

The Saviour's Call to the Kingdom of God*

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ABOUT THE PREACHER

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We're definitely privileged to be here and we are grateful for your presence and attention. If you do have a Bible and would like to open up to it, you can open up to the **Gospel of Mark, chapter one**. I'll be preaching out of Mark chapter one. My text verse will be verse 15, specifically. But I'd like to give you a brief overview of the chapter.

I believe that the message of the Bible is "The Eternal Redemptive Purposes of God in Jesus Christ." That's ultimately the message of the Bible from Genesis to Revelation. And in the New Testament we have that revelation from God in its fully developed form. And, specifically, the Gospels we have revealed to us The Purchaser of Our Redemption. And we come to the Gospel of Mark and I believe the message of the Gospel of Mark is "The Amazing and Astonishing Servanthood of the Lord Jesus Christ," if I could encapsulate the message of Mark.

And in this chapter that we have, in **Mark chapter one**, we have ***The Saviour's Person*** in verse one. "The beginning of the gospel of Jesus Christ, the Son of God."

What do I mean by His Person? In other words, Who is He? We ought to get to know Who the Lord Jesus Christ is if we're ultimately going to trust in the Gospel. It's not enough just to say that Jesus Christ died on the cross, that He was buried and that He rose again. I believe that you have to have at least some understanding of Who He is and What He came for.

It says, "Jesus Christ, Saviour, Messiah." That's what Jesus Christ means. Jesus is as the Old Testament Joshua, Saviour. Christ is as the Old Testament Messiah, or Anointed One. It says, "The beginning of the gospel of Jesus Christ, the Son of God." Now, I don't have time to go into this, but if we were in the Gospel of **John chapter 10** I could prove to you very emphatically that the title "Son of God" means that He is indeed God the Son. And the Jewish people, whom Christ was —

He was a Jew — they understood the title "Son of God" to mean, ultimately, that He was God.

Unfortunately, modern day Christianity — and there's a lot of Christians, so called, out there — that try and twist that and say that "Son of God" doesn't mean that He is God. It just means that He is the son of God. So why do I go into this? Because we're beginning in this chapter, here, and I'm going to be preaching from, ultimately, from verse 15, but we have to have an understanding of Who Jesus Christ is before we go *any* further. And so we have ***The Saviour's Person***.

In verses two through nine we have ***The Saviour's Forerunner and Proclaimer*** which is John the Baptist. It says,

"As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey; and preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan."

In the Gospel of John we see that when Jesus Christ actually came, John the Baptist said, "Behold the Lamb of God, which taketh away the sin of the world." And he pointed to Messiah, the Lord Jesus Christ.

But in this passage that I have just read from verses two to nine we see ***The Saviour's Forerunner and Proclaimer***. So we've seen ***The Saviour's Person*** and now ***The Saviour's Forerunner and Proclaimer***.

Third, we see ***The Saviour's Blessing*** in verses 10 and 11. "And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased."

Now, when I say, “The Saviour’s Blessing,” it’s not that He is pronouncing the blessing, but that ultimately the blessing is being pronounced upon Him by the Father. And so we’ve seen **The Saviour’s Person, The Saviour’s Forerunner and Proclaimer, The Saviour’s Blessing** and now we see **The Saviour’s Preparatory Trial**. Ultimately the Lord Jesus Christ had to go through a trial, ordained of the Lord that He should go through this.

And so verse 12 says: “And immediately the Spirit driveth him into the wilderness. And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.”

Now, of course, if you read the Gospel of Matthew you have a more broad view of this particular section here where He was tempted. I’m trying to go through this briefly just to kind of build up the context as we’re coming to verse 15. So I’m not trying to be very detailed up until this point. But we’ve seen **The Saviour’s Preparatory Trial** just now. And now we’re going to see **The Saviour’s Proclamation**, verse 14. It says: “Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God.”

This was His proclamation, the Gospel of the kingdom of God. And we’re going to find out what the Gospel of the kingdom of God was and is, because it still is.

But what is this Gospel of the kingdom of God? It says in verse 15, the first two words, “And saying.”

So we have, in verse 14, “Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying.” And so now we’ve come to the sixth point for this passage, verses one through 15, **The Saviour’s Message**.

This is **The Saviour’s Message** in verse 15. And this text is the text that I’m going to actually preach from today. Again, in 14 it says, “Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.” And this was His message.

There are some things that we need to glean from this. Some of you, I trust, are believers. You’ve already put your faith in the Lord Jesus Christ. But some in this room, I would venture to say, have not yet trusted the Lord Jesus Christ. And so what is **The Saviour’s Message**? “The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.”

Essentially, I see this an overall statement for verse 15, **The Saviour’s Message**. But I see it broken

up into two parts. We could say that we have *The Redemptive Event* and *The Call to Redemption*. Or we could say that we have *The Salvation Event* and *The Call to Salvation*. I believe, however, that we can be very Christ centered about this and say that we have *The Redeemer’s Event* and *The Call to the Redeemer*, *The Saviour’s Event* and *The Call to the Saviour*.

The first half of the verse, what does it say? It says, “The time is fulfilled, and the kingdom of God is at hand.” This is *The Redemptive Event* or *The Saviour’s Event*. We have *His Timing* and we have *His Place*.

His Timing. “The time is fulfilled.” The word “time” there is translated from the Greek word “καιρος,” which means, “do measure,” “a measure of time,” “a large or a smaller portion of time.” Hence, “a fixed and definite time,” “the time when things are brought to crisis.”

“The time is fulfilled.” We don’t think in this way in modern day, but if I said an easier way to look at the word fulfilled is “filled full.” That’s really what it means is, “filled full.” And in the Old Testament we have a very clear revelation from Daniel chapter nine that after a certain period of time Messiah would come and then He would be cut off. In **Daniel chapter nine** it says, “And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.”

But it says, “after threescore and two weeks.” I’m not going to go into a lot of details with the Eschatology, but there was a definite period of time that this was speaking of and Messiah would come. That’s what He’s saying here. The time is fulfilled, or filled full. The time was filled full for Messiah, Christ, to fulfill **Daniel 9:26**. Christ had already been born and had already lived 30 years. Christ’s ministry was beginning and Christ’s sacrifice on the cross would be soon; three and half years from that point.

THE TIME WAS FILLED FULL FOR MESSIAH, CHRIST, TO FULFILL DANIEL 9:26. CHRIST HAD ALREADY BEEN BORN AND HAD ALREADY LIVED 30 YEARS

The second part — we have the time, *His Time* — but we also have *His Place*. “The kingdom of God is at hand.” In the **Gospel of John, chapter three**, it says in **verse three and five**: “Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.” And in verse five: “Except a man be born” again “he cannot enter into the kingdom of God.” So there’s a link between the kingdom of God and being born again. And this being born again ultimately is salvation by faith in Christ.

In the same chapter it says, starting in verse 14:

“And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”

And so this kingdom of God is salvation in Christ. So we see *His Time* and *His Place*. We know *His Time* was when He came to minister on Earth. *His Place* is in Him. And that’s what all of us need. We need to be in Christ. And how does that happen? Well, He’s given you *The Redemptive Event* or *The Redeemer’s Event* or *The Saviour’s Event*. And now there is *The Saviour’s Call* or *The Redemptive Call* or *The Call to Redemption* in the second part. “Repent ye, and believe the gospel.”

And so, Christ has already come. For us that live today we already know Who Jesus Christ is. We know that He is already come. *His Time* was fulfilled. And He went to the cross and He died on that cross and His blood was shed for the remission or for the forgiveness of your sins and my sins. He was put in that grave and three days and three nights later He rose from the grave.

I remember talking to someone about the Lord Jesus Christ one time and I said, “Are you a Christian?”

And they said, “Yes.”

And I said, “Do you believe the Gospel?”

And they said, “Yes.”

And I said, “So you believe that Jesus Christ died on the cross and that He was buried and that He rose again?”

And they said, “Yes.”

And I said, “So you believe that Jesus Christ literally and bodily rose from the grave?”

And they said, “No.”

You see, most of us in this room here have grown up hearing death, burial, resurrection; death, burial, resurrection; death, burial, resurrection; death, burial, resurrection. And it hasn’t hit our heart! And so what I am recommending to you, what I am putting forward to you, what I am preaching to you is that you consider that you need to believe that Jesus Christ really existed, really lived on this Earth, sinless, perfect and that He died on the cross and

that His blood was shed for you and for me that we could have forgiveness of our sins, that He was buried in that tomb. And just as you see my body before you, and just as you sit there in your body, His body rose from the grave! And if you haven’t put your faith in that, then you have no salvation. You will not have eternal life in Heaven. And I am recommending to you, I am preaching to you that you would put your faith in the Lord Jesus Christ *and* the Gospel.

In the second part of the verse we see *His Way*: “repent.” We see *His Means*: “believe.” We see *His Truth*: “the Gospel.”

His Way. The Lord Jesus Christ said in the **Gospel of John chapter 14, verse six**: “I am the way, the truth, and the life: no man cometh unto the Father, but by me.” There is only One Way. There is only One Truth. There is only One Life. And that’s Jesus Christ. Not just what He taught, but Jesus Christ Himself. The Person, the Lord Jesus Christ; He is The Way, The Truth and The Life.

What does “repent” mean? Repent means, in its most basic form it means, “to change your direction.” I’m walking in this direction. I’m sinning. I’m living my own life. I disregard God. But God strikes my heart with the truth of his Word and I say, “Yes, Lord, you’re right.” I change my direction and I’m walking with my eyes on the Lord Jesus Christ. That’s what “repent” means. It’s not any more complicated than that.

WHAT DOES REPENT MEAN? REPENT MEANS, IN ITS MOST BASIC FORM IT MEANS, “TO CHANGE YOUR DIRECTION.”

We’ve all lived our life until this point. There are different ages in this room. Some of you are believers. Some of you are not. And you’ve been on a road a very, very long time. And it may seem almost impossible to change your direction and totally turn around and go the exact opposite direction and follow the Lord. But that’s what I am preaching to you, that’s what I am asking you to do. That’s what the Lord Jesus Christ is *commanding* that you do. Repent.

So we have seen *His Way*, now *His Means*. Believe. **Ephesians chapter two, verses eight and nine** say, “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast.” You see, there are essentially two means.

If you desire to, I’d ask you to raise your hand: How many of you have heard of Cain and Abel? So a lot of us have heard of Cain and Abel, okay? They were the two sons of Adam and Eve. Adam was directly created by God and Eve was formed from Adam. But they were married to each other and they had Cain and Abel. Now, Abel was very godly. And he knew that he wasn’t going to get to go

to Heaven based on his own works. So he worshipped God based on the sacrifice that he knew was going to happen in the future when the Lord Jesus Christ would die on the cross.

But Cain – he said, “No, no, no. I’m a good person. My works are acceptable and I don’t care whether you want my offering, God, but this is what I’m going to bring.” So he tilled the fields. He planted the fields. He had harvest. And that’s what he brought to God. He said, “This is the works of my own hands. This is what I offer to you.” And it was not found acceptable in the eyes of the Lord.

So right from the foundation of the world you have had these two distinct ideas or concepts or directions that men have gone in. They have either gone by faith or they have gone by works. The works were not found acceptable. But the faith was. And so, man has his own means, his own works. And he hopes this is acceptable. But when he lives his life and he dies he finds out it is not acceptable and he is cast into the Lake of Fire.

But God has His means which is faith. And it’s simple, childlike faith. “God, I know that You are. You exist. You are real. I know that You came and lived Your life here on this Earth because You knew that I could not pay the penalty of my own sins and You died on the cross. Your blood was shed. You were buried and You rose again.” Just simple child like faith. “I am putting my trust in You, Lord, not in myself.”

BUT GOD HAS HIS MEANS WHICH IS FAITH. AND IT’S SIMPLE, CHILDLIKE FAITH.

So we’ve seen *His Way, His Means and His Truth*. The truth is the Gospel. And I have explained the Gospel several times now. But I’m going to read from **1 Corinthians chapter 15, verses one through four** and it says, “Moreover, brethren.” Now this was written to a church of believers. And so he calls them brethren.

“I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures.”

That’s point number one. “And that he was buried, and that he rose again the third day according to the

scriptures.” That’s the third point. This is the Gospel.

God does not require some complicated thing for you to perform in order to go to Heaven. It’s just simply changing your direction. You’re going a life of sin; you change your direction.

Now your eyes are on the Lord. You don’t accept the way you used to think. You don’t accept any of that. You change your direction. It happens in an instant. It’s not a reformation. I’m not preaching to you and asking you to make yourself a better person and then you’ll be found good and acceptable in God’s eyes. That’s not what He wants. He wants you to change your mind. Change your mind about who you are. Change your mind about who He is. Change your direction. Put simple child like faith in the Lord Jesus Christ and how He died, was buried and rose again for you, for your salvation. It’s the Gospel and that’s what it’s all about.

CHANGE YOUR MIND ABOUT WHO YOU ARE. CHANGE YOUR MIND ABOUT WHO HE IS. CHANGE YOUR DIRECTION. PUT SIMPLE CHILD LIKE FAITH IN THE LORD JESUS CHRIST...

“The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.”

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