

Pentwater Bible Church

Gospel of Mark

Message 4

April 6, 2014



John the Baptist in the Wilderness Leonardo da Vinci Cir 1510-15

Daniel E. Woodhead – Pastor Teacher

Pentwater Bible Church

The Book of Mark
Message Four
Jesus Proclaims the Kingdom
April 6, 2014
Daniel E. Woodhead

THE ANNOUNCEMENT OF THE KINGDOM

Mark 1:14-15

¹⁴ Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, ¹⁵ And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel (KJV).

Shortly after John the Baptist was put in prison Jesus began His ministry. Mark provides a detailed discussion of the events that caused him to be put in prison as well as his death in chapter six. For now it is helpful to introduce the family of Herod the Great.

Mark says that Jesus *came into Galilee, preaching the gospel of the kingdom of God*. He was proclaiming the appointed time of His arrival on earth as prophesied in the Old Testament. Two terms frequently found in the New Testament are the Kingdom of God and the Kingdom of Heaven. It is important to distinguish between these two terms because both of them appear in the Gospels and elsewhere. The basic distinction is that the “Kingdom of God” which appears here in Mark chapter one is universal in that it includes all the elect and those who have been regenerated of all ages (Luke 13:28-29; Hebrews 12:22-23). Therefore this is the more inclusive term to include all “saved” people of all times. Whereas the term “Kingdom of Heaven” is a very Messianic term found in the book of Matthew. It can be said that it is Davidic, and Messianic describing the establishment of the Kingdom of God on the earth over Israel and placing them in a position of government over the nations of the world. Davidic refers to the covenant which bears his name given in II Samuel 7:18-29. The Davidic Covenant and it had four eternal promises.

An eternal dynasty
An eternal throne
An eternal kingdom
One eternal person

The Dynasty became eternal because it culminated in a Person Who is Himself eternal: Jesus the Messiah. For that reason the Throne and Kingdom will be eternal as well. Jesus has yet to sit on the Throne of David ruling over a Kingdom of Israel. The fulfillment of this reestablishment of David’s Throne over the Kingdom of Israel is yet future to us today. It will be realized in the Messianic Kingdom after Christ returns.

Deuteronomy 28:13

¹³*And Jehovah will make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if thou shalt hearken unto the commandments of Jehovah thy God, which I command thee this day, to observe and to do them (ASV 1901).*

This term describes a fulfillment of the Old Testament covenant and the promises to Israel.

Romans 9:4-5

⁴*who are Israelites; whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; ⁵whose are the fathers, and of whom is Christ as concerning the flesh, who is over all, God blessed for ever. Amen (ASV 1901).*

Jesus announced this Kingdom of God as being “at hand” or immediately available. It was rejected by the ruling Jews of His time and it therefore became delayed. It was suspended until a time yet future to the Church Age after the Great Tribulation. In general the Jews did not accept the Gospel of Jesus but the Gentiles did during this period of Grace. The repentance that Jesus spoke of is a faith in the Gospel that is coupled with true repentance (II Corinthians 7:13). Interestingly many Jews understood this announcement of the Kingdom from the One who *only* can provide entrance into it. In fact Jesus told His apostles to ask for it during their prayers.

Matthew 6:9-13

⁹*After this manner therefore pray ye: Our Father who art in heaven, Hallowed be thy name. ¹⁰Thy kingdom come. Thy will be done, as in heaven, so on earth. ¹¹Give us this day our daily bread. ¹²And forgive us our debts, as we also have forgiven our debtors. ¹³And bring us not into temptation, but deliver us from the evil one (ASV 1901).*

At the point of His ascension back to Heaven the apostles asked Him if He was going to restore the kingdom to Israel at that time. His answer was essentially “not now.”

Acts 1:6-7

⁶*When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? ⁷And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power (KJV).*

This concept of the Kingdom was known in Israel at the time of Jesus and they were waiting for it. There is much confusion about the nature, development, and fulfillment of the Kingdom in the Bible. In order to sufficiently explain the Kingdom we must examine the entire Bible as the concept is developed beginning in the book of Genesis. Many in the Church teach a “Kingdom Now” theology. This is not how the Bible describes the Kingdom. Borrowing from the outline of George N. H Peters from his book the Theocratic Kingdom¹ we will explore it as it is presented in the Bible.

1. —The Kingdom of God is a subject of vital importance
2. —The establishment of this Kingdom was determined before, and designed or prepared from, the foundation of the world
3. —The meanings usually given to this Kingdom indicate that the most vague, indefinite notions concerning it exist in the minds of many
4. —The literal, grammatical interpretation of the Scriptures must (connected with the figurative, tropical, or rhetorical) be observed in order to obtain a correct understanding of the Kingdom
5. —The doctrine of the Kingdom is based on the inspiration of the Word of God
6. —The Kingdom of God is intimately connected with the Supernatural
7. —The Kingdom being a manifestation of the Supernatural, miracles are connected with it
8. —The doctrine of the Kingdom presupposes that of sin, the apostasy of man
9. —The nature of, and the things pertaining to, the Kingdom can only be ascertained within the limits of Scripture
10. —This Kingdom should be studied in the light of the Holy Scriptures, and not merely in that of Creeds, Confessions, Formulas of Doctrine, etc.
11. —The mysteries of the Kingdom were given to the apostles
12. —There is some mystery yet connected with the things of the Kingdom
13. —Some things pertaining to the Kingdom intentionally revealed somewhat obscurely
14. —Some things pertaining to the Kingdom not so easily comprehended as many suppose
15. —The doctrine of the Kingdom can become better understood and appreciated
16. —This Kingdom cannot be properly comprehended without acknowledging an intimate and internal connection existing between the Old and New Testaments

¹ Peters, G. N. H. (1884). *The Theocratic Kingdom of Our Lord Jesus, the Christ* (Vol. 1, pp. 7–11). New York; London: Funk & Wagnalls.

17. —Without study of the prophecies no adequate idea can be obtained of the Kingdom
18. —The prophecies relating to the establishment of the Kingdom of God are both conditioned and unconditioned
19. —The New Testament begins the announcement of the Kingdom in terms expressive of its being previously well known
20. —To comprehend the subject of the Kingdom it is necessary to notice the belief and expectations of the more pious portion of the Jews
21. —The prophecies of the Kingdom interpreted literally sustain the expectations and hopes of the pious Jews
22. —John the Baptist, Jesus, and the disciples employed the phrases “Kingdom of Heaven,” “Kingdom of God,” etc., in accordance with the usage of the Jews
23. —There must be some substantial reason why the phrases “Kingdom of God,” etc., were thus adopted
24. —The Kingdom is offered to an elect nation, viz., the Jewish nation
25. —The Theocracy was an earnest, introductory, or initiatory form of this Kingdom
26. —The Theocracy thus instituted would have been permanently established if the people, in their national capacity, had been faithful in obedience
27. —The demand of the nation for an earthly king was a virtual abandonment of the Theocratic Kingdom by the nation
28. —God makes the Jewish king subordinate to His own Theocracy
29. —This Theocracy, or Kingdom, is exclusively given to the natural descendants of Abraham, in their corporate capacity
30. —The prophets, however, without specifying the manner of introduction, predict that the Gentiles shall participate in the blessings of the Theocracy or Kingdom
31. —This Theocracy was identified with the Davidic Kingdom
32. —This Theocratic Kingdom, thus incorporated with the Davidic, is removed when the Davidic is overthrown
33. —The prophets, some even before the captivity, foreseeing the overthrow of the Kingdom, both foretell its downfall and its final restoration
34. —The prophets describe this restored Kingdom, its extension, glory, etc., without distinguishing between the First and Second Advents
35. —The prophets describe but one Kingdom
36. —The prophets, with one voice, describe this one Kingdom, thus restored, in terms expressive of the most glorious additions

37. —The Kingdom thus predicted and promised was not in existence when the forerunner of Jesus appeared
38. —John the Baptist preached that this Kingdom, predicted by the prophets, was “nigh at hand”
39. —John the Baptist was not ignorant of the Kingdom that he preached
40. —The hearers of John believed that he preached to them the Kingdom predicted by the prophets, and in the sense held by themselves
41. —The Kingdom was not established under John’s ministry
42. —Jesus Christ in His early ministry preached that the Kingdom was “nigh at hand”
43. —The disciples sent forth by Jesus to preach this Kingdom were not ignorant of the meaning to be attached to the Kingdom
44. —The preaching of the Kingdom, being in accordance with that of the predicted Kingdom, raised no controversy between the Jews and Jesus, or between the Jews and His disciples and apostles
45. —The phrases “Kingdom of Heaven,” “Kingdom of God,” “Kingdom of Christ,” etc., denote the same Kingdom
46. —The Kingdom anticipated by the Jews at the First Advent is based on the Abrahamic and Davidic covenants
47. —The Jews had the strongest possible assurances given to them that the Kingdom based on these covenants would be realized
48. —The Kingdom being based on the covenants, the covenants must be carefully examined, and (Prop. 4) the literal language of the same must be maintained
49. —The covenants being, in Revelation, the foundation of the Kingdom, must first be received and appreciated
50. —This Kingdom will be the outgrowth of the renewed Abrahamic covenant, under which renewal we live
51. —The relation that the Kingdom sustains to “the covenants of promise” enables us to appreciate the prophecies pertaining to the Kingdom
52. —The promises pertaining to the Kingdom, as given in the covenants, will be strictly fulfilled
53. —The genealogies of our Lord form an important link in the comprehension of the Kingdom
54. —The preaching of the Kingdom by John, Jesus, and the disciples, was confined to the Jewish nation
55. —It was necessary that Jesus and His disciples should, at first, preach the Kingdom as

nigh to the Jewish nation

56. —The Kingdom was not established during the ministry of “the Christ”
57. —This Kingdom was offered to the Jewish nation, but the nation rejected it
58. —Jesus, toward the close of His ministry, preached that the Kingdom was not nigh
59. —This Kingdom of God offered to the Jewish elect nation, lest the purpose of God fails, is to be given to others who are adopted
60. —This Kingdom of God is given, not to nations, but to one nation
61. —The Kingdom which by promise exclusively belonged to the Jewish nation, the rightful seed of Abraham, was now to be given to an engrafted people
62. —This people, to whom the Kingdom is to be given, gathered out of the nations, becomes the elect nation
63. —The present elect, to whom the Kingdom will be given, is the continuation of the previous election chiefly in another engrafted people
64. —The Kingdom being given to the elect only, any adoption into that elect portion must be revealed by express Divine Revelation
65. —Before this Kingdom can be given to this elect people, they must first be gathered out
66. —The Kingdom that was nigh at one time (viz., at the First Advent) to the Jewish nation is now removed to the close of its tribulation, and of the times of the Gentiles
67. —The Kingdom could not, therefore, have been set up at that time, viz., at the First Advent
68. —This Kingdom is then essentially a Jewish Kingdom
69. —The death of Jesus did not remove the notion entertained by the disciples and apostles concerning the Kingdom
70. —The apostles, after Christ’s ascension, did not preach, either to Jews or Gentiles, that the Kingdom was established
71. —The language of the apostles confirmed the Jews in their Messianic hopes of the Kingdom
72. —The doctrine of the Kingdom, as preached by the apostles, was received by the early Church
73. —The doctrine of the Kingdom preached by the apostles and elders raised up no controversy with the Jews
74. —The belief in the speedy Advent of Christ, entertained both by the apostles and the churches under them, indicates what Kingdom was believed in and taught by the first

Christians

75. —The doctrine of the Kingdom, as held by the churches established by the apostles, was perpetuated
76. —The doctrine of the Kingdom was changed under the Gnostic and Alexandrian influence
77. —The doctrine of the Kingdom, as held by the early Church, was finally almost exterminated under the teaching and power of the Papacy
78. —The early Church doctrine was revived after the Reformation
79. —The Kingdom of God, promised by covenant and prophets, is to be distinguished from the general and universal sovereignty of God
80. —This Kingdom of covenant, promise, and prediction is to be distinguished from the sovereignty, which Jesus exercises in virtue of His Divine nature
81. —This Kingdom, as covenanted, belongs to Jesus, as “the Son of Man”
82. —This Kingdom is a complete restoration, in the person of the Second Adam or Man, of the dominion lost by the First Adam or Man
83. —This Kingdom is given to “the Son of Man” by God, the Father
84. —As this Kingdom is specially given to “the Son of Man” as the result of His obedience, sufferings, and death, it must be something different from His Divine nature, or from “piety,” “religion,” “God’s reign in the heart,” etc.
85. —Neither Abraham nor his engrafted seed have as yet inherited the Kingdom; hence the Kingdom must be something different from “piety,” “religion,” “God’s reign in the heart,” etc.
86. —The object or design of this dispensation is to gather out these elect to whom, as heirs with Abraham and his seed Christ, this Kingdom is to be given
87. —The postponement of the Kingdom is the key to the understanding of the meaning of this dispensation
88. —The Church is then a preparatory stage for this Kingdom
89. —Christ, in view of this future Kingdom, sustains a peculiar relationship to the Church
90. —Members of the Church who are faithful are promised this Kingdom
91. —The Kingdom of God is not the Jewish Church
92. —This Kingdom is not what some call, “the Gospel Kingdom”
93. —The covenanted Kingdom is not the Christian Church

94. —The overlooking of the postponement of this Kingdom is a fundamental mistake and fruitful source of error in many systems of Theology
95. —If the Church is the Kingdom, then the terms “Church” and “Kingdom” should be synonymous
96. —The differences visible in the Church are evidences that it is not the predicted Kingdom of the Messiah
97. —The various forms of Church government indicate that the Church is not the promised Kingdom
98. —That the Church was not the Kingdom promised to David’s Son was the belief of the early Church
99. —The opinion that the Church is the predicted Kingdom of the Christ was of later origin than the first or second century
100. —The visible Church is not the predicted Kingdom of Jesus Christ
101. —The invisible Church is not the covenanted Kingdom of Christ
102. —Neither the visible nor invisible Church is the covenanted Kingdom
103. —This Kingdom is not a Kingdom in “the third heaven”
104. —The Christian Church is not denoted by the predicted Kingdom of the prophets
105. —The Lord’s Prayer, as given to the disciples, and understood by them, amply sustains our position
106. —Our doctrine of the Kingdom sustained by the temptation of Christ

NEXT WEEK: MARK CHAPTER ONE CONTINUED – THE KINGDOM CONTINUED

Please call or e-mail with any questions or comments

Info@pentwaterbiblechurch.com Toll Free 877-706-2479

APPENDIX

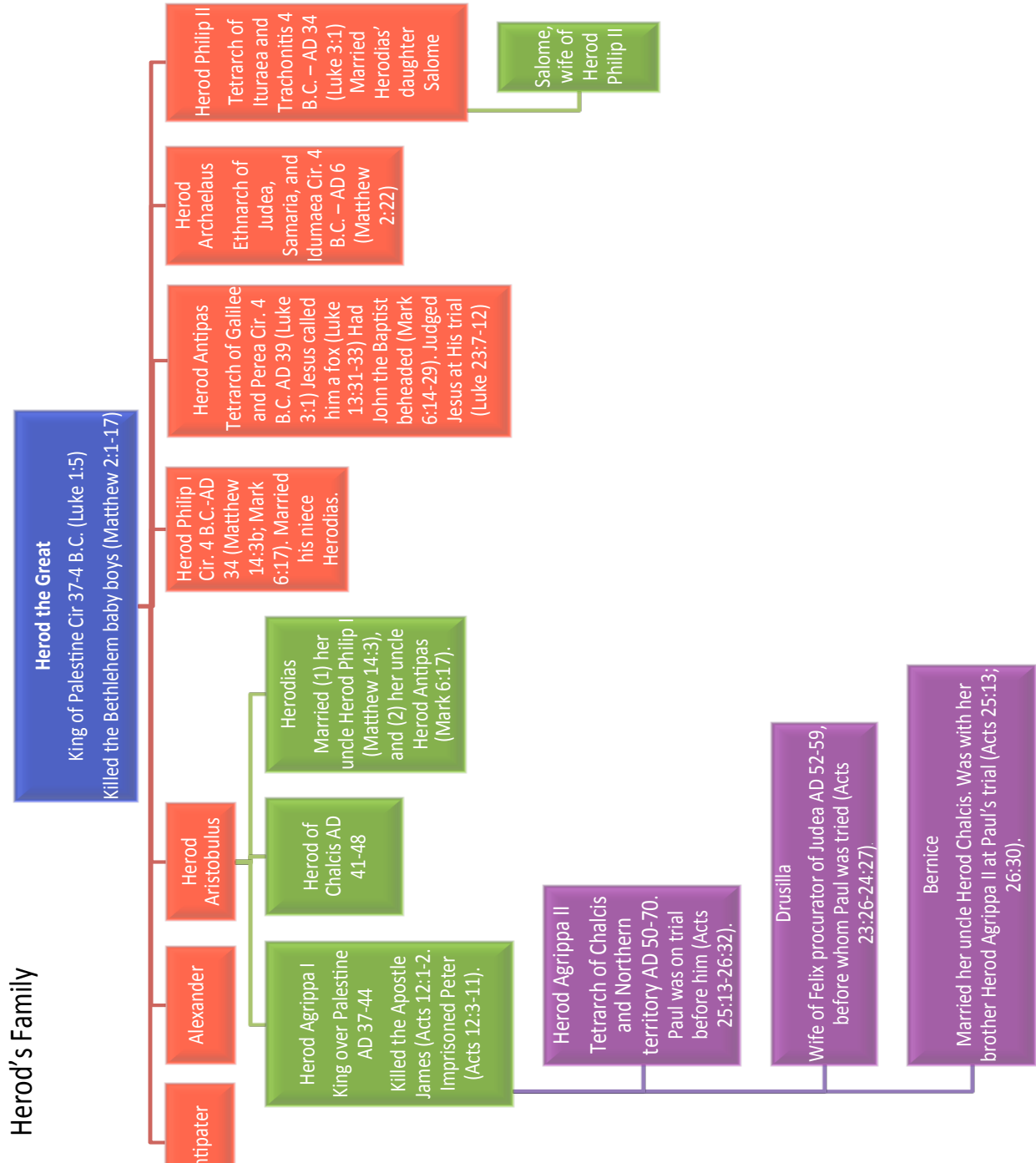


Chart by Daniel E. Woodhead