

Again the Pharisees came to Jesus and this time asked Him, *Is it lawful for a man to put away his wife for every cause?* His answer referred them to Genesis 1 that God had made them male and female in the first place and quoted the Scripture portion that a man should leave his father and mother, and cleave unto his wife: and they shall be one flesh (Genesis 2:24). Jesus remarked, *What therefore God hath joined together, let not man put asunder.* This was a statement that one man and one woman should live together as man and wife as long as they both shall live. The Pharisees replied that Moses had allowed divorce and asked Jesus why that could be. Christ explained that Moses made an allowance because of the hardness of their hearts, but he insisted that from the beginning it was not so. Therefore, Jesus said, *Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.* The harmony of Christ's teaching found in Matthew 5:31,32 and in the three passages cited above, supported by Paul's teaching in Romans 7:1-3 and I Corinthians 7:10,11-16,39, seems to be that one could put away his wife for fornication, and the wife her husband for the same offense.

Conservative evangelical research generally accepts the term *fornication* as meaning "habitual sexual immorality." Adultery is punishable by death; The offender would be stoned. Fornication is some

TWENTY NINTH STUDY

LAST JOURNEY TO JERUSALEM

BEGINNING OF JOURNEY (Luke 9:51-56)

When Jesus knew their plot to kill Him, He retired to a village Called Ephraim (John 11:54), about 15 miles from Jerusalem. Jesus also knew that the approaching Passover would be the great climax of His life. As the hour came, nothing could delay or defeat Him in His determination to offer Himself for the sins of the world. He planned possibly to stay all night in a village of the Samaritans.

1. In John 11:51, what do you think: *that He should be received up*, means? _____
2. When Jesus sent His messengers ahead of Him to Jerusalem, the Samaritans would not receive Him. Why? (Luke 9:53) _____
3. This provoked James and John. What did they ask the Lord's permission to do? (Luke 9:54). Would you call this faith, or carnal temper, or both? _____

Jesus restrained them, saying,
*Ye know not what manner of spirit ye are of.
 For the Son of man is not come to destroy men's
 lives, but to save them.* (Luke 9:55b,56a)

Jesus and company quietly turned and went to another village.

TEACHING AND JOURNEYING (Luke 13:22-30; 17:20,21)

1. As Jesus continued His journey toward Jerusalem, someone asked Him a question. What was it? (Luke 13:23) _____

He answered, that many would seek to enter heaven's gates but would not be able. Upon rejection, they would protest that they had seen the Christ and that He had taught in their streets.

2. Then Jesus said the answer from heaven would be Luke 13:27: *I tell you, _____ not _____ ye _____; _____ Me, _____ of _____.*

Jesus then declared that at the last day all the prophets would be in the kingdom of God and even many people from all over the world, while certain Jews who had been intended of God to share that Kingdom would instead be thrust out. This was also in anticipation of the time when the wall of partition will be broken down and Jews and Gentiles will make-up one body in Christ (Ephesians 2:11-18).

Some of the Pharisees then asked Him when the kingdom of God would come. This gave Him the opportunity to tell them that He, the King of the Kingdom, was already there among them.

PARABLE OF PHARISEES AND PUBLICANS
(Luke 18:9-14)

1. In Luke 18:9, to whom did Jesus speak this parable? _____

This parable was about a Pharisee and a common sinner called a publican who went up into the temple to pray. The Pharisee was reciting to the Lord all of his own virtues.

8 Things The Pharisee Bragged About (Luke 18:11,12)

- (1) I do not pray with sinners.
- (2) I am not like other men.
- (3) I am not an extortioner.
- (4) I am not unjust.
- (5) I am not an adulterer.
- (6) I am not like the publicans.
- (7) I fast twice a week.
- (8) I pay my tithes.

The Publican Contrasted (Luke 18:13)

- (1) Stood afar off
- (2) Would not lift up even his eyes unto heaven
- (3) Smote upon his breast (express mental grief)
- (4) Saying, "God be merciful to me a sinner."

Conclusion—The pride of the Pharisee stood in sharp contrast to the humility of the sinner. Christ commented that the sinner was more justified in the sight of God than the Pharisee, *...for everyone that exalteth himself shall be abased* (lowered); *and he that humbleth himself shall be exalted* (praised).

This is the fundamental and eternal principle of the kingdom of God.

LAW ON DIVORCE AND REMARRIAGE
(Matthew 19:3-12; Mark 10:2-12; Luke 16:18)