The question each of us must answer is: Whom do YOU say Jesus is? What think ye of Jesus of Nazareth? The only response that should come from our lips, is that which Peter was inspired to cry out: "You are the Christ, the Son of the living God."

Prayer: Loving Father, thank You that You have drawn me with Your cords of love to know the Lord Jesus as my personal Savior and heavenly Friend. I believe that Jesus is the Christ, the Son of the living God, equal with the Father, and not created, and yet He chose to leave His heavenly dwelling to be born as a man, live a sinless life, and give Himself to be sacrificed on the Cross. Because of Jesus, I have eternal, abundant life. May my praise and thanksgiving ever rise to You, my Lord and my God. AMEN.

# **TAKEAWAY**

### Discussion Questions—Mark 1:1

- 1. What is the definition of the "Gospel"?
- 2. Do you believe that Jesus is the promised Messiah?
- 3. What is your understanding of Jesus as God?

ANSWERS: 1) affectionately; 2) vivid, eyewitness detail; 3) Aramaic

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# **SERMON SERIES: GOSPEL OF MARK**

Pastor Harry Jones Sunday, January 14, 2024



# **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"

Week 1: Introduction of the Gospel According to Mark (1:1)

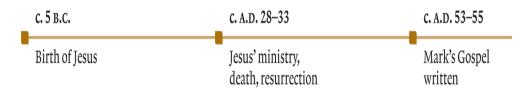
### Week 2: The Proclamation of Jesus Christ, Son of God (Mark 1:1)

Week 3: The Old Testament Prophets and the Gospels (Mark 1:2-3)

Week 4: The Old Testament Prophets and the Gospels (PART 2)

Week 5: Aspects of John's Ministry (Mark 1:4-8)

Week 6: The Inauguration of Jesus' Ministry (Mark 1:14-20)



### **Outline**

The Presentation of the servant	The servant's	The servant's	The servant's
	ministry in	journey to	ministry
	Galilee	Jerusalem	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

ΓL	una indications of Datavia influence in the Coanal of Marks
	ree indications of Peter's influence in the Gospel of Mark:
)	Peter speaks very of Mark, referring to him as <i>Mark my</i>
2)	son in 1 Peter 5:13. He also wrote that Mark was with him in 1 Peter 5:13.  Peter's influence is the,
-,	of this Gospel. For example: the green grass (Mk. 6:39), two thousand hogs
	(Mk. 5:13), looking round about (Mk. 3:5, 34)
3)	Peter usually spoke in and Mark has more Aramaic phrases
	than the other gospels accounts. For example: Boanerges (Mk. 3:17), Talitha
	cumi (Mk. 5:41), Korban (Mk. 7:11), Ephphatha (Mk. 7:34), Abba (14:36).