

PREACHING THE GOSPEL (MARK 1:14)

- What does the text say?
 - “of God” – NASB & other modern versions
 - “of the Kingdom of God” –KJV
- What is the Gospel?
 - “Jesus Christ is the Gospel”
 - The Bible is the Gospel
 - The Saving Gospel must include the completed work of propitiation: the death, burial, and resurrection of Jesus Christ.
- By necessity, the “Gospel of the Kingdom of God” is different than the Saving Gospel.
 - Compare Matt. 7:21-23 with Romans 10:9-10.
 - Reconcile the Rich Young Ruler and the conclusion (Luke 18:29-30) with the Saving Gospel.
 - If you make the mistake of “mixing gospels” you will also mix requirements and benefits.

THE FULFILLMENT OF ISAIAH 9:1-2 (MATTHEW 4:12-16)

- The territory:
 - The Land of Zebulon and Naphtali
 - By the way of the sea...Galilee of the Gentiles: *Via Maris...circuit of the nations*
 - *Via Maris* = “Way of the Sea”
 - *Galilee* = Circuit
 - *Gentiles* = *Ethnos* = *Nations*
 - The Via Maris was the most important highway in the ancient world and had a crossroads in the Jezreel Valley near Megiddo.
 - A common error is to teach that “Jesus began his ministry among gentiles.”
 - James Montgomery Boice, “What Matthew is concerned about and emphasizes—this is what governs his selection, at least of this early

material—is that Jesus began his work in *Galilee*, which he identifies by a quotation from Isaiah 9:1–2 as “Galilee of the Gentiles.” In other words, Jesus, the Jewish Messiah and King, began his ministry in a predominantly Gentile area and did so in fulfillment of an important Old Testament prophecy.”¹

- The darkness and the dawn. (Isaiah 9:1-7)
 - The Assyrians, under Tiglath-Pileser, had desolated the land of Zebulon and Naphtali in 732 BC. Through Isaiah, God had promised a brighter day (Isaiah 9:1-7).
 - Jesus’ 16-month ministry in this region was the beginning of the fulfillment of the prophecy, “Upon them a Light dawned.”
 - The full promise included Isaiah 9:1-7, and included a multiplication of the nation, an abundance of harvest, and the end of war (Isaiah 9:3-5). This portion of the promise is yet to be fulfilled, but will be, in full reality.
 - The means of this promise will be “a child born to us” upon whose shoulders the government will rest, which will be called the “throne of David.”
 - The promise will be fulfilled by “the zeal of the Lord of hosts.”

THE PREACHING OF JESUS (MATTHEW 4:17, MARK 1:15)

- The sermon: *Repent, for the kingdom of heaven is at hand.*
 - Strong’s Word #1448 ἐγγίζω [eggizo /eng-id-zo/].
 - Meaning: 1 to bring near, to join one thing to another. 2 to draw or come near to, to approach.²
 - The Greek word for “hand” is not in the sentence.
 - Other occurrences: Matthew 21:1, 34; James 5:8, 1 Peter 4:7
- The doctrinal position that still holds to the fulfillment of the literal promises of the Kingdom of God is called *premillennialism*.
 - *Amillennialism* does not believe in an earthly Kingdom.
 - *Postmillennialism* believes in a spiritual Kingdom on earth, which will usher in the *Second Coming*.
 - *Premillennialism* believes in an earthly Kingdom, yet future.
- Jesus so consistently taught the message of a coming earthly Kingdom that He was eventually crucified with charges of insurrection: Jesus, King of the Jews.

¹ Boice, James Montgomery. *The Gospel of Matthew*. Grand Rapids, MI: Baker Books, 2001.