


**The Gospel of Mark**  
**Part 2**  
**The King Has Come!**

# TALKINGPOINTS WALKINGPOINTS

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**Talk** together about the glory of God's kingdom. –Psalm 145:11  
Love the Lord your God and **walk** in all his ways. –Joshua 22:5

Triangle Community Church aims to be a "transforming church". We exist to be used by God as He transforms ordinary people into extraordinary followers of Jesus Christ. TCC believes not only that life-change is possible—but that it is to be expected. Growth is God's will for his people. But transformation does not happen by accident. It requires intentional, intelligent action. 1 Timothy 4:7 instructs you to "discipline yourself for the purpose of godliness." Since "Talking Points, Walking Points" is intended both for individual reflection and for group discussion, questions vary in degree of vulnerability required. Generally it is best to begin group discussions with questions which involve less personal disclosure—but don't linger there. Be sure to "dive deep" too! The questions which require the greatest openness and honesty, as well as those in the section entitled "Digging Deeper in your Daily Quiet Time", are perfect for private reflection.

## Questions for Reflection or Discussion

- Mark the three occurrences of the word "gospel" in the Gospel of Mark, chapter 1 (v. 1, 14, 15). The word, "gospel", literally means "good news".

According to these verses, what is the **bad** news?

According to these verses, what is the **good** news?

Which one did you hear first—the bad news or the good news?  
Tell us about it. What was your initial reaction?



- Read Mark 1:1-15. Who are the main characters of this opening passage?

How does v. 1 point forward to the upcoming public ministry?

How do v. 2-8 point forward to the upcoming public ministry?

How does Mark show that Jesus is worthy of our attention?

What "witnesses" does Mark call upon to introduce Jesus—and why?

What is the message of Jesus and how does it draw your attention to him?

According to this passage, what has Jesus come to do?

In light of this passage, what is your reaction to Jesus—and why?

# Sermon Summary

## Key Text: Mark 1:1-8

In Mark's gospel we find a short, action-packed account of Jesus' life and ministry. The opening verse declares: "The beginning of the gospel of Jesus Christ, the Son of God." Mark wants his readers to conclude that Jesus is the Christ, the anointed Messiah-King spoken of in the Old Testament, who is the Son of God. Jesus is both human and divine; he is the great God-Man! Mark's gospel centers on Jesus. Sometimes in the church Jesus gets lost amidst all of the busy programs and activities. Jesus is the main subject of the entire Bible. Jesus himself made this clear in Luke 24:25-27. Mark merged two Old Testament passages together, writing: "Behold, I send My messenger ahead of You, Who will prepare Your way (Malachi 3:1). The voice of one crying in the wilderness, 'Make ready the way of the Lord, Make His paths straight' " (Isaiah 40:3). Mark tells us three incredible things:

**I. God the King has come.** Malachi and Isaiah foretold that God would send a messenger whose responsibility would be to prepare for the coming Messiah, whose responsibility it would be to prepare the way for Him. The Messiah would be God himself! Malachi 3:1 states that "the Lord (Adonai), whom you seek, will suddenly come to His temple..." says Yahweh." God said that one day He will visit the temple in Jerusalem, but before he does, he will send a preparing messenger. Mark identifies this messenger with John the Baptist. And if the messenger is John, then who is Jesus? Isaiah 40:3-5 makes it clear that Jesus is God the King, come in the flesh to visit his people! Do you see the word "Lord" (Mark 1:3)? In the original Hebrew it is God's covenant name which he revealed to Moses at the burning bush. It is the name YHWH! Mark is telling us that God the King has come! This is huge news: God himself made the earth his personal dwelling for some thirty-three years! The world is content to identify Jesus as a great moral teacher, but Mark's claim is that Jesus is God in the flesh. And where do we meet him, the God-man?

**II. We meet the King in the wilderness.** If you're going to meet this King, you have to go out into the wilderness. John the Baptist preached in the wilderness; people had to go out to the wilderness to get baptized. Jesus went out into the wilderness to be baptized by John. The Judean wilderness was a desert; it could not sustain life. It is a place of terrible loneliness which can't support community. One of the themes of the Bible is that we meet God in the wilderness. Why the wilderness? I think it is because the wilderness is a place where you can't stay alive without God's intervention. Out in the wilderness Israel learned what we all have to learn: that God is not an "add-on". Apart from the saving intervention of God, we have no sustaining hope. For most of us, the catalyst for faith is some kind of life trauma—a "wilderness" experience. The wilderness is symbolic of our physical, emotional and spiritual neediness for God. We're not much interested in God until our resources run out and we realize that we have guilt that only God can forgive. So John the Baptist appeared in the wilderness preaching a baptism of repentance for the forgiveness of sins and all Judea was going out to him, they were being baptized by him, confessing their sins (1:4-5). John's preaching struck a nerve as they sensed their need for God. Baptism was a way of saying, "I need to be cleansed of sin." But until John, you always did it to yourself! For the first time in history the method of washing declared that you have to receive your fitness for this coming King from the hand of another. You cannot cleanse yourself. Many people think: "If I try a little harder and get a little religion, that will solve my problem." But that is not how it works. We need a Savior to accomplish for us what we cannot accomplish for ourselves.

**III. The King is headed to the cross.** In Mark, the way of God is ultimately the way of Jesus to the cross (10:32-33). That is ironic, isn't it? Kings go to thrones, not to crosses, but Mark is telling us that the greatness of King Jesus was demonstrated in that he went to the cross for us. He endured the wilderness for us—he was thirsty, alone and forsaken. The only kingly adornment he had was a crown of thorns. Jesus Christ went into the ultimate "wilderness"—forsaken by God so that when we go into our little wildernesses, we can find God. Jesus took the punishment we deserve so that we can have, by grace, a relationship with God. Jesus came to free us from the worthless idols which have captured our hearts. He came to liberate us from sin's power. He came to do what only God can do.

## Digging Deeper in Your Daily Quiet Time

**Monday**—Read Mark 1:1-15.

- In v. 1, it is "the gospel of \_\_\_\_\_", but in v. 14 it is called "the gospel of \_\_\_\_\_." How do you explain that?
- Verse 15 contains the **content** of Jesus' gospel proclamation. What is it? "The \_\_\_\_\_ is \_\_\_\_\_, and the \_\_\_\_\_ of God is at hand; \_\_\_\_\_ and \_\_\_\_\_ in the gospel."

**Tuesday**—Read Mark 1:4-8.

- How does this text focus attention on John the Baptist?
- How does this text focus attention away from John to Jesus?

**Wednesday**—Read Mark 1:9-13.

- How does this text support the doctrine of the Trinity?
- Who drove Jesus out into the wilderness?  
Who tempted Jesus in the wilderness?  
Who ministered to Jesus in the wilderness?

**Thursday**—Read Mark 1:14-15.

- What evidence do you see that John's ministry is over, and Jesus' ministry has begun?
- How had v. 8 signaled this transition in ministry?

**Friday**—Looking on a map of Bible lands, locate...

- the wilderness (v. 3, 4, 12, 13)
- Judea, Jerusalem, and the Jordan River (v. 5)
- Nazareth (v. 9)
- Galilee (v. 14)

**Saturday**—In preparation for tomorrow's sermon, read Mark 1:9-13.

- Why had John been baptizing (v. 4)?
- Why do you think Jesus was baptized (v. 9)?
- Have you been baptized?

