

W @ e k l j p r a j @ r j o u r n a l

DAILY BIBLE STUDIES

“The Servant King & His Kingdom”

Mark 1:14-15

JULY 5 –11, 2009

THE LORD'S DAY –This week as we come to **Mark 1: 14-15** we find in these two verses a summary of the work that Jesus came to do and the message that He came to proclaim now that *“the time is fulfilled”*. Mark, in his usual short and quick paced style explains to us the work and mission of *“The Servant King & His Kingdom”*. Read **Mark 1:14-15**.

Suggestion for prayer: *Father, teach me from Your Word this week.*

MONDAY –As **verse 14** opens and we read the phrase, *“Now after John was put in prison...”*, I would remind you that Mark is concerned with getting quickly to the main reason for his writing, which as he stated earlier in **Mark 1:1**, *“...the Gospel of Jesus Christ, the Son of God”*. The story of John the Baptist and his imprisonment as well as his execution will be covered by Mark in detail in chapter 6 (**Mark 6:17-29**). We will cover Lord willing the interesting story of John when we get to chapter 6, but for now, suffice to say that God in His sovereign decree brings to pass the words of The Baptist from **John 3:30**, *“He must increase, but I must decrease”*, by having John arrested, imprisoned, and removed from the scene. As we will see further along in our text, God’s timing is absolutely perfect and unalterable (*“For who has known the mind of the Lord? Or who has become His counselor?”* **Romans 11:34**). Not only does Mark make just a brief mention of John the Baptist and his arrest, but he passes by some other events in Jesus’ ministry which we learn about in some detail from the Gospel of John. The synoptic Gospels (Matthew, Mark, and Luke) move primarily from Jesus’ Baptism and temptation to the beginning of His ministry in Galilee without a lot being said of the events in between. John on the other hand, with some small additions from Luke and Matthew, gives a fairly extensive treatment of Jesus ministering in Jerusalem and Judea which followed His temptation. Some of the events that transpired that Mark passes by include: Jesus cleansing the Temple in Jerusalem (**John 2:12-John 4:3**), His meeting with the woman at the well (**John 4:4-43**), and His rejection from His hometown folks at Nazareth when they tried to kill Him after He spoke in the synagogue there (**Luke 4:16-30**). We will try to cover briefly the chronology of these events this Lord’s Day.

Suggestion for prayer: *Father, thank You that You have all time in Your hands.*

TUESDAY –As Mark announces, *“Jesus came to Galilee...”* The next phrase is a rather interesting one in that it tells us what Christ was all about, *“...preaching The Gospel...”* It’s been said, “God only had one Son, and He was a preacher”.

Praise & Prayer	ADORATION Hallowed be Your name. (6:9)	AUTHORITY Your Kingdom come... (6:10)	APPEAL Give us this day... (6:11)	AQUITTAL Forgive us our debts... (6:12)	ASSISTANCE Deliver us from evil. (6:13a)	ADMIRATION For Yours is the Kingdom... (6:13)
Lord's Day						
Mon						
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Wed						
Thu						
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M a t t e u 9-13

God had and has one method, and that was and is preaching (**1 Corinthians 1:18-21**). Preaching is the God ordained means of delivering the Gospel, the good news which is the power of God unto salvation (**Romans 1:16**). This verse tells us that Jesus came “*preaching the gospel of the kingdom of God*”. Some manuscripts omit “*of the kingdom*” and therefore just read literally, “κηρύσσων τὸ εὐαγγέλιον τοῦ θεοῦ”, or “preaching the gospel the God”. “In many instances when the definite article τοῦ (the) occurs before θεοῦ (God), particular reference is made to God the Father, making the distinction in the personalities of the Trinity evident...” (Spiros Zodhiates-Lexical Aids to the NT). In laymen’s terms beloved, Jesus is then preaching The Gospel of God. “I thought it was the gospel of the Lord Jesus Christ. Well it is. It is the gospel about the Lord Jesus Christ but it is the gospel of God in the sense that God is the source of it. The gospel from God. It is not the idea that the gospel is about God, although certainly it is about Him and about His manifestation in Christ, but it is the gospel that comes from God about Jesus Christ.” (John MacArthur). Read **Romans 1:1**, **Romans 15:16**.

Suggestion for prayer: *Father, thank You for the Gospel. Thank You that by the preaching of the gospel, You bring life to dead sinners.*

WEDNESDAY –Mark tells us not only of what Jesus preached but what all men should ever preach. Jesus came and preached the gospel (good news) from God; this is our mandate as well. How simple is this? The message we have for the world is the message of the gospel of God; we are not to re-invent it or try to make it more appealing; rather we are to preach or proclaim it. The power is in the message not the messenger. We are to tell the lost world the best news they could ever hear which is defined in the next portion of our text; namely, “...*the time is fulfilled, and the kingdom of God is at hand. Repent, and believe in the gospel*”. First we read in **verse 15**, “*The time is fulfilled...*” The “*kairos*” not the “*chronos*” as in **Matthew 2:7**, when Herod asked the wise men to tell him what “time” the star had appeared. “Chronos” is clock time, seconds and minutes, while “kairos” is “a fixed and definite time, the time when things are brought to crisis, the decisive epoch waited for”. It is a particular period of time marked by distinctive features, rather than merely a moment on your chronometer (wristwatch). Mark tells us Jesus preached that a certain “era” or “Epoch” or period of time if you will was upon them. This is the period of time prophesied throughout the Old Testament Scriptures. The time, of “*Messiah the Prince*” (**Daniel 9:25**) so long foretold, has come. This “time” was agreed upon between the Father and Son in eternity past within the counsels of the Trinity; and now it is here. This “time”, the most significant era in history Paul mentions in **Galatians 4:4**, & **Ephesians 1:10**.

Suggestion for prayer: *Please pray for me as your pastor that I would love the Gospel more than anything else and ask God to help you love hearing the gospel.*

THURSDAY – As Jesus continues He says, “...*the kingdom of God is at hand*.” The promises and prophesies we alluded to yesterday from the OT regarding the Kingdom, they are “*at hand*” or (drawn near); they are about to be fulfilled. In his explanation of the “*gospel*” that Jesus is preaching Mark quotes Jesus telling

mankind it is “*at hand*”, “Eggizo” (to bring near, to join one thing to another, to draw or come near to, to approach). This Greek verb in this context means more than that the kingdom is merely approaching. Again I quote Spiros Zodhiates from his Lexical Aids to the NT; “in referring to the Kingdom of God or heaven (**Matthew 3:2**, **4:17**, **10:7**, **Mark 1:15**, **Luke 10:11**), the verb has reference to space, meaning that something is here.” Let me paraphrase if you would allow me. “*The Servant King & His Kingdom*” have arrived. The Kingdom is here because the King is here. The Kingdom is manifest when the King is present. This is Jesus’ message plain and simple. The Kingdom of God is at hand. Jesus is saying, “I’m here, the Kingdom’s here”. The King has arrived to conquer, He will conquer the works of the enemy Satan, He will “*bind the strong man*” and then He will plunder his house (**Mark 3:27**). There is an “already & not yet” aspect to The Kingdom of God which we will explore later. As we understand from Scripture, God has chosen a time when there will be full consummation. But when Jesus arrived, make no mistake the words of the prophets were being fulfilled (**Isaiah 9:6-7**, **61:1-2a**, **Jeremiah 23:5**) and as Jesus Himself said, The Kingdom of God was “in their midst” (**Luke 17:20-21**).

Suggestion for prayer: *Jesus, thank You for bringing such a glorious Kingdom.*

FRIDAY – “*The kingdom of heaven is at hand*. The phrases, kingdom of heaven, kingdom of Christ, and kingdom of God, are of frequent occurrence in the Bible. They all refer to the same thing. The expectation of such a kingdom was taken from the Old Testament, especially from Daniel, (**Daniel 7:13-14**). The prophets had told of a successor to David that should sit on his throne, **1 Kings 2:4**, **8:25**, **Jeremiah 33:17**. The phrases...have been supposed to have a considerable variety of meaning. Some thought they refer to the state of things in heaven; others, to the personal reign of Christ on earth; others, that they mean the church, or the reign of Christ in the hearts of his people. There can be no doubt that there is reference in the words to the condition of things in heaven, after this life. But the church of God is a preparatory state to that beyond the grave; a state in which Christ pre-eminently rules and reigns; and there is no doubt that it sometimes refers to the state of things in the church; and it means, therefore, the state of things which the Messiah was to set up-- *his spiritual reign began in the church on earth, and completed in heaven.*” **Albert Barnes**.

Suggestion for prayer: *O God, Your Kingdom is forever and ever! Thank You!*

SATURDAY –**Verse 15**, reads, “*Repent and believe in the gospel*”. Repentance is not as easy as we sometimes think. The Greek word means “to change ones mind”. As one commentator has said, “We are very apt to confuse two things—sorrow for the consequences of sin, and sorrow for sin.” We can get very “sorry” about the mess we have found ourselves in due to our sin. Repentance means that the man, who was in love with sin, comes to hate his sin because of its sinfulness. Jesus said, “...*believe...*” Simply, we are to place our confidence in Him and the gospel. Read **Acts 3:19**, **Hebrews 11:6**. Much more tomorrow!

Suggestion for prayer: *I worship, adore, praise and love You King Jesus!*