

The Gospel According to John

11-4-2020

1. Last week I taught in part the *Sermon on The Mount* by way of the *Kingdom of God*.
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. I want to review some of that learned last week and then begin new material on page three.
4. These verses no doubt confused the apostles just as they have confused a large number of church age believers today.
5. The fact of confusing ... the characteristics ... in each is common, and is, doubtless, the greatest error into which many devout Bible interpreters fall.” We began last week by reviewing the *Doctrine of the Kingdom*.

Doctrine of The Kingdom

1. Christ's argument in Mat 12:28 seems to be that His expulsion of demons is proof enough of His offering the Messianic Kingdom to Israel.
2. This act was one of numerous evidences provided by the Lord that the Kingdom of God had come.
3. Christ announced his kingdom policy in three major speeches: the Olivet Discourse, the Upper Room and the Sermon on the Mount.
4. Last week I taught in part the Sermon on the Mount.

The Sermon on the Mount Discourse

1. Our Lord's Sermon on the Mount (Matthew chapters 5 through 7) further illustrates the need for careful interpretation.
2. This sermon was addressed primarily to Israel? Jesus was speaking to the large crowd gathered around Him on the mountainside. Mat 4:24-7:28
3. His ministry to Israel was underway because He had not yet been rejected by His people.
4. There were gentiles present. 4:24-25

5. As in the Old Testament, Gentiles were blessed through Israel and definitely had access to the kingdom of God promised to Israel; this included past, present and future.
6. The presence of Gentiles does not change the fact that Christ was primarily addressing Israel. The hearers realized that all the beatitudes in the opening lines of the sermon had not yet been accomplished even though the Messiah had arrived. Mat 5:3-11
7. Little did the crowds attending our Lord realize that Christ would be rejected and that the complete fulfillment of His words would not occur during His first advent or in the yet undisclosed Church Age.
8. Even now the meek have not yet inherited the earth, nor is God's will "done on earth as it is in heaven." Mat 6:9-13
9. Christ was speaking directly to His current audience - the generation of the Age of The Hypostatic Union.
10. Because the Church had not been announced and did not yet exist when Christ spoke on the mountainside, no part of our Lord's sermon is addressed specifically to the Church.
11. The correct conclusion is that the Sermon on the Mount belongs to the dispensation of the Hypostatic Union and to the Millennium, but not to the Church Age.
12. Matthew is recording an offering of a Kingdom to Israel; in Mat 21:43 he foretells of Israel's rejection of that offering resulting in its being offered to the nations of the church age.
13. Though not directly pertinent to our study I think it appropriate here to make comment with reference to the two terms Kingdom of God and Kingdom of Heaven.
 - 13.1 Matthew is the only writer of the New Testament to use the term Kingdom of Heaven and he used it often.
 - 13.2 The Kingdom of Heaven as used by Matthew is often used synonymously with the term Kingdom of God. For example:

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

Mat 3:2 And saying, Repent ye: for the kingdom of heaven is at hand.

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

Mat 5:3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Mat 5:10 Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Mat 5:19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

Mat 5:20 For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

14. So much for review now let's begin new material.

Mat 7:21 Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

Mat 7:22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

Mat 8:10 When Jesus heard the statement by the centurion, he marveled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

Mat 8:11 And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

Mat 8:12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

Mat 8:13 And Jesus said unto the centurion, go thy way; and as thou hast believed, so be it done unto thee.

Mat 10:7 And as ye go, preach, saying, the kingdom of heaven is at hand.

Mat 11:11 Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.

Mat 11:12 And from the days of John the Baptist until now the kingdom of heaven suffered violence, and the violent take it by force.

15. Matthew in the Matthew thirteen parables uses the Kingdom of Heaven as a description of that which is to come in the church age i.e. because Israel rejected the earthly Kingdom, something new and different [which is not at hand] was foretold.

Mat 13:24 Another parable put he forth unto them, saying, the kingdom of heaven is likened unto a man which sowed good seed in his field:

Mat 13:31 Another parable put he forth unto them, saying, the kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:

Mat 13:32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

Mat 13:33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened ...

Mat 13:44 Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

Mat 13:45 Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

Mat 13:46 When he found one of great value, he went away and sold everything he had and bought it.

Mat 13:47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

Mat 13:48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

Mat 13:52 Then said he unto them, therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

Mat 16:18 And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

Mat 16:19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

15.1 Matthew 16:18 is a praise on the part of Jesus to Peter the little rock (**Petros**) and then our Lord says upon the big rock (**Petra** - the statement of faith about Jesus' true identity) I will build my church.

15.2 Mat 16:19 is a future reference to Peter being assigned as a leader of the early church, a role which unfortunately he relinquished even though he was selected by the Lord.

16. I want to stop here and review for a moment. This will set the stage for other uses of the term kingdom in the Book of Acts and the Epistles.

17. Many Christians believe the terms Kingdom of Heaven and Kingdom of God have one meaning. Such is not the case. In this lesson alone we have used Kingdom of God nine times and Kingdom of Heaven thirty times.

17.1 Notice how it is used in Mat 21:43 of Christ the Rock crushing unproductive Israel and how the Kingdom of God is then taken away.

Mat 21:42 Jesus said to them, "Have you never read in the Scriptures: "'The stone the builders rejected has become the capstone; the Lord has done this, and it is marvelous in our eyes'?"

Mat 21:43 "Therefore I tell you that the **kingdom of God** will be taken away from you and given to a people who will produce its fruit.

Mat 21:44 He who falls on this stone will be broken to pieces, but he on whom it falls will be crushed."

17.2 The term/terms are often used eschatologically to describe Christ's Millennial Kingdom both before and after unbelieving progenies are born.

17.3 When in Acts 14:22 Paul writes "we must through much tribulation enter into the **kingdom of God.**" Paul has in mind in the case of church age believers - their collective trials up to the rapture or their deaths whichever occurs first.

17.3.1 The term **Kingdom of God** and/or **Kingdom of Heaven** may also refer to the life of the believer on earth while he or she is consistently growing spiritually.

17.3.2 In contrast: "you are not part of the **Kingdom of God** when you are doing drugs, hating one another, engaging in homosexuality, adultery, fornication, lying, cheating, etc." You are still saved although excluded from the Kingdom. This is usually where discipline takes over. Heb 12:6

18. Now let's see what we can learn from Joh 4:8-19.

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Joh 4:8 (For his disciples were gone away unto the city to buy meat.)

Joh 4:9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

Joh 4:10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

Joh 4:11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

Joh 4:12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

Joh 4:13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

Joh 4:14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

Joh 4:15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

Joh 4:16 Jesus saith unto her, Go, call thy husband, and come hither.

Joh 4:17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

Joh 4:18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saist thou truly.

Joh 4:19 The woman saith unto him, Sir, I perceive that thou art a prophet.

19. The best way to teach these verses is to review the *Doctrine of Marriage*.

Doctrine of Marriage

1. In Psalm 45 Christ is Himself foreseen in all His majesty and beauty along with His queenly Bride the Church to represent the purity which God desires of His children.

2. The Bride is greatly to be desired because of her beauty (v. 11) both outwardly and inwardly.

Psa 45:10 Listen, O daughter, consider and give ear: Forget your people and your father's house.

Psa 45:11 The king is enthralled by your beauty; honor him, for he is your lord.

2.1 Her raiment is fine and beautiful down to the smallest detail.

Psa 45:13 All glorious is the princess within her chamber; her gown is interwoven with gold.

Psa 45:14 In embroidered garments she is led to the king; ...

3. Monogamy

3.1 While polygamy was practiced for some time in the Old Testament, it was only permitted as a temporary measure.

3.2 It denied the principle of husband and wife being one flesh and led to many marital problems.

Gen 2:24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

3.3 Only in monogamy is it possible to escape family jealousies and to correctly illustrate the relationship of Christ to the believer. (Eph 5:22-33)

Eph 5:22 Wives, submit to your husbands as to the Lord.

Eph 5:23 For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Savior.

Eph 5:24 Now as the church submits to Christ, so also wives should submit to their husbands in everything.

Eph 5:25 Husbands, love your wives, just as Christ loved the church and gave himself up for her

Eph 5:26 to make her holy, cleansing her by the washing with water through the word,

Eph 5:27 and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless.

Eph 5:28 In this same way, husbands ought to love their wives as their own bodies. He who loves his wife loves himself.

Eph 5:29 After all, no one ever hated his own body, but he feeds and cares for it, just as Christ does the church –

Eph 5:30 for we are members of his body.

Eph 5:31 "For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh."

Eph 5:32 This is a profound mystery -- but I am talking about Christ and the church.

Eph 5:33 However, each one of you also must love his wife as he loves himself, and the wife must respect her husband.

4. Let's review the *Doctrine of Polygamy*

Introduction

1. The teaching of the epistles is clear that a pastor-teacher must be the husband of only one woman. 1Ti 3:2

1Ti 3:2 Now the overseer must be above reproach, the husband of but one wife, temperate, self-controlled, respectable, hospitable, able to teach,

1.1 The epistles also make clear a deacon must be the husband of but one wife. 1Ti 3:12

1Ti 3:12 A deacon must be the husband of but one wife and must manage his children and his household well.

1.2 Every believer is ordered to love his wife as Christ loved the church.

Eph 5:25 Husbands, love your wives, just as Christ loved the church and gave himself up for her ...

1.3 The New Testament therefore obviously prohibits multiple wives.

History of Polygamy

1. Polygamy was never authorized in the Bible but rather seemed to be tolerated as opposed to being sanctioned. The tolerance was found only in the Old Testament.

2. The wife of a man's youth was rather a prize to be forever appreciated said the Scripture.

Deu 17:17 He must not take many wives, or his heart will be led astray. He must not accumulate large amounts of silver and gold.

Psa 128:3 Your wife will be like a fruitful vine within your house; your sons will be like olive shoots around your table.

Psa 128:4 Thus is the man blessed who fears the LORD.

Pro 5:18 May your fountain be blessed, and may you rejoice in the wife of your youth.

Pro 5:19 A loving doe, a graceful deer--may her breasts satisfy you always, may you ever be captivated by her love.

Pro 5:20 Why be captivated, my son, by an adulteress? Why embrace the bosom of another man's wife?

Pro 31:10 A wife of noble character who can find? She is worth far more than rubies.

Pro 31:11 Her husband has full confidence in her and lacks nothing of value.

Ecc 9:9 Enjoy life with your wife, whom you love, all the days of this meaningless life that God has given you under the sun--all your meaningless days. For this is your lot in life and in your toilsome labor under the sun.

3. The New Testament established the sanctity of marriage.

Heb 13:4 Marriage should be honored by all, and the marriage bed kept pure, for God will judge the adulterer and all the sexually immoral.

4. Polygamy is related to “reversionism” and is an overt expression of a negative mental attitude. The anecdote of Lamech introduces us to the subject.

4.1 Polygamy was pervasive in the line of Lamech, a notorious reversionist.

4.2 Lamech, son of Methushael was our first recorded polygamist. He married Adah and Zillah. He was said to be the father of nomads, musicians, and metal smiths.

Gen 4:19 Lamech married two women, one named Adah and the other Zillah.

Gen 4:20 Adah gave birth to Jabal; he was the father of those who live in tents and raise livestock.

Gen 4:21 His brother's name was Jubal; he was the father of all who play the harp and flute.

Gen 4:22 And Zillah, she also bare Tubalcain, an instructor of every artisan in brass and iron.

Gen 4:23 Lamech said to his wives, "Adah and Zillah, listen to me; wives of Lamech, hear my words. I have killed a man for wounding me, a young man for injuring me.

5. Polygamy violates the concept of Right Man/Right Woman.

6. By acts of volition and a refusal to conform to God's protocol plan a man can destroy his right woman. You can either accept the woman God has provided or reject God's wisdom.

7. Man is not designed for an intimate relationship with more than one woman; man is not psychologically capable of more than a one-woman relationship.

8. Polygamy is a form of self-induced misery for both the man and the woman.

9. Elkanah's polygamy contributed to Hannah's troubles. Hannah was one of the two wives of Elkanah, a Levite of the line of Kohath, who lived in Mount Ephraim.

10. Because Hannah was barren Elkanah had married Peninnah, a second wife, who bore him children.

11. Hannah was a woman of prayer and faith as well as a woman of strong desires. She begged God for a son, and promised that if God provided, she would give him back to the Lord. This she did when Samuel was born.

11.1 Jealousy between Hannah and Peninnah resulted in Hannah's trauma.

1Sa 1:6 And because the LORD had closed her womb, her rival kept provoking her in order to irritate her.

12. Gideon's polygamy caused trouble among his children.

Jdg 8:29 Gideon

Jdg 8:30 ... had seventy sons of his own, for he had many wives.

Jdg 8:31 He also had a concubine, who lived in Shechem ... she bore him a son, whom he named Abimelech ...

Jdg 9:1 Abimelech ... hired vain and evil persons, who followed him ...

Jdg 9:5 they slew his half-brothers, the sons of Gideon ...

Jdg 9:6 ... the men of Shechem ... and made Abimelech king ...

Jdg 9:22 After Abimelech had reigned three years over Israel,

Jdg 9:23 ... God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech:

12.1 The Lord disciplined Abimelech (a child of polygamy) because he dispossessed a rightful heir. Gideon's act of polygamy resulted in a problem for Gideon and his posterity.

13. Now let's look at further anecdotal evidence of problems associated with polygamy.

13.1 David's polygamy compounded his problems with his children. For additional specifics see the Doctrine of David, Parts II and III.

13.2 The result of Solomon's failure to heed God's warning concerning polygamy is recorded in 1st Kings.

1Ki 11:1 King Solomon, however, loved many foreign women besides Pharaoh's daughter--Moabites, Ammonites, Edomites, Sidonians and Hittites.

1Ki 11:2 They were from nations about which the LORD had told the Israelites, "You must not intermarry with them, because they will surely turn your hearts after their gods." Nevertheless, Solomon held fast to them in love.

1Ki 11:3 He had seven hundred wives of royal birth and three hundred concubines, and his wives led him astray.

1Ki 11:4 As Solomon grew old, his wives turned his heart after other gods, and his heart was not fully devoted to the LORD his God, as the heart of David his father had been.

1Ki 11:5 He followed Ashtoreth the goddess of the Sidonians, and Molech the detestable god of the Ammonites.

1Ki 11:6 So Solomon did evil in the eyes of the LORD; he did not follow the LORD completely, as David his father had done.

1Ki 11:7 On a hill east of Jerusalem, Solomon built a high place for Chemosh the detestable god of Moab, and for Molech the detestable god of the Ammonites.

1Ki 11:8 He did the same for all his foreign wives, who burned incense and offered sacrifices to their gods.

14. Now we are ready to consider the subject of divorce.

14.1 Divorce has always presented a serious problem. It is important that pastor-teachers teach what the Bible has to say about marriage and divorce. In the earliest teachings of the Bible man and woman were to "marry" and stay together refraining from sexual relations with any other; anything other than monogamy was forbidden.

14.1.1 But mankind being what mankind "was and is" has found staying married a difficult task; given mankind's wayward nature, God authorized divorce.

14.1.2 Men began to have multiple wives and concubines; women were often divorced and family problems prevailed. Even kings were not spared incest, rape, murder, family rebellion etc. and all because they didn't heed God's call for monogamy.

14.1.3 So the New and the Old Testaments are replete with accounts of misadventures in marriage.

14.1.4 Christ in His Kingdom teachings explained that God permitted divorce only because of the hardness of man's heart and He further added that the only grounds for divorce was adultery.

14.1.5 Our Lord then expanded His teaching about adultery and fornication by saying if a man lusted in his heart for a woman, he was guilty. This then complicated everything, for what healthy red-blooded male could avoid adultery and/or fornication by that definition.

14.1.6 Fortunately, the epistles urged mankind to attack all sin in the privacy of the mind by using 1Jo 1:9, i.e., confession. The epistles, however, also stressed the heinous nature of sexual sins because sexual sins affect both the body and the soul of the believer.

14.1.7 The body said Paul, is the temple of the Holy Spirit and therefore it was blasphemous to think of the body being joined to a harlot – a not so kindly description of a sexual union between two people outside of marriage.

14.1.8 So much for an introduction to the subject of divorce.

14.2 It was only because of the hardness of men's hearts that Moses allowed a bill of divorcement, but such was not says our Lord the original plan. (Mat 5:31-32; 19:8-9; Mar 10:2-9 and Luk 16:18)

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 19:8 Jesus replied, "Moses permitted you to divorce your wives because your hearts were hard. But it was not this way from the beginning.

Mat 19:9 I tell you that anyone who divorces his wife, except for marital unfaithfulness, and marries another woman commits adultery."

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