

1.9.C (4c). Sons Proclaiming Kingdom of God. Mark 1:14-15.

As a Newborn Disciple, you now belong to a wonderful new family, the House of God, as part of a glorious and coming Kingdom of Heaven! Now, you have the privilege of proclaiming this Kingdom of Light in a world of darkness!

Mark 1:14-15..

¹⁴Now after John was arrested,
Jesus came into Galilee, **proclaiming** the
gospel of God, ¹⁵and saying, “The time is
fulfilled, and **the kingdom of God** is at
hand; repent and **believe** in the gospel.”

Mark 1:14-15

Background:

The Gospel of God: Isaiah 9:2-6

The Gospel of Mark begins with the announcement, “The beginning of the Gospel of Jesus Mashiach (Christ), the Son of God” (Mark 1:1). So begins the message of the *good new life* which Jesus Mashiach brings to us.

But, before Jesus was *raised up* to fulfill the promises to David of a Redeemer, a more encompassing “gospel” promise given to the world was revealed through the prophets. This “gospel” of God promised not just a *personal redemption* but the redemption of the world in the person of the coming Mashiach. But, why does the world need redeeming? Let’s look first at Isaiah 9 to discover the promise of God’s Gospel.

- World of Death and Darkness oppresses the world: (Isaiah 9:2).

In a world which once began for our first parents as a *blessed garden paradise* is now covered in “darkness” as the “land of the shadow of death.” Darker and more oppressive than Pharaoh’s Egypt, the entire world is under a *spiritual slavery* that terrorizes in not bodily oppression but spiritual death.

- Liberation from this oppression begins in the Nation of Israel (9:3-5).

The oppression pictured as a “yoke of burden” (4)—that is, the burden and indebtedness to sin and its condemnation of death; and the “staff for his shoulder” may indicate the *bondage* and *enslavement* which this world imposes on people to keep them from the *freedom* of worship and righteousness promised by God; and, the “rod of his oppressor” likely describes the malevolent agents of evil and their ruler, the dark Serpent, all steal life from earth’s people.

- For, born to Israel, comes the Firstborn Son, the Davidic Mashiach, whose name and power are of the “Mighty God” who has unlimited rule.

The liberation of planet earth begins in the nation of Israel, for from Israel is born the Mashiach. He is a Son born of David. But, he also comes in the name and power of God himself, being called “Mighty God” as well as “Wonderful Counselor, Everlasting Father, and Prince of Peace” (9:6).

Enthroned in Israel, this coming King will establish a rule of “peace” and “righteousness” that will have no end nor limit. Thus, God’s Kingdom will be established from Israel.

So, the mission of Mashiach is never simply to offer a personal salvation. The Church Age conceived of Mashiach’s Mission is entirely for a personal salvation, which ended in a terminal

narcissism which elevated human-well-being
above any greater purpose of God.

Instead, the Gospel of God envisions the spread of God's end of oppression by the Mashiach's rule over an eternal Kingdom. Disciples are invited to join this growing rule of the Kingdom of God—not to supplant its Lord Mashiach with their own small agendas, but to rather surrender their lives to the eternal reward of the Kingdom.

But, the kingdom's value and glory does not originate nor focus on its subjects, the "generations" of children born into this eternal life. Rather, Jesus Mashiach, the Firstborn Son of "David" and "God," is the Kingdom's One Heir. As the Firstborn Son, God, along with his father David, bestows upon Mashiach all things, whether all the "heavens" or all the "earth." All things are given to Mashiach, then Jesus Mashiach shares what is his with his brothers.

So, as fellow heirs with Mashiach in this Kingdom, let us discover how this Kingdom of God comes to the earth!

Focus:

- Jesus Proclaims **Gospel of God** (1:14)
- The **Kingdom of God** is at Hand (1:15).
- **Repent** and **Believe** gospel (1:15).

Consider:

The Kingdom of God is the territory where God exercises authority as “Lord.” So, when you as a disciple repent and turn to Jesus Mashiach as your Lord by faith, you are “reborn” spiritually into the Lord’s spiritual “Household” and “Kingdom.” The dominant power over you is no longer Satan, wielding the power of sin and death over your life,

but it is the Lord God, who now must *rule* in your life that you might do his will.

Now, we have seen that for those born into the Kingdom of God, while we are known and entitled in the heavenly realm as the children of God, we still live in this world of “testing” and “tribulation,” a world whose people and kingdoms are still all under the rule and authority of the Dark Lord. So, we live as exiles in foreign and hostile *enemy territory*. While we may not see direct connections between spiritual activity and observable opposition or persecution in this world, we can be sure that we will suffer opposition because the “world” will hate us as intruders, points of Godly “light” in a world which prefers the darkness in which to hide its sin. So, when we hear that “John” the Baptist was “arrested” (Mark 1:14), we are not surprised. But, after John, Jesus and his disciples now enter the Kingdom struggle.

1. **Advancing:** Jesus Proclaims **Gospel of God** (1:14). When you are born into the Family and Kingdom of Jesus Mashiach, you are *also brought into* a great struggle between two conflicting Kingdoms. As the earlier section on the “Gospel of God” intimated, our human line, being the family line of the Son of God himself, plays a critical role in this conflict. And, the outcome of this conflict will result in the final victory of God’s rule over the renegade Kingdom of Darkness.

So, when you see the King of the Kingdom “proclaiming the gospel of God,” a sole voice in the heart of the opposing darkness, know that our Lord Jesus has already committed to this struggle with his life. He leads us from the front, going before us to advance the Kingdom in this world overrun by the darkness.

What compels Jesus Mashiach to reveal himself to the world, proclaiming the coming of

God new Kingdom to displace the present darkness?

Jesus understand that generations who have perished without hope, knowing only the spiritual brokenness of heart; the poverty of this world's spiritual barrenness; souls captivated by sin and minds imprisoned by the world's lies. Jesus understands and announces a land of freedom and wholeness, the warmth of a welcome home to life with the Father. Will you join the Kingdom's advance?

2. **Alternative:** The **Kingdom of God** is at Hand (1:15). When Jesus Mashiach proclaims the "Kingdom of God," he does not simply state a religious truth or a doctrinal point. You may be well aware of how religious speculation freely tosses around ideas without any real expectation or consequence, for no one prophets to be accountable for their words.

But, when the Son of God announces, “the **Kingdom of God** is at **hand**,” (1:15), he is also offering an invitation. “You have experienced the chaos, the soul hunger, the hopelessness of this world’s dark regime. Now, you can experience the spiritual power of the Kingdom of God!”

As we said, the Kingdom of God comes as individuals like you and me are *reborn* into its heavenly Family and Dominion. No longer under the direct threat of the surrounding chaos, we are sheltered by the covering *grace of God*, like a parental eagle sheltering its brood of hatchlings.

So, when Jesus Mashiach announces that the Kingdom is “at hand,” he is saying it is near to you—as near as the colleague who has given his life to the Lord Jesus as his Mashiach. Next door, in the households whose generations have gathered as the newly born to honor God as a family. And, the partnerships and the communities that gather in homes, in outdoor

spaces, or in secret places to worship, pray, and grow together in his life-giving Word. The Kingdom is at hand when “two or more” gather in his name (Matthew 18:20).

Here you must learn the lesson from the *Church Age*, whose people became less-Kingdom aware and increasingly earth-based. They no longer expected the nearness of the Kingdom, preferring instead the *handling of the matters of this life*—attendance, parking, membership rosters and classroom capacities. Ignoring the *nearness* of the Kingdom, they designed their lives as disciples according to what could be seen, handled, or controlled. Blind to the Kingdom’s advance, they needed little Spirit-power as they merely informed people of the Gospel but ignored the bondages that closed their eyes and hearts.

You have a chance to advance the Kingdom. You have the place to announce the Kingdom’s nearness, so expect the Lord to do only what the

Lord can do and no human can attempt. Let him bring the Kingdom into view and manifested with clear signs of power. Expect hearts to be healed, bodies mended, souls liberated, minds unbound, and spirits enlivened to snatch the oppressed from the confines of darkness and death.

3. Repent and Believe gospel (1:15).

Remember that our Lord Jesus Mashiach preaches the entire Gospel of God, the Gospel of the Kingdom. There is no “religious” island where one can remain an uninvolved bystander, insulated from the rigors and sacrifices of this current conflict of Kingdoms.

So, the Gospel call is the call to free from one realm of chaos and spiritual loss to the only safe realm, the Kingdom ruled by God. Again, in this current age of the church, the Gospel of the Kingdom was not preached, and the call to “repentance” was not a call to a complete *emigration* to safety and life but a mere gentle

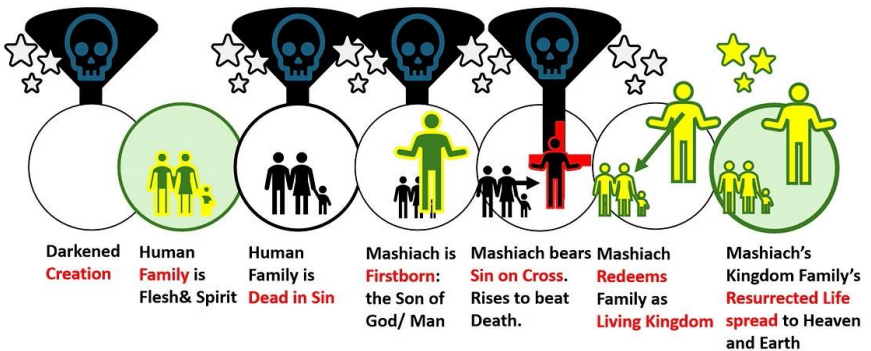
urging to make a few convenient changes to one's already world-comfortable life.

But you, disciple, you preach the full gospel of the Kingdom. When you call your hearers to "repent," ensure that they know you are calling them to be ready to flee this soon-passing world of sin and darkness, this comfortable humanistic mecca. Flee and be reborn into the fully-satisfying and celebrating Kingdom of Life, the Kingdom of the Firstborn Mashiach and his brethren.

By the time you read this, the need for such a complete repentance should be clear. In the last days, the Kingdom conflict will break out into open war. The cost of proclaiming the Gospel of the Kingdom will one's very life. But, as the Lord Jesus Mashiach himself has promised, "He who loses his life for my sake will find it" (Matthew 10:39).

Question:

Further Discovery:



When reading the story of creation, there are two time markers that give you a sense of where God's story begins: "in the beginning"—*b'reishit*, and "finished"—*y'kullu*.

The "beginning" is the reality before God's six days of making earth habitable for life, a reality unmarked by *solar time*. In this era, the spiritual reality of the "heavens" as well as the material

universe and “earth” were created “in the beginning,” but this act of creation was unfinished.

Notice that in this “*beginning*,” there exists “darkness”—the chaos which stands against God’s “light” and his creative actions.

So, further actions of God-*Elohim* are required to set the stage for Creation’s future. Likely, creation must be *freed* from this darkness that is present even in God’s creative work. We can surmise that the works of God to follow will now set the stage for the redemption of creation and the ridding of the universe of this threatening *darkness*. Likely, God’s *finishing* acts of creation will create the elements necessary for Creation’s redemption.

Remember, earth was already created in the “beginning,” but it is now “formless and empty” (Genesis 1:2). So, God-*Elohim* makes earth “good”—imbuing it with *life-giving* blessing. Thus, God’s *finishing acts* of creation begin with creating

earth a *homeworld* for those who one day be his people. Earth is the homeworld for God-*Elohim's* Firstborn Son and his future family. Then, as a species to fill the earth, God-*Elohim* makes man and woman beings who carry his “image” and “likeness” (Genesis 1:26), making their species those who can bear his *image as a family resemblance*. Only then, when God-*Elohim* fills the earth with man and woman, does he *rest* and declare that his work is “finished” (Genesis 2:1), for the *planet* and the *people* of Creation’s *redemption* are now in place.

Only then does God-*Elohim* tell the story of his chosen line of redemption, founded by our first parents, Adam and Eve, for from this line shall come the *Seed* of the woman, the line’s Firstborn Son, who as the family’s Redeemer has the sole right to “crush” the dark Serpent’s head, thus restoring the line’s place in God’s family (Gen. 3:15).

So, when the first parents of this line, Adam and Eve, sin and fall and come under the dominion of the darkness—of sin and death, it is the Redeemer's responsibility to *redeem* the family. Thus, Jesus is raised up by God as the Seed of David, who is also the Son of God. For, only the Son of God's infinite life *can bear the* entirety of his family's sin debt and as the Seed of the Woman be "bruised" (Gen. 3:15) as he is "disciplined" for the "iniquity" of his family (2 Samuel 7:14), paying the "ransom" for redemption with his very life (Mark 10:45; Isaiah 53:10), as God revealed through Daniel that the Mashiach would "make atonement for iniquity" and thus "put an end to sin" (that is, its power) and "bring in everlasting righteousness" (Daniel 9:24), for this Redeeming Mashiach would be called *yahweh tzedekenu*, "the Lord our righteousness" (Jeremiah 23:6).

Thus, the Lord defeated the dark lord by disarming his greatest power, sin and death (Romans 5:21) by securing the *ransom* to release his people from their sin debt and introduce them into the *grace* characterizing the house and kingdom of God.

So, as the firstfruits in creation of those resurrected from the death and darkness of sin, these reborn children of God and his Kingdom now foretell the liberation awaiting the entire creation! (Romans 8:19).

For, in the end of days, the dark Serpent will seek to thwart the inevitable spread of the Kingdom of Heaven as the sons of earth repent and turn to Jesus Mashiach for redemption. In raw rebellion, the Serpent raises up a human ruler, the antichrist, to seize the world's government and slaughter all who follow Jesus Mashiach and worship the true God. In righteous war, the Risen Mashiach and his resurrected hosts return as the

clouds to retake earth for God's Kingdom, installing David's eternal throne on the earth in Jerusalem.

How Mashiach brings the Kingdom of God: Isaiah 61:1-3



Mistaken Freedom:

⁸ I will bring you into the land that I swore to give to Abraham, to Isaac, and to Jacob. I will give it to you for a possession. I am the Lord.” ⁹ Moses spoke thus to the people of Israel, but

they did not listen to Moses, because of their **broken spirit** and **harsh slavery**.

Exodus 6:8-9

You may be wondering why Jesus Mashiach needs the Spirit of God's work to preach the Gospel of the Kingdom.

The answer to this question is the same reason many in Israel have mistakenly assumed that the *Law* was enough for them to achieve Self-Redemption. Israel and the world's philosophers assume that human choice occurs in a completely fair space, which allows for personal choice and the freedom of volition. They conceive of modern society as the pinnacle of democracy to allow for human rights and freedoms

However, this assumption ignores the picture of the world depicted in the Bible and even the formative experiences of the nation of Israel at its inception. For, the Bible is clear. Humans are not

alone in the world, nor is human government the only power affecting the free choice of earth's peoples. Even if humans were indeed the only sentient beings and human power was the only power to contend with, the people have God have always needed God's redemption to turn to him with any faith or sense of service. In fact, "You must trust in God for your redemption" is really what the first commandment dictates when God says: "I am the **Lord your God**, who brought you out of the land of Egypt, out of the **house of slavery**" Exodus 20:2.

So, the act of preaching the Gospel to a listening audience is not a peaceful transaction but an act of open warfare. For those who hear the Gospel are not free agents, rationally deliberating and choosing the best option to match their self-interests. Who wouldn't choose life over death? Rather, the preacher preaches to the subjects of another rival power, who not only owns *all rights*

over them but holds the power of life and death. So, only an *overpowering show of force* can free these people to turn to Jesus Mashiach.

Imagine the people of Israel in Egypt. Though it was only Pharaoh, an earthly king threatening with mere physical weapons, he was able to prevent the entire population of Israelites from turning to the Lord. There would be no secret minyans meeting or shabbat candles lit in the dark. Pharaoh's power was complete, so that they would not even "listen" to Moses or the Lord due to their "broken spirit" and "harsh slavery" (Exodus 6:9).

Now, imagine the *spiritual enslavement* that is every person's starting point. We are not just "broken" but actually "dead" in spirit, so we have no choices available to us. We are not simply oppressed but an *earthly tyrant* but a vastly more powerful *spiritual Lord* of this earthly realm, this land of "darkness" and barren in the "shadow of

death” (Isaiah 9:2). And, we owe this Lord not merely our bodies, as the *Israelites* were enslaved, but our very “souls” saddled with the infinite sin-debt of *having desecrated* the holy “image” and “likeness” of God entrusted to each one of us. So, if the *Israelites* had no remote ability to *obey God and perfect righteousness* under Egypt’s dominion, how much more impossible to think that we are free agents to choose our spiritual destiny.

Thus, to preach the Gospel requires you to rely on the Spirit, as Jesus did, joining a spiritual warfare by which the Kingdom of God rescues with spiritual power those under Satan’s dominion.

As you grow as a disciple, the path of maturity will see you become more comfortable and capable in this spiritual conflict to make impact—first to rule over your own life then to help liberate others from Satan’s dark kingdom.

Consider the steps of this spiritual campaign for which Jesus was anointed Machiach:

1. Mashiach is anointed by the Holy Spirit to bring Kingdom:

The **Spirit of the Lord God** is **upon me**,
because the **Lord** has **anointed me** (v.1)

2. Mashiach preaches *good news* (the Gospel):

to **bring good news** to the poor;

3. He frees and heals them by the Spirit's power that they may *have faith and believe the good news*.

he has sent me to **bind** up the
brokenhearted, to **proclaim** liberty to
the **captives**, and the **opening** of the
prison to those who are **bound**... the oil
of gladness instead of mourning, the

garment of praise instead of a **faint spirit**;

4. Breaking the power of death, Mashiach plants as new life to grow in righteousness.

that they may be called **oaks of righteousness**, the **planting of the Lord**, that he may be glorified. ⁴They shall **build** up the ancient ruins; they shall raise up the former devastations; they shall **repair** the ruined cities, the devastations of many **generations**. Isaiah 61:1-4