

Introduction

As I flipped through the Christian TV stations last week, I heard one nationally known minister preaching that we are prosperity agents. We are to help people learn to prosper. God wants us all to prosper and we need to exercise our faith and receive the prosperity God has for His children.

I flipped to the next Christian station and I heard another well-known minister preach on how it is not a lie to tell people that you are healed, even when the doctor or our symptoms may indicate something else. He said we need to confess the truth, and the truth is that we have already been healed according to 1 Peter 2:24.

I flipped to the next station and heard another minister preaching powerfully about prosperity, even though the passage was not about prosperity. The sweat was pouring out of him as he preached and he continually wiped his face with a handkerchief. I never could tie the passage to the message, but it was preached with passion.

On a different night I watched another famous minister give story after story about how God wants us to be encouraged and blessed. If we will just have faith and believe, there is a new chapter of blessing awaiting us. It was not the same preaching style as the passionate and sweaty preaching I had heard, but the message was not too different.

I heard another minister preaching on the David and how he killed Goliath. He did a very dramatic presentation of their conversation. He shared some good insights, but somehow the preaching got away from the text and moved to our financial prosperity. One after another I heard different ministers preach, but I did not hear what our text reads today.

I understand that not every passage in the Bible is about receiving Christ. I just finished a message series on Discovering God's Will For Our Lives. I think there were some very practical and important things preached in those messages. I believe we are to preach the whole counsel of God. People need the salvation message, but they also need to hear about things that will help them grow in their walk with the Lord. They need to hear about marriage and relationships. People need to learn about spiritual warfare. People need to be taught how to handle finances. The church needs to be equipped in many areas. But, I do not hear enough preaching about our text today. In our text today, we read that "after John had been taken into custody, Jesus came into Galilee, preaching the gospel of God, saying, 'The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel.'" This morning, I want to preach about the gospel of the kingdom. In our short passage, we have the setting, which includes the timing and the place. Second, we have the gospel of God. Third, I want to talk about the kingdom of God.

(Mark 1:14-15) "Now after John had been taken into custody, Jesus came into Galilee, preaching 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."

Jesus Preaches The Gospel Of The Kingdom

1. The Setting (Timing, Place)
2. The Preaching (Gospel of the Kingdom of God)
3. The Invitation

1. The Setting

Our passage begins today with John being taken into custody. John began his ministry before Jesus. He had gone out into the wilderness and was preaching the baptism of repentance. Jesus went to John to get baptized and it was at that time that the Holy Spirit came down and rested on Jesus. At Jesus' baptism, God spoke and identified Jesus as His Son, whom He was well pleased. It was the coronation of Jesus, the Messianic King that they had been waiting for.

After Jesus was baptized, He was led into the wilderness to be tempted for forty days. After He had fasted and gone through every temptation, Jesus began to gather disciples. Jesus and His disciples then went into the land of Judea and they were also baptizing people. In John 3:22-30 we find that Jesus went into the land of Judea and was spending time with them and baptizing. John was also baptizing in Aenon, near Salim, because there was much water there. In verse 24, we see that John had not yet been thrown into prison. People went to John and told him that people were going to Jesus to be baptized, and he replied, "He must increase, but I must decrease." John knew that he was not the Messiah, and that Jesus was the Messiah. John had been sent to prepare the way and that Jesus' must increase and his own ministry had to decrease. John's ministry ended abruptly by John being taken into custody.

(John 3:22-30) "After these things Jesus and His disciples came into the land of Judea, and there He was spending time with them and baptizing. {23} John also was baptizing in Aenon near Salim, because there was much water there; and *people* were coming and were being baptized— {24} for John had not yet been thrown into prison. {25} Therefore there arose a discussion on the part of John's disciples with a Jew about purification. {26} And they came to John and said to him, "Rabbi, He who was with you beyond the Jordan, to whom you have testified, behold, He is baptizing and all are coming to Him." {27} John answered and said, "A man can receive nothing unless it has been given him from heaven. {28} "You yourselves are my witnesses that I said, 'I am not the Christ,' but, 'I have been sent ahead of Him.' {29} "He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice. So this joy of mine has been made full. {30} "He must increase, but I must decrease."

In Matthew 14:3-5, we are told why John was taken into custody. (See also Mark 6:17-20.) John had told Herod that he should not have taken his brother's wife, Herodias. John preached repentance to everyone, regardless of their political position. Some people responded by repenting and getting baptized. Herod responded by having John arrested and put into prison.

(Matt 14:3-5) "For when Herod had John arrested, he bound him and put him in prison because of Herodias, the wife of his brother Philip. {4} For John had been saying to him, "It is not lawful for you to have her." {5} Although Herod wanted to put him to death, he feared the crowd, because they regarded John as a prophet."

So, after John had been taken into custody, Jesus went into Galilee and began preaching. Jesus' family was in Nazareth, so He had gone down south through Samaria and was in the Aenon and Salim area. Now, Jesus went north from there up to Galilee. In our text next week, Jesus will be picking up some disciples along the Sea of Galilee. Notice that Jesus and His disciples were baptizing and He had not yet gone up to the Sea of Galilee. Jesus had other disciples before He picked up Peter and Andrew and the ones from Galilee. Jesus was going to settle in Capernaum, which is on the western, northwestern side of the Sea of Galilee.

2. The Preaching

What does Jesus do when He came into Galilee? We find that He is preaching the gospel of God. In Matthew 4:23, we read that Jesus was going throughout all Galilee, teaching in their synagogues and proclaiming the gospel of the kingdom, and healing every kind of disease and every kind of sickness among the people. The gospel of God and the gospel of the kingdom are one and the same. There are not two different gospels. Sometimes the gospel is simply referred to as the gospel, and sometimes it is referred to as the gospel of God or the gospel of the kingdom. I am going to talk about both the gospel and the kingdom.

(Mark 1:14-15) “Now after John had been taken into custody, Jesus came into Galilee, preaching 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.”

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A couple of weeks ago I taught about the Gentile and Jewish understanding of the word gospel. It was good news, particularly about the coming of a new king. Our text today ties into that line of thought. Jesus came preaching the gospel of God, saying, “The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel.” There was a clear connection between the gospel and the kingdom of God.

In our Relational Evangelism training on Friday nights, I spent one message on the gospel message. Those that are interested can either listen or get the transcript of that message. This morning I just want to take a quick look at the gospel message and I will use Paul’s first letter to the Corinthians. Let me read the first eleven verses of 1 Corinthians 15.

(1 Cor 15:1-11) “Now I make known to you, brethren, the gospel which I preached to you, which also you received, in which also you stand, { 2 } by which also you are saved, if you hold fast the word which I preached to you, unless you believed in vain. { 3 } For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures, { 4 } and that He was buried, and that He was raised on the third day according to the Scriptures, { 5 } and that He appeared to Cephas, then to the twelve. { 6 } After that He appeared to more than five hundred brethren at one time, most of whom remain until now, but some have fallen asleep; { 7 } then He appeared to James, then to all the apostles; { 8 } and last of all, as to one untimely born, He appeared to me also. { 9 } For I am the least of the apostles, and not fit to be called an apostle, because I persecuted the church of God. { 10 } But by the grace of God I am what I am, and His grace toward me did not prove vain; but I labored even more than all of them, yet not I, but the grace of God with me. { 11 } Whether then *it was* I or they, so we preach and so you believed.”

In verse three Christ died for our sins according to the Scriptures. We recognize that all of us have sinned. Paul also shared that in Romans 3:23, where he wrote, “for all have sinned and fall short of the glory of God. In Isaiah 53:6 the prophet wrote that all of us like sheep have gone astray, but that the Lord has caused the iniquity of us all to fall on Him. He said the Messiah would bear our griefs, carry our sorrows, and would be pierced for our transgressions, and be crushed for iniquities. We have all sinned and Christ died for our sins.

(Rom 3:23) “for all have sinned and fall short of the glory of God,”

(Isa 53:4-6) “Surely our griefs He Himself bore, And our sorrows He carried; Yet we ourselves esteemed Him stricken, Smitten of God, and afflicted. {5} But He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our well-being *fell* upon Him, And by His scourging we are healed. {6} All of us like sheep have gone astray, Each of us has turned to his own way; But the LORD has caused the iniquity of us all To fall on Him.”

What was the consequence of our sins? Why did the Lord need to die for our sins? It goes back to Genesis 2. When the Lord put Adam in the garden, He told him that he could eat from any tree in the garden except the tree of the knowledge of good and evil. He said if he ate from that tree he would surely die. And, Adam ate from that tree and there was a spiritual death. His sins separated Him from God. There was a physical death that came later, but there was an instantaneous spiritual separation from God. He was no longer covered with God’s glory, and he and Eve recognized that they were naked, and they were also ashamed. In Romans 6:23 Paul wrote that the wages of sin is death. That is the message that God promised Adam, “in the day that you eat from it you will surely die.” Our sins have earned us death, a spiritual death.

(Gen 2:16-17) “The LORD God commanded the man, saying, "From any tree of the garden you may eat freely; {17} but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die.”

(Rom 6:23) “For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.”

Isaiah wrote about this separation. In Isaiah 59:2, he said, “Your iniquities have made a separation between you and your God.” God is a holy God and when Adam sinned, he was no longer holy and could not be in the presence of a holy God. His sin separated him from a holy God. All of us like sheep have gone astray. All of us have sinned and fallen short of the glory of God. Since God created us to have fellowship with Him, He created a plan to redeem us and to forgive us.

(Isa 59:2) “But your iniquities have made a separation between you and your God, and your sins have hidden *His* face from you so that He does not hear.”

The next part of the gospel that Paul preached to the Corinthians was that Christ was buried and raised from the dead on the third day. The death, burial, and resurrection is a critical part of the gospel message. Paul said that this happened on the third day according to the Scriptures. David prophesied in Psalm 16:10 that God would not abandon the Messiah’s soul in Sheol, the place of the dead, or allow the Messiah’s body to undergo decay.

(1 Cor 15:4) “and that He was buried, and that He was raised on the third day according to the Scriptures.”

(Ps 16:10) “For You will not abandon my soul to Sheol; Nor will You allow Your Holy One to undergo decay.”

In Romans 10:9-10, Paul tells us what we must do to be saved. He said we must confess Jesus as Lord and believe in our hearts that God raised Him from the dead. We must believe and confess that Jesus is the Messiah, and we must also believe in the resurrection of Jesus from the dead is very much a part of the gospel message. (Note: it is not enough to believe that Jesus is the Christ, the Messiah, we must confess Him to be our Lord or Master. In James 2:19, he wrote that the demons also believe and shudder. The demons know that Jesus is the Messiah and part of the Godhead, but they have not submitted their life to Him as Lord.)

(Rom 10:9-10) “that if you confess with your mouth Jesus *as* Lord, and believe in your heart that God raised Him from the dead, you will be saved; {10} for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation.”

(James 2:19) “You believe that God is one. You do well; the demons also believe, and shudder.”

Paul also gave evidence of Christ’s resurrection. He said that He appeared to Cephas (Peter), then to the twelve, and then to more than five hundred brethren at one time. At the time of the writing of this letter to the Corinthians, which was around 56 A.D., most of those people that saw Jesus were still alive. In Acts 26, when Paul shared the gospel with King Agrippa, he shared about the death and resurrection of the Messiah according to the prophets. He said, “for the king knows about these matters...since I am persuaded that none of these things escape his notice, for this has not been done in a corner.” Paul also shared that Christ had appeared to him.

(Acts 26:22-26) “So, having obtained help from God, I stand to this day testifying both to small and great, stating nothing but what the Prophets and Moses said was going to take place; {23} that the Christ was to suffer, *and* that by reason of *His* resurrection from the dead He would be the first to proclaim light both to the *Jewish* people and to the Gentiles...{26} For the king knows about these matters, and I speak to him also with confidence, since I am persuaded that none of these things escape his notice; for this has not been done in a corner.”

The message of the gospel was important to Paul, so important that he wrote a letter to the churches in Galatia to defend the gospel message. The gospel message was being attacked and perverted. There were certain Jews who were teaching that you had to keep the Law and be circumcised in order to be saved. Paul wrote that letter to correct that false teaching. He told them that if any preaches a different gospel, let him be accursed. In fact, he made that statement twice to them.

(Gal 1:6-9) “I am amazed that you are so quickly deserting Him who called you by the grace of Christ, for a different gospel; {7} which is *really* not another; only there are some who are disturbing you and want to distort the gospel of Christ. {8} But even if we, or an angel from heaven, should preach to you a gospel contrary to what we have preached to you, he is to be accursed! {9} As we have said before, so I say again now, if any man is preaching to you a gospel contrary to what you received, he is to be accursed!

Paul wanted the Galatians to know that it was not by the works of the Law that we are saved, but through faith in Christ Jesus. It is by the grace of God that we are saved. Notice what he wrote in Galatians 2:16.

(Gal 2:16) “nevertheless knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, so that we may be justified by faith in Christ and not by the works of the Law; since by the works of the Law no flesh will be justified.

What is the message of the gospel? The message of the gospel is that God is a holy God and He created us to have fellowship with Him. Unfortunately, all of us have sinned and that fellowship with God was broken. God knew that we would sin and He created a plan to redeem us from our sins and to restore fellowship. He sent His Son to die and bear our sins on the cross, taking our punishment. When Jesus was on the cross, He said, “It is finished.” He had paid for our sins in full and the veil in the temple was torn from top to bottom, signifying that fellowship with God had been restored. God raised up Jesus from the grave on the third day. To receive forgiveness for our sins, we simply have to believe that Jesus is the Messiah and that He was raised from the dead, and we must confess Jesus as Lord. It is a gift from God, not something that we can earn. In Ephesians 2:8-9, Paul said, “for by grace you have been saved through faith; and that not of yourselves, it is the gift of God, not as a result of works, so that no one may boast.”

(Eph 2:8-9) “For by grace you have been saved through faith; and that not of yourselves, *it is* the gift of God; {9} not as a result of works, so that no one may boast.”

We hear a lot about the gospel, but we don’t hear much about the kingdom of God. We hear a lot about the church, but not about the kingdom. There are 163 verses in the New Testament where the Greek word for kingdom is used (Kingdom: basileia, Strong’s G932). It is an extremely important subject. In the Vineyard movement, John Wimber taught a lot about the gospel and the kingdom of God. Their key verse comes out of Mark 1:14, our text today. Wimber had great insight and understanding of the kingdom of God. He said that Mark 1:14 was the thesis statement of Jesus’ ministry here on earth.

<https://www.youtube.com/watch?v=ei6ORPRWVCE&t=309s> (Video – 55-94 seconds)

In Mark 1:15, Jesus said, “The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel.” There is a correlation between the kingdom and the gospel. When a person repents and puts his faith in Christ, he is born into the kingdom of God. The gospel message shows the way into the kingdom of God.

(Mark 1:15) “and saying, ‘The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel.’”

In Jesus’ encounter with Nicodemus, he told him, “Unless one is born again he cannot see the kingdom of God.” Then, Jesus said, “Truly, truly, I say to you, unless one is born of water and the Spirit he cannot enter into the kingdom of God.” It is very clear that responding to the gospel message and being born again is how one enters the kingdom of God. Therefore, the gospel message is the gospel of the kingdom. That is why in Matthew 4:23, Matthew said that Jesus went about proclaiming the gospel of the kingdom.

(John 3:3-5) “Jesus answered and said to him, “Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God.” {4} Nicodemus *said to Him, “How can a man be born when he is old? He cannot enter a second time into his mother's womb and be born, can he?” {5} Jesus answered, “Truly, truly, I say to you, unless one is born of water and the Spirit he cannot enter into the kingdom of God.”

Jesus proclaimed that the kingdom of God was at hand. He also taught extensively about the kingdom of God. In coming months we will cover the various parables and teachings about the kingdom of God. Jesus had a kingdom message, and the gospel was part of that message. When Jesus sent out the twelve apostles in Matthew 10:5-8, notice what He instructed them. “And as you go, preach, saying, ‘The kingdom of heaven is at hand.’ Heal the sick, raise the dead, cleanse the lepers, cast out demons.” He commanded them to preach the kingdom of God.

(Matt 10:5-8) “These twelve Jesus sent out after instructing them: “Do not go in *the* way of *the* Gentiles, and do not enter *any* city of the Samaritans; {6} but rather go to the lost sheep of the house of Israel. {7} And as you go, preach, saying, ‘The kingdom of heaven is at hand.’ {8} Heal *the* sick, raise *the* dead, cleanse *the* lepers, cast out demons. Freely you received, freely give.”

In Acts 19:8, Paul is in Ephesus. Even though Paul was an apostle to the Gentiles, he always went to the Jews first. As Paul entered the synagogue in Ephesus, he spoke out boldly for three months. What did he talk and reason with them about? He reasoned and persuaded them about the kingdom of God. It does not say that he reasoned with them about church, church government, prosperity, or other topics. He reasoned with them about the kingdom of God. To be fair, all those other things are included in the kingdom, but we often don’t talk about the kingdom itself. As I have reflected on this, I do not preach or teach enough about the kingdom of God. I have been stirred to talk more about the kingdom of God with the people that I meet and reach out to. That is what Jesus commanded His apostles. That is the same message He has for us today. We are to preach, teach, reason, and persuade people about the kingdom of God.

(Acts 19:8) “And he entered the synagogue and continued speaking out boldly for three months, reasoning and persuading *them* about the kingdom of God.”

What is the kingdom of God? If we are to preach and teach and reason about it, what is it? A kingdom has a king who rules and reigns over a defined area. The Kingdom of Saudi Arabia (KSA) is a country located on the Arabian peninsula in the Middle East. They have a border with Kuwait, Iraq, Jordan, Yemen, Oman, United Arab Emirates, Qatar, and Bahrain. The Kingdom of Saudi Arabia has a king, King Salman bin Abdulaziz Al Saud. The next King will be Prince Mohammed Bin Salman Al Saud, known as MBS, who will ascend to the throne after his 83-year old father dies. The King may have a parliament or other administrative branches, but in a kingdom, the king makes the final decisions. It is a very different form of government than we have in the United States, where we have a balance of powers, with the President being one of the three powers.

In the kingdom of God, God is the King. We read I Psalm 10:16, “The Lord is King forever and ever.” In John 18:33-37, Jesus is speaking with Pilate, having been arrested by the Jews and turned over to him to be executed. Pilate is investigating the charges. The Jews tried to incite Pilate by saying that Jesus was calling Himself King, which would have been a threat to Pilate. Pilate asked Jesus, “Are You the King of the Jews?” Jesus then tells Pilate, “My kingdom is not of this world,” and that if it had been, His servants would be fighting. He said, “My kingdom is not of this realm.” The kingdom of God is not of this world or realm. Then Pilate said, “So You are a King.” Jesus affirmed this saying, “You say *correctly* that I am a king. For this I have been born, and for this I have come into the world, to testify to the truth. Everyone who is of the truth hears My voice.” Jesus and God are One and the same. The Lord is King. Jesus is King. The kingdom of God is not earthly, but is in heaven.

(Ps 10:16) “The LORD is King forever and ever; Nations have perished from His land.”

(John 18:33-37) “Therefore Pilate entered again into the Praetorium, and summoned Jesus and said to Him, "Are You the King of the Jews?" {34} Jesus answered, "Are you saying this on your own initiative, or did others tell you about Me?" {35} Pilate answered, "I am not a Jew, am I? Your own nation and the chief priests delivered You to me; what have You done?" {36} Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, then My servants would be fighting so that I would not be handed over to the Jews; but as it is, My kingdom is not of this realm." {37} Therefore Pilate said to Him, "So You are a king?" Jesus answered, "You say *correctly* that I am a king. For this I have been born, and for this I have come into the world, to testify to the truth. Everyone who is of the truth hears My voice.”

One of the common definitions of the kingdom of God is the rule and reign of Christ. In a sense, that is correct. I think that the Kingdom of God is a heavenly kingdom where God is the King who rules and reigns. When Jesus said, “The kingdom of God is at hand, repent and believe in the gospel,” He is offering them the opportunity to enter the kingdom of God, to come under the rule and reign of God in their lives, and that it is by believing the gospel message that they could enter His kingdom.

We are not just told to preach the kingdom, we are also told in Matthew 6:33 that we are to seek first His kingdom and His righteousness. To seek first says that it is a priority, something that we do before anything else. When Jesus said this, His kingdom refers to the Father’s kingdom. We are to seek first the kingdom of God.

(Matt 6:33) “But seek first His kingdom and His righteousness, and all these things will be added to you.”

A few verses earlier, in Matthew 6:9-10, Jesus taught on prayer. He taught, “Our Father who is in heaven, hallowed be Your name. Your kingdom come. Your will be done, on earth as it is in heaven.” Part of seeking first the kingdom is praying for His kingdom to come here on earth and for His will to be done here on earth. Jesus wants us to preach the kingdom and bring His rule and reign here to people here on earth. He wants us to help people enter into His kingdom. That is why Jesus constantly talked about the kingdom of God. That is why Paul and the other apostles talked about the kingdom of God.

(Matt 6:9-10) “Pray, then, in this way: ‘Our Father who is in heaven, hallowed be Your name. {10} Your kingdom come. Your will be done, on earth as it is in heaven.’”

3. The Invitation

Jesus gave people an invitation. He said, “The time is fulfilled.” In other words, the Messianic King that you have been waiting for has come. The kingdom of God is here. It is time to receive the King and enter the kingdom of God.

(Mark 1:15) “and saying, ‘The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel.’”

In 2 Corinthians 6:2, we find that Paul had preached a similar thing to the Corinthians. He quotes Isaiah 49:8 which talks about the day of salvation, and he told them, "Behold, now is the acceptable time, behold, now is the day of salvation." The Messiah has arrived, the day of salvation has arrived, and it is time to receive Christ. That is the invitation that Jesus gave. It is an invitation that the Apostle Paul also gave.

(2 Cor 6:2) "for He says, "AT THE ACCEPTABLE TIME I LISTENED TO YOU, AND ON THE DAY OF SALVATION I HELPED YOU." Behold, now is "THE ACCEPTABLE TIME," behold, now is "THE DAY OF SALVATION"—

Jesus exhorted them to repent and believe in the gospel. Don't wait until tomorrow. Today is the day of salvation. Repent and believe today. There is an urgency for them not to put off or procrastinate on this most important decision.

I began this morning by telling about some TV sermons that I surfed through. I also watched an old re-run of Billy Graham at one of his crusades, and I heard someone preaching the message of the gospel. It was refreshing, even if it was about thirty years old. It was simple, concise, and it challenged everyone to repent and receive Christ into their life. The people got up from their seats all over the auditorium and the aisles were full of people streaming to the front. They understood that today is the day of salvation. They knew that now is the acceptable time. They repented by turning away from their sins and ruling their own lives and asked Jesus to be the Lord and King of their life. They were confessing Jesus as their Lord. Thousands of people were entering into the kingdom of God by repenting and believing in the gospel.

Conclusion and Applications

Perhaps you are here this morning and you have never entered into the kingdom of God. You have never received Christ into your life. You have never confessed Jesus as your Lord. This morning, I declare to you that the time is fulfilled. Today is the acceptable time. Don't put off that decision. I plead with you to repent and believe in the gospel. Believe that God sent His Son, Jesus, to come to earth, live a sinless life and die on the cross for our sins. Believe that God raised Jesus from the dead and went back to be with His Father. This morning, if you believe that, I encourage you to get up and come forward to receive Christ. Behold, now is the day of salvation.

Some of you may have already received Christ into your life, but you may not have been seeking first His kingdom. Other things have crept in and the kingdom of God has not been your priority and passion. I encourage you to repent and put Jesus, our King, back on the throne of your life. Today is an acceptable time to get back under the rule and reign of Christ in your life. Repent and seek first His kingdom and His righteousness this year.

For others that have already made Jesus Lord of their life, what is the message that you share? Do you preach the kingdom of God? Do you tell people how to enter the kingdom of God? We are to preach the kingdom of God and the gospel of the kingdom. Make a commitment this year to preach the kingdom of God.

Let's pray.

Introduction (1 Peter 2:24, Mark 1:14-15)

1. The Setting (Mark 1:14, John 3:22-30, Matt 14:3-5, Mark 6:17-20)

2. The Preaching (Mark 1:14-15, Matt 4:23, 1 Cor 15:1-11, Rom 3:23, Isa 53:4-6, Rom 6:23, Gen 2:16-17, Isa 59:2, 1 Cor 15:4, Ps 16:10, Rom 10:9-10, James 2:19, Acts 26:22-26, Gal 1:6-9, 2:16, Eph 2:8-9, John 3:3-5, Matt 10:5-8, Acts 19:8, Ps 10:16, John 18:33-37, Matt 6:33, 6:9-10)

3. The Invitation (Mark 1:15, 2 Cor 6:2, Isa 49:8)

Conclusion and Applications