

We still marvel at impressive things, impressive buildings, homes, and cars. But even the most beautiful, durable, and influential things in this world can, and will, crumble. Our homes. Our careers. Our churches. Our bank accounts. Our platforms. If your hope is built on what appears impressive, be prepared to have your hope dashed, as it will ultimately collapse. And that's not prophetic, it's just the truth. But this does not mean we should not appreciate beauty or build meaningful things. Jesus is reminding us not to confuse the temporary with the eternal. So don't be fooled by the size of the stones. Fix your eyes on the Cornerstone, the One who cannot be shaken.

TAKEAWAY

Discussion Questions—Mark 13:1-2

1. Why were the disciples so impressed by the temple's grandeur?
2. Jesus' prediction was fulfilled in 70 A.D. when the Romans destroyed the temple. How does this fulfillment confirm Jesus' authority and the reliability of His words?
3. What does Jesus' prophecy teach about the fragility of even the greatest human accomplishments?
4. How can we apply this to our own tendency to put confidence in material or institutional strength?
5. Before the temple's destruction, it represented God's dwelling place. How did Jesus' coming change the understanding of where and how we meet God?
6. What does this mean for the Church today?

ANSWERS: 1) temple; 2) glory; 3) forever; 4) Roman

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SERMON SERIES: GOSPEL OF MARK

Pastor Harry Jones

Sunday, October 12, 2025

Week 32: **WONDERFUL STONES THROWN DOWN** (Mark 13:1-2)



THE NEW CITY CATECHISM

(Core doctrines of the Christian faith in a question-and-answer format)

Question #10: What does God require in the fourth and fifth commandments?

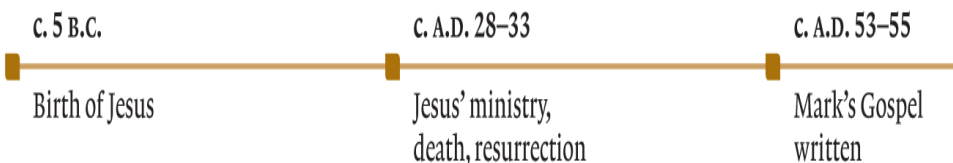
Answer: Fourth, that on the Sabbath day we spend time in public and private worship of God, rest from routine employment, serve the Lord and others, and so anticipate the eternal Sabbath. Fifth, that we love and honor our father and our mother, submitting to their godly discipline and direction.

Leviticus 19:3

Every one of you shall revere his mother and his father, and you shall keep my Sabbaths: I am the LORD your God.

Key memory verse: Mark 10:45 (ESV)

For even the Son of Man came not to be served but to serve, and to give his life as a ransom for many"



OUTLINE

The Presentation of the servant	The servant's ministry in Galilee	The servant's journey to Jerusalem	The servant's ministry in Jerusalem
Mark 1:1-13	Mark 1:14-9:50	Mark 10	Mark 11-16

AUTHOR, DATE, AND RECIPIENTS

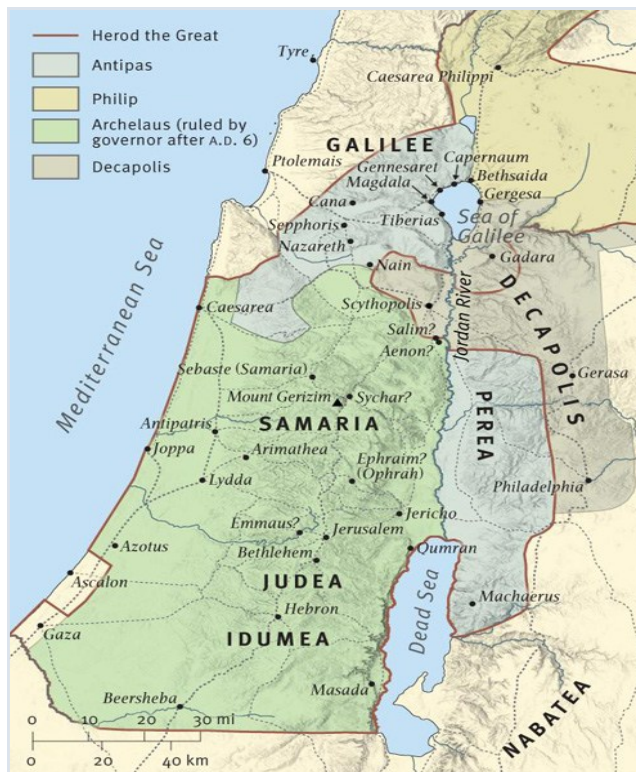
The apostle Peter passed on reports of the words and deeds of Jesus to his attendant, John Mark, who wrote this Gospel for the wider church as the record of Peter's apostolic testimony. The book was likely written from Rome during the mid- to late-50s A.D. (though the mid- or late-60s is also possible). Mark's audience, largely unfamiliar with Jewish customs, needed to become familiar with such customs in order to understand the coming of Jesus as the culmination of God's work with Israel and the entire world, so Mark explains them.

PURPOSE AND THEME

The ultimate purpose and theme of Mark's Gospel is to present and defend Jesus' universal call to discipleship. Mark returns often to this theme, categorizing his main audience as either followers or opponents of Jesus. Mark presents and supports this call to discipleship by narrating the identity and teaching of Jesus. For Mark, discipleship is essentially a relationship with Jesus, not merely following a certain code of conduct. Fellowship with Jesus marks the heart of the disciple's life, and this fellowship includes trusting Jesus, confessing him, observing his conduct, following his teaching, and being shaped by a relationship with him. Discipleship also means being prepared to face the kind of rejection that Jesus faced.

THE SETTING OF MARK

The events in the book of Mark take place almost entirely within Palestine, from Caesarea Philippi in the north to Beersheba in the south. During this time Palestine was ruled by the Roman Empire. The book opens with Jesus' baptism by John during the rule of Pontius Pilate and the tetrarchs Antipas and Philip. It closes with Jesus' death and resurrection about three years later.



Sermon Notes

1. Jesus predicts the destruction of the _____.
2. The disciples were stunned by the _____ of the temple.
3. One disciple turns to Jesus and says, *"Look at these stones!"* He's marveling at a structure he believed would last _____.
4. Jesus was never impressed by architecture or religious infrastructure. He saw through the facade to the corruption, pride, and misplaced worship inside. And he knew it was all temporary. Forty years later, in A.D. 70, the _____ army would destroy the temple—stone by stone—just as Jesus said.