

Sunday October 29th

THE GOSPEL  
ACCORDING TO

**mark**

# Recap

1. Mark
2. John the Baptist

# Mark 1:9 - 3:35

1. Jesus preached the need for repentance and offered forgiveness for sins
2. Jesus healed the sick and drove out demons
3. Jesus debated with the Pharisees who wanted to deny his relationship with God

# MARK 4:1-34

## *The Kingdom & The Sower*



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# Mark 4:1-34

Three Parables & a Lamp on a Stand

What does the Kingdom of God look like?

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“Listen! A farmer went out to sow his seed. <sup>4</sup> As he was scattering the seed, some fell along the path, and the birds came and ate it up. <sup>5</sup> Some fell on rocky places, where it did not have much soil. It sprang up quickly, because the soil was shallow. <sup>6</sup> But when the sun came up, the plants were scorched, and they withered because they had no root. <sup>7</sup> Other seed fell among thorns, which grew up and choked the plants, so that they did not bear grain. <sup>8</sup> Still other seed fell on good soil. It came up, grew and produced a crop, some multiplying thirty, some sixty, some a hundred times.”

<sup>9</sup> Then Jesus said, **“Whoever has ears to hear, let them hear.”**

<sup>10</sup> When he was alone, the Twelve and the others around him asked him about the parables. <sup>11</sup> He told them, **“The secret of the kingdom of God has been given to you.** But to those on the outside everything is said in parables <sup>12</sup> so that,

“they may be ever seeing but never perceiving,  
and ever hearing but never understanding;  
otherwise they might turn and be forgiven!”

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Then Jesus said to them, “Don’t you understand this parable? How then will you understand any parable? <sup>14</sup> The farmer sows the word. <sup>15</sup> Some people are like seed along the path, where the word is sown. As soon as they hear it, Satan comes and takes away the word that was sown in them. <sup>16</sup> Others, like seed sown on rocky places, hear the word and at once receive it with joy. <sup>17</sup> But since they have no root, they last only a short time. When trouble or persecution comes because of the word, they quickly fall away. <sup>18</sup> Still others, like seed sown among thorns, hear the word; <sup>19</sup> but the worries of this life, the deceitfulness of wealth and the desires for other things come in and choke the word, making it unfruitful. <sup>20</sup> Others, like seed sown on good soil, hear the word, accept it, and produce a crop—some thirty, some sixty, some a hundred times what was sown.”

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# Jesus Predicts His Death

Mark 8:31, 9:31 & 10:32-34

Mark 10:45 ... the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.”

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He also said, “**This is what the kingdom of God is like.** A man scatters seed on the ground. <sup>27</sup> Night and day, whether he sleeps or gets up, the seed sprouts and grows, though he does not know how. <sup>28</sup> All by itself the soil produces grain—first the stalk, then the head, then the full kernel in the head. <sup>29</sup> As soon as the grain is ripe, he puts the sickle to it, because the harvest has come.”

Again he said, “**What shall we say the kingdom of God is like**, or what parable shall we use to describe it? <sup>31</sup> It is like a mustard seed, which is the smallest of all seeds on earth. <sup>32</sup> Yet when planted, it grows and becomes the largest of all garden plants, with such big branches that the birds can perch in its shade.”

<sup>33</sup> With many similar parables Jesus spoke the word to them, as much as they could understand. <sup>34</sup> He did not say anything to them without using a parable. **But when he was alone with his own disciples, he explained everything.**

# Matthew 13 *“The Parable of the Weeds”*

The one who sowed the good seed is the Son of Man. <sup>38</sup> The field is the world, and **the good seed stands for the people of the kingdom.** The weeds are the people of the evil one, <sup>39</sup> and the enemy who sows them is the devil. **The harvest is the end of the age,** and the harvesters are angels.

<sup>40</sup> “As the weeds are pulled up and burned in the fire, so it will be at **the end of the age.** <sup>41</sup> The Son of Man will send out his angels, and they will weed out of his kingdom everything that causes sin and all who do evil. <sup>42</sup> They will throw them into the blazing furnace, where there will be weeping and gnashing of teeth. <sup>43</sup> **Then the righteous will shine like the sun in the kingdom of their Father.** Whoever has ears, let them hear.

# Revelation 20:1-6

And I saw an angel coming down out of heaven, having the key to the Abyss and holding in his hand a great chain. <sup>2</sup> He seized the dragon, that ancient serpent, who is the devil, or Satan, and bound him for a thousand years. <sup>3</sup> He threw him into the Abyss, and locked and sealed it over him, to keep him from deceiving the nations anymore until the thousand years were ended. After that, he must be set free for a short time.

<sup>4</sup> I saw thrones on which were seated those who had been given authority to judge. And I saw the souls of those who had been beheaded because of their testimony about Jesus and because of the word of God. They had not worshiped the beast or its image and had not received its mark on their foreheads or their hands. They came to life and reigned with Christ a thousand years. <sup>5</sup> (The rest of the dead did not come to life until the thousand years were ended.) This is the first resurrection. <sup>6</sup> Blessed and holy are those who share in the first resurrection. The second death has no power over them, but they will be priests of God and of Christ and will reign with him for a thousand years.

# Revelation 21:1-4

Then I saw “a new heaven and a new earth,” for the first heaven and the first earth had passed away, and there was no longer any sea. <sup>2</sup> I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband. <sup>3</sup> And I heard a loud voice from the throne saying, “Look! God’s dwelling place is now among the people, and he will dwell with them. They will be his people, and God himself will be with them and be their God. <sup>4</sup> ‘He will wipe every tear from their eyes. There will be no more death’ or mourning or crying or pain, for the old order of things has passed away



In Christian end-times theology, **postmillennialism** is an interpretation of chapter 20 of the Book of Revelation which sees Christ's second coming as occurring *after* the Millennium, a Golden Age in which Christian ethics prosper.

Postmillennialism holds that Jesus Christ establishes his kingdom on earth through his preaching and redemptive work in the first century and that he equips his church with the gospel, empowers her by the Spirit, and charges her with the Great Commission (Matt 28:19) to disciple all nations.

Postmillennialism expects that eventually the vast majority of men living will be saved. Increasing gospel success will gradually produce a time in history prior to Christ's return in which faith, righteousness, peace, and prosperity will prevail in the affairs of men and of nations. After an extensive era of such conditions Jesus Christ will return visibly, bodily, and gloriously, to end history with the general resurrection and the final judgment after which the eternal order follows

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**Amillennialism** in end-times theology, involves the rejection of the belief that Jesus will have a literal, thousand-year-long, physical reign on the earth. The amillennial view regards the "thousand years" mentioned in Revelation 20 as a symbolic number, not as a literal description; amillennialists hold that the millennium has already begun and is identical with the current church age. Amillennialism holds that while Christ's reign during the millennium is spiritual in nature, at the end of the church age, Christ will return in final judgment and establish a permanent reign in the new heaven and new earth.

**Pre-millennialism**, in end-times theology, is the belief that Jesus will physically return to the earth before the Millennium, a literal thousand-year golden age of peace. The doctrine is called "premillennialism" because it holds that Jesus' physical return to earth will occur prior to the inauguration of the Millennium.

Premillennialism is based upon a literal interpretation of Revelation 20:1-6, which describes Jesus' reign in a period of a thousand years. Premillennialism is often used to refer specifically to those who adhere to the beliefs in an earthly millennial reign of Christ as well as a rapture of the faithful coming before (dispensational) or after (historic) the Great Tribulation preceding the Millennium. At the end of the Millennium the final judgment occurs and the new heaven and new earth come into being where God dwells with His people.

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# MARK 4 :21:25

He said to them, “Do you bring in a lamp to put it under a bowl or a bed? Instead, don’t you put it on its stand? <sup>22</sup> For whatever is hidden is meant to be disclosed, and whatever is concealed is meant to be brought out into the open. <sup>23</sup> If anyone has ears to hear, let them hear.”

<sup>24</sup> “Consider carefully what you hear,” he continued. “With the measure you use, it will be measured to you—and even more.

<sup>25</sup> Whoever has will be given more; whoever does not have, even what they have will be taken from them.”

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