

# ONE2025 Sermon: 8-Week Series



Preview: Book of Mark

## JESUS: The Way Maker, Miracle Worker

Week	Sunday	Sermon Title
0	3/2/2025	Jesus' Authority
1	3/9/2025	Jesus' Power Over Evil
2	3/16/2025	Jesus' Power Over Sickness
3	3/23/2025	Jesus' Power Over Nature
4	3/30/2025	Jesus' Power Over Provision
5	4/6/2025	Jesus' Power Over Speech/Hearing
6	4/13/2025	PALM SUNDAY: The source of Jesus' Power: Prayer
7	4/20/2025	EASTER SUNDAY: Jesus' Power Over Death

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**Below is the full manuscript of Week 0 - Introduction - Jesus' Authority**

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Introduction

# JESUS' AUTHORITY

Mark 1:21-22  
March 2, 2025



(All illustrations are optional, pastors are free to apply your own cases)

*(Note to pastors. you may choose to read either Mark 1:1-22 to set the scene as it was, not just for this sermon but the series - or alternatively read Mark 1:21-22, the specific passage for today. You may also choose to omit parts of this depending on your church's normal length of sermon)*

Welcome to ONE2025 Campaign and the Gospel of Mark!

We are about to undertake an important journey as we move through the period that the worldwide church calls Lent, which leads us to the cross of Calvary and the powerful resurrection of Jesus which Christians all over the world celebrate on Easter Sunday.

And the beauty of this particular journey is that we are joining thousands of churches globally and literally hundreds of thousands of believers who are part of the ONE2025 Campaign.

By partnering with Faith Comes By Hearing we become part of the CHOSEN initiative to see every person in the world having access to the Word of God in their mother tongue by 2033.... that's just 8 years - and you are part of that vision!

I want to start by giving you some background to Mark's Gospel.....

Critical scholars widely agreed that Mark was the earliest of the four Gospels, dated around 70 AD -shortly before or shortly after the fall of Jerusalem. It's really the one Gospel that establishes the life of Jesus as a story form. It develops a narrative from His early career, through the main points of His life and culminates in His death.

And, as such, it sets the pattern for all the later gospel traditions. We know that both Matthew and Luke used Mark as a source in their composition and it's also probable that even John knew something of Mark in tradition. So we can say that Mark is really the one who sets the stage for all the later Christian Gospel writings.

The Gospel of Mark retells the story of Jesus. He starts by taking a number of elements of earlier oral tradition. Mark seems to have a knowledge of at least one and maybe two or three different collections of miracle stories as a source. He weaves these together with other stories about Jesus, His teachings, His journeys, and many other things and makes those a part of his understanding of how Jesus' life worked and what it was intended to do.

But, in the final analysis, Mark's Gospel is really about the death of Jesus. It's a passionate narrative with an extended introduction, some people would say. Mark tells the story by putting much weight on His death and letting all the events that lead up to that moment move towards it and through it. So, it's the death of Jesus, rather than His life, that's the guiding principle of Mark's Gospel. Mark wishes to emphasise that Jesus is the true Messiah, who has total power over life and death. We will be asking the question: "What does this mean to us?"

A feature of Mark's Gospel is that, whilst it is by far the shortest Gospel, it contains **more of Jesus' miracles and acts of power than any of the other Gospels.**

Our sermon series for ONE2025 Campaign: '**Jesus: Waymaker, Miracle Worker**', with reference to the popular worship song, picks up the thread of Jesus' deeds of power, culminating in His glorious resurrection.

It must be stressed, however, that whilst we have adopted it as a theme for this sermon series, the miracles are dominant only in the first half of Mark's Gospel

To give you the full picture.....

There is a widely recognised break in Mark 8:26–31: Before 8:26 there are numerous miracle stories, the action is in Galilee, and Jesus preaches to the crowds, while after 8:31 there are hardly any miracles, the action shifts from Galilee to gentile areas or hostile Judea, and Jesus teaching the disciples.

Peter's confession in Mark 8:27–30 that Jesus is the Messiah thus forms the watershed to the whole Gospel:

27 Jesus and his disciples went on to the villages around Caesarea Philippi. On the way he asked them, "Who do people say I am?"

28 They replied, "Some say John the Baptist; others say Elijah; and still others, one of the prophets."

29 "But what about you?" he asked. "Who do you say I am?" Peter answered, "You are the Messiah."

30 Jesus warned them not to tell anyone about him

Back to Mark 1.....

The theme of this introductory sermon can be summed up in two words: **Jesus' Authority.**

Look at our key verses for today Mark 1: 21-22:

21 They went to Capernaum, and when the Sabbath came, Jesus went into the synagogue and began to teach.

22 The people were amazed at his teaching, because he taught them as one who had authority, not as the teachers of the law.

We will be concentrating on the phrase “**he taught them as one who had authority**”. Up to this point in Mark’s Gospel, everything has been preliminary, we have seen...

- **The ministry of John the Baptist, sent to prepare the way of the Lord:**

1 The beginning of the good news about Jesus the Messiah, the Son of God,

2 as it is written in Isaiah the prophet: “I will send my messenger ahead of you, who will prepare your way”

3 “A voice of one calling in the wilderness, ‘Prepare the way for the Lord, make straight paths for him.’”

4 And so John the Baptist appeared in the wilderness, preaching a baptism of repentance for the forgiveness of sins

The Trumpet sounds! Announcing that the Messiah was about to come! The waiting is over!

The time between the last writings of the Old Testament and the appearance of Christ is known as the “intertestamental” or “between the testaments” period. It lasted from the prophet Malachi’s time (about 400 BC).

Because there was no prophetic word from God during the period from Malachi to John, some refer to it as the “400 silent years.” Mark starts his Gospel with the pronouncement that the silent years are NOW over. John the Baptist had fulfilled the prophecy of the prophet Isaiah some 800 years previous. Next, we see.....

- **The baptism of Jesus, introducing Jesus to Israel as the Lamb of God :**

9 At that time Jesus came from Nazareth in Galilee and was baptized by John in Jordan.

10 Just as Jesus was coming up out of the water, he saw heaven being torn open and the Spirit descending on him like a dove.

11 And a voice came from heaven: “You are my Son, whom I love; with you I am well pleased.”

As I said earlier, Mark is the one Gospel that establishes the life of Jesus as a story form and we see him jump some 30 years between verses 8 and 9 to the Baptism of Jesus in the River Jordan. The author provides no account of His birth, and not a word about His childhood.

The baptism of Jesus by John served a significant role in both of their ministries. It came at the height of John’s ministry, after which it began to decline. It served as the beginning of

Jesus' ministry, which soon overtook the ministry of John. Mark follows the account of Jesus' baptism with....

- **The temptation of Jesus, preparing Him to face the difficult tasks ahead:**

12 At once the Spirit sent him out into the wilderness,

13 and he was in the wilderness forty days, being tempted by Satan. He was with the wild animals, and angels attended him.

A blessing of Jesus as Saviour is His ability to comfort and aid those who are tempted, all because He too was tempted. He is sympathetic, and can provide mercy and grace to help in time of need. One of His greatest periods of temptation was here at the beginning of His public ministry. It reminds us that Jesus can understand our own temptations and It reveals how we can be more successful in overcoming temptation

We are then introduced to....

- **The theme of His preaching, concerning the coming kingdom of God:**

14 After John was put in prison, Jesus went into Galilee, proclaiming the good news of God.

15 "The time has come," he said. "The kingdom of God has come near. Repent and believe the good news!"

We read of the beginning of Jesus' public ministry in Galilee, which followed the imprisonment of John the Baptist. A ministry began at Capernaum, on the edge of the Sea of Galilee. Jesus' public ministry involved "preaching". What was He preaching? He was preaching the Gospel of the Kingdom of God. Everything Jesus spoke about had a connection with the Kingdom. It was the message that God's Kingdom will have an everlasting effect on mankind and the earth.

We then see...

- **The calling of His disciples, who would eventually carry on His work:**

16 As Jesus walked beside the Sea of Galilee, he saw Simon and his brother Andrew casting a net into the lake, for they were fishermen.

17 "Come, follow me," Jesus said, "and I will send you out to fish for people."

18 At once they left their nets and followed him.

Jesus had begun His public ministry by preaching: proclaiming the Gospel of the Kingdom of God - (verse 14) That the time was fulfilled, the Kingdom of God was at hand (verse 15a). That people needed to repent and believe the gospel (verse 15b)

As He did so, He also called people to become His disciples: calling them to follow Him. Offering to make them “fishers of men”.

But now... Preliminaries are over. Jesus is ready, His team is in place.

This is when we begin to read of Jesus' actual ministry. And this is the focus of today's sermon.

When people saw and heard Jesus, they immediately noticed something different. Especially in regard to His teaching, for He was "**a teacher with authority.**"

In the text, before us today, the first thing we note is the **SETTING OF HIS TEACHING** :

21 They went to **Capernaum**, and when the **Sabbath** came, Jesus went into the **synagogue** and began to teach.

Firstly, **Capernaum**, situated on the North West shore of Galilee was where Jesus lived. Secondly, teaching in the **synagogue** on **Sabbath day**.

The Law of Moses was still in effect, so as an observant Jew, Jesus kept the Sabbath. The synagogue on the Sabbath provided a ready audience. Luke 4 gives a detailed description of what it was like when Jesus spoke in the synagogue at Nazareth (See **Luke 4:16-22**). Indeed, teaching in synagogues became a feature of Jesus' itinerant ministry.

Lets look at Mark's description of THE MANNER OF HIS TEACHING :-

22 The people were amazed at his teaching, because He taught them as one who had authority, not as the teachers of the law.

Jesus' teaching astonished the people. We read in John 7: 46 “No one ever spoke the way this man does,” Why was this? Mark tells us (verse 22) that he taught them as one who had authority. Mark compares Jesus' teaching to the religious people, the scribes and the Pharisees.

The Greek word used here for having authority, “**exousia**” has wide usage in the Greek language. It can be used to indicate jurisdiction, privilege, capacity, freedom, influence, force, and right, besides authority and power.

Scribes would quote well-known rabbis as their authority for what they taught, but Jesus would say things like "But I say to you..." Jesus spoke in that way because, as we will see later in Mark's Gospel that He had the authority to the extent of even being able to forgive sins.

But it wasn't just the **manner** of His teaching, Jesus complemented His teaching with miraculous signs. Over the next few weeks we will be studying Jesus' power over evil, Jesus' power over sickness, Jesus' power over nature, Jesus' power over provision, Jesus' power over speech and hearing, the source of Jesus' power and ultimately Jesus' power over death.

It promises to be an exciting journey!

### **He did signs (miracles) that proved His authority**

A word of warning here, as it is tempting to be distracted by the miracles themselves. As the people deduced on this occasion, there was a new doctrine, so perhaps we should focus our attention on what Jesus taught, not just on what He did.

Later, Jesus (see Matthew 28) would claim to have "**all authority**...in heaven and on earth", then He would command His apostles to make disciples of all the nations, baptizing them, and that such disciples should observe all things He has commanded.

Later, the apostles would preach Jesus as **Lord**, commanding repentance and baptism in His name (by His **authority**), also proclaiming that He has the **authority** to one day judge the world.

In the early church, those who gladly accept the authority of Jesus as Lord are baptized and continue steadfastly in His apostles' doctrine.

My question today as we conclude our brief study in Mark of Jesus and His authority :

Are we willing to accept Jesus as our Teacher today by submitting to His authority in the same way?

Let us pray.....