

SOME THINGS GOD HAS NEVER PROMISED

Mt.7:21-23

I. INTRODUCTION

1. In a previous lesson we have studied God's promises from the standpoint of their nature. Our topic was: The Nature Of God's Promises. We emphasized the following truths:
 - a. God's promises are great, precious and all-important.
 - b. They are certain of fulfillment.
 - c. They are sometimes unconditional.
 - d. They are sometimes conditional.
 - e. God's promises ultimately involve eternal salvation for believers.
2. In our present study we shall consider the topic: Some Things God Has Never Promised.
3. God has not promised:

II. DISCUSSION

A. THAT JESUS WILL RETURN TO THIS EARTH TO REIGN AS KING.

1. He is now reigning in heaven on David's throne, the Father's throne, and his own throne, the only throne he will ever occupy, with all the authority he will ever have.
2. The Millennialists to the contrary notwithstanding.
 - a. They even claim that Mt.24:
 - (1) Vv.5-14 speak of signs which will appear just before his return to earth, which signs are now evident – but not so!
 - (a) Examine the verses.
 - (b) Take note of vv.32-34, the Time Text.
 - (2) Vv.15-22 speak of a great, terrible tribulation here on earth that is yet future that will immediately precede his return to reign on this earth for 1,000 yrs. – but not so!
 - (a) Examine the verses.
 - (b) Note vv.23-28.
 - (c) Also note vv.32-34, the Time Text.
 - b. They claim 1Th.4:13-17 teach a future, secret rapture of the saints at the 1st phase of his 2nd Coming, preceding that future tribulation here on earth of which they speak, and

the 2nd and final phase of his return to reign on earth for 1,000 years. Again, not so, as the context proves!

3. Truths about David's throne being the Lord's throne, and Solomon, David's son, and Jesus on David's throne, which prove God never promised that Jesus will return to this earth to reign as king.
 - a. David was first anointed king over the house of Judah after king Saul was deposed, and he reigned over the house of Judah alone for 7 ½ years, 2Sam.2:1-11.
 - b. He was then anointed king over Israel, and reigned for 33 years over all Israel and Judah, for a total reign of 40 yrs., 2Sam.5:1-5.
 - c. God swore with an oath to David that his house should be made sure, that of the fruit of David's loins, of his body, one would sit on his throne and he would establish the throne of his kingdom forever, 2Sam.7:12-17; Psa.132:1,10-12; 89:3,4,28-37; Ac.2:25-36.
 - (1) God's loving kindness would never be taken from David as it was from Saul, who reigned before David.
 - (2) It meant that the kingdom or throne of David would never pass to another family.
 - (3) Those of his seed who trespassed would be chastised, but the kingdom or throne of David would endure forever.
 - (4) One of David's seed would sit on his throne and the throne of his kingdom would be established, and this would be when David's days were fulfilled or after his death.
 - (5) It would be while David slept with his fathers or while David was in the tomb, thus before the resurrection of men from the dead.
 - d. Isaiah prophesied that one would sit upon the throne of David forever, Isa.9:6,7.
 - e. Bible evidence shows that the throne of David is also the throne of God and that this is also true of the throne of any descendent of David who might rule in either the National or spiritual kingdom.
 - (1) In the absolute sense David never owned a throne in his own right.

- (a) The throne he occupied belonged to another, and was his only by right of occupancy!
 - (b) For the throne of David in the O.T. was God's throne; it was the Lord's throne.
 - (2) Note this about king Solomon's reign and David's throne as proof.
 - (a) Solomon sat upon the Lord's throne instead of David, 1Chr.29:23.
 - (b) But, Solomon sat upon David's throne in David's stead, 1Kgs.1:30,35,48; 2:12.
 - (c) Therefore, David's throne was the Lord's throne.
 - (3) Furthermore, that David's throne and Jehovah's throne is one and the same throne is proven by the fact that in ruling over Israel in David's stead, Solomon (though he sat on or occupied only one throne) is said to have sat on:
 - (a) David's throne, 1Kgs.1:30,35,48; 2:12.
 - (b) His own throne, 1Kgs.1:37,47.
 - (c) Jehovah's throne, 1Chr.29:23.
 - (4) The throne David and Solomon occupied:
 - (a) Was called Jehovah's because he gave it to David.
 - (b) Was called David's because it was limited to David's family, one of David's seed.
 - (c) Was called Solomon's because he, as David's son, sat on it.
 - (5) Also, David's kingdom is the Lord's kingdom, and "thine house" and "thy kingdom" is "mine house" and "my kingdom," 2Sam.7:12-17; 1Chr.17:11-15 (Note 2Sam.7:12,16; 1Chr.17:14).
- f. All that we have just learned is also true of the spiritual kingdom, the spiritual throne, the throne Jesus Christ now occupies: the same throne is God's, David's, and Jesus Christ's.
- (1) Lk.1:30-33; ac.2:29-36; Rev.3:21.
 - (2) Zech.6:12,13; Heb.2:14-17; 3:1; 4:14-16; 6:19,20; 9:11.
 - (3) Heb.1:3; Ac.2:33-36 – he is now reigning in heaven at the right hand of God.

- (4) “The kingdom of God” of Ac.14:22 is “the everlasting kingdom of our Lord and Savior Jesus Christ” of 2Pet.1:11.
- (5) He is therefore now on his own throne, on David’s throne, and on the Father’s throne, because they are one and the same throne!!
- g. Moreover, Jeremiah prophesied that after Coniah, or Jeconiah, king of Judah, “no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah,” Jer.22:28-30.
 - (1) In view of all the prophecies concerning the throne of David and his kingdom being established forever, it is obvious Jeremiah is not saying no man would ever prosper any more while sitting upon the throne of David.
 - (2) He is saying that no man would ever prosper any more while sitting upon the throne of David, and ruling in Judah!
 - (3) This is a reference to the fact that the throne of David would be transferred from earth to heaven where the Messiah would occupy it – which is now a fact in the reign of Jesus Christ at the right hand of God in heaven.
 - (4) Thus it would no longer be a throne in a National kingdom, but a throne in a spiritual kingdom, the kingdom of God’s dear Son, which is also the kingdom of God.
- 4. Jesus will never return to this earth to reign as a king because:
 - a. He is now reigning at the right hand of God in his kingdom with all the power he will ever have, Mt.28:18-20; Ac.2:36; Eph.1:19-23; Col.1:13; Heb.1:3,8; 1Pet.3:21,22.
 - b. He will continue to exercise that authority and reign till the end, at his 2nd Coming, when he shall have raised the dead, shall have delivered up the kingdom to God, even the Father, Mt.28:18-20 (emp.v.20); 1Cor.15:21-26.
 - c. At that time the saints, both the living and the resurrected saints, will meet him in the air, where they will ever be with him, 1Th.4:13-18.
 - d. At that time all will be raised, some to “life”, some unto “damnation”, Ac.24:15; Jno.5:28,29; 2Th.1:6-10.

- e. At that time this earth will be burned up, utterly destroyed, 2Pet.3:7,10-12.

B. TO SAVE EVERYBODY.

1. Universalism holds to the doctrine of universal salvation – that all men will be saved – the doctrine of unconditional salvation for all men. They claim that since Jesus “died for all men”, and since God “will have all men to be saved”; then all men will be saved!
2. But Jesus himself denies this doctrine, Mt.7:13,14,21-23; 13:36-43; 25:46.
3. The simple answer to their false claim and their perversion of cited scriptures is in the fact:
 - a. That they do not consider all the Scriptures say on the subject of man’s salvation; they do not rightly divide the word of truth; they isolate their proof texts from their context, both immediate and remote.
 - b. That the Bible does teach:
 - (1) That salvation provisions have been made for all men through the death, burial and resurrection of Jesus Christ, Jno.3:16,17; Heb.2:9; Rom.4:25.
 - (2) That God wants all men to be saved, 1Th.2:3-6; 2Pet.3:9.
 - (3) That Jesus extended the invitation to all men to come to him to be saved, Mt.11:28-30; Mk.16:15,16.
 - c. The Bible also teaches the conditionality of the salvation God in his grace offers to all men through the risen Lord. All can and will be saved who:
 - (1) Believe, Jno.3:16-18,36.
 - (2) Believe and are baptized, Mk.16:15,16.
 - (3) Believe, repent, confess faith in Christ, and are baptized for the remission of sins, Ac.2:36-41; 18:8 (1Cor.15:1,2); Ac.22:16; 16:25-34; 1Pet.3:21; Rom.10:9,10; Ac.8:35-39
 - (4) Continue in faithful service to the Lord, 1Cor.15:58; Rev.2:10; Heb.10:23-31; Ac.8:18-24; Rev.3:15-19; Mt.7:21-23; Lk.6:46; Heb.5:8,9.

C. TO SAVE THOSE WHO WOULD NOT BY FAITH OBEY HIM.

1. Some seem to think God is not strict in his demands for obedience.
 - a. These include both non-members and members of the body of Christ.
 - b. How do we know this? By their fruits!
2. The Bible teaches:
 - a. The absolute necessity of obedience, Mt.7:21-23; Lk.6:46; Heb.2:1-3; 3:12-14; 5:8,9; 10:28-31; 2Pet.2:20-21; 1Jno.5:16.
 - b. That saving faith is an obedient faith, Rom.1:5; 6:16-18; 16:25,26; Jas.2:14-26.
 - c. That God will take vengeance upon those who obey not, 2Th.1:6-10.

D. TO SAVE THOSE OUTSIDE THE CHURCH BELONGING TO CHRIST.

1. Many, perhaps the majority, hold that:
 - a. “The church has nothing to do with your salvation.”
 - b. “One can be saved and go to heaven without ever being a member of the church” , or, “of a church”, or, “of any church”.
2. But the Bible teaches:
 - a. That the church belonging to Christ is made up of, or is the body of, the saved, or contains all of the saved, because it is to the church the Lord adds all of the saved, Ac.2:47.
 - b. That the Lord is both the head and the Savior of the body, and that the body, his spiritual body, is the church, Eph. 1:22,23; 5:23-27; Col.1:18,24.
 - c. The church to which he adds the saved is his; it belongs to him by right of purchase, Mt.16:18; Ac.20:28; 1Cor.6:19,20; 1Pet.1:18,19; 1Tim.2:3-6; Heb.2:9; Rom.4:25.

E. TO SAVE ANYONE IN THIS DISPENSATION BY ANY MEANS OTHER THAN THE GOSPEL OF CHRIST.

1. Some think and make bold, emotional claims to their belief, that there are various ways or means of being saved. There are an almost endless variety of claims.
2. The Bible teaches:

- a. God has a definite plan (only one plan) for man's salvation and that is according to his "eternal purpose which he purposed in Christ Jesus our Lord," Eph.3:1-11; 1:3-10; 2Tim.1:8-11; Eph.2:11-22.
 - (1) Cf. Gen.3:15; Gal.4:4.
 - (2) Gen.12:1-3; 22:18; Gal.3:16-29.
 - (3) Ac.4:10-12; Jno.14:6; 6:44,45.
- b. That in this dispensation God has only one saving power, which is the gospel of Christ, Rom.1:14-17; 1Cor.15:1-3; Gal.1:6-12; Gal.1:23; Eph.4:4-6; Jude 3; 1Cor.4:15; Jas.1:18; 1Pet.1:22-25.

F. TO SAVE THOSE WHO REFUSE TO BE BAPTIZED IN WATER IN THE NAME OF JESUS CHRIST FOR THE REMISSION OF PAST SINS.

- 1. Many, perhaps the majority, hold to the idea that baptism in water has nothing to do with one's salvation, either past or future.
 - a. Note some of the statements they make in defense of their denial of its necessity in order to be saved.
- 2. First, consider the necessity of obeying John's baptism prior to that of baptism in the name of Jesus Christ, Mk.1:1-3; Ac.19:1-4; Cf. Lk.7:29,30.
 - a. "Justified God, being baptized with the baptism of John"
 - (1) That is, they acknowledged his authority and the righteousness of the baptism that rested upon it.
 - (2) In doing this, they necessarily approved the judgment of God which pronounced them sinners in need of such a baptism.
 - (3) They expressed their belief on this subject by being baptized as God commanded through John.
 - b. "Rejected the counsel of God against themselves, being not baptized of him"
 - (1) Unlike the former, these refused compliance with it: they rejected the counsel of God against themselves, being not baptized of him.
 - (2) They neither repented nor obeyed the command of God to be baptized with the baptism of repentance.
 - (3) To reject an ordinance of God is interpreted as rejecting him.

- (4) Here Jesus emphasizes John's baptism as the test as to whether men justify or reject God's counsel.
 - (5) Notice that here as in the former case, the evidence was supplied by the test, baptism. Their criminality of heart and life, and their opposition of will were shown in being not baptized of him.
3. With this in mind, now note what the Bible teaches about the essentiality of being baptized in the name of Jesus Christ.
- a. That baptism in the name of Jesus Christ is essential to one's salvation, Mt.28:18,19; Mk.16:15,16; Ac.2:36-41; 22:16; 1Pet.3:21.
 - (1) Cf. Ac.11:13,14; 10:24-35,47,48.
 - (2) If you refuse it for the purpose he commanded it, are you not doing the same thing the Pharisees and lawyers did in "being not baptized of John"? If not, why not?
 - b. That all spiritual blessings, including salvation from past sins, are found only in Christ, and there is salvation in no other, Eph.1:3; Ac.4:10-12; 2Tim.2:10.
 - c. That baptism is the final step, the final condition in God's plan of salvation for the alien sinner that puts him into Christ, where salvation is located, Rom.6:3-6; Gal.3:26-29.
 - (1) Baptism "into"
 - (2) Rom.10:9,10, "faith" and "confession" are "unto"
 - (3) Therefore, one must by faith be baptized into Christ in order to be saved. Cf. Ac.2:38.

G. TO GIVE US ALL MATERIAL THINGS THAT WE MAY WANT.

- 1. Many seem to think that God, somehow, is our servant, our abundant Giver, and obligated to give us everything we may want of a material nature, or, at least, almost everything!
- 2. The Bible teaches:
 - a. That God knows our material needs, even before we ask, Mt.6:8,32.
 - b. God blesses us materially according to our needs, not necessarily according to our wants, Mt.6:33; Cf. Phil.4:10-13; Phil.2:25-30; 2Cor.12:7-10.

H. TO EXEMPT US FROM TRIALS AND PERSECUTIONS IN THIS LIFE.

1. It is too often too easy for us to fuss, grumble, complain and murmur because of life's problems and burdens, either real or imagined, against which we are warned, 1Cor.10:10; Phil.2:14,15
2. The Bible teaches:
 - a. That trials, burdens, sufferings and even persecutions for righteousness sake will come upon the Christian, Jno.16:1-3; Ac.14:21,22; 2Tim.3:12; 1Pet.4:12-19.
 - b. That we must suffer with the Lord in order to be joint-heirs with Christ, and also to be glorified with him, Rom.8:16,17
 - c. That our sufferings of this present time are nothing when "compared with the glory which shall be revealed in us," Rom.8:18; Cf. 2Cor.4:17-5:1.
 - d. That whatever the temptation we face we can bear it without succumbing to it, 1Cor.10:13; Jas.1:12.
 - e. That the Christian is to learn to rejoice even in tribulation and persecution for righteousness sake, Mt.5:10-12; Rom.5:3; Phil.4:4; Cf. Ac.5:41,42.

III. CONCLUSION

1. We have been reminded of some things God has not promised. God has not promised:
 - a. That Jesus will return to this earth to reign as king.
 - b. To save everybody.
 - c. To save those who would not by faith obey him.
 - d. To save those outside the church belonging to Christ.
 - e. To save anyone in this dispensation by any means other than the gospel of Christ.
 - f. To save those who refuse to be baptized in water in the name of Jesus Christ for the remission of past sins.
 - g. To give us all the material things we may want.
 - h. to exempt us from trials and persecutions in this life.
2. We must be exceedingly careful not to base our hopes upon things assumed.
3. Take heed lest we base our hopes upon things which **GOD NEVER PROMISED!**