

THE GOSPEL OF MARK: PART 1

DISCIPLESHIP GUIDE



AMAZED BY JESUS

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# AMAZED BY JESUS INTRO

## THE GOSPEL OF MARK PART 1: THE POWER OF JESUS

The gap between knowledge *about* Jesus and *knowing* Jesus personally, as if He has embraced you and sat you down at His table to serve you a warm meal, is as wide as the gap between East and West. The Gospel of Mark was written to bridge that gap.

As Mark takes us right to the dirt paths Jesus traversed throughout His ministry, he does so as if he has a camera right alongside him. You can almost picture him dumbfoundedly pointing the cameraman to focus in on the moment Jesus' fingers briefly settle on the blind beggar's eyelids to heal his life-long disability. Mark wants us to perceive that, in a moment such as this, God Himself has physically invaded a dark spot in the universe and put it to flight with His glorious power.

The first part of our exploration of the Gospel of Mark will reveal this amazing power in multifaceted ways as we look at Jesus' earthly ministry. And after a year like 2020, we need the power of God more than ever, for it is the power of God in the Person of Jesus that heals the worst wounds and the most devastated souls. It is the power of God in the Person of Jesus that moves our emotional world from fear and sorrow to confidence and delight. It is the power of God in the Person of Jesus that satisfies all curiosity, while provoking even more amazement.

God's response to a year, or even a *life* of illness, turmoil, disaster, and death, is not easier circumstances; God's response is instead an offering of Himself and His power for our good. As God gives Himself and His power to us, we are transformed in such a way that circumstances alone - even the most dire circumstances - simply won't have the power to sway our hearts into hopelessness.

Join us in being amazed by Jesus and His redemptive, healing power.

In Christ,  
Your Pastors

## ART EXPLANATION

The art for Amazed by Jesus: The Power of Jesus is blunt, yet vivid, to visually mirror the grammar and narrative style of Mark. Throughout Mark, the emotion of both observers and Jesus Himself is recorded (see 1:27; 2:12; 7:34; 9:5). This communicates that those who encounter Jesus don't just learn from Him or learn about Him, they're *amazed* by Him. The colors here represent the swirling emotions surrounding the power of Jesus - some are amazed, some perplexed, some afraid - but when Jesus physically touches a man desperate for healing, his internal and external reality are clarified. As Jesus manifests His power in a redemptive way, the glory of God is put on display, even in the midst of darkness. The dark background is a visual nod to the reality of the sin-marred world that Jesus entered.

The focal point of the art is the intimate scene of Jesus healing a blind man. The blind man desperately grips Jesus, and Jesus gently touches the man's broken eyes in an act of gracious restoration. Although this scene occurs later in Mark (one healing happens in chapter 8 and one in chapter 10) it demonstrates the power of Jesus.

This central scene is wrapped in white for several reasons:

- Jesus brings purifying, cleansing renewal simply by His touch.
- Jesus and darkness cannot co-exist; wherever Jesus is, light is. The blindness is a representation of both physical forces of darkness and spiritual darkness (unbelief and sin) - both are conquered by the touch and command of the Messiah.
- Jesus brings clarifying amazement by His power. Many people who have encountered Jesus testify about a "weight" being lifted; in other words, the emotional and mental turmoil that used to so dominate them is removed by their Savior's power.

# A BRIEF THEOLOGY OF THE GOSPELS

What's the difference between the *gospel* and the *Gospels*?

The *gospel* is the good news of what God has done in Jesus's life, death, resurrection, and ascension to redeem His people for His own glory.<sup>1</sup>

The *Gospels* are the four books that begin the New Testament - Matthew, Mark, Luke, & John. These four books are "historical narrative motivated by theological concerns"<sup>2</sup> and "stories of God's eschatological, redemptive, covenant-fulfilling activity through the person of Jesus of Nazareth."<sup>3</sup>

What does this mean? ***The four Gospels are historically-true, authoritative, and infallible narratives about Jesus the Messiah and how He is the fulfillment of God's redemptive plan.*** The Gospels are what G.K. Beale calls redemptive history, which he defines as "God's salvific dealings with his people throughout the entire history, from the fall of Adam until the final consummation."<sup>4</sup> We may not be told about Jesus's eye color or His childhood interactions with friends, but we are told and shown how He fulfills and even continues the story of the Old Testament, and how He will bring history to completion at His return.

The four documents we now call Gospels weren't designated as such until after the Second Century. But the earliest disciples of Jesus were anticipating written documents because the Jewish community already had a precedent for such documents: the entire Old Testament. Since the disciples were intimately familiar with covenantal documents, they were expecting new documents to come with the New Covenant. Not only this, but Jesus Himself tells of this reality in John 17:

*"I do not ask for these only, but also for those who will believe in me through their word."*

From the beginning, Christianity was going to continue in the tradition of Judaism as it advanced through "the word" of Jesus' disciples. We have that "word" recorded in the Gospels.

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<sup>1</sup> D.A. Carson, The Gospel Coalition ([www.thegospelcoalition.org](http://www.thegospelcoalition.org))

<sup>2</sup> Mark Strauss, *Four Portraits, One Jesus*

<sup>3</sup> Michael J. Kruger, *Covenant Theology: Covenant in the Gospels*

<sup>4</sup> G.K. Beale, *A New Testament Biblical Theology*

# BACKGROUND ON THE GOSPEL OF MARK

Biblical scholar Michael Kruger writes this about the Gospels:

*"The covenantal nature of these books means they are not so much human testimony about God as they are God's testimony to humans about the terms of his covenant through Jesus. God is the maker of divine covenants and therefore rightly understood to be the author of covenant documents. [...] The Gospels are authoritative [...] because the Gospels are, from their very inception, a legal and divine witness."*<sup>5</sup>

The Gospel of Mark, then, is about one thing: Jesus. This is not a narrative about social revolution, moral instruction, or religious experiences; this is a proclamation about Jesus the Son of God, written to provoke faith in Him. With this in mind, below is some basic information about the Gospel of Mark.

- This is the only Gospel that explicitly refers to itself as a proclamation of *good news* or *glad tidings*
- The first verse of Mark would have been immediately recognized by anyone familiar with Roman government as a direct rebuttal to the claim that the Caesar was divine. One inscription about Caesar Augustus says this: "Caesar, by his appearance excelled our expectations and surpassed all previous benefactors [...] the birthday of the god Augustus was the beginning for the world of the good news that came by reason of him."
  - When Mark writes that his document is the good news about Jesus **Christ** (Messiah), he is immediately connecting the identity and actions of Jesus with the entire Old Testament story.
  - When Mark writes that his document is the good news about Jesus Christ, the **Son of God**, he is not only communicating truth, he is refuting the dominant cultural and political narrative of his day.
    - This makes the ending of Mark even more astounding because a centurion, who would have been required to have total devotion to Rome, announces the actual truth at the death of Jesus: "Truly *this man* was the Son of God!"
- Mark is the earliest written Gospel, having been written some time in the late 50's to early 60's AD (roughly 20-30 years after Jesus ascended)
- The Roman emperor Nero began his rule around the same time as the Mark was written; Nero would (in AD 64) begin heavily persecuting Christians - clothing them in animal skins so they'd be devoured, crucifying them, and lighting them on fire in his royal gardens

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<sup>5</sup> Kruger, *Covenant Theology*

- Most likely written from Rome by the man called John Mark in Acts 12:25 and "my son" in 1 Peter 5:13
- Mark orders events by topic, not chronologically
- Numerous scholars believe that the Apostle Peter's experiences with Jesus form the background of the Gospel of Mark
  - This makes the Gospel's appear even more historically accurate since the Apostle Peter would hardly want to make himself and his fellow disciples seem so ignorant about Jesus and His true mission, unless that is actually what happened

Four key verses:

- Mark 1:1 - "The beginning of the gospel of Jesus Christ, the Son of God."
- Mark 1:11 - "And a voice came from heaven, "You are my beloved Son; with you I am well pleased."
- Mark 8:29 - "And he asked them, "But who do you say that I am?" Peter answered him, 'You are the Christ.'"
- Mark 15:39 - "And when the centurion, who stood facing him, saw that in this way he breathed his last, he said, 'Truly this man was the Son of God!'"
- Mark begins his Gospel identifying Jesus as the Messiah and the Son of God. Throughout the Gospel, Mark shows how these two titles of Jesus are intimately linked to His death and resurrection.

# COMMUNITY GROUP LEADER GUIDE

## WEEK 21

### GREEN PASTURES

#### MARK 6:30-44

#### PASSAGE SUMMARY

In contrast to the murderous banquet held by Herod, Mark shows us how the Lord Jesus has compassion on His people and miraculously feeds them, even when He is exhausted and desiring solitude and rest for Himself and His disciples.

The desolate place where Jesus sought to bring the apostles to rest is presented as a wilderness-like place. Like Moses who led the people of God out of Egypt and into the wilderness, Jesus is leading a new and final exodus, and by His gracious call, those who are given the privilege of following Him are led to the ultimate rest God promises throughout Scripture (see Jeremiah 31:1-3 and Hebrews 4:1). Like God who miraculously provided manna in the wilderness, here Jesus miraculously provides bread and fish to those on whom He has compassion. And like God, who David called a gracious shepherd leading him to green pastures, Jesus shepherds the people to sit and receive from Him both their physical needs and their spiritual needs.

Jesus, then, is “the one appointed by God to be the leader of the people in their exodus into the wilderness” who “establishes meal-fellowship with His people.”<sup>6</sup>

#### GROUP INTRO

Summer is often a time of intentional resting in our culture. Likewise, in today's passage, Mark shows us how Jesus seeks rest but ends up giving it rather than receiving it. Discuss what you find restful, both physically and spiritually, and what our desire and need for rest says about us.<sup>7</sup>

#### TEXT

1. What had the apostles been doing and teaching? What was the effect of their ministry on them and those to whom they ministered?
2. There are many themes present in the background of this passage. How do the following Old Testament passages connect to this week's passage?

*Numbers 27:15-17 (which takes place in the wilderness, a “desolate place”)*

*Ezekiel 34:1-6*

*Psalms 23:1-3*

*Exodus 18:25 (which takes place in the wilderness, a “desolate place”)*

*Leader help: this miracle takes place in the wilderness, where Jesus takes on the role of the promised Shepherd of God's flock and feeds the people of God - both physically (by miraculously providing bread and fish) and spiritually (by teaching). These Old Testament passages clarify what is happening in this passage - Jesus isn't simply performing a miracle, He is revealing that He is the fulfillment of all Old Testament hopes for a faithful leader.*

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<sup>6</sup> William Lane, *The Gospel of Mark*, pg. 226.

<sup>7</sup> The fact that we need rest reveals that we are humans, and that our dependency is natural and good.

3. What are some “cause and effect” instances in this passage? Why is it important to try to notice instances of cause and effect?

*Leader help: seeing cause and effect can reveal motivation and character. Here we see that Jesus has compassion on both His hardworking apostles and on the crowds of followers.*

*Some instances of cause and effect:*

*The apostles report their ministry and Jesus invites them into rest.*

*The crowds recognize the apostles and follow them.*

*Jesus sees the crowd and has compassion on them, causing Him to tell the apostles to get food.*

4. Why did Jesus perform this miracle? What motivated His actions and what does this reveal to us about God?

*Leader help: Jesus could have given into irritation at the nuisance of a crowd following the apostles and interrupting their much needed rest; instead, Jesus, out of a gracious and compassionate heart, provides for their physical and spiritual needs without them even asking. Everyone got more than what they bargained for by pursuing Jesus and His apostles.*

5. In this instance, Mark calls the disciples of Jesus “apostles”. Using a study Bible or online resources, define this word. What’s different from these apostles and other apostles found in the New Testament?

*Leader help: the basic meaning of the word “apostle” is “sent one”. When the Gospels use the word, however, it is a technical term that refers to Jesus’ personally-appointed disciples (see Ephesians 2:20 and Revelation 21:14).*


*When the Bible uses the word “apostle” to describe early missionaries (see Acts 13:2 for example) it is simply referring to the fact that these individuals were “sent” by the Christian Church.*

*There are no modern day apostles who hold authority that is equal to the original apostles of Jesus. There are, however, missionaries and other “sent ones” who can act as representatives of Jesus wherever the church sends them.*

## **APPLICATION**

1. How does the fact that Jesus is the promised Shepherd of God’s people make us more courageous and compassionate?
2. The apostles got their calling and title from Jesus as He sent them out with His word and His power. After His resurrection, Jesus made all Christians “sent ones” when He commanded that we go make disciples of all nations. How are you practicing being a “sent one” or missionary who is on mission in your everyday life? If you aren’t, how can you begin this week?
3. Jesus continually invites us to come to Him for rest. Read Matthew 11:25-30. What does intentional rest with Jesus look like for you? If you are not resting, what does repentance look like for you in this area?

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4. Describe a time in your own life when Jesus miraculously provided. How can you use this story or others like it as a jumping off point to tell someone the gospel?

### **PRAYER**

Pray thanks to God for giving Jesus to us.

Thank Jesus for constantly renewing you and providing for you.

Ask the Spirit to guide you into conversations about the gospel as you go about your ordinary life.

### PASSAGE SUMMARY

In the previous passage, Jesus demonstrated His power once again in the miraculous provision of food. Now Jesus, probably recognizing that the witnesses to this miracle wanted to make Him king (see John 6:13-15), instructs His disciples to go to Bethsaida while He seeks solitude with the Father. Jesus then decides to show once again who He is through an act of power. While walking on the water, Jesus offers comfort and help to His terrified and unbelieving disciples. We don't just need to see Jesus do powerful things; we need Him to change our hardened hearts.

### GROUP INTRO

The Lord Jesus didn't make a habit of basking in His popularity after demonstrating His power. In this week's passage, Mark shows us that Jesus, after performing a huge miracle, withdraws to go pray by Himself. If you are able to do so, have everyone in group split off by themselves to pray alone for 10 minutes in order to be settled and focused on God for Community Group.

### TEXT

1. What demonstrations of power does Mark record in this section? What do these demonstrations show us about Jesus?

*Leader help: when Jesus walks on water, calms the wind (again), and heals people who just touch His clothes, we're being shown that He is sovereign over all creation. Not only this, but Jesus demonstrates His power in these ways as a benefit to those around Him, even though they are sinful rebels against His Lordship. This shows us that Jesus is incredibly gracious.*

2. In Mark's Gospel so far, what is the relationship between Jesus' miracles and the theological understanding of His disciples?

*Leader help: verse 52 is the key - Mark is showing that, despite overwhelming evidence of Jesus' true identity as sovereign Lord through all of His authority and power, the disciples still walk away confused as to who He is because their hearts are hardened. This is why they're "utterly astounded" that Jesus is walking on water and calming the wind, even though they've already seen Jesus do miracles over and over again. This shows us that blatant miracles aren't enough to produce faith in Jesus; instead, God must give us new hearts. This is reminiscent of the exodus in the Old Testament, where God miraculously provided for His people but they still mostly distrusted and disobeyed.*

3. Why does Jesus talk to and join His disciples on the sea? What do we learn about God from this?

*Leader help: interestingly, Jesus' intention was to simply walk right by the disciples, but hearing their terror and confusion, He identifies Himself, gets in the boat, and calms the wind that was making it hard for them to get across the sea. Jesus, who is God, cares about our fears, and acts to comfort us. He's also interested in helping us as we try to obey Him (Jesus is the one who commanded the disciples to cross the sea).*

4. How would you summarize verses 54 and 55 in your own words? How would you describe the reputation of Jesus at this point in His ministry?

*Leader help: Jesus is known as an incredible healer, and for this reason He is popular wherever He goes. His power and healing miracles are a demonstration of the fact that the kingdom of God has really arrived in the person of Jesus, and the New Covenant that's been prophesied for centuries is about to be instituted through Him.*

## **APPLICATION**

1. Do you find yourself more often looking at circumstances around you or at Jesus? How can a passage like Mark 6:45-52 help you put Christ at the center of your life?
2. How can we as disciples prepare ourselves to face life's ordinary difficulties and seasons of suffering not with terror but confident assurance in Jesus?

*Leader help: as disciples we want to be rooted and grounded in at least three rhythms -*

- 1. A personal relationship with God that's founded on the gospel and growing through prayer;*
- 2. A growing, intimate knowledge of God and His glory through regularly reading of Scripture;*
- 3. Allowing ourselves and our sin, fears, and doubts to be known in Christian community.*

*This is a good time to point people to prayer, studying Scripture, and Christian community as ways to be strengthened in order to be able to endure life's routine trials and more intense suffering.*

3. Despite numerous instances of miracles over a period of years, it was not until after Jesus resurrected from the dead and the Holy Spirit came that the disciples of Jesus fully grasped who He is. What truth about Jesus' character and identity do you need to spend time better understanding or pray for help to believe? What aspects of Jesus' character and identity do you need to help unbelievers in your life grasp?

*Leader help: it would be good to evaluate whether or not your Community Group has a good understanding of Jesus' character and identity - Jesus presents Himself as the Son of Man who must die for His sinful people in order to redeem them, does your group view Him in this way?*

4. How does the truth behind verse 52 impact how you evangelize or serve those in your life who do not trust Jesus?

*Leader help: no amount of convincing arguments or acts of kindness and love can transform someone's hardened heart. God has to miraculously intervene and give someone a new heart in order for them to truly trust and love Him.*

## **PRAYER**

Pray thanks to God for the gift of Jesus.

Thank Jesus for demonstrating His love by sacrificially dying in your place for your sins.

### PASSAGE SUMMARY

The Lord now comes into conflict with the religious leaders of His day - Pharisees and scribes - over the establishment and practice of tradition, specifically the tradition of ritual washing. Jesus first addresses the rejection of God's clear commands in Scripture for the sake of religious tradition, and then He completely overturns the core of ritual washing. In an attempt to keep oneself from defilement, it isn't what goes into a person that defiles them, but all of the evil and sin that erupts from within the heart of human beings. In other words, true purification, true cleansing cannot be applied through religious ritual or activity. God has to instead transform a person's heart - the core of their being - for true purification to occur.

### GROUP INTRO

In order to be good missionaries to our neighbors, we have to be able to discern what actions people around us think will make them good in God's sight. Make a list of some of these actions, and then pray for specific people in your life who might believe the lie that they can be made right with God by what they do or don't do.

### TEXT

1. Compare and contrast the "tradition of the elders" with the teaching of Jesus. How would you summarize both? What are the core differences between these two teachings?

*Leader help: the core of this specific tradition has to do with holiness and defilement. In the Old Testament, before the Jewish priests could enter the presence of God they had to wash themselves as a symbol of their cleansing (see Exodus 30:17-21). This good command from God gave rise to other man-made traditions. The traditions essentially made holiness a matter of outward actions rather than inner devotion to God.*

*What Jesus teaches is that tradition does nothing to cleanse a person, especially if they are participating in that tradition hypocritically and not trusting God. Instead of instructing people to trust in their religious actions and participation in traditions, Jesus makes it clear that a person's heart has to be dealt with, because that's where unholiness and defilement arise.*

2. How does Jesus' teaching in verses 14-23 show His true character and nature?

*Leader help: Leviticus 11 shows us that some foods were considered "clean" and some "unclean". The point of these food laws was to show God's demand for purity and holiness in all areas of life, and His standard is so demanding that no one can meet it fully. Jesus here foreshadows His fulfillment of these laws when He declares all foods clean. This also shows Jesus' authority as God - since He established the covenant with Israel and the laws that came with it, He has the authority to set aside those laws as He sees fit (see Matt. 5:18 where Jesus says the law won't pass 'until all is accomplished', i.e. His death & resurrection). Lastly, this shows Jesus' concern for moral purity and holiness.*

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3. Why does Jesus call the Pharisees and scribes hypocrites in verse 6? How is this significant for Christians today?

*Leader help: Jesus points to their practice of Corban (a gift that's devoted to God) as an example of their willingness to reject one of the Ten Commandments in favor of their traditions. They had a massive integrity problem - they tried to honor God outwardly but inwardly they wanted nothing to do with God. This matters for us today because we too can be tempted to disregard God and His Word in favor of other spiritual practices, especially if those practices make us feel holier, smarter, happier, or "more free". Or, conversely, we can be tempted to do "Christian things" like Sunday worship, prayer, Bible reading, etc. as a way to appear good or because we think we're earning God's favor, rather than out of love for God.*

4. What does this passage reveal to us about Jesus' mission?

*Leader help: Jesus loves to teach His people and show them the core of God's law and God's character. He expects holiness from His followers, yet He diagnoses the problem as much more drastic than any person would: our problem is our hearts, and that is something we cannot fix ourselves. This is what Jesus - who is the only One who can cleanse us by His sacrificial death and resurrection - has come to do: give people new hearts, hearts that are zealous for good works (see Eph. 2:10). After Jesus ascends, He sends the Spirit, who empowers Christians to put sins like those in verses 21-22 to death.*

### APPLICATION

1. Hypocrisy is a danger for all human beings. The Pharisees were people who prayed and fasted often, but they did so for selfish purposes. So how can we pursue holiness in a way that honors God and is truly transformative?

*Leader help: this article might be helpful for your discussion*

<https://www.thegospelcoalition.org/essay/cultivating-practical-godliness/>

2. How can we help someone who doesn't trust Jesus see their need for Him using this passage?
3. Take some time to assess your Community Group together using verses 20-23. Are we a Community Group where:
1. These things are considered sinful and defiling, and are not treated casually
  2. We are willing to confess these sins
  3. We can confess these sins without rejection and condemnation
  4. We regularly help one another fight against temptation toward these defiling sins
  5. We are willing to apply the gospel when we engage in or experience these sins

### PRAYER

Pray that God would continue to convict of sin and help you joyfully live into true holiness. Confess the ways you've been a hypocrite, and ask God to help you enjoy Him and obey Him freely.

### PASSAGE SUMMARY

After rebuking the religious leaders for their adherence to tradition over Scripture, Jesus travels to a Gentile region (Tyre and Sidon) and demonstrates that their tradition was invalid by purposely engaging a Gentile woman, whom those leaders would have considered unclean.

Here, a Gentile woman, like others who have shown trust in Jesus, falls at His feet, begging Him to help her possessed daughter. Jesus uses a vivid illustration in order to evoke a response<sup>8</sup>. The woman shockingly responds with humility and persevering faith, and Jesus responds to her faith with healing power. God never intended His glory and grace to remain only in Israel, for He has people from all nations and tribes who belong to Him, and the way to access God is faith alone.

### GROUP INTRO

This passage contains what is, on the surface, a difficult saying from Jesus. As our culture grows further and further away from knowledge about the Bible, how can we help those around us engage with Bible passages that they find confusing, intolerant, or repulsive?

### TEXT

1. What is the setting of this passage and who is present? How are these people described? What does this reveal to us about Jesus and His mission, in contrast with the religious leaders of His day?

*Leader help: Jesus is outside of Jewish territory, in a Gentile region, which was notoriously "unclean" in the eyes of Jewish leadership, revealing that the gospel does come to Israel first, but it was never meant to remain there (see Acts 1:8). Jesus is described as someone who "could not be hidden". His popularity is growing, which is causing the religious leaders to grow all the more zealous to deal with Him. The woman Jesus encounters is a Gentile. The fact that Jesus willingly deals with her foreshadows the global nature of His mission - He isn't here for Israel only.*

2. Jesus calling a woman a "dog" seems harsh and unnecessary to us, but what He is communicating is summarized by one theologian: "The table is set and the family has gathered. It is inappropriate to interrupt the meal and allow the household dogs to carry off the children's bread."<sup>9</sup> With this in mind, why does Jesus use such a vivid illustration here? Why doesn't He immediately heal the woman's daughter?

*Leader help: Jesus is concerned with the heart. A person's immediate situation isn't as important as their eternal relationship to God. Here, Jesus, in a roundabout way, invites faith. He wants to help the woman understand that He is not some miracle worker who can be manipulated - He has a purposeful ministry, but even those who aren't supposed to be "fed first" (Gentiles) can access Jesus and His grace by faith.*

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<sup>8</sup> Additional help for this verse can be found here: <https://www.ligonier.org/learn/devotionals/faith-gentile-woman/>

<sup>9</sup> William Lane, *The Gospel of Mark*, 262.

3. Why is the woman's response to Jesus significant? How does this response differ from the responses of the religious leaders, crowds, and even Jesus' disciples?

*Leader help: She's the first and only person to call Jesus "Lord", and her response is one of faith and humility. Rather than take offense at Jesus, she pursues Him even more, which displays a serious understanding of both herself and Him.*

4. What does this woman's response teach us about the right way to relate to Jesus?

### APPLICATION

1. Jesus' vivid illustration doesn't stop this woman's faithful pursuit of Him. Instead, she shows profound humility and true faith. What does humility look like in a person?
2. What does God want us to believe or trust about Him based on this passage?
3. Based on this passage, is there something God wants us to desire?
4. Are you someone who has attempted to "hide" Jesus? How can you take an opportunity to instead reveal or talk about Jesus this week?

### PRAYER

Praise Jesus for His global mission and how He has ministered to you.

Ask Jesus to save those in your life who don't know Him as Lord and Savior.

Ask God to forgive you for your pride, and to cleanse you of it.