

# **Mark Dispensationally Considered**

**Mark 1:14-15: The Gospel of the  
Kingdom**

# Mark 1:14

- At some point after the baptism of Jesus, John the Baptist was put into prison. The Bible is not clear on the details surrounding the imprisonment of John.
  - Matthew 4:12
  - Luke 3:18-22 (1075)—Herod the tetrarch threw John in prison
- Galilee was a northern region within Israel around the Sea of Galilee where Jesus spent some considerable time during his earthly ministry.
  - Matthew 4:12-16—tells that the reason why Jesus began his public ministry in Galilee is to fulfill the prophecy recorded in Isaiah 9:1-2 (720).
- Romans 15:8 (1208)—all of this matches Paul's description of our Lord's ministry. Even the choice of where to begin his public ministry was a fulfillment of a prophecy made to the nation of Israel.

# Mark 1:14

- When Jesus came into Galilee to fulfill prophecy and begin his public ministry the Scripture says that he was “preaching the gospel of the Kingdom of God.”
- We need to remember that the term gospel is a generic word that simply means “good news.” The specific gospel or good news being discussed will always be explained in the context.
- Jesus’ message is good news regarding the kingdom of God.

# Mark 1:15

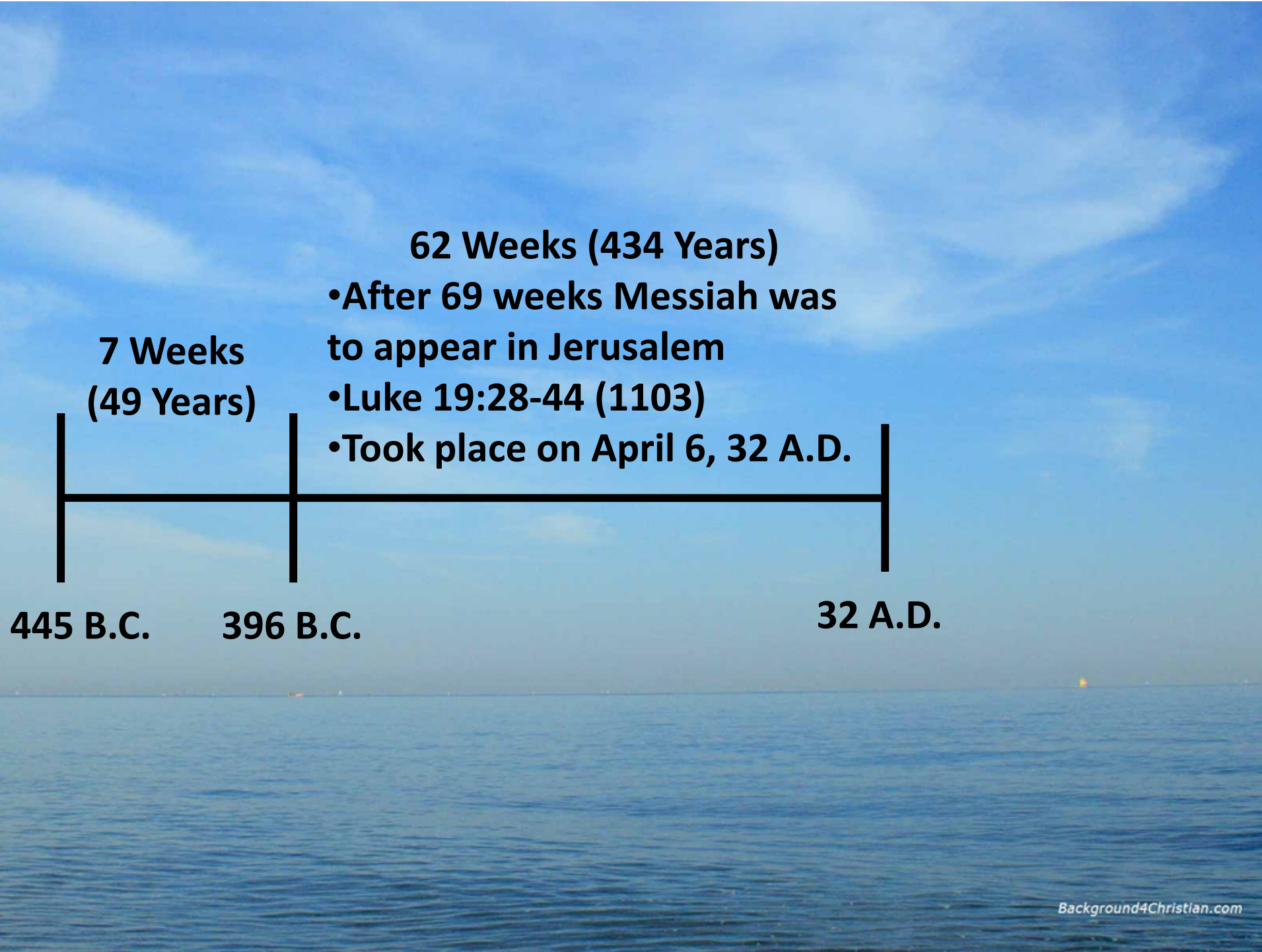
- Verse 14 just told us that when Jesus went into Galilee he was preaching the gospel of the kingdom of God. Verse 15 begins with the expression “and saying,” so if you want to know the contents of the gospel of the kingdom all you have to do is look at what he said while he was preaching it.
- ***“The time is fulfilled, and the kingdom of God is at hand”***—here we have the basic message of the gospel of the kingdom.
- In Daniel Chapter 9 (9:13) God lays out a prophetic calendar for the nation of Israel that includes an exact dating system for when their messiah would arrive in Jerusalem.
- See PowerPoint Notes

**7 Weeks (49 Years)**

- **Nehemiah 2:1-4 (541)**
- **March 14, 445 B.C.**
- **Edict is Issued to Rebuild Jerusalem**

**445 B.C.**

**396 B.C.**



**7 Weeks  
(49 Years)**

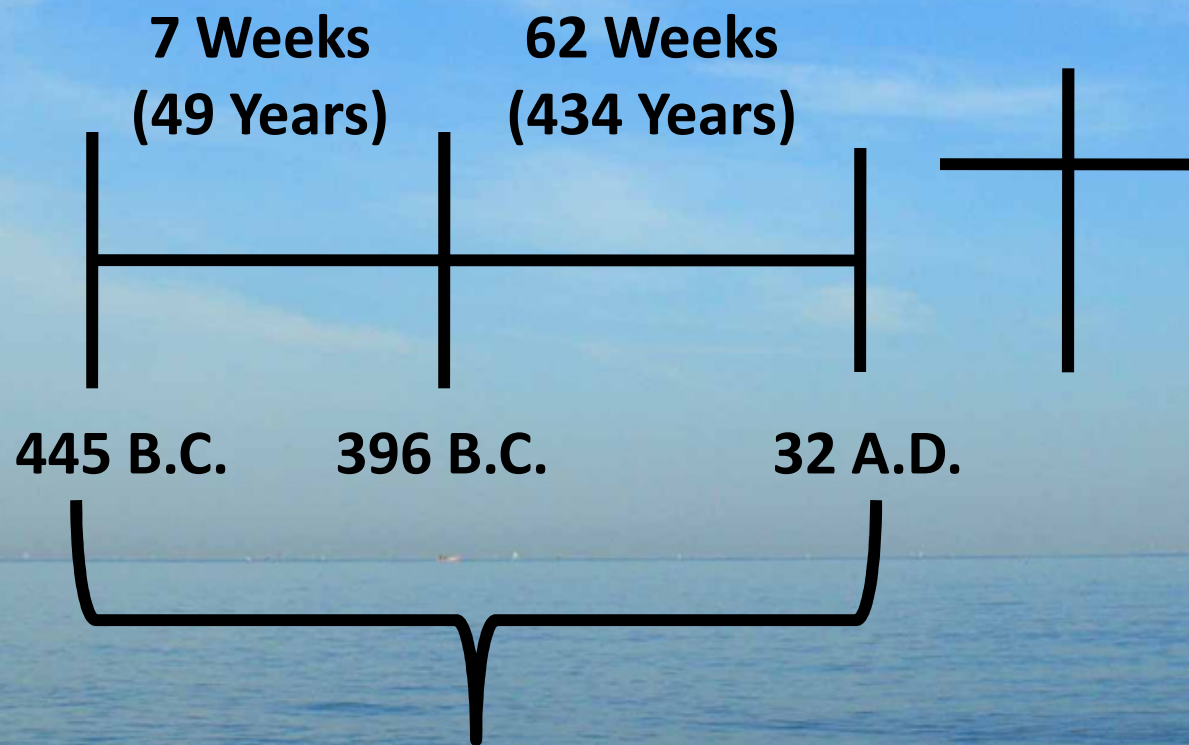
**62 Weeks (434 Years)**

- After 69 weeks Messiah was to appear in Jerusalem
- Luke 19:28-44 (1103)
- Took place on April 6, 32 A.D.

**445 B.C.**

**396 B.C.**

**32 A.D.**



- Messiah is cut off after the 69<sup>th</sup> week ends but before the 70<sup>th</sup> week begins.
- There is a gap of an undisclosed amount of time in the prophecy.

# Mark 1:15

- According to Daniel's prophecy the time had arrived in the outworking of God's plan that the kingdom of God was at hand or near. The gospel of the kingdom was a proclamation to the nation of Israel that according to the time table presented in the book of Daniel the kingdom of God was at hand.
- Matthew 3:1-2 (996)—John preached this message.
- Matthew 4:17, 23 (998)—Jesus Christ preached this message.
- Matthew 10:5-7 (1008)—the 12 Apostles were commissioned to preach this message.
- So John, Jesus, and the 12 were all proclaiming to Israel that the time was fulfilled according to prophecy for the kingdom of God for the kingdom of God to be established.
- Luke 16:16 (1098)—since the time of John the Baptist the message in and to Israel was the kingdom of heaven was at hand.



# Mark 1:15

- ***“repent ye, and believe the gospel.”***—in light of the fact that the kingdom of God was at hand was Israel supposed to do? Repent and believe the gospel.
- The word “repent” simply means to change your mind. It does not mean to turn from your sin as many in our day have suggested.
  - Genesis 6:6 (13)—did God sin and need to turn from it?
  - Jonah 3:10 (944)
- Matthew 3:2, 6, 8 (996)—the knowledge that the kingdom of God was hand was coupled with call to bring forth fruits meet for repentance and submit to John’s baptism.

# Mark 1:15

- Exodus 19:5-6 (93)—John's baptism with water was a logical call to action since God was in the process of separating believing from apostate Israel so that they could function as a kingdom of priest and holy nation.
- Mark 16:16 (1069)—connects the issue of belief and baptism in the preaching of the gospel of the kingdom.

# Contents of the Gospel of the Kingdom

- I Corinthians 15:3-5 (1225)—many people today think that the gospel has always been the same throughout the Scripture, and that it has always centered on the death, burial, and resurrection of Christ.
- The problem with this popular perspective is that it fails to take into account the clear fact that there is more than one gospel in the Bible.
- Matthew 10:5-7 (1008)—we have already seen in this study that John, Jesus, and the 12 were all preaching the same gospel to the nation of Israel.
- By the time you reach Matthew 16, the 12 Apostles had been with Christ preaching the Gospel of the Kingdom for almost 2 years.

# Contents of the Gospel of the Kingdom

- Matthew 16:21-23 (1022)—Christ only begins to show them the issues surrounding his death, burial, and resurrection.
- Therefore it is clear that there was no blood atonement preached in the gospel of the kingdom. Not only do you have a gospel that has nothing to do with the death, burial, and resurrection of Christ but it was also to Israel only.
- Luke 24:5-9 (1111)—it is not until after the fact that the 12 Apostles comprehend the issue of his resurrection.