



THE UNPREACHED GOSPEL

THE UNPREACHED GOSPEL: THE MYSTERY OF THE KINGDOM

Let's pick up where Pastor Mark left off last week.

Eleven: "Surely you don't mean me, Lord?"

Judas: Surely you don't mean me, Rabbi?"

Is Jesus a means to an end for you?

Are you following Jesus because being a Christian means you'll get a miracle?

Jesus healed 10 lepers.

"They (10 lepers) raised their voices, saying, "Jesus, Master, have mercy on us!" (Luke 17:13).

Master: ἐπιστάτης (epistates)

A chief; commander; one who wields authority

Peter uses the same word for Jesus. He was close, but not quite there.

"And as these were leaving Him, Peter said to Jesus, "Master, it is good for us to be here; let us make three tabernacles: one for You, and one for Moses, and one for Elijah"—not realizing what he was saying" (Luke 9:33).

Peter calls Jesus "epistates"

Jesus, you're like another Elijah, another Moses. And the Bible says Peter had no idea what he was saying. Jesus is not just another authoritative one like Moses and Elijah.

Jesus says one of the lepers came back because he had an epiphany on his way to the high priest.

"Now one of them, when he saw that he had been healed, turned back, glorifying God with a loud voice" (Luke 17:15).

This former leper finally realized who Jesus was—not just another authoritative figure, not just another prophet or great leader, not just a miracle worker, but GOD, the King of the Universe.

For some, we come to Jesus because He has the authority to heal, to bless, to enrich us, to set us free from our hurts, hang-ups, and habits, but He is not LORD. We think He is a Master Jedi with powers. And we want Him to bless us, to set us free. Maybe we want the power too. We want the blessings of the Kingdom, but we still want to keep the crown.

Habakkuk was totally different, and this is where we want to get:



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"Though the fig tree should not blossom and there be no fruit on the vines, though the yield of the olive should fail and the fields produce no food, though the flock should be cut off from the fold and there be no cattle in the stalls, yet I will exult in the Lord, I will rejoice in the God of my salvation" (Habakkuk 3:17-18).

Last week, Mark gave us a great introduction to our "Unpreached Gospel of Jesus" series. What we learned is that the Kingdom of Jesus is about the REIGN of God over the entire Multiverse.

So if Jesus said this 2,000 years ago, where do we find this Kingdom today? Where is this Kingdom that Jesus speaks of? And why should we want to be part of it? In today's message, we're going to get a little better at "detecting" the Kingdom in this present age.

The Gospel of the Kingdom that Jesus came to preach was unlike anything who was familiar with OT prophecy. It wasn't a sudden establishment of God's Kingdom upon the earth like Moses or David. It was not observable or external. No glorious "king" per se, no trumpets, no fanfare, no entourage, no tantaran!

Thus, many of Jesus' followers (Including John the Baptist) questioned if we was really the one they were waiting for. Jesus came riding into Jerusalem on a donkey for crying out loud. Definitely not a kingly vibe.

This week we will look at two parables of Jesus to create a composite sketch of the Kingdom according to Jesus. And it all seems like a big mystery. Now, we might think a mystery is something hard to solve, maybe even impossible to solve. But the Bible has a different definition of mystery.

"Now to him who is able to strengthen you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery that was kept secret for long ages but has now been disclosed and through the prophetic writings has been made known to all nations" (Romans 16:25-26 ESV).

See that? In the Scripture, a "mystery" is not something that cannot be solved, but rather a secret which is about to be revealed.

Today, we're talking about the "mystery" of the Kingdom. By that, we don't mean that the Kingdom of Heaven is something we're not going to understand or not able to see. Exactly the opposite, God is about to tell us the secrets of His Kingdom, only now being revealed because of the arrival of Jesus.

Today, as we continue our series on the "Unpreached Gospel of Jesus," we're going to reveal the "Mystery of the Kingdom" of Heaven. How did Jesus reveal the Kingdom to us in the present age?



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Notice I said “present age?” To start off our lesson, we need to understand what the Bible means by “world.” Take a look at this verse:

*“He was in the world, and the world was made through Him, and the world did not know Him”
(John 1:10 NASB).*

The Greek word for “world” in this passage is kosmos.

KOSMOS: The sum total of the universe ordered by God.

We get the word “cosmetics” from kosmos. So when a lady uses cosmetics, she is putting her face in order. When John says, “For God so loved the world,” John is saying, “God loves the kosmos,” the universe created by God including every person.

Everyone got it? But now check this out:

*“Anyone who speaks against the Son of Man can be forgiven, but anyone who speaks against the Holy Spirit will never be forgiven, either in this world or in the world to come”
(Matthew 12:32 NLT).*

In this verse, there’s a different word for “world.” And that word is “aion.”

AION: An age; time period; eon; epoch

In this verse, Jesus is describing two different worlds, but what He means is two different ages, or time periods. There is the age we live in today, marked by sin, suffering, disease, and death, which is ruled by the god of this world (2 Corinthians 4:4), who is not really the god of this world, but the “god of this age.” (The word there is AION again.) And then there’s the “world” or “age” to come, which will be a time of righteousness, peace, joy, and life. This age to come will be ruled by Jesus.

Remember the Hebrew word for life? Chayim. But that’s plural. In Hebrew, if you’re referring to a singular life, you would simply say “chai.” So chayim means this life and the life to come, or this age and the age to come. So this idea is all over the Bible, OT and NT.

Two parables of Jesus give us a great way to understand what Jesus is saying about the Kingdom in the two ages or eons.

*“The kingdom of heaven is like a mustard seed, which a man took and sowed in his field; and this is smaller than all other seeds, but when it is full grown, it is larger than the garden plants and becomes a tree, so that the birds of the air come and nest in its branches”
(Matthew 13:31-32).*



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In the Age we live in, the Kingdom is small and seemingly unimportant. It's a tiny mustard seed the size of a grain of sand. It's easily overlooked, not obvious, and it can be rejected.

Story is told of a father on his deathbed who calls his son to His side. He gives his son an old watch that his father gave him. Actually, this watch had been passed down through multiple generations in their family from father to son for 200 years. "Son, I want you to take this watch to two local pawn shops and have it appraised," the father said.

When the son came back he told the father, "Dad, both pawn shops said it's an old watch with scratches and worth only about \$5."

The dad said, "Now take it to the museum and ask them to appraise it."

The son came back astonished, "Dad, the museum said this watch is worth over \$1 million!"

Then the father said, the right place will appraise your truth worth correctly. Don't let the wrong people appraise your life. You could believe their lies. In this Age, the Kingdom is tiny and worthless... in this place. But in the Age to come, it will be priceless.

How will you appraise your Kingdom experience? By the current "place" that you're in? Or by the future "place" you will be in one day. This is not an easy question.

The second parable:

"Again, the kingdom of heaven is like a dragnet cast into the sea, and gathering fish of every kind; and when it was filled, they drew it up on the beach; and they sat down and gathered the good fish into containers, but the bad they threw away. So it will be at the end of the age; the angels will come forth and take out the wicked from among the righteous, and will throw them into the furnace of fire; in that place, there will be weeping and gnashing of teeth"

(Matthew 13:47-50).

Sometimes we think, "Wow, look at all the people in church! The Kingdom of Heaven is here! Revival! Awakening! But Jesus says His angels will sort through all the fish in the "Great Hukilau" at the end of this Age. Keep the good fish. But they're not going to throw the bad fish back in the water, it says they will throw the bad fish away! I imagine a big pile of stinky, dead fish.

So the question is, are you a "keeper" or will you be thrown on the pile?

We are sharing this "unpreached gospel" with you for such a time as this. Not everyone who says "Lord, Lord" actually understands what that means. To them it might mean, "Master, heal me of leprosy." Or "Rabbi, teach me to be a great, popular, rich celebrity like you." Can you see, only the "Habakkus" will be kept. Those who can "detect" the tiny mustard seed of the Kingdom in this Age, the old, scratched-up watch worth \$1 million.



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What kind of believer are you? At New Hope Central Oahu, we're mentoring you to be a "keeper."

Let's stand.

Closing Benediction

I know our building project is not turning out the way we expect. I had to ask the Lord to help me see it from His perspective.

And I had a great download about the property project. We don't want to skimp on the actual journey that we're on. I have been meditating on the book of Numbers. The journey from Sinai to Israel takes 14 days. If God's purpose was to give them the land, He could've done it in 2 weeks' time. But how long did it take them? 40 years. And that generation actually never made it. Why? Because God was giving them a chance to figure out that His Presence is the promised land not Israel. Through every challenge He was TESTING them to see if they could figure this out. In the end, only Joshua and Caleb understood. Of all the adults who came out of slavery in Egypt, ONLY Joshua and Caleb entered the promised land. Not even Moses got it. Through all the twists and turns in our building project journey, God is testing this generation and giving us a chance to see the Truth of His actual Kingdom. What happens to churches once they get a building? The overwhelming majority become complacent and fall into decline. But we have an opportunity to learn from Him. And what is the lesson? The true lesson is that our legacy is not going to be a building but HOPE IN CHRIST. You can leave a building behind and it will mean nothing. But if we as a people learn to hope in Christ and only in Christ, we will mentor our children in this and our children's children.

Questions for Discussion & Meditation

1. Be honest, why do you follow Jesus? Is it for the blessings of the Kingdom or because He is the King? Would you, like Habakkuk, still follow God even if your expectations are not met?
2. What is a mystery in the Bible? How is that different from the world's definition?
3. What are the two different Greek words that translate "world?" What is the difference between them? What is the difference between "kosmos" and "aion?"
4. What is Jesus revealing to us about the Kingdom of Heaven in the parable of the mustard seed?
5. Do you ever appraise your Christian life from the world's place (perspective)? How should we appraise our Kingdom experience?
6. What is Jesus showing us about the Kingdom of Heaven in the "Great Hukilau" parable? Why is this significant? Are you a keeper?
7. By faith, as best as you can discern, what is the King saying to you and how will you obey Him? How will you now live?