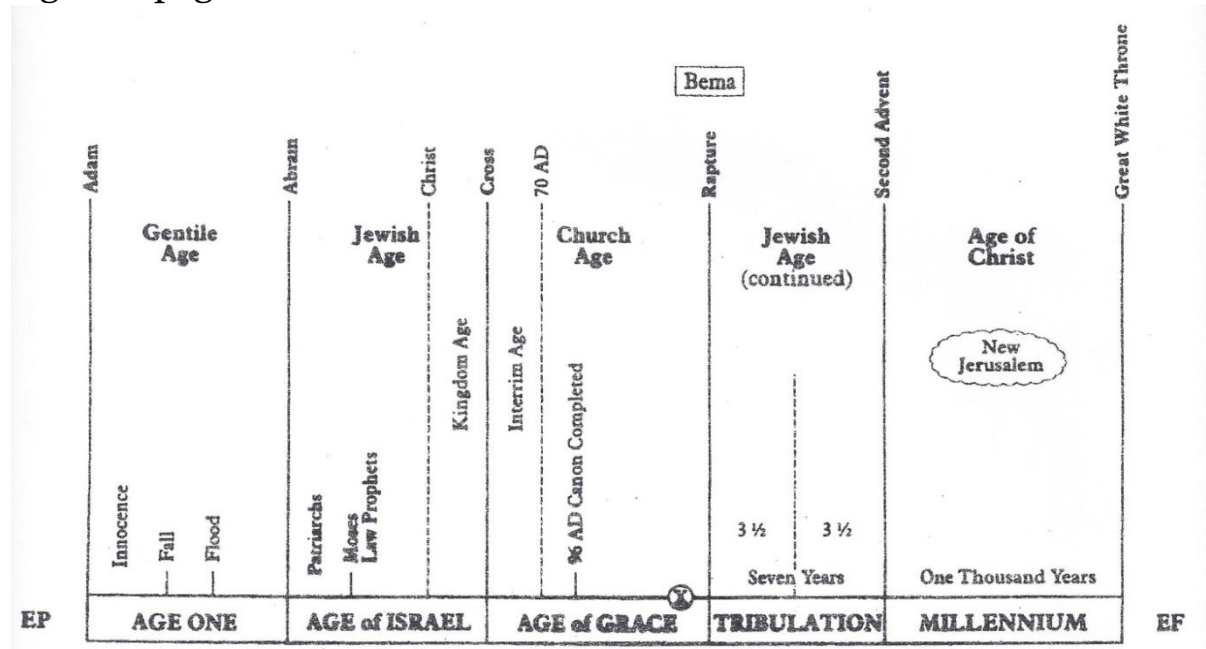


The Gospel According to John

9-23-2020

1. Last week I taught in part Joh 14:1-6 where we were studying how Jesus comforted His disciples.
2. Before returning where we left off last week, I want to give you opportunity to use 1Jo 1:9 as may or may not be necessary.
3. Let's review some of that learned and then begin new material at point eight on page three.



Joh 14:1 "Do not let your hearts be troubled. Trust in God; trust also in me.
 Joh 14:2 In my Father's house are many rooms; if it were not so, I would have told you. I am going there to prepare a place for you.
 Joh 14:3 And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am.
 Joh 14:4 You know the way to the place where I am going."
 Joh 14:5 Thomas said to him, "Lord, we don't know where you are going, so how can we know the way?"
 Joh 14:6 Jesus answered, "I am the way and the truth and the life. No one comes to the Father except through me.

1. I think the best way to study these verses is to review how the Scriptures, both old and new, prepared Israel for Christ's message and work as Israel's Messiah King.

Luk 1:16 And many of the children of Israel shall he turn to the Lord their God.

Luk 1:17 And he shall go before him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

Mat 17:10 The disciples asked him, "Why then do the teachers of the law say that Elijah must come first?"

Mat 17:11 Jesus replied, "To be sure, Elijah comes and will restore all things.

Mat 17:12 **But I tell you, Elijah has already come, and they did not recognize him**, but have done to him everything they wished. In the same way the Son of Man is going to suffer at their hands."

Mat 17:13 Then the disciples understood that he was talking to them about John the Baptist.

2. Thus another Messianic claim was met in the faithful ministry of John the Baptist. The first message of this divinely foreseen witness is recorded by Matthew.

Mat 3:1 In those days came John the Baptist, preaching in the wilderness of Judea, saying,

Mat 3:2 Repent ye: for the kingdom of heaven is at hand."

3. This, too, was the first message recorded of CHRIST:

Mat 4:17 From that time Jesus began to preach, and to say, "Repent: for the kingdom of heaven is at hand."

4. You cannot reduce JESUS to the dimensions of a simple unsophisticated Galilean teacher. He makes the most astounding claims. He walks through the pages of the Gospels—great, majestic, exalted—as One Who knew Himself to be the Son of God and the promised Messiah. You cannot eliminate these claims, for He and His claims are one.

5. He on more than one occasion claimed He was the Son of God and the Jewish Messiah. We looked at several Scriptures last week where Jesus not only claimed to be the Son of God but more specifically, He announced He was the long-awaited Messiah.

6. The message of JESUS was as simple as the reputation of His home Province—Galilee: It was THE KINGDOM OF HEAVEN IS AT HAND-- the only message committed to His disciples when He first sent them forth to preach: Mat 10:5-7

7. This message, we noted had no application to Gentiles: The messengers were to go "only to the lost sheep of the house of Israel."

8. It can scarcely go unnoticed that while every detail of the manner of their journey was subject to the most careful instruction by the King. There is no record of instruction having been given them as to the meaning of the Kingdom message committed to them.

9. Evidently, they did not need such instruction concerning the Kingdom:

- had not the Kingdom hope been passed from father to son for generations?
- had it not been sung to them at their mother's knee?
- had it not been the one great theme of the synagogue instruction?
- was it not their national hope?

10. How much in contrast to this was the prolonged inability on the part of these same disciples to grasp, the new message. Their understanding would have to wait until Christ's departure and the teaching ministry of God the Holy Spirit.

Acts 1:6 So when they met together, they asked him, "Lord, are you at this time going to restore the kingdom to Israel?"

Acts 1:7 He said to them: "It is not for you to know the times or dates the Father has set by his own authority.

Acts 1:8 But you will receive **power** when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."

Acts 1:9 After he said this, he was taken up before their very eyes, and a cloud hid him from their sight.

11. This focusing of the testimony of JESUS, of John the Baptist and of the disciples upon one solitary message proved difficult. What was the message: "The kingdom of heaven is at hand" but understanding its true meaning is just as difficult today as it was in that first century? It was addressed to one nation, Israel, and to them as a whole, rather than to individuals.

12. Thus the "kingdom of heaven" as a message must ever be distinguished from the message of the gospel of grace which came by the Cross.

13. The gospel of grace Israel, as a nation, has never understood. Just as clearly, however, many individual Jews have understood the message and have become "one in Christ."

Gal 3:28 There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus.

14. The people of our Lord's day expected their Messiah to come in shining armor to muster an invincible army to defeat the hated Romans.

| GENTILES | | | | ISRAEL | KINGDOM |
|-------------------|-------------------|---------------|-------------------|----------------------|---------|
| Positive Volition | Negative Volition | Noah's Family | Jewish Patriarchs | Jewish Client Nation | + |
| Creation of man | Fall of Adam | Flood | Abraham | Moses and the Exodus | |

15. Many of our Muslim friends today will say "Oh I can believe JESUS was God's Son but not the cross and death of that Son." Many years earlier I was amazed at an Egyptian student who voiced just such an objection: "God would never let His Son suffer and die. I therefore cannot become a Christian for that reason."

16. The message of the "kingdom of heaven" as first set forth by Matthew had, therefore, a limited and national meaning. It was addressed to Israel alone and to those only who lived in the Age of the Hypostatic Union.

16.1 Kingdom passages often create problems in the minds of believers and unbelievers. One acquaintance to whom I witnessed said, "I could never believe the Bible because Christ said he would bring peace on earth and here we are in the middle of a war-torn world. There is no peace on earth." I then gave him a summary of the *Doctrine of War*.

17. The message of the "kingdom of heaven" did not concern itself so much with the Person of the King as it did with His Kingdom. But Israel had never dreamed of a Kingdom apart from the presence and power of the expected King.

18. Thus, JESUS could say of Himself, in the light of the accepted close relationship between the Person of the King and His Kingdom: "The kingdom of God does not come with your careful observation, nor will people say, 'Here it is,' or 'There it is,' because the kingdom of God is in your midst--in the person of the King."

Luk 17:20 Once, having been asked by the Pharisees when the kingdom of God would come, Jesus replied, "The kingdom of God does not come with your careful observation,

Luk 17:21 nor will people say, 'Here it is,' or 'There it is,' because the kingdom of God is in your midst--in the person of the King.

19. The Kingdom as foreseen in the Old Testament and as described by our Lord, had as a condition precedent: the acceptance of the Messiah and His platform. Rather than accept JESUS' platform Israel wanted it their way.

20. They loved the terrible yoke of the Mosaic Law and their façade of righteous living. Christ provided an interesting response concerning "what they were to do."

"What shall we do that we might work the works of God?" and to this He replied: "This is the work of God that ye believe on him whom he hath sent."

Joh 6:28 Then said they unto him, what shall we do, that we might work the works of God?

Joh 6:29 Jesus answered and said unto them, this is the work of God, that ye believe on him whom he hath sent.

21. It should be borne in mind that the Kingdom requirements as stated in the Sermon on the Mount are meant to prepare the way for the earthly Davidic Kingdom when it shall be established on the earth; it is at that time the other three unconditional covenants will also be implemented.

22. It may be concluded that the term "kingdom of heaven" as used in the early ministry of JESUS referred to the Messianic Kingdom promised in the Old Testament.

23. As has been noted, the Jewish preachers needed no instruction in the details of that message. It was the hope of their nation, and it was addressed to that nation alone.

24. Israel's Kingdom was faithfully offered by their King at His First Advent and repeatedly rejected. This Kingdom message conforms in another respect, to the requisites of the Old Testament Kingdom.

25. There must be a great national "heart-turning." How many hearts must have turned we know not!

Deu 30:1 When all these blessings and curses I have set before you come upon you ...

Deu 30:2 and when you and your children return to the LORD your God and obey him with all your heart and with all your soul according to everything I command you today,

Deu 30:3 then the LORD your God will restore your fortunes and have compassion on you and gather you again from all the nations where he scattered you.

26. The events of Deu 30:1-3 will require a divine miracle.

27. Repentance, therefore, became an imperative part of the message concerning the Kingdom.

28. As certainly as the message of the "kingdom of heaven" was a claim upon the nation's hope, so, also, the rule of life presented in connection with this claim by both John the Baptist and CHRIST was in harmony with the Old Testament Kingdom rule of life.

29. The Kingdom as foreseen in the Old Testament had ever in view a righteousness in life and conduct of its subjects; had Israel accepted CHRIST'S kingdom message the New Covenant would have taken care of all the difficulties associated with the impossible standards demanded by CHRIST'S platform.

30. First let's look at a small sample of impossible standards and then we will review the method of fulfillment.

The IMPOSSIBLE STANDARD – The Olivet Discourse

Mat 5:7 Blessed are the merciful, for they will be shown mercy.

Mat 5:8 Blessed are the pure in heart, for they will see God.

Mat 5:9 Blessed are the peacemakers, for they will be called sons of God.

Mat 5:13 "You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled by men...

Mat 5:21 "You have heard that it was said to the people long ago, 'Do not murder, and anyone who murders will be subject to judgment.'

Mat 5:22 But I tell you that anyone who is angry with his brother will be subject to judgment ... in danger of the fire of hell...

Mat 5:27 "You have heard that it was said, 'Do not commit adultery.'

Mat 5:28 But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart ...

Mat 5:31 "It has been said, 'Anyone who divorces his wife must give her a certificate of divorce.'

Mat 5:32 But I tell you that anyone who divorces his wife, except for marital unfaithfulness, causes her to become an adulteress, and anyone who marries the divorced woman commits adultery.

Mat 6:12 And forgive us our debts, as we forgive our debtors.

Mat 7:1 Judge not, that ye be not judged.

Mat 7:2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

Mar 11:25 And when you stand praying, if you hold anything against anyone, forgive him, so that your Father in heaven may forgive you your sins."

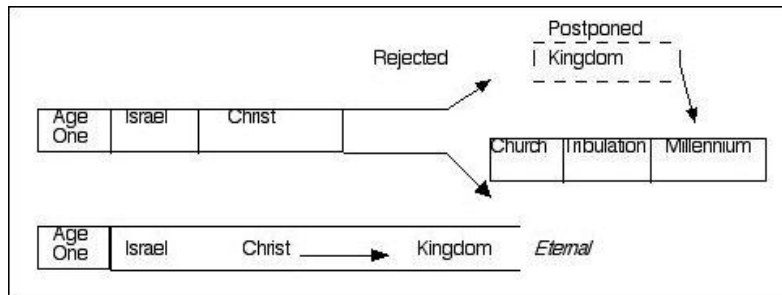
THE METHOD OF FULFILLMENT—THE NEW COVENANT

Jer 31:31 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:

Jer 31:32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:

Jer 31:33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

1. The Kingdom Teachings will one day be implemented at the return of Christ, at His Second Advent. A chart will perhaps facilitate our understanding.



2. As has been stated, whatever was meant by this announcement of the "kingdom of heaven," it was clearly understood by those who proclaimed it. No other Kingdom message could have thus been received by those people in that day. So, also, it was addressed to one nation, Israel.

3. Thus the "kingdom of heaven" as a message must ever be distinguished from the message of the gospel of grace which came by the cross.

4. Let me close with a quote from Lewis Sperry Chafer regarding the Kingdom Age.

“When reading a Gospel (particularly a synoptic gospel) the Church Age believer must keep in mind to whom these books have primary application-Israel. According to the Scriptures, all time is divided into ... dispensations. Due recognition of the essential character of each of these dispensations is the key to the understanding of the Bible ... The fact of confusing ... the characteristics ... in each is common, and is, doubtless, the greatest error into which many devout Bible interpreters fall.”

ONENESS WITH THE FATHER

Joh 14:7 If you really knew me, you would know my Father as well. From now on, you do know him and have seen him."

Joh 14:8 Philip said, "Lord, show us the Father and that will be enough for us."

Joh 14:9 Jesus answered: "Don't you know me, Philip, even after I have been among you such a long time? Anyone who has seen me has seen the Father. How can you say, 'Show us the Father'?"

Joh 14:10 Don't you believe that I am in the Father, and that the Father is in me? The words I say to you are not just my own. Rather, it is the Father, living in me, who is doing his work.

Joh 14:11 Believe me when I say that I am in the Father and the Father is in me; or at least believe on the evidence of the miracles themselves.

Joh 14:12 I tell you the truth, anyone who has faith in me will do what I have been doing. He will do even greater things than these, because I am going to the Father.

5. I think the best way to teach these verses is to see in the New Testament (or at least in part) the literal fulfillment of these verses.

6. Let's see what we can learn from the *Doctrine of Miracles*.

Doctrine of Miracles

Introduction

1. The age of miracles is not per se over but the gift of miracles has vanished.
2. We must look to the Scriptures for guidance with reference to miracles.

3. Every heart-beat in the Devil's world is a miracle, the sick being cured, the baby being born, the Gospel being proclaimed, the Word being taught and many other mundane everyday occurrences are miracles in this the Devil's domain.

4. Should we therefore pray for the extraordinary? Of course, declares the Scripture. We should pray for the extraordinary and the mundane.

Nature of the Miraculous

1. Since the term miracle is popularly applied to unusual events, it is not easy to give the word miracle its true biblical significance.

2. Probably the simplest definition was provided by C.S. Lewis "an interference with nature by supernatural power."

3. J. Gresham Machen in his book, The Christian View of Man said, "A miracle is an event in the external world that is wrought by the immediate power of God,"

4. A miracle occurs when God does something beyond what could be accomplished according to the laws of nature as we understand them, and may be in violation of them.

5. Moreover a miracle is that which is beyond man's intellectual or scientific ability.

6. As a biblical truth our living in the Devil's world is a miracle.

7. Our Lord in John's gospel speaks to His disciples of His leaving and their responsibility as His representatives. In John 14:12(b) the Lord predicts in the future they will do more miracles than He did during His Kingdom Age. He is speaking to His disciples-apostles who will later be Spirit filled. I want to answer the question; did they do just that?

Joh 14:12 I tell you the truth, anyone who has faith in me will do what I have been doing. He will do even greater things than these, because I am going to the Father.

8. Let's begin our quest by looking at what the Scriptures record in the Acts of the apostles and the Epistles to the church. Four Greek words appear in Acts, the Gospels and the Epistles to describe supernatural works-miracles.

Etymology

1. **Teras** (translated “wonder/s”) speaks of their extraordinary character;

Joh 4:48 Then said Jesus unto him, except ye see signs and **wonders**, ye will not believe.

Heb 2:4 God also bearing them witness, both with signs and **wonders**, and with **divers miracles**, and gifts of the Holy Ghost, according to his own will?

Mar 13:22 For false Christs and false prophets shall rise, and shall shew **signs** and **wonders**, to seduce, if it were possible, even the elect.

2. **Semeion** (translated “sign/s”) symbolizes heavenly truths and indicates Christ’s immediate connection with a higher spiritual world;

2.1 Jesus warned the Scribes they would get no sign except the sign of Jonah.

Mat 16:4 A wicked and adulterous generation seeketh after a **sign**; and there shall no **sign** be given unto it, but the **sign** of the prophet Jonas. And he left them, and departed.

2.2 **Semeion** is often used with **Teras**: Mar 13:22

Mar 13:20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

Mar 13:21 And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not:

Mar 13:22 For false Christs and false prophets shall rise, and shall shew **signs** and **wonders**, to seduce, if it were possible, even the elect.

2.3 In Acts 14:3 we find both **Teras** and **Semeion** used to describe what Paul and Barnabas did.

Acts 14:3 Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted **signs** and **wonders** to be done by their hands.

2.3 **Dunamis** (“power/s”) can describe an exercise of divine power and demonstrates the fact that higher forces have entered into and are working in this lower world of ours;

Mat 11:20 Then began he to upbraid the cities wherein most of his mighty **works** were done, because they repented not:

Mat 11:21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty **works**, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

Acts 4:33 And with great **power** gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

Acts 6:8 And Stephen, full of faith and **power**, did great wonders and miracles among the people.

Acts 10:34 Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:

Acts 10:35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.

Acts 10:36 The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)

Acts 10:37 That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached;

Acts 10:38 How God anointed Jesus of Nazareth with the Holy Ghost and with **power**: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

Rom 15:13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the **power** of the Holy Ghost.

Rom 15:19 Through mighty signs and wonders, by the **power** of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

1Co 2:4 And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of **power**:

2Co 12:12 Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and **mighty deeds**.

2.4 **Ergon** (“work/s”) can refer to miraculous deeds which Christ came to do. It is less often used of a supernatural event—a miracle.

Mat 11:2 Now when John had heard in the prison the **works** of Christ, he sent two of his disciples,

Mat 11:3 And said unto him, Art thou he that should come, or do we look for another?

2.5 Three terms are brought together in Acts 2:22: “Jesus of Nazareth, a man approved of God among you by **miracles** [*Dunamis*] and **wonders** [*Teras*] and **signs** [*Semeion*], which God did by him in the midst of you, as ye yourselves also know.”

2.6 What you have just seen in the word study of **Dunamis**, **Teras**, **Semeion** and **Ergon** how Joh 14:12 was fulfilled by both Christ and the Apostles. After all, they were the recipients of God’s message.

Joh 14:12 I tell you the truth, anyone who has faith in me will do what I have been doing. He will do even greater things than these, because I am going to the Father.

AND INDEED THEY DID!

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