

# The Gospel of God

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Steve Hereford, Pastor-Teacher . 3/5/23

Mark / Preaching; Jesus; Galilee; Repent; Kingdom; Heaven / Mark 1:14–15

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## INTRODUCTION

- We now come to the Word of God
- Let me invite you to take your Bible and turn to Mark chapter 1
- At least 6 months have passed since Jesus was baptized
- Mark bypasses the next events which was the cleansing of the temple ([John 2:13-4:3](#)) and Jesus' journey through Samaria ([John 4:4-42](#))
- He picks up after John had been taken into custody
- He will go into more detail in chapter 6 (see 6:17)
- So it was after John the Baptist's arrest that Jesus began His public preaching and miracle working in Galilee
- Prior to that, John was still baptizing in the Jordan and Jesus was ministering in Judea, so their two ministries overlapped (cf. [John 3:24](#))
- After John's arrest, Jesus returned to Galilee for extensive ministry there (cf. [Matt. 4:12](#)) (MacArthur)
- So Mark skips over the Lord's Judean ministry (see [John 1:1–4:54](#)) and begins with the Galilean ministry, which covers a period of one year and nine months (1:14–9:50)
- Then he deals briefly with the latter part of the Perean ministry (10:1–10:45) before moving on to the last week in Jerusalem (MacDonald)

• [Listen to these two verses...](#)

**Mark 1:14–15 NASB95**

<sup>14</sup> Now after John had been taken into custody, Jesus came into Galilee, preaching the gospel of God,

<sup>15</sup> and saying, “The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel.”

- As we have already noted, these two verses mark the beginning of Jesus' public ministry in Galilee
- They highlight the priority of the gospel and give us the content of Jesus' message

- They are brief but concise
- We saw that His baptism was His inauguration and His temptation was His testing
- Now we see His sovereignty and power as He preaches and calls everyone to repent

· Mark begins this short narrative with...

## **I. The Arrest of John the Baptist (v.14a)**

“Now after John had been taken into custody”

### **A. It’s only mentioned briefly**

### **B. There is no explanation or details**

### **C. It assumes the readers were familiar with the events**

- Mark doesn’t go into any detail until chapter 6:17-29

· Notice the verb, “taking into custody”...

- That is literally, “delivered up” in papyrus usage
- This word had become a technical term meaning to deliver up as a prisoner (Hiebert)
- It is translated “betrayed” in [Mark 3:19](#) of Judas “delivering up” Jesus
- The use of the passive voice indicates that “what was done was in accordance with God’s purpose” (Brooks)
- At the right time, John was arrested and Jesus’ ministry becomes more public
- His first year of ministry in Judea was a time of obscurity
- But not now

· Mark now identifies what Jesus was doing in Galilee

· Both Matthew and Luke gives us the same information as Mark with the exception of one thing

Luke says, “And Jesus returned to Galilee in the power of the Spirit, and news about Him spread through all the surrounding district. And He began teaching in their synagogues and was praised by all”

· The Spirit came on Him at His baptism and was with Him in His temptation and now we see Him in His preaching of God’s Word

· Verse 14 tells us about...

## II. The Preaching of Jesus (vv.14b-15)

· Mark says...

### A. Jesus came into Galilee (v.14b)

- As we already noted, Mark says nothing about Jesus' Judean ministry
- But He preached the same message in both places

· Mark says...

### B. Jesus came preaching the gospel of God (v.14c)

#### 1. Preaching

- “Preaching” is the Greek word kerysso (pres.act.part.)
- We saw this word in verse 4 in reference to the preaching of John the Baptist
- It means, “proclaiming” or “heralding” the gospel
- It’s repetition shows the close association of Jesus’ message with that of John the Baptist (Edwards)
- Preachers are not called to analyze the culture
- They are not to give politically charged speeches or design new gimmicks for persuading the audience
- Rather, they are called to proclaim the same message that Jesus Himself preached: the good news of eternal salvation that comes from God. (MacArthur)
- Martin Lloyd-Jones said that “Preaching is the highest calling, the most noble work, the most awesome privilege, and the greatest challenge that can be given to any man. It is the one activity that demands the entire man, the whole attention, the utmost effort, the highest skill, the greatest wisdom, the deepest spirituality, and the fullest preparation. It is the one occupation that brings together in the most amazing way all the elements of man's personality and gifts, and employs them all in the service of God and of his fellow-men.”
- Since preaching is the highest calling, we hear Jesus, the Master Teacher, preaching
- Some of the places He preached at were:
  - Nazareth ([Lk.4:16-30](#))
  - Capernaum - [Mark 1:21-28](#), [Mark 2:1-12](#)
  - Synagogues throughout Galilee - [Matthew 4:23](#), [Matthew 9:35](#)
  - The mountainside - [Matthew 5:1-7:29](#) (Sermon on the Mount)

- The seaside - [Matthew 13:1-52](#) (Parables of the Kingdom)
- In the temple - [Matthew 21:23-27](#), [Mark 12:28-34](#), [Luke 20:1-8](#).
- Jerusalem - [Luke 13:22-30](#), [John 7:37-39](#).
- This, of course, is not an exhaustive list
- But it shows the priority that Jesus had on preaching
- That's why He was frequently referred to as a “preacher” or “teacher” ([Mat.4:23](#); [9:35](#))
- The people who heard Him said He taught “as one having authority, and not as their scribes” ([Mat.7:29](#))

## 2. The Gospel

- The gospel that Jesus proclaimed is “the gospel of God”
- Some manuscripts have “the gospel of the kingdom of God”
- These two different phrases are found in an almost equal number of manuscripts
- There is no significant difference in the meaning
- Both communicate the truth that Jesus came preaching the gospel of God, which was the gospel of the kingdom (Sproul)

## 3. The Kingdom

- The kingdom of God can be seen in three ways:

### · First...

- The Kingdom of God is a present reality.
- Jesus came to earth to establish the Kingdom of God
- He declared that it was already at hand ([Mark 1:15](#))
- This means that the Kingdom of God is already present in the world, and believers can experience its reality in their lives through faith in Jesus Christ

### · Second...

- Jesus also taught that the Kingdom of God is a future hope, and that it will one day be fully established on earth ([Matthew 6:10](#))
- While the Kingdom of God is already present in the world, it is not yet fully realized

### · Third...

- The Kingdom of God is a spiritual reality.

- The Kingdom of God is not a physical kingdom with political boundaries, but a spiritual reality that is present in the hearts and lives of believers
- Jesus said that "the kingdom of God is within you" ([Luke 17:21](#)), and that it is not something that can be observed with the eyes, but is a matter of the heart ([Luke 17:20-21](#))
- Overall, the Kingdom of God is the reign and rule of God in the hearts and lives of His people
- It is a present reality, a future hope, and a spiritual reality that is experienced by believers through faith in Jesus Christ
- So the gospel that Jesus proclaimed was "the gospel of God"
- Both Paul and Peter refer to it in the same way
- Paul said in [Romans 1:1](#) that he was "set apart for the gospel of God"
- He later said in [Romans 15:15-16](#) that he had "15 written very boldly to [them] on some points so as to remind [them] again, because of the grace that was given me from God "16 to be a minister of Christ Jesus to the Gentiles, ministering as a priest the gospel of God, so that my offering of the Gentiles may become acceptable, sanctified by the Holy Spirit."
- When he wrote to the Corinthians, he said in [2 Corinthians 11:7](#) in defense of his apostleship, "Or did I commit a sin in humbling myself so that you might be exalted, because I preached the gospel of God to you without charge?"
- When he wrote to the Thessalonians, he said in [1 Thessalonians 2:2](#), "2 but after we had already suffered and been mistreated in Philippi, as you know, we had the boldness in our God to speak to you the gospel of God amid much opposition."
- In chapter 2:8-9, he says because of "8 Having so fond an affection for you, we were well-pleased to impart to you not only the gospel of God but also our own lives, because you had become very dear to us. 9 For you recall, brethren, our labor and hardship, how working night and day so as not to be a burden to any of you, we proclaimed to you the gospel of God."
- Peter said in [1 Peter 4:17](#), "For it is time for judgment to begin with the household of God; and if it begins with us first, what will be the outcome for those who do not obey the gospel of God?"
- The gospel Jesus preached was from God and about Him
- It was a royal pronouncement about the arrival of the King and His kingdom
- He gave the conditions for entering His kingdom [and]
- The Father told Jesus what to say
- This was His gospel about His Son, the Lord Jesus Christ

• That's why...

- Jesus said in [John 12:49](#), “For I did not speak on My own initiative, but the Father Himself who sent Me has given Me a commandment as to what to say and what to speak.”

· Notice that...

## C. His message was 4 fold (v.15):

· It begins with...

### 1. “The time is fulfilled”

- This shows the exact timing of God
- This is significant because God’s people had long waited for their Messiah
- Now the wait is over. He is here!
- Paul said in [Galatians 4:4](#), “But when the fullness of the time came, God sent forth His Son, born of a woman, born under the Law”
- Can you imagine after 400 years of silence then John the Baptist appears preparing the way for the Messiah and now He’s here!

· Next Jesus said...

### 2. “The kingdom of heaven is at hand”

- The expression “kingdom of God” appears 14 times in Mark (also 4:11, 26, 30; 9:1, 47; 10:14, 15, 23, 24, 25; 12:34; 14:25; 15:43)
- Both the kingdom of heaven and kingdom of God refer to the same thing
- This was central to Jesus’ teaching
- The entire phrase means “the kingdom of God is present before you”
- And here is the King
- The promise of the Messiah’s reign on earth is rooted in the OT

**Psalm 2 NASB95**

<sup>1</sup> Why are the nations in an uproar

And the peoples devising a vain thing?

<sup>2</sup> The kings of the earth take their stand

And the rulers take counsel together

Against the LORD and against His Anointed, saying,

<sup>3</sup> “Let us tear their fetters apart

And cast away their cords from us!”

<sup>4</sup> He who sits in the heavens laughs,

The Lord scoffs at them.

<sup>5</sup> Then He will speak to them in His anger

And terrify them in His fury, saying,

<sup>6</sup> “But as for Me, I have installed My King

Upon Zion, My holy mountain.”

<sup>7</sup> “I will surely tell of the decree of the LORD:

He said to Me, ‘You are My Son,

Today I have begotten You.

<sup>8</sup> ‘Ask of Me, and I will surely give the nations as Your inheritance,

And the *very* ends of the earth as Your possession.

<sup>9</sup> ‘You shall break them with a rod of iron,

You shall shatter them like earthenware.’ ”

<sup>10</sup> Now therefore, O kings, show discernment;

Take warning, O judges of the earth.

<sup>11</sup> Worship the LORD with reverence

And rejoice with trembling.

<sup>12</sup> Do homage to the Son, that He not become angry, and you perish *in* the way,

For His wrath may soon be kindled.

How blessed are all who take refuge in Him!

- The Jews always believed God would reign on earth
- [Exodus 15:18](#), “The Lord shall reign forever and ever.”
- [Psalm 29:10](#), “The Lord sat as King at the flood; Yes, the Lord sits as King forever.”
- [Isaiah 43:15](#), “I am the Lord, your Holy One, The Creator of Israel, your King.”
- So Jesus said “the kingdom of God is at hand”
- That means it is right before you
- It is “at hand” or “near” because Jesus, who is the ruler of that kingdom, has now arrived

· The only way into that kingdom is by what He says next

· You must repent and believe in the King and His message of the Kingdom

· Both “repent” and “believe” are imperatives

· Notice first...

### 3. “Repent”

- The word “Repent” (metanoeo, pres.act.imp.) is made up of two parts: "meta" which means "change" or "beyond," and "noeo" which means "to perceive" or "to think."
- Together, metanoeo conveys the idea of a radical change of mind or a complete turning away from one's previous thoughts or ways of life
- It implies not only a change of mind, but also a change of heart and a change in behavior
- In the context of the gospel, metanoeo describes the act of turning away from sin and turning towards God, accepting His forgiveness and living according to His will
- Turning away from sin and turning towards God is seen in 4 ways:
- It is a turning from sin
- [Acts 3:19](#), “Therefore repent and return, so that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord”
- [Isaiah 55:7](#), “Let the wicked forsake his way and the unrighteous man his thoughts; And let him return to the Lord, And He will have compassion on him, And to our God, For He will abundantly pardon.”
- [1 Thessalonians 1:9-10](#), “9 For they themselves report about us what kind of a reception we had with you, and how you turned to God from idols to serve a living and true God, 10 and to

wait for His Son from heaven, whom He raised from the dead, that is Jesus, who rescues us from the wrath to come.”

- It includes the confession of sin
- [Proverbs 28:13](#), “He who conceals his transgressions will not prosper, But he who confesses and forsakes them will find compassion.”

· So the Apostle John says...

- [1 John 1:9](#), “If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.”

· And the psalmist says...

- [Psalm 38:18](#), “For I confess my iniquity; I am full of anxiety because of my sin.”

· It’s a turning and confession of sin. It is also...

- It is a change of behavior
- [Matthew 3:8](#), “Therefore bear fruit in keeping with repentance;”

· How do you do that?

- [Colossians 3:9-10](#), “Do not lie to one another, since you laid aside the old self with its evil practices, 10 and have put on the new self who is being renewed to a true knowledge according to the image of the One who created him—”

· Last...

- It is a turning to God
- [Joel 2:13](#), “Now return to the Lord your God, For He is gracious and compassionate, Slow to anger, abounding in lovingkindness and relenting of evil.”
- [Isaiah 55:6-7](#), “6 Seek the Lord while He may be found; Call upon Him while He is near. 7 Let the wicked forsake his way and the unrighteous man his thoughts; And let him return to the Lord, And He will have compassion on him, And to our God, For He will abundantly pardon.”
- Repentance is a turning away from sin, which includes the confession of sin, it results in a change in behavior, and a turning towards God

· Not only are we to repent but also to...

## 4. “Believe in the gospel”

- The word for “Believe” is pisteuo (pres.act.imp.)
- It comes from the root word pistis, which means “faith” or “belief”

- In the context of the gospel, pisteuo describes the act of placing one's trust and confidence in Jesus Christ as the Son of God and Savior of the world
- It involves not just intellectual belief, but a personal commitment to follow Christ and obey His Word
- so, Pisteuo means “to believe, have faith in, trust, to be firmly persuaded” (Zodhiates)
- Jesus used it in [John 2:23-24](#) to speak of commitment to Him
- He uses the words “commit” or “entrust”
- He said, “23 Now when He was in Jerusalem at the Passover, during the feast, many believed in His name, observing His signs which He was doing. 24 But Jesus, on His part, was not entrusting Himself to them, for He knew all men”
- They mentally attached themselves to Him
- They did not abandon everything and follow Him
- They were there because of the signs and miracles He was doing
- So He did not commit Himself to them
- the same word is also used in [John 3:16](#).
- The word translated “believe” should be “commit”
- Pisteuo occurs 245 times in the NT
- Only through “repentance” from their sinfulness and “belief” in the gospel would they enter the kingdom (Cooper)

## **CONCLUSION**

- What about you?
- Have you surrendered to the Gospel of Jesus Christ?
- Have you committed your life to Him?
- Jesus said in [Luke 9:23-24](#), “...If anyone wishes to come after Me, he must deny himself, and take up his cross daily and follow Me. 24 “For whoever wishes to save his life will lose it, but whoever loses his life for My sake, he is the one who will save it.”
- You must “deny” yourself
- You must “take up [your] cross daily and follow Him”
- You must “lose [your] life for [His] sake”
- If you don't you cannot enter the kingdom and have a saving relationship with the King

· So you need to first see the problem of sin

- [Romans 3:23](#), “for all have sinned and fall short of the glory of God,”
- [Romans 6:23](#), “For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.”
- Upon seeing the problem of sin, you turn to Christ in the gospel by believing in Christ and confessing Him as Lord
  - [John 3:16](#), “For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.”
  - [Romans 10:9-10](#), “9 that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved; 10 for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation.”
- In turning to Christ you repent and believe in Christ
  - [Acts 3:19](#), “Therefore repent and return, so that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord;”
  - [Acts 16:31](#), “They said, “Believe in the Lord Jesus, and you will be saved, you and your household.”
  - At the moment of regeneration, God grants faith and repentance that results in a total transformation
  - [2 Corinthians 5:17](#), “Therefore if anyone is in Christ, he is a new creature; the old things passed away; behold, new things have come.”
  - [Galatians 2:20](#), “I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me.”
  - My prayer is that you will evaluate if you’re in the faith ([2 Cor.13:4](#)) and have the appropriate response
  - And as we bring our time together to a conclusion, I want to urge you to prepare your heart as we partake of the Lord’s Supper
  - As the men come, you pray
  - Let’s pray