

Not Your Typical Introduction

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[0 : 00] If you would open up your Bibles to the Gospel of Mark, we're starting a new sermon series this morning in the Gospel called Behold Your King.

And just to give you a sense, I'm going to preach 11 sermons from this. It's going to get us into the Sunday before Thanksgiving unless Jesus returns, which is that's okay. Okay, in between during our weekly updates, Zach, myself, and others will be sending out meditations on the Gospel of Mark as well.

So we're looking to do a nice deep soak in the Gospel of Mark in the mornings and you'll get a devotion in your email on Thursdays as well.

Hey, do we have any lovers of wildlife in Wisconsin in the room? Yes, double, double. Handed Amen. Maybe you're a hunter. Maybe you like to hike.

Maybe you like to be out in the sticks. There's this thing called chronic wasting disease. Have you heard of that? It affects the deer population in Wisconsin and it can have devastating effects.

[1 : 11] Well, there's another kind of chronic wasting disease, but it's not affecting the deer population. It's affecting the population of the living God. It's not the church. It's been purchased by the blood of Jesus.

It's chronic because it affects so many of God's people. Here's some symptoms.

There's some symptoms. There's some symptoms. Rampant consumption of pornography. Regular infighting among God's family. The great de-churching.

An exodus of Christians from gathering weekly with God's people in His place. There is this ashamed silence surrounding the name of Jesus where followers of Jesus are afraid to speak His name.

It's just a symptom of chronic wasting disease. Outright disinterest among God's people in Jesus. Check this out. Boredom with Jesus.

[2 : 19] It's symptomatic of this chronic wasting disease among Christians in His church. Now you might be wondering, well, what's the cause? Let me venture to you a single cause.

A shockingly low view of Jesus among God's people. Shockingly. Low frequency of thought about Jesus.

You just don't think about Him that much. And then a low quality of thought. When you do think about Jesus, we have little thoughts of Jesus.

And the result is this shockingly low view of Him. This chronic wasting disease is affecting the church. And it results in Christians who know they can be living for Jesus.

But they're not. Here's the thing. When you actually behold your King. In the pages of Scripture. In the pages of the Gospel of Mark.

[3 : 32] And you see Him for who He is. Jesus is anything but boring. He's breathtaking in His wisdom.

He's astonishing in His authority. He's overwhelming in His power. And He is surprising and unrelenting in His love. If you think that Jesus is irrelevant.

You don't have time for Him. Or you think that Jesus is boring. You're not impressed by Him. Or you just think that Jesus is strictly historical. He lived back 2,000 years ago.

But you don't think He's alive today. You need to behold your King. You need to get a line of sight. On the real and true Jesus.

And the Gospel of Mark. Is going to confront us again and again. With who Jesus truly is. The Son of God.

[4 : 34] The King of all. And there's only one response. That's appropriate. To deny yourself. Take up your cross and follow Him. So the passage that we're looking at this morning.

Mark 1, 1-15. Is not your typical introduction. Because Mark is going to make a claim about Jesus. In the very first verse. And then he's going to support that. From verses 2-15. And what I want to help you to see this morning is. Brothers and sisters.

You don't need less of Jesus. That leads to a low view of Jesus. And chronic wasting disease. What you need. Is to behold your King.

And have an accurate view. Of who Jesus is. Frequent. And full. And as a result.

[5 : 33] Thrive. Thrive for Him. So. Are you looking at Mark chapter 1. Verses 1-15. The beginning of the gospel of Jesus Christ.

The Son of God. As it is written. In Isaiah the prophet. Behold I send my messenger before your face. Who will prepare your way. The voice of one crying in the wilderness.

Prepare the way of the Lord. Make his path straight. John appeared. Baptizing in the wilderness.

And proclaiming a baptism of repentance. For the forgiveness of sins. And all the country of Judea.

And all Jerusalem. Were going out to Him. And were being baptized by Him. In the river Jordan.

Confessing their sins. Now John was clothed with camel's hair. And wore a leather belt around his waist.

And ate locusts and wild honey. And he preached saying. After me. Comes He. Who is mightier than I. The strap of whose sandals. I am not worthy to stoop down and untie.

[6 : 30] I have baptized you with water. But He will baptize you. With the Holy Spirit. In those days Jesus came. From Nazareth of Galilee.

And was baptized by John in the Jordan. And when He came up out of the water. Immediately He saw the heavens being torn open. And the Spirit descending on Him like a dove. And a voice came from heaven. You are my beloved Son.

With you I am well pleased. The Spirit immediately drove Him out into the wilderness. And He was in the wilderness 40 days. Being tempted by Satan. And He was with the wild animals.

And the angels were ministering to Him. Now after John was arrested. Jesus came into Galilee.

Proclaiming the Gospel of God. And saying. The time is fulfilled.

And the Kingdom of God is at hand. Repent. And believe the Gospel. So in this passage. We have a claim. In verse 1.

[7 : 28] And then five lines of support. Let's look at the claim. Verse 1. In the beginning of the Gospel of Jesus Christ. When you hear Christ.

And you hear that after the word Jesus. Don't be thinking Jesus' last name. You've got to be thinking in terms of a title. That title Christ.

Christ actually means anointed one. Or Messiah. It's a kingly title. So right out of the gate. Mark is making a claim. That this Jesus guy. Is a kind of a king.

And we need to ask. What kind of king is he? And that's where the next title comes in. The Son of God. Do you know what kind of claim that is?

Mark. The writer of this Gospel. Who is a companion of the Apostle Peter. He's making a claim. About the nature of Jesus. The Christ.

[8 : 24] He's making a claim that. That Jesus is God. That he's divine. That by being related to God as his son. He is God. It's not your typical introduction.

Into a biography. Anybody like reading historical biographies out there? I do. I do. I do. I'm reading one of John Adams right now. And David McCullough.

Who wrote it. The first sentence. Is not. A claim. That John Adams. Is God. That's unique.

That's a big claim. And you know. You need to ask yourself. Is it true. Is Jesus. Really. God.

And what Mark is going to show us. Is that not only is Jesus totally God. But he's totally man. And we've got to be asking the question. Is it true. Because. If it's not true.

[9 : 25] This is no gospel. This is not good news. This is bad news. Because it's fake news. And if it's not true. If Jesus isn't God.

Then. Disregard the whole Christianity thing. It's not worth your time. But if it is true. If this. Claim. That Jesus. Is a God king.

The God king. Totally God. Totally man. And what we're going to see. Is that. By the end of his life. He gives his life. As a ransom for many. By dying on the cross. And three days later.

Is raised from the dead. Meaning he's alive right now. If that's all true. Then Jesus is one of us. Kind. And it's going to require.

Something of you. It calls for a decision. If Jesus. Is the God king. You've got a decision. In front of you. Option one. Either deny Jesus.

[10:22] And live for yourself. Or. Deny yourself. And live for Jesus. Those are the two options. Mark. Mark begins this biography. With.

The claim that Jesus. Is the son of God. That he is God. And that's what makes this. Good news. Because if Jesus. Is the God king. Who died for you and me.

And is raised. And is alive today. He's offering us. Salvation. Now. So let's see how Mark. Supports his claim. In verses two through fifteen. Let's see what he does.

You ready? Ready? Support number one. Is in verses two and three. Old Testament evidence. Supporting the claim.

Did you notice. The first four words. Of verse two. As it is written. In Isaiah. The prophet. Mark begins.

[11:20] His case. To show that Jesus. Is the son of God. By pointing to the old testament. Is the son of God. And he named drops. Isaiah. The original recipients.

Of the gospel of Mark. Were most likely. Gentile Christians. Living in Rome. And unlike the gospel of Matthew. Which is just. Packed.

Full of old testament. References. Explicit. The gospel of Mark. Is a little bit more sparse. With old testament. References. Because Mark knows his audience.

These are gentile Christians. And yet. Nevertheless. Mark. Begins. With the old testament. Because the old testament.

Is for both. Jews. And non-jews. Because the old testament. Among all that it does. It points to Jesus. The savior of all. So let's look at this.

[12:18] Two and three. Mark actually. Is referencing. Two. Old testament. Prophets. The first one. Is Malachi. Behold. I send my messenger.

Before your face. Who will prepare your way. Notice. That he talks about. A messenger. A prophet. Is going to come. And the second thing. He. References.

Is. It's in the second person. You'll. Go before your face. Who will prepare your way. In the original. Of Malachi. It's actually. God speaking.

Of himself. This messenger. Is going to go. Before me. And so. What I just want you to see. In this Malachi quote. Are two things. There's an old testament.

Prophecy. Speaking of. A coming. Prophet. Who's coming. Before. The coming. Yahweh. God. You see that. Well.

[13:12] The second quote. In verse three. Is actually from Isaiah. Isaiah chapter 40. Verse three. The voice. Of one crying. In the wilderness. Prepare the way. Of the Lord. Make. His path. Straight. And again. We see two things.

The coming. Of a prophet. The voice. In the wilderness. And. The coming. Of Yahweh. God. Prepare the way. Of the Lord. Make. His.

Path. Straight. So. These are two different. Old testament. Passages. But they have. Common themes. They're both. Pointing to.

A coming. Coming prophet. Who's going to prepare the way. For the coming. Lord. God. And by the way. The way. Of Yahweh.

Is going to be. Modeled by Jesus. In an upside down. Kind of way. Because the way. Of Yahweh. That's. That Jesus is going to fulfill. Is going to go.

[14:08] The way of the cross. Mark is saying. That these two passages. Prophesying. The coming. Of a prophet. In.

Prophesying. The coming. Of Yahweh. He's going to show us. That they've been fulfilled. In the coming. Of John the Baptist. And the coming.

Of Jesus. The Christ. John. Being the prophet. Jesus. Being. Yahweh. So this. First. Line of supporting evidence.

From. From the old testament. From Malachi. And Isaiah. Is. God is coming. He's going to be. Proceeded by a prophet. And Mark's going to be.

Very clear. That. It's Jesus. But there's more evidence. Look at. Verses four through eight. This is the second line. Of. Supporting evidence.

[15:05] That. Jesus is the son of God. JTB. John the Baptist. Christ. So.

There's just been this prophecy. Malachi. And Isaiah. And it. There's this prophet. Coming. This voice in the wilderness. Look at verse four. John appear.

This is Mark. Making a connection. Saying. That. This messenger. That this voice. Of the wilderness. Is John the Baptist. Look where he's at.

Baptizing. In the wilderness. Is. And look what he's doing. He's proclaiming. A baptism. Of repentance. For the forgiveness. Of sin. You know that. That's preparing.

The way of the Lord. That is turning over. Soil. Helping people. Come to terms. With their sinfulness. Getting them ready. Anticipating. That this Lord. Who is coming.

[16:01] Is going to do something. About that. Showing their need. For purification. In verse five. Look who's going out. To him. All the country. Of Judea.

All the country folk. And all the Jerusalem. Literally. It's Jerusalemites. The city folk. All the country folk. And all the city folk.

Are going out. To see. JTB. He's causing a stir. It's been 400 years. Of silence. Since Malachi. Was written. And now God. Is that work.

There's a prophet. On the scene. People are flocking. To him. And did you notice. That when. They go to him. They're baptized. By them. They are confessing. Their sins. As they go.

Into the water. Preparing the way. Of the Lord. You can't help. But what he's wearing. Help notice that. Camel's hair.

[16:56] Leather belt. What's up with that? For those people. Who are familiar. With the Old Testament. That. That would be. Elijah. Esque. This is a prophet.

And you can't help. But notice what he's eating. Right? Locusts. Wild honey. We don't know. If he's dipping. The locusts. In the wild honey. If that's a pairing. Of some sort. We don't know that.

But what we do know. It's God providing. For his prophet. This is a prophet. This is the messenger. This is the voice. In the wilderness. And he's declaring something.

And that's in verses. Seven and eight. Check out. What he has to say. Okay. He says. After me. Comes he who is mightier than I. Now he doesn't say right there.

If it's mightier in degree. Or mightier in kind. But what he does say. Is at the end of verse seven. The strap of whose sandal. I am not worthy to stoop down. And untie.

[17:55] Everybody reading this. Would know who. Who Mark. Is. Or. John the Baptist. Is referring to. In that time. In that era. The least of all servants.

In a household. Had the job. Of taking people's sandals off. After they came in. From outside. It would have been disgusting. It was the least of all jobs.

And what John the Baptist. Is saying. Is hey. There's a guy coming after me. And I'm not worthy. To be the least of his servants. In verse eight.

He says. I have baptized you with water. But he will baptize you. With the Holy Spirit. Now we're talking about. What kind. Of might. The difference.

Is a difference. Not of the degree. Of kind. What. What. John the baptized. Baptist baptizes. But baptizes with. Is water. It's right there. What this one coming.

[18:57] Will baptize with. Is the Holy Spirit. Does. Does anybody know. Just off the top of your mind. In the Old Testament. Who baptizes with the Holy Spirit.

Who pours out the Holy Spirit. In the Old Testament. It's God. Only God. Pours out the Holy Spirit. Only God. Anoints people.

With the Holy Spirit. And so what John the Baptist. Is saying right here. Is this. The guy that's coming after me. Is God. In his sermon.

On Pentecost. Peter. He's explaining. To the people in Jerusalem. That have just. Experienced this. Unbelievable. Outpouring of the Holy Spirit. Of now people. Speaking in different languages. And people are giving glory to God. In their native tongues. In Acts. In Acts.

[19:52] In Acts. 2. 33. Peter says. It's the risen. King Jesus. Who has just poured out. The Holy Spirit.

On this day. On this church. In Pentecost. What you're seeing. Is the doing. Of Jesus. Jesus. Because he's God. So the second line of evidence.

Supporting. The claim that Jesus. Is the son of God. It's. It's John the Baptist saying. Hey. There's. Someone coming after me. That's mightier than me. He baptizes.

With the Holy Spirit. And only God does that. But there is. More. Evidence. There's more evidence. In verses 9 through 11. There is. Triune evidence. In verse 9.

[20 : 53] Jesus comes on the scene. For the first time. In the gospel of Mark. In those days. Jesus came from Nazareth of Galilee. That's his hometown. That's where he grew up. And Jesus.

Joins. All these people. Flocking to. John the Baptist. And Jesus. Is baptized. By John the Baptist. In the Jordan River. Now you may be asking. Whoa.

Why does Jesus. Need to be baptized. Isn't that baptism. A baptism of repentance. For the forgiveness of sins. I thought. Jesus. Was sinless. Why would he need. That. Well there's a couple reasons.

For it. One of which is this. The baptism. Is functioning different. For Jesus. Than for everybody else. Let me show you. So.

Jesus is baptized. And when he comes up. Out of the water. Immediately. He saw the heavens. Being torn open. So when he. When someone sees. The heavens torn open. In your Bible. That means. There is a revelation.

[21 : 49] Of God. That's just about to happen. Apparently. Nobody else. Who went out to. John the Baptist. To be baptized. Nobody else. It didn't happen. Anybody else.

And then what we see. Is the Holy Spirit. Descended on him. Like a dove. A real manifestation. Of the Holy Spirit. Coming down upon him. It was. To empower him.

For the public ministry. That he is about. To undertake. So there's been. This revelation. From heaven. And now the Holy Spirit. Comes down. From heaven. To empower Jesus.

For his public ministry. It's. Another preparing. The way of the Lord. So right now. If you're counting with me. We've got two members. Of the Trinity. The second person.

Of the Trinity. The Son. And the third person. Of the Trinity. The Holy Spirit. Verse 11. We have. The first person. Of the Trinity. And a voice.

[22 : 45] Came from heaven. You are my beloved son. With you. I am well pleased. To Jesus. For everyone to hear. God the Father says.

You are my beloved son. You can't get a better endorsement. A better affirmation. A better confession. That Jesus is fully God.

Than from God the Father. Saying that you are my beloved son. Warm relationship. The Father is declaring.

The divine sonship. Of Jesus. That he in fact. Is. The Son. Of God. With you. I am well pleased. Everybody else.

At the Jordan. Is confessing their sin. As they're being baptized. Jesus comes up. Out of the water. And God the Father. Confesses him. As God the Son.

[23 : 46] With whom I'm well pleased. He's not sinned once. This is quite the endorsement. We've got a Trinity sighting.

At the very outset. Of the Gospel of Mark. And what it is. Is an ordination ceremony. For the start of Jesus. Public ministry. That's how.

His baptism is functioning. It's also modeling. For all followers of Jesus. That we too. Need to be baptized. Christ. This is the third line. Of evidence. Supporting.

That Jesus. In fact. Is the Son of God. God the Father. Verbally. Affirms that. We'll see it again. In Mark chapter 9. Transfiguration.

This is my beloved son. Listen to him. Brothers and sisters. Jesus. Jesus. Jesus. Is the Son of God. He is.

[24 : 44] The God King. Are you beholding your King? Are you seeing this? There's more evidence. In verses 12 through 13.

We have. Satanic support. Now that might sound a little strange. Because in 12. Verses 12 and 13. Jesus is.

Is. Tempted by Satan. In the wilderness. And the result. Is actually. Evidence. That Jesus. Is the Son of God. So in verse 12.

The Spirit. Who has just been poured out. On Jesus. To empower him. For ministry. Leads Jesus. Drives him further. Into the wilderness. And he's going to be there. For 40 days.

Now. When you hear. Wilderness. In the number 40. It should start ringing bells. Elijah. Mount Horeb. 40 days and nights. Moses. Mount Sinai. 40 days.

[25 : 37] 40 nights. Moses. In the wilderness of Midian. 40 years. Israel. 40 years. In the wilderness. Being tested. Wilderness. 40. Means. Testing ground.

Proving ground. And that's what's going on. Jesus is. Tested. Tempted. By Satan. For 40 days.

In the wilderness. And if you want a close up. View. Of what actually happens. Turn to your Bibles. To Matthew. Chapter 4. Verses 1 through 11. Look at it. At a different time.

But what you see. Jesus doing. Is Jesus. Prevailing against. The temptations. Of Satan. By quoting. God's word. By living. According to God's word.

Now. Why was Jesus. Tempted. By Satan. Why did that happen? Well. As fully God. And fully man. Jesus did. In those 40 days.

[26 : 30] What we're unable to do. For 40 minutes. And that is not sin. Which means. That Jesus. The second Adam. Did. What the first Adam. Failed to do. Overcomes Satan. By faith. In God's word. He's reversing. The cursing. It shows us.

That Jesus. The son of God. Is greater. Than God's. Arch enemy. Satan. In Mark 3. Jesus. Goes on to talk about. Satan. As a strong man. Who. Jesus. Will bind. And plunder. His house. Which means this.

[27 : 25] If you're a Christian. In the room. If. If you confess. Jesus. As your Lord. And King. It means. That the son. Of God. Has. Plundered. You.

From. Satan's house. You belong. To him now. Behold. Your king. He's greater. Than Satan. But there's more.

In verses 14 and 15. We see Jesus himself speak. It's. It's. The. The. The fifth line. Of evidence. Comes from Jesus lips. Himself. Verse 14. The fourth line.

In verse 14. We. We. Learn that. John the Baptist. Has been arrested. He. Spoke truth. To power. And he confronted. Herod. In his sin.

And got arrested for it. But with. John the Baptist. Leaving. Leaving. The stage. Jesus. The king. The son of God. Takes. Center stage. And.

[28 : 24] Spotlitged. It's the start. Of his public ministry. What. What you're going to see. In the gospel of Mark. Are two big moves. In the gospel. It's all to show you. That Jesus is the son of God.

And the first. First half. Chapter one. Through. Chapter eight. Verse 26. Is Jesus's ministry. Around Capernaum. And then. In 827. All the way.

Through 16. Eight. It's Jesus's ministry. Around Jerusalem. And what we're going to see. Again and again. Is more and more evidence.

Of who Jesus is. Behold your king. And look what Jesus says. The time is fulfilled. And when you read that.

And hear that. You should be asking. What time. Is fulfilled. What time are you talking about Jesus. And for us.

[29 : 18] We don't need to go outside. Of the context of this passage. Because we've been already been told. Remember at the beginning. Malachi. And Isaiah. There's a time coming.

When. This. Messenger is going to come. Before. The Lord. And then there's this voice. Crying out. In the wilderness. Who's going to prepare. The way of the Lord. There's a time coming.

And what Jesus is saying. Here is. The time has come. The time is fulfilled. I'm here. So when Jesus says. The time is fulfilled.

What he's saying is. My time. Has come. I'm. I'm. I'm the son of God. And he brings with him. His kingdom.

And the kingdom of God. Is. At hand. That. That little phrase. Is at hand. May sound a little odd to us. It just means near. Or present. The kingdom of God. Is here.

[30 : 16] When Jesus says. The time is fulfilled. The kingdom of God. Is here. What he's saying is this. Because I'm here. The saving reign. Of God. Is here.

So when you hear that phrase. Kingdom of God. Don't be thinking. Geographically. What you need to be thinking about. Is more. In terms of relationships.

To be in the kingdom of God. Is to be in right relationship. With God. It's. It's another way of talking about. Our salvation. Of being saved. And the only way. To enter the kingdom of God. Is through. King Jesus. In order to be. In the kingdom. You must know. And bow. To the king.

So what Jesus is saying here. In. 14 and 15. Is that the time of which. Malachi and Isaiah. Spoke. Has come to pass. John the Baptist.

[31 : 14] Is my messenger. And Jesus is essentially saying. I am God. The Lord. The son of God. And I have brought with me. Salvation. This is not your typical.

Introduction. Is it? It culminates. In Jesus. Proclaiming. That he is the. Fulfillment. Of God's plan. Of salvation. The plan. God's plan.

For the fullness of time. Behold your king. Gang. God's plan. God's plan. So what's the point of this. What's the point.

Of these. 15 verses. It's just to show you. That Jesus. Is the Christ. The king. The son of God. It's. It's for you to behold. Your king. The Old Testament. Supports. That Jesus is the son of God. Malachi. Isaiah. John the Baptist.

[32 : 07] Supports. That Jesus is the son of God. There's one mightier coming. Who baptizes with the Holy Spirit. There are two members. Of the Trinity. Who support. That Jesus is the son of God. God the father himself.

Saying. This is my beloved son. Jesus overcoming Satan. Supports. That he is the son of God. And Jesus himself. Claiming to be the fulfillment. Of the coming of Yahweh.

He is the son of God. So why does it matter? Why does it matter. That Jesus is the son of God. For two reasons.

First is. To accomplish our salvation. We needed. God. To die in our place. To save us.

That's why. No one. But God. In the flesh. Could accomplish. Our salvation. And he.

[33 : 06] In his. Upside down. Kingdom kind of way. He came. Not to be served. But to serve. And to give his life. His. Divine life.

As a ransom. For many. The second reason. Why Jesus. Why it matters. Is this. He has the authority.

To call you. To call me. To deny ourselves. To follow him. He's the God king.

He can do that. He has every right to do that. So behold your king. So the question. Now becomes. How do you respond to him?

Well he tells us. In verse 15. How to respond to him. In verse 15. There's a little. But important word. That gets left out. In English. It's.

[34 : 11] It's the word. You can translate it. Because. So. So if you're going to. Translate verse 15. In a wooden sense. It would read. Read like this. Because the time is fulfilled.

And the kingdom of God. Is at hand. Repent. And believe. The gospel. It actually. Strengthens. What Jesus is saying. Because.

The time is fulfilled. Because I'm here. And I've brought. With me. Salvation. Repent. And believe.

The gospel. The good news. This gospel. Is that Jesus. Is God's king.

Who has come. And offers. Entrance. Into the saving reign. Of God. And the way. That you enter that. Is by repenting. And believing. To repent.

Means. To change your mind. About something. It's. It's to. To turn away. From trusting. What you were trusting. In order for you. To find the good life. And. Believing. Means. After you turn.

[35 : 07] Believing. Is. What you're now. Trusting in. If you're a non-Christian. In the room. You are now. Being confronted.

With the Jesus. Of the Bible. Not. A Jesus. Of your own making. Not a Jesus. Of. Somebody else's making.

This is Jesus. On Jesus's terms. Behold your king. And come into his kingdom. In order to do that.

You will need to repent. And believe. You may be saying. Well repent of what? What? What? Well to turn away. From living independently. From him. You'll need to turn your back.

On living. As if Jesus. Isn't. The risen. And reigning. King of all. You'll need to repeatedly. Stop. Enthroning yourself.

[36 : 06] As king. Or queen. Of your life. That way of being. Will need to come. To an end. And become a distant memory. That's what it means.

To repent. And the belief. In the good news. Is. Believing that Jesus. Is. Your king. To treasure him above all. To obey him. And all that he command.

To magnify his name. Among all people. And to belong to him. With all. Who repent. And believe in him. This is what the bible. Gets at when it's talking about.

Conversion. It's that initial repentance. And belief in Jesus. When you recognize. Your need for him. It's that initial.

Saying. I will no longer. Align myself. I will no longer. Pledge allegiance. To myself. And to my sin. But now. I pledge allegiance. To my king. Jesus.

[37 : 02] At that moment. Is when. A sinner is justified. By the grace of God. So the question is. If you're non-Christian. In the room. Have you converted.

To Christ. Have. You made. Jesus. Have you. Submitted yourself. To his kingship. Now.

It's legit. If you're like. Hey. I need some more information. More time. You're at the right place. Keep on coming. Sunday after Sunday. You're going to behold. Your king. King. And he wants. To be your king. Now. If you're a Christian. In the room. What Jesus. Says. In verse. Fifteen. Actually. Applies. To you too.

Because. If. You want to hear it. Read. Woodenly. Again. It reads like this. Because the time. Is fulfilled. In the kingdom of God.

[38 : 00] Is at hand. Keep. Repenting. And keep. Believing. The gospel. Those verbs. Repent. And believe. They are. Present.

Tense. Commands. Which means. We're to keep. Repenting. We're to keep. Believing. In the gospel. Where conversion. Is the initial. Repentance. And belief. Discipleship. To Jesus. Is the ongoing. Repenting. And the ongoing. Believing. In Jesus. So in other words. Once you became. A Christian. You must.

Continue. To repeatedly. Repent. Of living. Independently. Of Jesus. And to. Continually. Believe. That Jesus. Is your king. And bow your knee.

To him. It's. Another way. Of talking about. Sanctification. Of saying. No to sin. And saying. Yes to God. So the question is.

[38 : 53] Christian. Having come. Under. The reign. Of God. Do you need. To repent. Of anything. Do you.

Do you. Do you need. To exercise. Faith. In Jesus. And you're not. Maybe we come back. To the chronic. Wasting disease. Brother. Sister.

In Christ. Are you seeing. Are you seeing. Some symptoms. In your life. Do you need. To repent. Of your. Intake. Of pornography. Do you need. To repent.

Of your grumbling. Complaining. That. Do you need. To repent. That you're bored. With Jesus. You need. To repent. Of that. Of low. Frequency.

Low. Quality. Repent. Of that. Say. Forget about it. And you. Behold your king. In its place.

[39 : 47] You believe. The good news. Of Jesus. You take. Long. Lingered. Looks. Of longing. At Jesus. And you.

Confess him. As your king. Daily. Again. And again. And again. This morning. We've seen. Mark's claim. That Jesus. Is the king.

The Christ. The son of God. And then he. Supports that. With five lines. Of evidence. Behold your king. Let's say no.

To chronic. Wasting disease. Let's say no. To a low view. Of Jesus. And let's say yes. To our king. Jesus. And experience.

The good life. The life. Of thriving. And let's face. Whatever comes. Because we're living. For him. Let's behold our king. Together. Brothers and sisters. And be changed.

[40 : 43] Let's pray. God in heaven. Would you. By your spirit. Help us to see. Our king. In greater. And greater. Clarity.

In greater. And greater. Grandeur. And as a result. That we live. Changed lives. For his name's sake. Amen. Amen.

Amen. Amen. Amen. Amen. Amen. Amen. Amen.

Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

Amen. Amen. Amen. Amen. Amen.