

Theme: The teaching of Jesus centered on the Gospel of the Kingdom - the Good News of God's reign that had come with Jesus - and called for a response of repentance and faith.

I. Intro - Nothing Like It In the World

- A. Photo of us at Golden Spike National Park
- B. Stephen Ambrose's book "Nothing Like It In the World"
- C. That moment changed life for the world
- D. The ultimate change - the coming of Jesus!
- E. Jesus announced the Kingdom. What did that mean? What does it call for from us?

II. The Times They Are A Changin'

- A. We are in a new period of redemptive history
After John was put in prison, Jesus went into Galilee, proclaiming the good news of God. Mark 1:14
 - 1. Mark wants us to know that we are in a new period of redemptive history - the ministry of the forerunner John is completed.
 - 2. John was the last and greatest of the prophets - now the God of the Prophets has come!
 - 3. The times they are a changin' - the long-prophesied King and His Kingdom have finally!
 - 4. We will look at this more below.
- B. John is 'handed over' - an ominous foreshadowing
After John was put in prison, Jesus went into Galilee, proclaiming the good news of God. Mark 1:14
 - 1. 'Was put in prison' - was handed over

- 2. This word is used of Jesus being betrayed and Judas Iscariot, who betrayed him. Mark 3:19

He was teaching his disciples. He said to them, "The Son of Man is going to be betrayed into the hands of men. They will kill him, and after three days he will rise." Mark 9:31

- 3. Also used of what happens to the followers of Jesus
You must be on your guard. You will be handed over to the local councils and flogged in the synagogues. On account of me you will stand before governors and kings as witnesses to them... ¹¹ Whenever you are arrested and brought to trial,... ¹² Brother will betray brother to death, and a father his child. Mark 13:9, 11-12
- 4. John is not only the forerunner in proclaiming that the King was coming on the scene - he is the forerunner in being betrayed and handed over to persecution for his faithfulness to the King and His Kingdom.
- 5. The King Himself will be betrayed and handed over - and His followers should not be surprised when they are persecuted for faithfulness to their King.
- 6. This is a reminder that even though the Kingdom has arrived, it is not fully consummated, and evil is still at work. God's Kingdom has invaded the Kingdom of this world, but the world will still fight against the citizens of God's Kingdom.
- 7. Example of the missionary we support recently martyred - the battle still rages!
- 8. This was instruction and comfort for the original readers of the Gospel, and it should be instruction and comfort for the followers of King Jesus today.

III. The King Announces the Kingdom

A. Jesus proclaims the good news - the Gospel

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 is near. Repent and believe the **good news!**” Mark 1:14–15

1. The Good News is the Gospel (Mark 1:1)
2. The Good News is linked with the Messiah, the Servant of the Lord, in Isaiah.
The Spirit of the Sovereign Lord is on me, because the Lord has anointed me to **preach good news** to the poor. He has sent me to bind up the brokenhearted, to **proclaim** freedom for the captives and release from darkness for the prisoners, ² to proclaim the year of the LORD’s favor... Isaiah 61:1–2
 - a. The Anointed One would preach the Gospel, the Good News.
 - b. The Anointed One would proclaim (same word as Mark 1:14 - rare in the Old Testament) freedom and release.
 - c. Luke 4:14-20 tells us this was the text Jesus taught to begin His public ministry in Galilee
3. The teaching of Jesus is centered on the Gospel - and so must the teaching ministry of every local church!

B. Jesus proclaims the good news of the Kingdom of God

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 is near.** Repent and believe the **good news!**” Mark 1:14–15

1. Many manuscripts have “good news of the kingdom of God in v14
2. Even without the words ‘the kingdom’ in v14, it is clear from v15 that the kingdom was central to Jesus’ teaching.
3. The kingdom of God will be mentioned 14 times in the Gospel, and the Kingdom is a central topic in Jesus’ teaching in the Gospel of Mark.
4. The Gospel in Isaiah proclaimed God’s reign
How beautiful on the mountains are the feet of those who bring **good news**, who proclaim peace, who bring **good tidings**, who proclaim salvation, who say to Zion, “**Your God reigns!**” Isaiah 52:7
5. The Good News (Gospel) is the Gospel of the Kingdom of God (the Reign of God).

C. Jesus proclaims the Kingdom of God has come

- “The time has come,” he said. “The kingdom of God is near. Repent and believe the good news!” Mark 1:15
1. The King announces that the Kingdom has arrived
 2. Two ways Jesus indicates this new situation
 - a. The time has come - “the time has been fulfilled”
 1. Time is not chronos but kairos - appointed time, opportune time
 2. This is referring to the appointed time of fulfillment of all the promises regarding the coming of the Messiah and the Kingdom of God.
 3. The period of waiting is over - the time has been fulfilled (perfect tense)
 - b. The Kingdom is near - “Kingdom of God has come near”

1. ἤγγικεν - perfect tense - has come near
2. ἤγγικεν - draw near in time or space
3. The time is now here because Jesus is here!
4. When the King comes the Kingdom has arrived!

D. Jesus will spend a lot of time describing and teaching on the Kingdom, but for now He merely announces its arrival. (In After Hours I will focus on one aspect of the Kingdom).

IV. Applying the Word

A. Jesus calls for a response to Him and His Kingdom
 “The time has come,” he said. “The kingdom of God is near. **Repent and believe the good news!**” Mark 1:15

1. We can not indifferently go on with life - the King has come and we must respond!
2. The call is not for us to build the kingdom - Jesus is the only One Who can do that
3. The call is not for us to force others to submit to the Kingdom - as we will see this is a very different kind of Kingdom.
 The symbol of God’s sovereignty is not a scepter or a mace that God uses to break the bones of his opponents, but the cross, on which the blood of the Son of God is shed. (Garland, NIVAC)
4. The Kingdom of God has implications in all of life but Jesus begins with a personal response, so we will focus on that today.

B. We are called to repent and believe

“The time has come,” he said. “The kingdom of God is near. **Repent and believe the good news!**” Mark 1:15

1. We are called to repent

- a. Repent - a change of mind resulting in a change in action
- b. We have been rebels who thought our identity was found in embracing and expressing our own desires, but we must recognize our identity is found in who God calls us to be.
- c. We have been rebels who wanted to determine right and wrong for ourselves, but we must recognize the King defines right and wrong and we are called to submit.
- d. We have been rebels who want to establish our righteousness, but we are called to repent and recognize we have broken God’s Law in thought, desire, word, and deed and to look to Jesus for righteousness.
- e. Repentance is a necessary part of faith - citizenship in this Kingdom will require a change in our thoughts, desires, words, and deeds.

2. We are called to true faith and trust in Jesus & His Gospel

- a. Faith - not just mental agreement but an active trust and reliance upon the Word of the King.
- b. We are called to an active embrace of Jesus, His Gospel, and His Kingdom - this is faith.

C. Responding to the King today

1. The words ‘repent’ and ‘believe’ are present imperatives - an ongoing call for response
2. The call to repent and believe did not just apply to the original people to whom Jesus spoke, but to every reader of this Gospel.

3. Have you ever repented and placed your trust in Christ as Your King? Submit to His rule today!
4. Am I presently responding to Jesus the King with repentance and faith?
 - a. Repentance and faith are not a one-time action but rather a daily pattern
 - b. Am I submitting to Christ's rule by letting His Word rule over my thoughts, my desires, my words, and my actions - in every area of life?
 - c. Is my status as a citizen of God's Kingdom apparent in how I fulfill my vocation at work?
 - d. Is my status as a citizen of God's Kingdom apparent in how I fulfill my vocation at home?
 - e. Is my status as a citizen of God's Kingdom apparent in how I fulfill my vocation of loving those around me?
 - f. Is my status as a citizen of God's Kingdom apparent in my involvement in the local church?

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Communion

1 Timothy 1:17

Teaching keywords: Gospel; Kingdom of God; confession and repentance; faith

Now to the King eternal, immortal, invisible, the only God, be honor and glory for ever and ever. May His rich blessings be your in abundance, and may you spread those blessings to all you encounter. Amen. 1 Timothy 1:17

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D. The Table of the King

1. As we come to the Table, let the Spirit convict of sin
2. As we come to the Table, repent of that sin
3. As we come to the Table, let the Spirit assure you of forgiveness through Christ's broken body and shed blood.
4. As we come to the Table, receive God's forgiveness by faith.

The King Announces the Kingdom

Mark 1:14-15