

# Pentwater Bible Church

*Gospel of Mark*

*Message 5*

*April 13, 2014*



Sermon on the Mount by Carl Bloch Cir. 1834-1890

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**The Book of Mark**  
**Message Five**  
**Jesus Proclaims the Kingdom**  
April 13, 2014  
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## THE ANNOUNCEMENT OF THE KINGDOM

### Mark 1:14-15

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

## HERMENEUTICS

In order to begin to understand the Kingdom as it is presented in the Bible it is important to see how one reads the Bible. The literal, grammatical interpretation of the Scriptures must be observed in order to obtain a correct understanding of the Kingdom. This method of interpreting Scripture is the same as you would any other piece of literature. You account for the historical time that the literature was written and apply the normal rules of grammar. Therefore in order to handle the Word of God accurately, it is important to realize that there are the different components in any language's grammar. For example figurative, tropical, parables, allegory, types, symbols and rhetorical language are used to convey the author's intent.

Although the Bible is to be interpreted literally, it is important to remember that, as with other writings, it contains *figures of speech*, which must be interpreted for what they are and in the light of their intended purpose. A *figure of speech* is a word, phrase, or an expression used in an imaginative rather than a literal sense. Discerning the use of figures of speech is important in biblical interpretation. For example, when Jesus gave His apostles the First Communion the bread at the Last Supper He said, "This is My body which is given for you" (Luke 22:19). Unfortunately some believe that the bread actually becomes His body (the doctrine of transubstantiation). That was not His intent. Jesus was simply using a *metaphor* and that the bread is representative of His body. It is helpful to look at a few of these to gain a better understanding of this grammatical tool.

A *metaphor* is an implied comparison between two things, which are different. In a metaphor the words of comparison-*like*, *as*, *as....so is*, and *such as*-are *not* used. An example is John 6:48, where Jesus says, "I am the bread of life."

A *simile* is an expressed comparison of two different things or ideas that uses the words *like*, *as*, *as....so is*, and /or *such as*. An example is Revelation 1:14b, "His eyes were like a flame of fire."

*Hyperbole* is a deliberate exaggeration for effect or emphasis. Hyperboles are found in all languages, and they are frequently used among Semitic peoples. For example, “My soul is crushed with longing” (Psalm 119:20).

*Metonymy* is used when the name of one object or concept is used for that of another to which it is related. This is a figure of association. An example of metonymy is found in the statement, “All the country of Judea was going out to Him.” The metonymy is country, which refers to the people rather than the region itself. Note also the hyperbole, *all* the country.

*Synecdoche* is another figure of association where the whole can refer to the part or the part to the whole. This is often found in the use of the term the law, which can refer to the Pentateuch (the first five books of the Old Testament), the Ten Commandments, or the whole Old Testament. A synecdoche can also be a singular for a plural or a plural for a singular. An example is in Jeremiah 25:29. God says He is going to summon “a sword against all the inhabitants of the earth.” The singular sword represents many swords.

In *personification* and object is given characteristics of attributes that belong to people—for example, when the trees clap their hands and the mountains sing for joy (Isaiah 55:12).

*Irony* is a statement, which says the opposite of what is meant. Irony is used for emphasis or effect. When it is not easy to discern if a statement is ironic, then examine it first as a true statement. As such does it make sense in its context? Second, examine it as a figurative irony. If this makes sense and fits with the context, then accept it as irony. Otherwise, treat it as a truth.

Typically what happens when most read the Scripture is what is called allegorical interpretation. Those who adhere to this sometimes refer to it as, symbolic, figurative, spiritual or allegorical. The allegorical interpretation of Scripture presents many difficulties for the communication of God’s Bible. It takes the normal usage of a variety of grammatical techniques and assumes that since they are used in some instances, all scripture can be viewed as being allegorical. Sometimes this allegorical method is called *spiritualizing* the Scriptures. Some hold that because Christ said His kingdom is not of this world His Word is also not of this world. Therefore, time and space along with consistent normal grammatical historical interpretation is not adequate because the Spirit is eternal and transgresses all time.

Some hold that the literal text is too strong and will offend if read as written. So they soften it up by teaching that it does not mean what the words appear to mean. So the allegorical interpretative method creates meaning through the interpreter. This was commonly used during the third century AD so as to not offend the Romans at a time of emperor worship. In the case of Biblical Hermeneutics the expositor will force his theology on a passage to promote the theology to his audience. God gave us His Word

and it is of no private interpretation. God wants us to communicate with us. This quote from John Colet as he taught Paul's Epistles at Oxford sums up the issue.

“Scripture has the sense that appears on the surface; nor is one thing said and another meant, but the very thing is meant which is said and the sense is wholly literal. (Cir. 1497)

This is not a credible method of Biblical interpretation since it would render all Scripture to private interpretation and no one would ever really know what a passage meant. God then would have to be viewed as not truly wanting to clearly communicate with His children.

It is therefore that we make the statement that the nature of, and the things pertaining to, the Kingdom can only be ascertained within the limits of Scripture. This means that we do not refer to Creeds, Confessions, Formulas of Doctrine or any denominational teaching. Only the Scriptures must be used. The Bible is our only source and we must understand the intimate and internal connection existing between the Old and New Testaments. They are one unit not two disparate unique bodies of text. They produce one continuous story.

#### KINGDOM BEFORE THE FOUNDATION OF THE WORLD

The establishment of this Kingdom was determined before, and designed or prepared from, the foundation of the world. As such it is connected with this supernatural outside of time and space. We see this referenced in Psalm 90:2; Matthew 25:34; John 17:24; Ephesians 1:4; Hebrews 4:3; I Peter 1:20 and Revelation 13:8. The Lord created the Heavenly Kingdom which existed before the earth was formed and before the Fall of mankind. Many believe that the Kingdom is too complex and obscure to be easily comprehended. The doctrine of the Kingdom can become better understood and appreciated with study and a clear presentation by a thorough understanding of the Whole Counsel of God.

#### THE KINGDOM WAS OFFERED TO THE JEWS

The prophecies of the Kingdom interpreted literally sustain the expectations and hopes of the pious Jews. The plain literal sense of the prophecies teaches that a Kingdom is coming. It is only found through *a literal restoration* of the Theocratic-Davidic throne and kingdom as expected by the believing Israelites.<sup>1</sup> Peters makes this point to affirm that *no one* in the orthodox (pious) Jewish community denies a restoration of the Theocratic Jewish Kingdom. The Theocracy was an earnest, introductory, or initiatory form of this Kingdom. Such passages as Deuteronomy 7:6 and 14:2; Romans 11:28 and 9:11, etc., are decisive, that the sovereignty of God chose in the descendants of Abraham, the Jews, a people *through whom* should be manifested his Divine purpose in the salvation of man. The Kingdom was offered to this chosen, elected nation, as is seen, in Exodus 19:5, 6, where it is declared that if faithful and obedient, it should be God's

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<sup>1</sup> Peters, G. N. H. (1884). *The Theocratic Kingdom of Our Lord Jesus, the Christ* (Vol. 1, p. 190). New York; London: Funk & Wagnalls.

“*peculiar treasure above all people,*” and it should become “*a kingdom of priests and a holy nation.* The Kingdom itself was offered to them is *a divine-political* (church and state united) dominion, over which *God Himself, as an earthly Ruler,* presides or rules as the Supreme. Moses and the Prophets clearly show this. They do so by uniting the divine and the political in their instructions; by making God’s commands, both civil and religious, the sovereign law; by stating that the object of the nation’s call, and the bestowment of peculiar privileges and power, was the overruling and superseding of all earthly governments, thus exalting their God and King *over all*; and by teaching that through the Kingdom thus established, *all nations* should ultimately be brought under the subjection and allegiance of the great King. This is referenced in Daniel 2:44 and 7:14, 18, 27, etc. The election of Israel embraces *a nationality*, viz.: the natural descendants of Abraham. It includes them all, so far as descent *in a certain line* is concerned (as well as those who may be *adopted* by the nation). This is seen as the progeny of Abraham, Isaac and Jacob. Their descendants of the flesh and those adopted into Israel appear in the genealogies laid out in Matthew chapter one and Luke chapter three.

Some term this as “exclusiveness” (but actually necessary, indispensably so, to preserve *a unity* in the intended dominion), or by “the middle wall of partition” which divided them from other nations, or by the declaration of Paul (Romans 9:4 and 11:28), that even to the unbelieving Jews pertained “*the adoption,*” i.e. this election in view of national connection, and that, although “enemies” yet, “*as touching the election* (i.e. this choice of the nation), they are beloved for the father’s sake.” In other words, none but a member of this nation, being a Jew, had this Kingdom offered to him until the election expanded to include the Gentiles in the Church by way of adoption as *the seed of Abraham*. The Gentiles have been adopted into Israel since the time of Moses and when the Church was born a new commonwealth of Jews and Gentiles came together as a unit. It is important to look at the impressive words of Moses, *Deuteronomy* 32:1–43, in which the elect condition of the nation is delineated, then a deep and long-continued apostasy is represented as pertaining to this favored nation, followed by prolonged punishment; but this does not eliminate the nation’s election, for God’s Purpose in reference to it still stands good, and the promise of the Eternal, Unchangeable is recorded, that *the same elect nation*, chastened and scourged, scattered and dispersed, shall be recalled and exalted in glory. Those Jews who make it into the Kingdom will be a mere remnant. God will never *utterly* forsake them, but will remember what He has so often declared, as e.g. 2 Samuel 7:24. The punishment, the scattering and desolation, of the Jewish nation is itself proof of their election as, e.g. Amos 3:2, declares: “You only have I known of all the families of the earth: *therefore* I will punish you for all your iniquities.” This casting off is only *temporary*, as evidence e.g. Zechariah 10:6, etc.

#### THE THEOCRACY

It was a form of government under the sole, *accessible Headship* of God Himself (Deuteronomy 5, etc.). He was the Supreme Lawgiver in *civil and religious* affairs (Deuteronomy 4:12 and 12:32), and when difficult cases required it (Deuteronomy 17:8–13), the Divine Arbiter or Judge. In brief, the *legislative, executive, and judicial* power was vested in Him, and partially delegated to others, to be exercised under a restricted form (Deuteronomy 16:18, etc.). All the people (Deuteronomy 29:10–13), in their *civil, religious, social, and family* relations, were to acknowledge, and be obedient to His

expressed will. He communicated His will according to an ordained manner, and when not declared, or where there was doubt, the princes or leaders could come for inquiry and receive specific directions. As an indication and reminder of this Supremacy, all the people were required at certain times in the year (Deut. 16:16, etc.) to visit the place of special manifestation, and renew their vows of allegiance. The prophets (e.g. Isa. 1:21–24) spoke for God to the highest and lowest, and their rebukes were in the name of the Supreme Head. According to the sense of the Mosaic constitution, the Hebrews were erected into a kind of republic under *the immediate dominion of Jehovah, forming a strict theocracy.*” One can view the Theocracy “*the formal exhibition of God as King, or Supreme Head of the Commonwealth;* so that all authority and law emanated from Him, and, by necessary consequence, there were not two societies in the ordinary sense, civil and religious, but *a fusion of the two into one body.*” Today many people including Jews reject the view of the Theocracy as being a Divinely ordained purposeful entity. The Godly blessings that came to the Theocracy are numerous, and precisely such (e.g. Leviticus 26, Deuteronomy 28, 30, etc.) as a people here on the earth earnestly desire to attain. They culminate in the expression (Leviticus 26:12): “*I will walk among you, and will be your God, and ye shall be my people,*” which is again reiterated (Revelation 21:3) at the restoration of the Theocracy. The coming Theocracy will be with Jesus running the government from Jerusalem this will be a merging of Church and State.

NEXT WEEK: MARK CHAPTER ONE CONTINUED – THE KINGDOM CONTINUED

**Please call or e-mail with any questions or comments**

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