

	FIRST HALF JESUS IS THE MESSIAH	SECOND HALF WHAT MESSIAH MEANS
	CHAPTER 1:1-13	CHAPTERS 1:14-8:30
Emphasis	 Service to others	Sacrifice for others 
Scope	Ministry to the multitudes	Ministry to the Twelve
Sections	Action . . . reaction . . . confrontation	Revelation . . . crucifixion . . . exaltation
Theme	Jesus is the Suffering Servant, who gives His life to save the world.	
Key Verse	10:45	

 = Divine testimonies (1:11, 9:7 Father > Son of God, 16:7 angel > Messiah).
 = Human testimonies (8:29 Peter > Messiah, 15:39 centurion > Son of God).

Mark 1:14-3:6 is the first major section of Mark's Gospel



- *The calling of the first disciples – 1:16-20, 2:14, 3:13-19*
- *Jesus' ministry in and around Capernaum – 1:21-34*
- *A series of controversies – 2:1-3:6 – culminating in the decision to seek Jesus' death – 3:6*
- *A new section begins with 3:7-6:13*

The section begins with a summary statement of Jesus' ministry (1:14, 3:7-12) along the sea, then the calling of the disciples as Jesus' first act (1:16-20, 3:13-19) on the mountain. The scene of these two incidents are related the wilderness motif Mark develops in the prologue.

Mark 1:14-15

14 After John was put in prison, Jesus went into Galilee, proclaiming the good news of God.

15 "The time has come," he said. "The kingdom of God has come near. Repent and believe the good news!"



— *Between the prologue and this event are all the events recorded in John 1:19-4:54 (John's early testimony, wedding in Cana, driving out the money changers, discussion with Nicodemus on being born again, John's later testimony).*

— *Jesus does not begin his ministry until after John has been arrested. "In prison" does not exist in the original indicating that God restrained Jesus from his ministry of proclamation until after John is removed from the scene. John's arrest indicates the time has come for Jesus to act.*

— *Mark later tells us why John was put into prison (6:14-29).*

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— *Jesus proclaims “the gospel of God” (also Rom 1:1, 15:16, 2 Cor 11:7, 1 Thes 2:2, 8).*

— *The 3 statements in verse 15 defines what he means.*

1. *“The time is fulfilled”*
2. *“The kingdom of God is at hand”*
3. *“Repent and believe in the gospel”*

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1. *The time is fulfilled”*

— *This statement grounds Jesus’ proclamation securely in the history of revelation and redemption.*

— *The focus is on the God who acts, whose past election and redemption of Israel provides the pledge of his activity in the future.*

— *In Scripture “the fullness of time” is determined by the unfulfilled promises God had given to Old Testament Israel, promises filled with hope for future blessing and peace.*

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1. *The time is fulfilled*

- *God had even set a time for the fulfillment of these promises (Hab 2:3), although He had not revealed that time to anyone, not even to the prophets (1 Pet 1:10-12).*
- *When the angels announced the birth of Christ with their tidings of peace (Luke 2:14 > Isa 9:6, 52:7, 53:5, Mic 5:4-5a), God declared that His promises were now being fulfilled.*
- *Paul interprets this fullness of time as when God's people could at last claim their promised inheritance. Prior to this time we were like minor children but now in Christ as mature children we received the full rights to our inheritance (Gal 4:1-7).*

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1. *The time is fulfilled*

- *Matthew gives us a glimpse at God's preparations centuries before Jesus in the fullness of time.*
- *Matthew's genealogy of Jesus divides the history of Israel into three periods: from Abraham to David, from David to the exile, and from the exile to Jesus (Mat 1:2-16).*
- *Because God had given promises to Abraham (Gen 12:1-3) and David (2 Sam 7:11-16) that had not yet been fulfilled, the birth of Jesus reveals that the fullness of time had come.*
- *Jesus is the son of Abraham and the son of David in whom God's covenant promises are fulfilled.*

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2. "The kingdom of God is at hand"

— *Jesus' reference to "kingdom" links this revelation to the OT revelations.*

— *It is God's kingdom and "is near" when God invades history in order to secure man's redemption. Christ's first coming is precisely that invasion (Luke 10:8-11, 11:20, 21:31).*

— *The emphasis again is on God who is doing something and will continue to do something until salvation is secured for every believer (Rom 13:11).*

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2. "The kingdom of God is at hand"

— *There is a microcosm of "now is the time" in the life of Jesus. John records the evolution of Jesus' time, from "my hour is not yet come" to "now is the time".*

— *At the wedding at Cana in Galilee, Jesus says to his mother, "Woman, what does this have to do with me? My hour has not yet come." But he performs the miracle anyway. (John 2:1-5)*

— *When the Feast of Tabernacles was approaching, Jesus' brothers tried to encourage him to go to Judea and act publicly so he could show himself to the world, but Jesus said, "My time is not yet here" (John 7:6).*

Mark 1:14-15

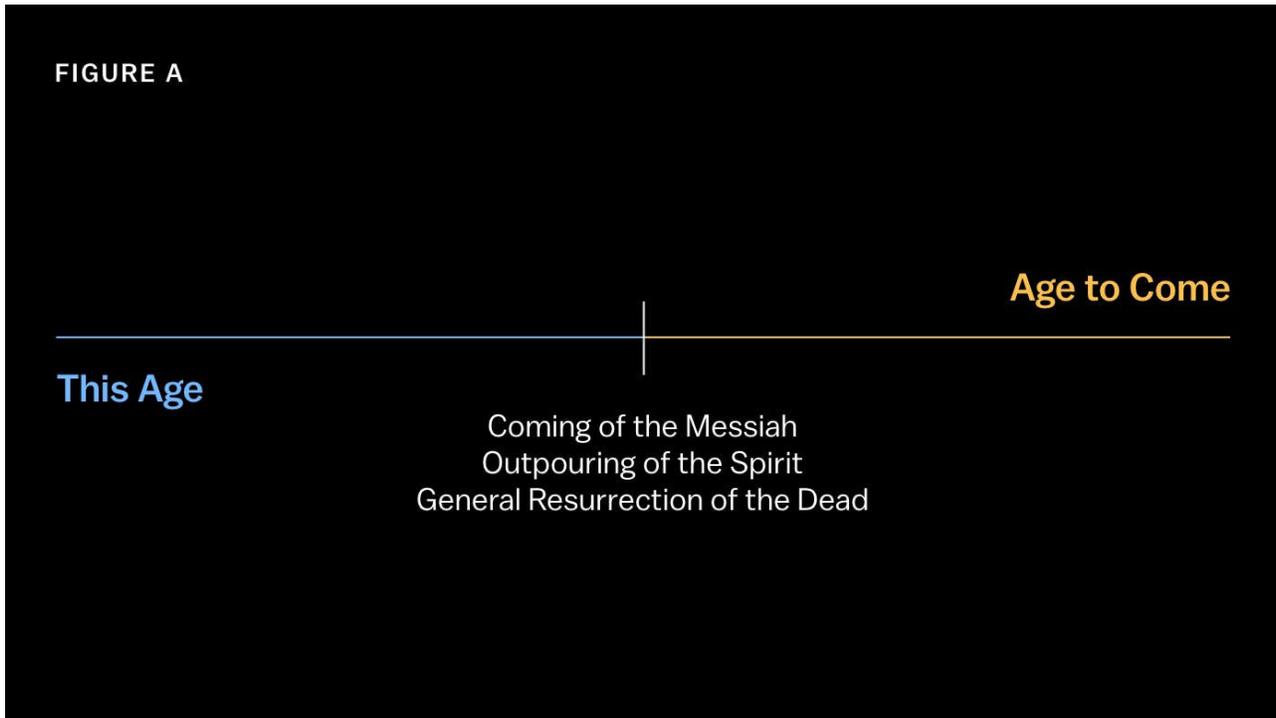
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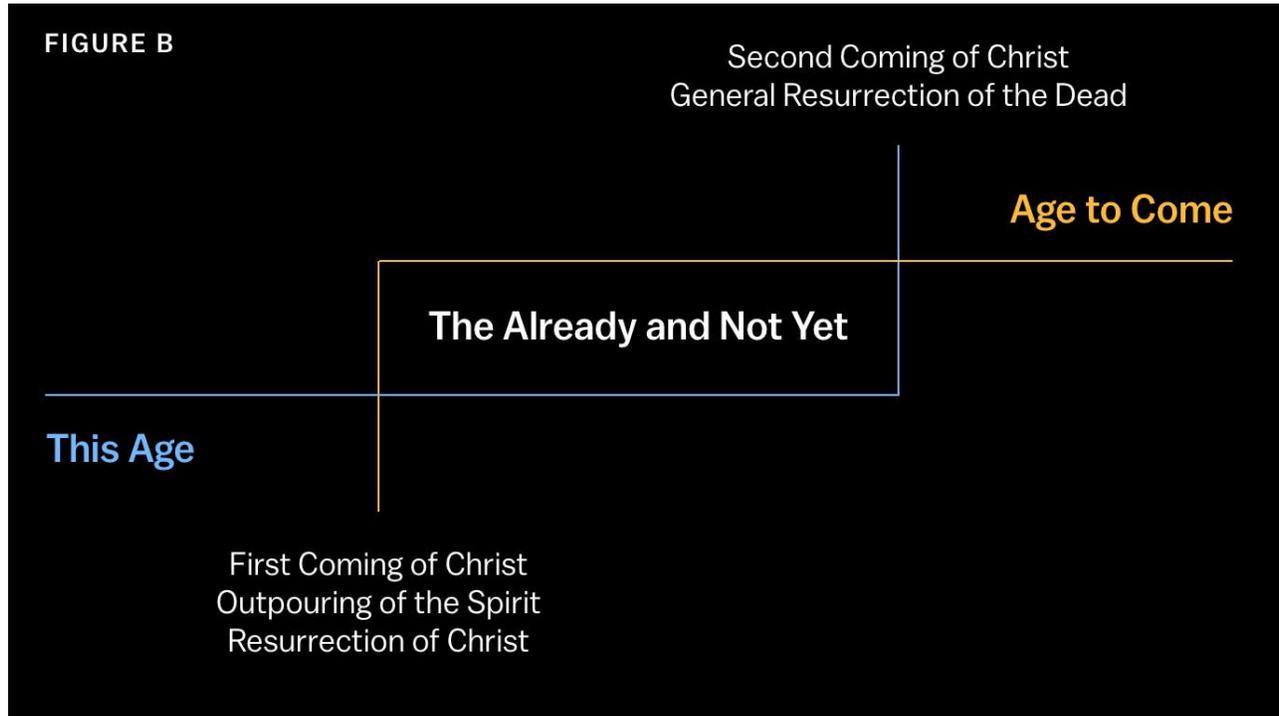
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2. *"The kingdom of God is at hand"*

- *He eventually goes to the feast in a not-so-public way, and while he taught in the temple, the leaders desired to seize him, but, "No man laid his hand on him, because his hour had not yet come." (John 7:30) And later, "No one seized him, because his hour had not yet come." (John 8:20)*
- *Then three days before he was crucified, Jesus was in the temple and some Greeks sought him out. Jesus said to them, "The hour has come for the Son of Man to be glorified." (John 12:23-27)*
- *The time and hour Jesus so often referred to was when he would shed his blood to cleanse and satisfy the thirst of he children's hearts.*





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3. *"Repent and believe in the gospel"*

— *The parable of the fig tree in Mark 13:28 echoes Jesus' proclamation that the kingdom "has come near" and clarifies what nearness means.*

— *Summer is "the next thing" that comes after the fig sprouts.*

— *Jesus' ministry in subduing Satan, sin, disease and death, and nature is the sign that the "end" stands as "the next act" of God in man's future.*

— *Provision has been made for man to repent, but there is no time for delay. Jesus accordingly calls men to radical decision. Jesus proclaims the kingdom not to give content but to convey a summons.*