

Global Ministry Conference 2026

Rico Tice

Reconciling The World - Mark's Gospel in Three Words

Could we turn please to page 965, in the Bibles to II Corinthians chapter four. And brothers and sisters, to what I think is the most important passage on evangelism in the Bible. So if there's one passage which is absolutely central to evangelism, if there's one, a little lot of six verses that I was to teach on what evangelism is about, it would be this passage, two Corinthians four, verses one to six. And because we're thinking about not being a reservoir, so as I speak now, I don't want this to be a reservoir where it just flows into you. So you're sitting there thinking, what's the fat Englishman going to say? Let's just listen now as I speak, brothers and sisters, can you make sure that as you listen, you are a river? So actually, here you are. And there are two people I want you to listen for now, as you hear, we are to be disciple making disciples of Christ. So as you listen, can you turn to the person next to you and say, here is the non-Christian that I'm going to listen for over the next half an hour. And here is the Christian who's not here tonight. I don't know where they are. I don't know what's more important than this, but they're not here tonight. But you can pass this on to because we're to be end of Matthew twenty eight, disciple making disciples of Christ. So turn to the person next to you and say, these are the two people listening. I'm listening. For if you're not a Christian, welcome. Say, I'm not a Christian. I'm listening for myself. That would be just say, you know, I'm here for me, but just turn to the person next to you. If you don't want to do that, turn to the person next to you and say, I don't like people. I'm doing it on my own. You can do that. Okay. Just who are the two people you're listening for? Turn to the person next to you. Who are the two people you're listening for? The non-Christian and the Christian. Great. Got the two names. Now, can we grab our Bibles, please? And we're going to read through. And as we read through, jot this down. Here's the question we're going to ask in this passage. Jot the question down. Who is at work in the work of evangelism. So as we get the gospel out. Who is at work now? In pairs, please listen. And then I'm going to pick a pair to tell me who's at work. So do you know we do that in England? We find that training by humiliation is a great way of doing it. Okay, so off we go. Who's at work in the work of evangelism? I'm going to read through with the person next to you. Dig it out. Who does what? When it comes to spreading the gospel? We've got the flags. As we get the gospel out, who does what are we ready? Two Corinthians chapter four and verse one. Let's look together to verse six. Who's at work? Dig it out. Then we're going to be chatting to our person we're next to dig that out. Okay, are we ready?

Therefore, having this ministry, by the mercy of God, we don't lose heart. But we have renounced disgraceful, underhand ways. We refuse to practice cunning or to tamper with God's Word, but by the open statement of the truth, we would commend ourselves to everyone's conscience in the sight of God. And even if our gospel is veiled, it is veiled to those who are perishing in their case, the God of this world. Isn't that a great title for Satan? Because all people can see is this world the God of this world? As we look down, verse four, in their case, the God of this world has blinded the minds of unbelievers to keep them from seeing the light of the gospel of the glory of Christ, who is the image of

God. For what we proclaim is not ourselves, but Jesus Christ as Lord, and ourselves as your servants, for Jesus sake. For God who said, let light shine out of darkness, has shone in our hearts to give us the light of the knowledge of the glory of God in the face of Christ.

Great turn to the person next to you who's at work in the work of evangelism. Dig that out. Then we'll come back in a minute. Off we go. Let's go for that. Who's at work in the work of evangelism? Okay, now don't leave the fat Englishman stranded at the front. What have we got here? Just down here. Anyone tell me who's at work in the work of evangelism? Actually, no. You're the missionaries, you know. Over here. Over here. Someone give me a shout here. It's terrifying, isn't it? Who's at work in the work? Anyone? Give me a verse. Jesus. Okay, well. Which verse? Which verse would you say? We're at work saying something about Jesus. Give me a verse. Anyone? Which verse? Four. Well, who's at work in verse four? Can we see the devils at work in verse four? Do we see as we look down? I've terrified we're friends, aren't we? I've terrified you over there. Let's go over here. You're fired. Okay. Over here. Who's at work in the work of evangelism? Can anyone tell me? Anyone? Give me a verse. Ourselves. Which verse? Verse five. That's great. Do we see verse five as we go? Have a look down at verse five. For what we proclaim is not ourselves, but Jesus Christ as Lord. So our job, our job is in verse five we're to preach Jesus, but as Lord, I've just left the Church of England. The reason I left is the Archbishop of Canterbury, Justin Welby, and the new archbishop. Archbishop Sarah is worse. They preach Christ, but not as Lord. They say, Here is Jesus. Oh, by the way, you can do what you like with your own body. So they're Jesus, and our Jesus is a different Jesus. The Jesus we preach is Lord. So our job is can we see as we look here, verse five, verse five, we preach Christ. That's our job. Who else is at work as we preach Christ? Back to the passage? Who else? What happens? So we're to speak of Jesus. Who else is at work? Which verse? Verse six, can we see? Verse six. Everyone. So as we preach Christ for God, who said, let light shine out of darkness, can anyone tell me, where's that from? Where does it say in the Bible? Let light shine out of darkness. Shine out of darkness. Genesis one. So the God who in Genesis one, who made the world. Can you believe this? Brothers and sisters, he takes the same power that made the world, and he shines that power into my heart and gets me to see. Do we see the end of the verse, the glory of God in the face of Christ? In other words, he gets me to see that Jesus is God. So that is the methodology in our evangelism we preach Christ. Verse six God opens blind eyes. That's how the gospel goes out. We preach Christ. God opens blind eyes. Right. Just to get this in place. What I want us to do now is chant it. We'll pretend we're a West Indian congregation. So could this side please preach? We please, please say we preach Christ. And could you respond? God opens blind eyes. Have we got that now just to say, if you're too mature to do this, then I'll spot you and get you to do it on your own. So my advice is to come with me on this, and then I'll go back to London and I'll apologize. Okay, but let's do it together. Are we ready? So we say we preach Christ. Ready? We preach Christ. God opens blind eyes. You are moribund. Don't you believe it? Let's have another crack at it. Are we ready? And. Good. Hopeless. And again? That's better. Now my favorite group over here. Okay, here we are. It's mainly girls. Hi, girls. You're to say we preach Christ. And can the whole congregation respond? God opens blind eyes. Are we ready? One. Two. Three. That's evangelism, brothers and sisters. Our job. We just speak of Jesus. But as we do that, God does the miracle and open blind eyes. By the way, if you meet someone and you say, how did you become a Christian?

And they shrug and they go, oh, I just came from a Christian home. Do you know what you have to do? Very gently. Don't do it inside. Put your arm around them. Take them out to the car park and headbutt them. Brother, sister, the reason you're here tonight is God has done a miracle. He's such is our depravity. We were dead in transgressions and sins. The reason you're here is that God has opened your blind eyes. That's why we're here.

Now back to the text, everyone. How do we preach Christ? Back to the text in the verses, just with the person next to you. How are we to preach Christ? We've got to speak of Jesus as Lord. But how do we do it? There are at least four applications of that. Back to you in the text. Over you go. For applications, dig in please. Dig in girls. Otherwise, we're going to have a problem. Off we go. How do we preach Christ? Okay, what have we got? Someone give me a shout here. Any verse. And what does it tell us? What is the teaching? The guidance on how to preach Christ? Anyone? Give me anyone. Tell me from the verses from the back there. Brother. Where was it? Say it again, sir. By God's mercy. Now that's really interesting. Do we see verse one, therefore having this ministry by the mercy of God. Okay. We do not lose heart because God has opened our blind eyes. We don't lose heart. Now, that's what's happened in the Church of England that I left. They lost heart. And because they lost heart. What happens in verse two as we look down? What happens when a pastor lose heart? Loses heart. Back to verse two. Can we see what happens? But we've renounced disgraceful, underhand ways. We refuse to practice cunning or tamper with God's Word. What do you start doing? You see, if you lose heart, you say, do you know the young? They're never going to accept that their gay friend has to repent and put their and put their body under Christ's authority and live a celibate life will be transformed by Christ. They're never going to accept it. So we can't teach that, but we can't change God's Word. You see, when you lose heart, you go liberal. You say, I will cut the price and will buy. And the two areas where both in Britain and the United States, the two areas where actually the diagnosis of whether we lose heart or not will be. Again, I can't speak for overseas our brothers and sisters here, but the two areas, certainly in Britain and the US that I see are these. God's wrath. God's settled, controlled hostility to evil. Will we preach hell? Will we cross the pain line and say it? And secondly, repentance. Repentance is the most wonderful thing to teach because it means I'm for what Jesus is for, and I'm against what he's against.

My little ten year old girl. She just trusts Jesus. He knows what's best for me. I know what I'm for, what he's for. I'm against what he's against. So, number one, we don't lose heart. We teach the truth. What else have we got here? What else have we got here in terms as we preach Christ, what must we remember? What does verse six tell us? If God opens blind eyes, what does verse six tell us? It means, brothers and sisters, that the results belong to God. When I go into a mission, what's the one question I'm always asked at the end of the mission? What do you get asked? How many got converted? What should you ask me? According to verse five, after a mission, what should your question be? Rico, did you preach Jesus as Lord? And because I'm an insecure evangelist. You see, if you ask me how many, I'll say eight hundred and ninety. Please give me more money. No, no. Have you preached Christ as Lord? Did you preach wrath and repentance? Did you do it in the right tone? But the results belong to God, not to me. Only he can switch the light on. What about verse four? Do we see as we look

down? The God of this world has blinded the minds of unbelievers. So as I preach Christ, if God has put spiritual cataracts on people's eyes. What have I got to do, brothers and sisters? I've got to pray. I've got to pray. Lord God, please open their blind eyes. So as I preach, I pray those two things that go together. I love Epaphras, he's always wrestling in prayer for you. So that's our methodology. We preach Christ. God opens blind eyes. We leave the results to God. We preach the truth, rot and repentance. Whatever the culture says, we don't lose heart because God's done the miracle in us. Okay. Next question. How do we preach Christ? Can you please, um, pick up. It's wonderful. You've got them. These Marx gospels. Can you pick them up? And can you grab your highlighter? That'd be great. How do we preach Christ? And I wonder if we can stick up on the on the screen. The picture of the two faced lady. There we go. Now, can you turn to the person next to you and make sure you see the two faces in the picture? Can you see the young woman and the old woman? Everyone just do that. Make sure you can see both, please. The young woman and the old woman. Okay. Got it. And now, in your red marks Gospels, can you please open up mark's gospel at page seven? And can you take your highlighter pen, please? The highlighter pen here. And just with the green at the top of the page, just with the green. Could you please write the word that sums up the drama of Mark's Gospel? So can you all pick up your pen? I don't want to see someone not doing this with their pen. Please. Pens out. We're going to do some coloring in together tonight. Are we ready? And can you please write the word blindness across the top of that page on page seven? Blindness. Because the great theme of Mark's gospel is that can we just flick back, please, to, um, to the two faced lady? Everyone just on the slide, please. Thanks. The great theme of Mark's Gospel is that the disciples are blind and they can't see. Can we see the opening verse of Mark's gospel? Can we read? Read it together? Let me let's all read it together. Mark one verse one. Let's say it together. The beginning of the gospel of Jesus Christ, the Son of God. The disciples are blind. They cannot see that Jesus isn't just a man, he is God. That's what they can't see. They're blind. And then what we're going to get in Mark's gospel is layer upon layer of evidence that shows us Jesus is the Son of God until we get the culmination of Mark's gospel. Mark fifteen verse thirty nine, the centurion looks up and he says of a naked Jesus on the cross, he says, That's the Son of God. So the whole gospel is heading to that moment. The question is, when you look into the face of Jesus, what do you see?

Oh, about fifteen years ago, twenty years ago, I, agonizingly had to take a funeral of a woman called Cathy. She had died in a car accident. And I met her, Cathy's husband John and her son Sam at a restaurant. Quite a posh restaurant in London. It was the day of Prime Minister Heath's funeral. And I met them at this, at this club in London, and I got there at twelve fifty five, and they were coming to meet me at one o'clock. And, you know, I'd just taken the funeral of Kathy. I mean, it had been a brutal service, and I was a bit overwhelmed just thinking, what do I say to them? And I stood on the stairs of this club, the East India Club, and there was a young man standing opposite me, broad shouldered, blond haired. He looked familiar. And we stood opposite each other. Didn't say anything to each other. Ever since we lost the Empire, we don't talk to each other. The British, you know. So we. I just stood there looking at him, and I kept thinking, you look familiar. And that was at twelve fifty five. And at one o'clock someone came round the corner. We were on the staircase and said, Are William, there you are. We'd lost you. It was Prince William. It was Prince William. And I had had five minutes with him,

some evangelist opposite him, looking at him, recognizing him, you know, knowing his face but not knowing who he was. And as he walked off, I was like. And he walked off and gave me a slight smile and I lost the opportunity. I could have taken the wedding. I mean, if I'd got. I mean, it was just a. And, you know, he's bigger than you think he is. He's a big guy. I could have taken him, but he's a big guy. So I was with him. But I didn't see he was my future king. I was with him, but I didn't recognize him. And that is the drama of Mark's gospel. As you look at Jesus, can you see who he is, the Son of God? And then we get layer upon layer of evidence to do that.

Let's just have a look and see how that works. Turn to mark chapter four. Let's see the evidence being put together. So Mark four and let's turn to page sixteen to have a look at that please. Mark four verse sixteen. Now what we have to do is we preach Christ and as we preach Christ, what's God going to do? What's he going to do? Open blind eyes. So my job is to teach the Bible and trust that God will do the miracle that he's already done in me, in my hearer. He's done it in me. He can do it in them. It was amazing this morning to hear about Leon. One hundred and fifty people going to that church, these miracles happening in France. So let's have a look. What do we have to do? We preach Christ. What does God do? He'll open blind eyes. Let's have a look. Mark four and verse thirty five. On that day when evening had come, he said to them, to his disciples, let us go over to the other side. And leaving the crowd, they took him as he was in the boat, and other boats were with him. A great windstorm Laelaps came up, and the waves were breaking over the boats, that it was nearly swamped. It was already filling, but he was in the stern, asleep on a cushion. And of course, this is because Jesus does have two faces. He is. He is God, but he's also a man. And if you look at the first four chapters of Mark's gospel, he is exhausted. They are at a breakneck pace. So he's fast asleep in a storm. I once went to my older brother's house and he said I was just shattered. Shattered from ministry. And he said, Rico, you were lying on the sofa asleep. And my three kids were climbing all over you and you were still asleep. And you know that tiredness. Those who've got young kids will know that Jesus is exhausted. He's fast asleep on a cushion. And they woke him and they said to him, teacher, do you not care that we are we are perishing. Uh, tell me, what do you reckon you'd score in the Galilee lifeboat safety exams? To the question. What do you do in a life threatening storm? And you write down. Wake up. The teacher. My geography teacher at school was called Mr. Howard. He would have got up and he'd have said, ah, Rico, let me tell you why we're going to die. The cold air from the mountains will meet the warm air from the lake. They will get together. They'll form a hurricane. And that's why we're perishing. Very helpful. Thank you so much. He better be more than a teacher? That's the question. If he's just a teacher. They're going to die. Is he more than a teacher? Let's have a look down. Let's see it. And he awoke and rebuked the wind and said to the sea, peace be still. And the wind ceased, and there was a great calm. Can I tell you, I can't even do that with my bathwater? Do you ever do that in the bath? Slosh up and down. Go! Quiet. Be still. You're probably too mature to do that. I do that in the bath sometimes. This is a great storm. The wind. The cause of the storm doesn't have ears. The waves don't have ears. The result? But because Jesus is God's king in God's world. Mark one verse one, because he's the Son of God, he has total authority over nature. It's now as flat as a mill pond. My little daughter, age five, could have swum ashore with her armbands in this. So what happens as we look down? He said to them, why are you so afraid? Have you still no faith? And they were filled with fear and said to one another, here's the

question who then is this, that even the wind and the sea obey him? Who is he? Do you know, I was once reading the Mark's gospel, one to one with a West Indian guy called Paul who came to my church in London, and I said, why don't we look at the gospel together? We were there looking at it together in Regent's Park, sort of having a hot chocolate by the tennis courts. And he said to me, he said to me as we were looking at, he said, Rico, I, I look at Jesus here. I have to tell you, I've just come along to your church because my sister feels I have to have a spiritual part of my life. So I've come because I need a spiritual segment. And then we read this together and Paul said to me, the disciples are so stupid, aren't they? I said, Why Paul? He wasn't a Christian. I said, why? He said, well, they can't see who Jesus is. Can you see who he is? And then I'll never forget what Paul said. He said to me, do you know, I just came to your church to be spiritual? But this is getting intimidating because what I'm seeing is the whole world belongs to Jesus. So what's happening? I'm preaching Christ. What's God doing? Opening blind eyes. You just trust the Bible to do the work. You get it open, you read it. And God opens blind eyes and he's done it for you so he can do it for them. So the moment Paul said that, what did I say to him? I said, let's have a look at another passage. Let's do another passage. Let's have a look.

Let's have a look. Let's stay in chapter five. Okay. Over the page. Let's go for verse. Um, let's go verse twenty one, verse twenty one. Okay. So page seventeen, and when Jesus had crossed again in the boat to the other side, a great crowd gathered around him, and he was beside the sea. Then came one of the rulers of the synagogue, Jairus by name, And seeing him, he fell at his feet. Have you ever seen that happen in the local community? The local headmaster. The local judge falls at someone's feet. I've never seen it. What is going on here? How come the leader of the community is flat on his face? What's the reason? Back to the passage. Can we see? And implored him earnestly. My little daughter is at the point of death. Come and lay your hands on her, so she may be made well and alive. Do you know I'm. I'm sure the pastors here would agree with this. The worst job I've had in ministry is burying people's children. I remember a little boy called Max. He died in a cot death, and I was taking the funeral. His parents, Chris and Sonya, were in the in the front row. They were wailing with grief. And this guy knows this little girl. She is the light of the home. He comes home. She comes dancing out. He knows that his wife's face will never recover at the loss of this little girl. Just a heartbeat will leave the home. So he's just in agony. Now here's the question, brothers and sisters. If Jesus is just a carpenter, what can he do? If he's just a carpenter, what can he do? He can do something. What can he do? He can build a coffin, can't he? He can say, oh, Mr. Jairus, don't you worry. I've got some lovely mahogany wood. Why don't you come to my woodshed, pick out the wood. She'll look lovely in her coffin. The question is, brothers and sisters, is he more than a carpenter? Is he more than a carpenter? Let's have a look down and see what we can see. Okay. And so he went with him. Now, over the page. Can we turn to page thirty five? While he was still speaking, there came from the ruler's home. Some who said your teacher is dead. Why trouble the teacher any further? Sorry. Your daughter is dead. Why trouble the teacher any further? Now, that's a bit brutal pastorally, isn't it? She's dead. Don't bother him. Where are they from? These people that say that? Are they from New York? It's a bit brutal, isn't it? It's the sort of thing. New York, if you're from New York. Welcome. Nice to have you in England. We'd say they're from Yorkshire. She's dead. Don't bother him. It's absolutely brutal. Don't worry.

She's gone. He can go. But overhearing what they said, Jesus said to the ruler of the synagogue, do not fear, only believe. Can I tell you? You've got to be pretty sure of your guns to say that. When I was taking Max's funeral, I didn't play games. Don't be afraid. Just believe. You better be more than a carpenter. I used to be a youth worker in inner city Liverpool in England. And the club kids there used to say, don't write checks with your mouth. Your body can't cash. He'd better be more than a carpenter. Let's have a look down and see what happens. But overhearing, they said, overhearing what they said, Jesus said to the ruler of the synagogue, don't fear, only believe. And he allowed no one to follow him except Peter, James, and John, the brother of James. They came to the house of the ruler of the synagogue, and Jesus saw a commotion, people weeping and wailing loudly. And when he had entered, he said to them, why are you making a commotion and weeping? The child is not dead, but asleep. And they laughed at him. Now that is the vicious laugh of the playground, isn't it? That is. Who do you think you are? Jesus! How dare you! We know a dead child when we see one. How dare you mock these parents around? She's dead. That's a laugh. Who are you? How dare you! Get out of here! Verse forty. But he put them all outside and took the child's father and mother and those who were with him, and went in where the child was. Taking her by the hand, he said to her, Talitha cum, which means, little girl, I say to you, arise. And immediately the girl got up and began to walk around, for she was twelve years old, and they were immediately overcome with amazement. What are we told here? Brothers and sisters, what are we being told is because Jesus is the Son of God. He has authority over nature, but he's also got authority over death. And just as you and I can wake, the sleeping Jesus is the master of death. He has authority over death so he can say, little girl, get up. And he gets up. I preach this passage at my mother's funeral and seven years later at my father's funeral. Why did I preach it? Because I was saying to their friends, will you please put your hand into the hand of Christ in the face of death? He got through death himself. He can get you through. Will you trust him? Little girl, I say to you, get up. He said that to both my parents.

I miss my parents so much on Christmas Day. My mother loved Christmas. She was brilliant at Christmas. She just was the glue in the family. And I read this passage because it reminds me that there is a day of reunion. So I don't know where you stand spiritually, but can I say to you, can I say to you, will you put your hand into the hand of Jesus in the face of your death? You are going to die. Please put your hand into the hand of Jesus. Because speaking for Scott and I, it's the worst job in the world. When you take the funeral of someone who has died without doing that, please put your hand into his hand. He rose from the dead. So we preach Christ, and God opens blind eyes. Now, just as we close, can you please turn to mark chapter eight to the Grand Central Station of Mark's Gospel? Mark chapter eight and grab your highlighters. Just as we close and let's see the three sections here in Mark chapter eight. By the way, when I say Grand Central Station, I'm trying to connect with you culturally. I don't know what it means, but I've just said it because I think it helps, you know, never been there. Mark eight, verse twenty seven. Can we see as we look down and with your highlighter, can you take the yellow bit out and color in verses twenty seven to thirty? Okay. And have a look. Turn to the person next to you who is blind and who can see when it comes to yellow. The identity of Jesus. So as we look down, let me read this and let's see. Who is Jesus? Who is blind? Who can see? And Jesus went on to with his disciples to the villages of Caesarea Philippi. On the way he asked his

disciples, who do people say I am? They told him, John the Baptist and others said, Elijah, still others one of the prophets. And he asked them, but who do you say I am? And Peter answered, and he suddenly goes, you flatten the storm. You raised the dead girl. You're the Christ. So his eyes have been opened. He's seen it. Identity. After eight chapters of evidence, he goes, your God's son. That's why you can do these things. He's got it. Identity. And a lot of the first eight chapters are about that. But can Peter see why Jesus came? Again? Can we open up the highlighter and take out the red one, the red highlighter? So I hope you've colored that one in in yellow. That's identity, but the red one. Let's color in verses thirty one to thirty three. And this is the next huge issue. You see, it's not the identity of Jesus. It's why did he come? We know he's God's son, but why did he come? Let's have a look down. And he began to teach them that the Son of Man must. The word is. It's necessary that he must suffer. Many things be rejected by the elders, the chief priests, the teachers of the law, and rise again. And he said this plainly. And Peter took him aside, began to rebuke him. But turning aside and seeing the disciples, he rebuked Peter and said, get behind me, Satan, for you're not seeing in, for you're not setting your mind on the things of God, but on the things of man. You see, Peter can see who Jesus is, but he's blind to the cross. When he looks at the cross, he just thinks it's a Galilean carpenter dying. He says, Jesus, you can't go and die. But if you can see, you look at the cross and you say, oh Lord Jesus, Lord Jesus, you must go to the cross and die, because otherwise I'll have to pay for my sin myself in hell. Lord Jesus, I can see what you have to do. Please go and die. So the Christian looks at the cross of Jesus. It's not a Galilean carpenter dying. He's dying in my place. And for me. So, number one, can you see who Jesus is? Color that in yellow identity. Secondly, we'll pick this up again tomorrow night. Can you see why he came? That's red. That's his mission. But thirdly, what does it mean for me to follow him as we close? Can we see as we look down and calling the crowd to him, and with his disciples he said to them, if anyone would come after me, let him deny himself, take up his cross, and follow me, for whoever would save his life will lose it. But whoever loses his life for my sake and the gospel's will save it. For what does it profit a man to gain the whole world, yet forfeit his soul? And what can a man give in exchange for his soul? For whoever is ashamed of me and my words in this adulterous and sinful generation of him, or the Son of Man, also be ashamed when he comes in the glory with his father's angels. So again, there are two ways of seeing who Jesus is. Is he a man or is he God? There are two ways of seeing the cross. Is it a rescue or is it a waste? Peter looks at it and he thinks it's a waste at this point. But thirdly, there are two ways of seeing the call of Christ. Are you going to obey? Verse thirty four, take up your cross and follow him. Or are you going to disobey it? What are you going to do in the light of who Jesus is? Will you follow him? You see, the question is, do you believe the Son of Man who has come to die for you in verse thirty one is the same son of man in verse thirty eight who will return and judge the world because of his resurrection. That's the proof. Do you believe that? And tomorrow night we'll pick that up.

Our job is we preach Christ. The question is, are your eyes open to who he is, to why he came, to what it means to follow him? So what I want you to do now, as you, as you head out, is pick up the bookmarks. Can you see that there's a little bookmark that you've got there? Here's the bookmark. It's got identity mission. Call on it. There's a code there. You can look up our material. It enables you to take others through Mark's gospel, this Christianity explored course. Why not take it away? Take your highlighters away and start coloring in yellow identity. Which

verses are on who Jesus is? Red mission? Which verses are on why he has to die? call green, which verses are on what it means to follow him, and what we'll find is we'll do it again tomorrow night is we'll start getting on top of the whole of Mark's gospel. We'll see how it works. Every verse is identity, mission, call. We preach Christ. God opens blind eyes.

Let's pray as we close. Let's pray together. Father God, thank you so much that Mark's gospel is so simple. Thank you that all of it is about who Jesus is, why he came, what it means to follow him. Lord God, please enable us to trust that as we preach Christ, you will open blind eyes. Help us to do the work with Mark's Gospel so that we can go away to those two people we thought of at the start. Please, we think of them. And Lord, enable us please to pass this on. And please, may we do that for their sake and for the glory of the Lord Jesus Christ. Amen. Amen.