

The "Gospel Of The Kingdom" Christ Preached Prior to His Death Did Not Contain His Future Death, Burial, and Resurrection

March 22, 1992

- I. **Introduction:** The Lord's cross work was not the subject of the "Gospel of the Kingdom" prior to the act itself. We need to make one point before proceeding on. The future work of Jesus Christ although not part of the "Kingdom message" was nevertheless a revealed truth by Christ prior to the cross and prior to Paul's revelation. Christ not only revealed truth concerning his impending death and resurrection but he also revealed that his death and resurrection would affect something for God's people Israel. Christ revealed many truths that were indeed "Good News" to those that had ears to hear, but was not published as the "Gospel of the Kingdom".
- II. The **future work of Jesus Christ** on the cross although not understood nor remembered by his disciples was nevertheless a revealed truth.
- A. **The design of his death:**
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| Matt. 20:28 To give his life a ransom for many | Matt. 26:28 cf. Mark 14:24 blood shed for many |
| Luke 22:19-20 N.C. blood shed for you | Luke 24:26 cf. I Peter 1:11 Christ should suffer |
| John 1:29 Takes away sin of the world | John 3:14-17 The son lifted up to give life |
| John 6:51 Give flesh for the life of the world | John 10:11, 15,17 Shepherd gives life for sheep |
| John 12:24, 31,32,33 Lifted and draw all to him | John 6:39,40,44,54 Christ keeps his own |
| John 11:23-26 Christ is the resur. and the life. | John 14:19 Christ lives you shall live |
- B. **The Lord's death and resurrection anticipated:**
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| Matt. 12:40 three nights in heart of the earth | Matt. 16:4; Lk 9:22, 44 Suffer many things |
| Matt. 17:12, 13,22,23 kill him and 3rd day rise | Matt. 20:17-19; Mark 10:23,24 |
| Matt. 26:2 Son betrayed to be crucified | Mark 8:31 Suffer, killed and rise again |
| Mark 9:31 And he taught his disciples.... | Mark 10:33-34 Condemn to death, kill & rise |
| Luke 17:25 He must first suffer many things | Luke 22:15, 37 Desire to eat before I suffer |
| John 15:13 Man lay down life for his friends | Matt. 26:32 After I am risen again... |
| Luke 18:33 Put him to death and 3rd day rise again | John 2:19, 21 In 3 days raise up destroyed temple |
- III. **Jesus as "Messiah"** was not included in the content of the Gospel prior to his resurrection.
- A. The disciples were explicitly commanded not to reveal Jesus who they personally knew as Messiah.
- Luke 9:21**
Matt. 16:20
Mark 8:30
Mark 9:9, 10 Transfiguration mount. Tell no man until Christ rises from the dead.
- B. Others were commanded not to reveal him or his miraculous deeds.
- Matt. 8:4; 9:30; 12:16,17** Not make him known
Mark 1:44; 5:43; 7:36
- C. Unclean spirits were commanded not to reveal him.
- Mark 3:12**
Lk. 4:35, 41 The Lord suffered them not to speak: for they knew that he was the Christ.
- POINT: To preach Jesus as the "Christ" of the "Gospel" was in direct rebellion to the revealed will of Jesus Christ. However the truth that Jesus was the "Christ" was a revealed truth.
 - Notice John the Baptist's statement in John 1:29 when he said "behold the lamb of God which taketh away the sin of the world"? John well understood along with Andrew (John 1:41 "we have found the Christ") that Jesus of Nazareth was the Christ; the suffering servant of Isaiah 53:7. Could there be conversion prior to the cross itself if someone did not believe Jesus was the Christ? Belief in Jesus as the "Christ" did not imply that they understood all the ramifications of what "messiah" meant as we see below.
- IV. The **disciples did not fully understand** nor remember the true nature of the Lord's words concerning his death and resurrection until after his resurrection from the dead.
- John 2:19-22** The disciples remembered and believed the scripture after he had risen from the dead. The word remembers means "to think much of a thing and so to remember, to call to ones mind".
Luke 24:5-8 "And they (the women) remembered his words".

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Luke 24:25-27

Luke 24:44-48 Their commission was based upon Christ's work and the O.T. scriptures.

John 20:9 "For as yet they knew not the scripture, that he must rise from the dead".

John 14:26; 16:13 "The Holy Spirit when he comes will bring to remembrance all things".

Mark 9:9-10 Transfiguration mount. "Tell no man until after I have risen from the dead". They questioned what it meant, what the rising from the dead should mean?

Comment: Faith in the Lord's work divorced from the Lord himself **SAVES** no one. However, union by faith with the person of Jesus Christ is the same as union with his work. In other words, if you have been united by faith (by his Spirit) to the person of Christ you have also been united to all that goes with Christ, namely his redemptive work and resurrected life. This applies to all of God's elect whether past or future. There will be many in Hell that have trusted in an intellectual assent of the work of Christ without fully trusting their souls to Christ. The salvation/conversion experience that all saints go through includes not only certain truths or facts but also a trusting of the persons entire life to Christ. I am not trying to minimizing the importance of understanding and believing the truth of Christ's work, however we need to be clear about Christ's pre-cross public ministry. His future cross work was not part of the "gospel of the kingdom". We tend in our theology to unbliblically read present truth into past truth. This should not be. I would be interested to read or hear someone's biblical justification for reading the future into the past. There are three questions we must ask in any text when we do bible study.

1. What did the original writer or speaker say, in context?
2. What did the hearers perceive the writer or speaker to say relative to the time in which they lived?
3. What is the biblical basis for the writer or speakers statements and the hearers perceptions?

I am not saying all that could be said on this subject. Nor am I minimizing the importance of understanding and studying progressive revelation. We do not have a right (and I tremble to think we do this) to make Christ say something he did not say because it fits our theology.

I John 5:12 He that has the Son has life; he that has not the Son of God has not life.

John 5:24 "...He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into condemnation; but hath passed from death unto life."

John 17:2,3 "...that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

Romans 8:32 "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things"?

Romans 8:9 "...Now if any man have not the Spirit of Christ, he is none of his."

V. The Lord sent his disciples on a preaching exhibition to preach the same gospel he preached.

Disciples

Luke 9:6 Preached the Gospel of the Kingdom -->

Mark 6:12 Preached that men should repent -->

Matt. 10:7 Preached that the Kingdom of heaven is at hand ->

Matt. 11:1 They taught and preached

The Lord

Matt. 4:23; 9:35

Mark 1:14; 6:12; Luke 13:3,5

Matt. 4:17

V. **Conclusion:**

1. The Gospel of the Kingdom prior to the cross concerns the King who was to rule over Israel's Kingdom.
2. The Gospel after the cross concerns the King who as Messiah suffered and rose (providing the redemptive basis for the establishing of the new covenant for his elect in Israel) from the dead and will someday return to take possession of his Kingdom (see Acts 1:6; Luke 22:28-30; 21:31). This is what Philip preached in Acts 8:12; the things concerning the kingdom of God, and the name of Jesus Christ. The sufferings and the glory that should follow (cf. I Peter 1.10).