

# The Gospel According to Mark, 1:14-15: Jesus Proclaims the Kingdom

## Mark 1 Chapter Outline, vv. 1-15

1. v.1. - The identity of Jesus revealed (the Christ, the Son of God)
2. vv.2-3 - OT Scripture validates John's ministry of preparation
3. vv. 4-5 - John prepares the people through baptism and repentance
4. v. 6 - John portrayed as the new Elijah
5. vv. 7-8 - John points the people to Jesus
6. vv. 9-11 - The baptism of Jesus
7. vv. 12-13 - The temptation of Jesus

## An Interval Supplied by the Gospel of John

John's gospel includes some material from between the temptation of Jesus and the proclamation of the kingdom in Galilee that the synoptic gospels pass over. This material includes the beginnings of Jesus' association with some of the disciples, the wedding at Cana, the first cleansing of the temple, the encounter with Nicodemus, and the encounter with the Samaritan woman at the well. "The Gospel of John suggests that the period between the baptism and the ministry in Galilee lasted about ten months. In the narrative focus of the first three evangelists these months are merely a bridge, a transition: only after John's arrest did Jesus step forward as the one to follow John and continue to preach about the kingdom that is coming soon" (Van Bruggen, pp. 97-98).

## Today's Passage

**"14** Now after John was arrested, Jesus came into Galilee, proclaiming the gospel of God, **15** and saying, "The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel." (Mark 1:14-15, ESV)

## Mark 1:14-15 Study Outline

- I. The Time is Fulfilled
- II. The Gospel of the Kingdom
- III. Response to the Gospel

### I. The Time is Fulfilled

1. *God's appointed time has come.* The removal of John the Baptist from the scene signifies that the time of preparation is over and the time to proclaim the kingdom has arrived. The action of John's arrest is expressed in what Greek NT scholars call the divine passive voice (Brooks, p. 47, f.n. 1). According to Cranfield, the likely meaning of this form is that "behind the schemes and actions of men in relation to John God's purposing and doing were to be recognized" (Cranfield, p. 62).

The manifestation of the hand of God can also be traced to the choice of words for "time". The ordinary word for "time" is *chronos*. But Jesus uses the word *kairos*, a theologically rich term that "is one of the chief eschatological terms in the Bible: *kairos* is supremely God's time" (Bratcher and Nida, p. 37).

"By sovereign decision God makes this point in time the critical one in which all the moments of promise and fulfillment in the past find their significance in one awesome moment." (Lane, p. 64).

2. *The kingdom provokes violent opposition.* The Gk. word *paradidomi*, here translated “arrested” (ESV), or, “put in prison” (NIV, KJV), simply means “handed over” or “delivered up” into the hands of another, whether that action results in imprisonment, flogging, execution, etc. The sense in which John is “delivered up” is not specified, which is unusual in the Greek (Lane, p. 63, f.n. 88). Many scholars believe that Mark intentionally leaves the word unqualified in order to foreshadow the death of Jesus. He is purposefully vague in details, for “To mention that John was given over for imprisonment and beheading would spoil the parallel; for Jesus was tried, not imprisoned, and crucified, not beheaded” (Gundry, p. 64).

Other uses of *paradidomi* in Mark’s gospel tend to confirm the role of the Baptist as prototypical martyr. The word is used of Jesus’ death in 9:31; 10:33; and 15:1, 15. It is also found in 14:21, 31, where it is translated as “betrayed,” as in, “betrayed into the hands of enemies unto death.” Like their master, the disciples are warned three times in 13:9-13 that they, too will be “delivered up”. All this leads James Edwards to say, “The word for ‘handing over’ (*paradidomi*) plays a special role in Mark for the fate of the faithful ... The Baptizer is the forerunner of Jesus not only in his message but also in his fate, which includes suffering and death. And the Baptizer is not a prototype for Jesus alone ... John’s arrest and execution set a standard for disciples of Jesus as well” (Edwards, pp. 44-45).

## II. The Gospel of the Kingdom

“The kingdom of God is the realm in which his rule is recognized and obeyed and in which his grace prevails.” (Hendriksen, p. 133)

1. *The Kingdom is Present with Jesus.* Mark 1:14 tells us that Jesus proclaimed the gospel, or “good news” of God. Mark 1:15 tells us the basic content of the gospel of Jesus: the kingdom of God is at hand! In saying this, Jesus was echoing the ancient prophecies of Isaiah, who foretold the restoration of the presence of God to rule among his people:

“9 Go on up to a high mountain,  
O Zion, herald of good news;  
lift up your voice with strength,  
O Jerusalem, herald of good news;  
lift it up, fear not;  
say to the cities of Judah,  
“Behold your God!”  
10 Behold, the Lord God comes with might,  
and his arm rules for him;  
behold, his reward is with him,  
and his recompense before him” (Isa. 40:9-11, ESV, underlining added).

Jesus came to inaugurate the rule of God. At the manifestation of Jesus, the eternal Son of God, the kingdom of God was “at hand,” so near you could touch it:

“But if it is by the Spirit of God that I cast out demons, then the kingdom of God has come upon you” (Matt. 12:28, ESV).

“20 Being asked by the Pharisees when the kingdom of God would come, he answered them, ‘The kingdom of God is not coming in ways that can be observed, 21 nor will they say, ‘Look, here it is!’ or ‘There!’ for behold, the kingdom of God is in the midst of you’” (Luke 17:20-21, ESV).

“In both the other occurrences of the verb in Mk. (xi. 1, xiv. 42) it is strictly spatial; and it is better here too to understand ‘has come near’ in a spatial rather than a temporal sense. The kingdom of God has come close to men in the person of Jesus, and in his person actually confronts them “ (Cranfield, p. 68).

“Jesus’ words meant: the time has come; God’s reign is beginning to be seen. But how? In Jesus himself. That was the meaning of the word from Psalm 2 spoken at his baptism. God was publicly installing his Son as King in his kingdom” (Ferguson, p. 10).

2. *The Kingdom is Future in Its Consummation.* Though the kingdom is present with Jesus, there is also a sense in which it is yet future:

“**24** And he said to them, ‘This is my blood of the covenant, which is poured out for many. **25** Truly, I say to you, I will not drink again of the fruit of the vine until that day when I drink it new in the kingdom of God’” (Mark 14:24-25, ESV).

“**28** In that place there will be weeping and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God but you yourselves cast out. **29** And people will come from east and west, and from north and south, and recline at table in the kingdom of God. **30** And behold, some are last who will be first, and some are first who will be last” (Luke 13:28-30, ESV).

“**50** I tell you this, brothers: flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable. **51** Behold! I tell you a mystery. We shall not all sleep, but we shall all be changed” (1 Cor. 15:50-51, ESV)

“Therefore, the kingdom has both present and future aspects. Of course, that aspect of the Kingdom of God is future, where men will have fellowship at the table with Jesus in his glory, where death and pain will have been abolished, and where faith will have passed into sight” (Schweizer, p. 46).

### III. Response to the Gospel

“But the one who meets Jesus cannot continue to wait for the kingdom to appear sometime in the next ten to one thousand years. In the acts and words of Jesus the future kingdom has come upon him already. It is decided at that very moment whether or not he will ever be in the kingdom. For this reason he actually enters the future kingdom now, and the power of the coming kingdom begins to take effect immediately in the table fellowship of Jesus with his disciples and in the dinner of the congregation as well as in experiencing the power of Jesus and being moved by his words. Thus Jesus unites the present and future” (Schweizer, p. 46).

#### Bibliography

- Bratcher, Robert G. and Nida, Eugene A. - A Translator’s Handbook on the Gospel of Mark [Helps for Translators Series]. (United Bible Societies, 1961)
- Brooks, James A. - Mark [The New American Commentary, v. 23]. (Broadman, 1991)
- Cranfield, C. E. B. - The Gospel According to Saint Mark [The Cambridge Greek Testament Commentary]. (Cambridge University Press, 1959, 1985).
- Edwards, James R. - The Gospel According to Mark [Pillar New Testament Commentary]. (Eerdman’s, 2002)
- Ferguson, Sinclair - Let’s Study Mark. (Banner of Truth, 1999)
- Gundry, Robert H. - Mark: A Commentary on His Apology for the Cross. (Eerdman’s, 1993)
- Hendriksen, William - Exposition of the Gospel According to John: Two Volumes Complete in One. (Baker Academic, 1953, 2007)
- Lane, William - The Gospel According to Mark [New International Commentary on the New Testament]. (Eerdman’s, 1974)
- Schweizer, Eduard - The Good News According to Mark. (John Knox Press, 1970)
- Van Bruggen, Jakob - Christ on Earth: The Gospel Narratives as History. (Baker, 1988)