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“What's The Truth about Jesus”

Mark 1:1

Introduction

Learning about Jesus Christ is so biblical and will be so very enriching in our lives. In fact, by looking at our pop culture in the last few decades you would think that everyone would want to be here this morning to hear about Jesus. For it seems that everyone wants to know about this historical figure called Jesus. His face is everywhere, a discussion about him eventually gets into every classroom and many courtrooms. Larry King and his sort always want to know what Jesus thinks about the most debated moral issues of the day and where He is he when 9/11's and earthquakes hit. Many people wonder, “Can Jesus better my life? Is he real? Is He coming again? When? Magazines like *Time* and *Newsweek* seem to feature Jesus on their cover every spring and December. When they feature stories about His virgin birth or resurrection, the level of mails and emails always go up. He's been on the cover of all the major news magazines and nearly every news show has had a documentary on him at one time or another. Who was Jesus? Bookshelves heave under the hundreds of books written about him, in search of him, or disproving him. Books and academic scholars have argued and championed hundreds of views about Jesus the Jew, Jesus the revolutionary, Jesus the cynic philosopher, Jesus social justice advocate, the rabbi, Jesus the humanist, Jesus the visionary, Jesus the rationalist. In all the cacophony, hardly anyone has asked, “What's the truth about Jesus??

Now, it's fascinating that Jesus didn't write an autobiography. If he were alive today, of course he would have to. That is what everyone in modern times does. Surely, at least, one would think that he would have left a journal or something that someone could have constructed into a book called *Jesus in His Own Words* or something like that. But Jesus wrote no book. And yet more books have been written about him than any other man!

Of all the books that have been written about Jesus though, there are four that are really special in this regard. They are called four gospels and the word “gospels” mean “good news. In fact, notice how this book starts out: “*The beginning of the gospel of Jesus Christ, the Son of God.*” (Mark 1:1). This along with the gospel of Matthew, Luke, and John are the four most authoritative books about Jesus because they are inspired by the Spirit of God. That is the words represent the breath of God as men “*spoke from God as they were carried along by the Holy Spirit.*” (2 Peter 1:20–21).

And what is so incredible is that you have four men who lived in four places and wrote four different books at four different times but they all have perfect harmony, when properly interpreted, in their four accounts. How can that be? Read four different biographies on Lincoln, Churchill, or Teddy Roosevelt and you will have some conflicting data, but not when it comes to these four authorized biographies of Jesus Christ. They are perfectly compatible because each of their authors were superintended by the Holy Spirit of God as they wrote the very words God wanted us to have.

By the way, when these four gospels were complete, there were no more inspired gospels—not gospel of Thomas, Peter, or Judas. These and many others were false gospels—anti-God in their orientation and Satanic forgeries intended to confuse and undermine divine truth.

Mark is the author of this gospel. Last week we learned his life story which has been summarized by James Edwards in this way:

“The Mark under consideration is evidently John Mark, son of a woman named Mary, in whose house the early church gathered in Jerusalem (Acts 12:12). The same dwelling was apparently the site of the Last Supper (Acts 1:13–14; Mark 14:14). In the NT John Mark appears only in association with more prominent personalities and events. He accompanied Barnabas and Saul as an assistant on the first missionary journey (Acts 12:25; 13:4), evidently being responsible for travel arrangements, food, and lodging. At Perga he quit the journey for undisclosed reasons (Acts 13:13). The question whether Mark should participate in the second missionary journey in approximately A.D. 50 caused a rift between Paul and Barnabas: Paul, considering Mark’s desertion of the first journey unjustifiable and being unwilling to take him on a second journey, took Silas and returned to Asia Minor; whereas Barnabas returned to Cyprus with Mark (Acts 15:37–41). John Mark is not heard from again until a decade later, when scattered references show him reconciled to Paul (Col 4:10; Phlm 24; 2 Tim 4:11). A final NT reference shows him laboring with Peter in Rome (1 Pet 5:13). According to patristic tradition, Mark evangelized in Egypt and there established churches characterized by asceticism and philosophic rigor, eventually becoming the first bishop of Alexandria (Eusebius, *Hist. Eccl.* 2.16)

One thing is clear: the Mark who wrote this book wants us to know who Jesus is and what following Him closely is all about!

What's the truth about Jesus? I want to spend another week simply introducing the gospel of Mark to you for two reasons, one simple and practical and one profound and practical. First, I didn't get through or just touched lightly on much of the material I wanted to preach through last week. Second, as we begin this series on this gospel I want to fire you up for a lifelong meditation on the gospels! There is so much truth, depth and wonder that awaits us as we ponder this portrait of Jesus, much less the fourfold portrait of Jesus in the gospels! Gazing at these gospels yield inexhaustible riches! So through this message and the ministry of the Spirit I want to convince you that a lifelong treasure awaits you in the gospels and I want to motivate us to pursue an ever deepening understanding,

an ever growing love, and a never ending fellowship with Jesus. My prayer is that as a result of our the study of our Mark's gospel, as John Piper said this week, "we would more fully and accurately see and savor the glories of the Savior that we meet personally in the gospel, and that we would enjoy fellowship with him in this life, as we know him personally from what he did and said in his days on earth."

The book of Mark

● **Some basic facts about this book**

Now, here are a few basic facts we know about this book that will give some foundational understanding as we spend time in it. Mark, though not a intimate disciple of Jesus Christ, nevertheless wrote this gospel within 30 years of Jesus' death and resurrection. Most of what he wrote came from first-hand accounts that he personally received from the Apostle Peter.

Mark wrote from the great city of Rome where he had spent a lot of time with Peter and Paul and he is writing to primarily Roman Christians or at least Gentile, that is non-Jewish Christians. That is why if you compare Mark with some of the other gospels you will find that he omits a lot of the expected Jewish elements like Jesus' genealogy, OT prophecy, the OT Law and customs. In fact, whenever does mention a Jewish custom (7:3-4; 12:18; 14:12; 15:42) like a feast or various groups or days, he usually has a little explanation about it because his readers weren't acquainted with them much. He often interprets Aramaic words which Romans wouldn't understand and he uses a lot of Latinism (Latin ways of expressing something) instead of Greek equivalent (say like Luke would).

Because Mark is pretty short and to the point, written in a very simple style, and written more to non-Jewish Christians, it was sort of the "odd man out" among the gospels for centuries. The great pastor and theologian Augustine wrote of Mark that he "imitated Matthew like a lackey and is regarded as an abbreviator." There are few quotations from Mark in the early church fathers or in the second-century apologists. The first significant commentary on Mark wasn't written until the fifth century.

At least one of the reasons for this neglect might be that Mark contains a whole lot less teaching from Jesus than do the other gospels. There are only two chapters out of sixteen, chapters 4 and 13, whereas Matthew, Luke John have much more of Jesus extended teaching times. But Mark is more like reading *USA Today* than say the *Wall Street Journal*. In fact, many Roman Christians were illiterate and so Mark emphasized much of Jesus' action in his fast-paced story, therefore the early church which was often embroiled in doctrinal controversy emphasized the other gospels above Mark. But thank God, in the the eighteenth century right up to today, Mark has received much more attention in the church.

- **The style of the book**

- It really isn't a history or a biography of Jesus' life. It is more like a docudrama where noteworthy clips of his conversations, speeches and actions are arranged selectively and topically to show Jesus as servant and suffering Savior. It's an anthology that may be read almost as if you were a traveling companion of Mark on this journey
- Miracles predominant (18 miracles out of 35;) ; less teaching (only 18 out of 70 parables but some are only one verse) show the compassion and the power of Christ
- Mark tells the story with the big paintbrush approach or we would say he films the story with quick “on the spot” reporting” or he cuts from one camera angle to another.
- Vivid and clear—like you are right there, on the edge of your seat, sort of draws you and wants you to participate in the story. He includes many events that are very typical and representative of Jesus' life but a few are unique.
- Very realistic: shows weaknesses of disciples; shows Jesus in his gracious humanity—Jesus' compassion, sighs, hunger, weary, distress, sorrow, notes his sweeping gaze, touch of his hand, warm interest in children, anger and displeasure, apprehension (10:32), ministering to the common man
- Emotional responses stand out: they were all amazed (1:27); “they feared exceedingly” 4:41); they laughed to scorn (5:40), they were offended at Him (6:3), “they were astonished beyond measure (7:37); Jesus shows compassion, anger, grief, sorrow, warmth, distress, sympathy, and indignation.
- Insider/outsider/Gentile theme: Mark's Jesus moves and ministers largely in areas outside the highly-charged leading city of Jerusalem. He ministers up in the north country much of the time in Galilee, which has a high Gentile population. He ventures into the Decapolis to the east of Galilee and ministers to many non-Jews. He undertakes a long, circuitous journey northward to Tyre and Sidon in Phoenicia and encounters more Gentiles. Two of the greatest testimonies regarding His deity take place in a Gentile setting, Caesarea Philippi, and from the lips of the Roman centurion—a Gentile.
- Finally, much of this gospel revolves around Jesus' journeys which in the first half of the book seem a bit uncertain where Jesus travels and often crisscrosses the country with no apparent destination. But in the last half of the book, the focus of Jesus' journey toward Jerusalem focuses with great resolve. In the opening verses of Mark's gospel the theme of “the way of Jesus” is first mentioned: *“As it is written in Isaiah the prophet, “Behold, I send my messenger before your face, who will prepare your way, the voice of one crying in the wilderness: ‘Prepare the way of the*

Lord, make his paths straight,' ” ” (Mark 1:2–3) Toward the end of the book “the way of Jesus” depicts both his steps and his salvation.

“And Jesus went on with his disciples to the villages of Caesarea Philippi. And on the way he asked his disciples, “Who do people say that I am?” ” (Mark 8:27)

“And they came to Capernaum. And when he was in the house he asked them, “What were you discussing on the way?” (Mark 9:33–34)

“And as he was setting out on his journey, a man ran up and knelt before him and asked him, “Good Teacher, what must I do to inherit eternal life?” ” (Mark 10:17)

“And they were on the road, going up to Jerusalem, and Jesus was walking ahead of them. And they were amazed, and those who followed were afraid. And taking the twelve again, he began to tell them what was to happen to him, ” (Mark 10:32)

“And Jesus said to him, “Go your way; your faith has made you well.” And immediately he recovered his sight and followed him on the way. ” (Mark 10:52)

“And many spread their cloaks on the road, and others spread leafy branches that they had cut from the fields. ” (Mark 11:8)

- Focused: almost 40% of the book is devoted to the last eight days of Jesus' life

● The structure

If you were just to look quickly at the structure of this book, you could view it in a number of different ways. From the viewpoint of focus or theme you could see that the book is divided in two significant sections between Christ's time of service (chapters 1-10) and his time of suffering and sacrifice (11-13). That also would be the dividing point of the book in relation to both places where Christ ministers primarily and in time frames. The first 10 chapters are “filmed” in Galilee and Perea (the sort of northern Jesus) and cover three years or so and the last six are “shot” on location in Judea, primarily Jerusalem, when the camera zooms in on just eight days of his life.

But from one other angle, I think the book as a book could be divided right in the middle almost at the end of chapter 8. Up until this point, Jesus has been telling pretty much everyone he heals or ministers to to not reveal who He is yet. There are good reasons for Jesus doing so but I just point that out. But the continental divide of the book or where the book reaches a mountain peak of sorts or a turning point is Mark 8:27-30 with Peter's great confession which then leads into Christ beginning to purposefully prepare his disciples for his death.

““And Jesus went on with his disciples to the villages of Caesarea Philippi. And on the way he asked his disciples, “Who do people say that I am?” And they told him, “John the Baptist; and others say, Elijah; and others, one of the prophets.” And he asked them, “But who do you say that I am?” Peter answered him, “You are the Christ.” And he strictly charged them to tell no one about him. And he began to teach them that the Son of Man

must suffer many things and be rejected by the elders and the chief priests and the scribes and be killed, and after three days rise again. And he said this plainly.” (Mark 8:27–32)

Peter didn't take this very well. In fact, he rebukes the Lord and the Lord rebukes Him. But that exchange then leads into some of the significant themes of the book.

What's the truth about Jesus

● He is Jesus-- one who saves!

Mark wastes not time telling us who Jesus is. “*The beginning of the gospel of Jesus Christ, the Son of God.*” (Mark 1:1). First he calls him Jesus, which is the Greek equivalent to the Hebrew name Joshua, both of which means “Yahweh [God] saves!” Matthew tells us as well that His name is Jesus “because He will save His people from their sin!

“The gospel of Jesus” can mean a variety of things. In one sense it means the good news that Jesus has come to free people from their sin. The message of good news begins with God as loving ruler and creator- he created the world and man. Revelation 4:11 says, “*You are worthy, our Lord and God, to receive glory and honor and power. For you created all things. And by your will they were created and have their being.*”

God is worthy to receive glory and honor and power. He is the loving ruler and creator.

But man rebelled, wanting to be king. Man tried to run his own life his own way. In essence, man tried to dethrone God. Romans 3:10-12 says, “*There is no one righteous, not even one; there is no one who understands, no one who seeks God. All have turned away; they have together become worthless; there is no one who does good, not even one.*”

But so what? We all know that “nobody’s perfect” and “to err is human.” What’s the big deal? The big and eternal deal is that God will not let people keep on rebelling against Him forever. He will one day call us to account for everything we have done. Hebrews 9:27 says, “*Just as man is destined to die once, and after that to face judgment.*” We will all die, and we will all face God’s judgment, a judgment according to God’s holy and righteous character and standard. Therefore, the punishment for rebellion against God is death and eternal torment in hell.

But God so loved the world, that he gave his One and Only Son, Jesus Christ, to come to earth as a man, to live the perfect life no one else could and thus deserving no punishment. Jesus Christ died on the cross, taking the punishment we deserve and providing the offer of forgiveness. 1 Peter 3:18 says, “*Christ died*

for sins once for all, the righteous for the unrighteous, to bring you to God. He was put to death in the body but made alive by the Spirit."

God accepted Jesus' death as payment in full for sins of people like you and me and demonstrated His acceptance by raising Him from the dead. Jesus conquered death, and now gives new life. And one day Jesus will return to judge the world.

Philippians 2:9-11 says, *"Therefore God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."*

And so, God demands a response. There are only two ways to live. Our way, by continuing to reject God as ruler, bringing condemnation, or God's way, to repent and believe, submit to Christ as our Ruler, and rely on Jesus' death and resurrection alone for salvation. Friends, this message is the gospel in a nutshell, the good news about Jesus Christ! This good news is the specific message that the Christian brings to the lost world around him.

- **He is the Christ—the One who rules**

But there is a second aspect of gospel here. Secondly, He is called Jesus Christ!

As Christ, He is the Anointed One of God or the long-expected Messiah that the Jews were looking for. In the Old Testament priests (Exod 29:7, 21), prophets (1 Kgs 19:16), and kings (1 Sam 10:1) were anointed for special tasks. Mark did not describe Jesus as a priest, and he said very little explicitly about him as a prophet (see. 6:4, 15; 8:28); but in 15:2, 9, 12, 18, 26, 32 he described him as the king of the Jews/Israel.

Now remember Mark is written primarily to Romans, but there are Jews who will read this book as well. And when the Jews read about "the gospel of Jesus Christ" that comes loaded with meaning. "Good news about Messiah" would take their minds back to Isaiah 40 which was a message of comfort and good news to the Jews that there would come one, a Servant, a messenger from God, to proclaim freedom to the nation who were to be in captivity. We pick up that truth in verse 1 and then verse 9:

"Comfort, comfort my people, says your God. " (Isaiah 40:1)

"Get you up to a high mountain, O Zion, herald of good news; lift up your voice with strength, O Jerusalem, herald of good news; lift it up, fear not; say to the cities of Judah, "Behold your God!" Behold, the Lord GOD comes with might, and his arm rules for him; behold, his reward is with him, and his recompense before him. " (Isaiah 40:9-10)

That would be indeed good news to the people of Israel who remembered these words when they were under the chastening hand of God for their rebellion and idolatry. In fact, this was the best possible news for those in captivity! A Messiah is coming who will free you. He will set up His throne. He is the ascending King! And again we pick up this theme in Isaiah 52:7, “*How beautiful upon the mountains are the feet of him who brings good news, who publishes peace, who brings good news of happiness, who publishes salvation, who says to Zion, “Your God reigns.”*” (Isaiah 52:7).

So, for the Jew of the first century “the gospel of Jesus Christ”, the first words from Mark's gospel as well as the following euangellion of John the Baptist carried great significance. As John MacArthur notes,

So it is a word of enthronement. It is the word of the good news of a sovereign ruler taking His throne. And the imagery is of God, the God of Israel, the only true God establishing His throne in Jerusalem and the near fulfillment of that happened in the return from Babylon and the far fulfillment, that is the Messianic promise, that the King will come in the future and establish His kingdom in Israel and set up His rule and His throne there. And that will happen when Jesus returns and sets up His millennial Kingdom.

And interestingly enough, the idea of kingship or good news about a coming king was also integral to the Roman mind who read this same statement. For example, right from the same time period of Christ's birth, there exists a Roman inscription that translated into English reads this way:

“The providence which has ordered the whole of our life showing concern and zeal has ordained the most perfect consummation for human life by giving it to Augustus, by filling him with virtue for doing the work of a benefactor among men and by sending in him, as it were, a Savior for us and those who come after us to make war to cease, to create order everywhere, the birthday of the God Augustus is the beginning for the world of the euangelion, of the gospel that has come to men through him.”

How interesting. They used the word euangelion on that occasion in that inscription to describe the arrival of Caesar Augustus. Caesar Augustus is by the providence, it says, the one who will bring to us the work of a benefactor, the work of a Savior, make war cease, create order everywhere. It is the arrival of a god. Euangellion refers to the ascendancy of a new king, in this case an emperor! How fitting then for it to be applied to Jesus, the King, the King of Kings.

So, both Jews and Romans would see in this title “the gospel of Jesus Christ” something of a royal announcement: Jesus is ascending as King! And so what Mark is giving us is a message to proclaimed about this new king. This king who came in an earthly way to set up his kingdom in men's heart for the time being, but who will finally in the new heaven and earth, set up His eternal kingdom. This is the story of His ascendancy, the establishment and enthronement of a new

King who is better, greater, more glorious, more powerful and more just than any other king who has ever reigned or anyone who will ever reign.

- **He is the Son of God—the one who is Deity**

And Jesus is also called “the Son of God” not by adoption or by some sort of pronouncement but by his very nature! He is God! In Mark's gospel the fact that Jesus is God is attested to by the Father (1:11; 9:7), demons (3:11; 5:7) Jesus Himself (13:32; 14:61-62); and by the centurion (15:39).

As God, Jesus exercises authority (exousia)--sovereign authority. And Mark shows Jesus' supremacy over the demonic worlds, in his teaching of the official teaching class (1:21-28), in calling His disciples, his explanations of the Law, his rebuke of man-made tradition and in his exercising the prerogatives of deity: the ability to cure the most varied and serious illnesses, supremacy over nature, binding of Satan (3:27), and in forgiving sins (2:10). We see His power as Son of God.

Interestingly, one of his followers or disciples named Nathanael unites this second and third title given in Mark when he announces to Jesus, “*Rabbi, you are the Son of God! You are the King of Israel!*” ” (John 1:49). You are the King we have been waiting for! You are the One that we love! You are the one we adore!

What's the truth about Jesus? He is the one who will save you from your sin. He is the King we long for! He is the Son of God, fully God of fully God! And in the first half of Mark we see Jesus proving these truths by the words he speaks and by the actions he performs. In the second half of Mark, Jesus proves these truths by his death, his burial and his resurrection from the grave! Jesus is proclaimed the Son of God here at the beginning, in the middle of the book with Peter's great confession and at the end of the book by the Roman centurion! All three saying, “You, Jesus, are exactly who you claim to be!”

Mark's gospel is the beginning of Christ's rule! The first principles as well as the beginning of it on this earth—in the sense that Jesus came the first time and He is reigning now but one day in the future He will return to establish His millennial Kingdom which will lead seamlessly into His eternal kingdom and He will reign forever and ever! Hallelujah!

- **He is Son of Man—full humanity, servant and messenger**

Finally he is called “Son of Man” which conveys that Christ was indeed human. But it also conveys that He was more than human. He was the Ideal Man, we might say. The term “Son of Man” is used extensively in the OT prophet Ezekiel and speaks of God's messenger. And it is used elsewhere as a term for Messiah! So clearly “Son of Man” has special connotations. He has the unique representation of the human race! The true man!

Mark shows Jesus in his gracious humanity—Jesus is compassionate, sighs, hungers, grows weary, experiences distress, expresses sorrow. Mark notes his sweeping gaze on oppressed people, the touch of his hand, his warm interest in children, his anger and displeasure, apprehension (10:32). Truly the Son of Man ministers to the common man. The son of Man motif is highlighted by the fact that Jesus was the carpenter, withdraws to prayer to escape his enemies and to refresh his soul (1:35, 45, 3:7; 6:30-32; 7:24; 8:27; 9:2; 11:11, 19). Aaron Copland's *Fanfare to the Common Man* would be a fitting musical score that portrays the gospel of Mark.

Even though he is called “The Son of Man” Mark, unlike Matthew and Luke, contains no genealogy. Why is that? Because Mark is writing to Romans who don't much care about a person's lineage, The Romans were like the residents of MO (“show me”), don't tell me who you are, tell me what you have done!. Qualifications aren't important, what have you done. Secondly, Jesus is being displayed as a servant, a slave, so genealogies aren't important. Slaves aren't impressed with genealogies for the most part.

As the Son of Man, we see Him as the Servant. Jesus Christ constantly served others in the most basic of ways. It is as if He, in our day, he waited on tables at a restaurant. And the logic and challenge of Jesus being a servant is this: if the One who created both the supernova and the firefly and holds them together by the word of his power (Colossians 1:15–17) became our servant, our waiter, how can we do less?

But oh, how we often think so much about how we can be served rather than to serve. We live in a climate that values how we can get ahead not how we can help others usually. Go back to Mark 10 one more time and you remember that in verses 32-34, Jesus has just predicted his death for the third time—very clearly “they will condemn me to death and deliver me over to the Gentiles. “They will mock. . . spit on. . . flog. . . and kill the Son of Man [Jesus]. . . “ What part don't you get disciples? I mean read verse 35 and notice it happens, it doesn't just follow, it happens right after verse 34:

“And James and John, the sons of Zebedee, came up to him and said to him, “Teacher, we want you to do for us whatever we ask of you.” And he said to them, “What do you want me to do for you?” And they said to him, “Grant us to sit, one at your right hand and one at your left, in your glory.” Jesus said to them, “You do not know what you are asking. Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?” And they said to him, “We are able.” And Jesus said to them, “The cup that I drink you will drink, and with the baptism with which I am baptized, you will be baptized, but to sit at my right hand or at my left is not mine to grant, but it is for those for whom it has been prepared.” And when the ten heard it, they began to be indignant at James and John. And Jesus called them to him and said to them, “You know that those who are considered rulers of the Gentiles lord it over them, and their great ones exercise authority over them. But it shall not be so among you. But whoever would be great among you must be your servant, and whoever would be first among you must be slave

of all. For even the Son of Man came not to be served but to serve, and to give his life as a ransom for many.”” (Mark 10:35–45)

Who are you most like in Mark? Oh, it is so easy to be hard on James and John and the other ten who were so indignant, but does this portion of Mark make of you? I'm like Robert Raines who creatively wrote,

*I am like James and John.
Lord, I size up other people
in terms of what they can do for me;
how they can further my program,
feed my ego,
satisfy my needs,
give me strategic advantage.
I exploit people,
ostensibly for your sake,
but really for my own.
Lord, I turn to you
to get the inside track
and obtain special favors,
your direction for my schemes,
your power for my projects,
your sanction for my ambitions,
your blank check for whatever I want.
I am like James and John.*

As Kent Hughes reminds us,

“The Gospel of Mark can bring profound servanthood and active power to our lives. It is the Gospel of miracles, the Gospel of power, the Gospel of service. May it rub off on us!

The Ideal Man, the Man for all men, did not come to be waited on, but to wait tables and to live a life of sacrifice. May this sink into our minds so we can be used of God.

May the gospel of our Lord make something out of us. All of us have tremendous opportunities. If you are leading in the community, your opportunities for service are infinite. If you are a student laboring through your books, or teaching a Bible class, or pastoring, or whatever you are doing, your opportunities to serve are more than you can possibly imagine.

You and I will never be like Jesus in the sense of Savior, in the sense of being the Son of God by nature, or in being the Son of Man in a Messianic sense, but we can and we should strive to imitate Christ in this area of servanthood.

This is just one of the lessons that awaits us in this gospel that reveals the glory of the Savior. Let's plan on meeting with him each week as we embark on this study!