

The Gospel According to John

5-15-2019

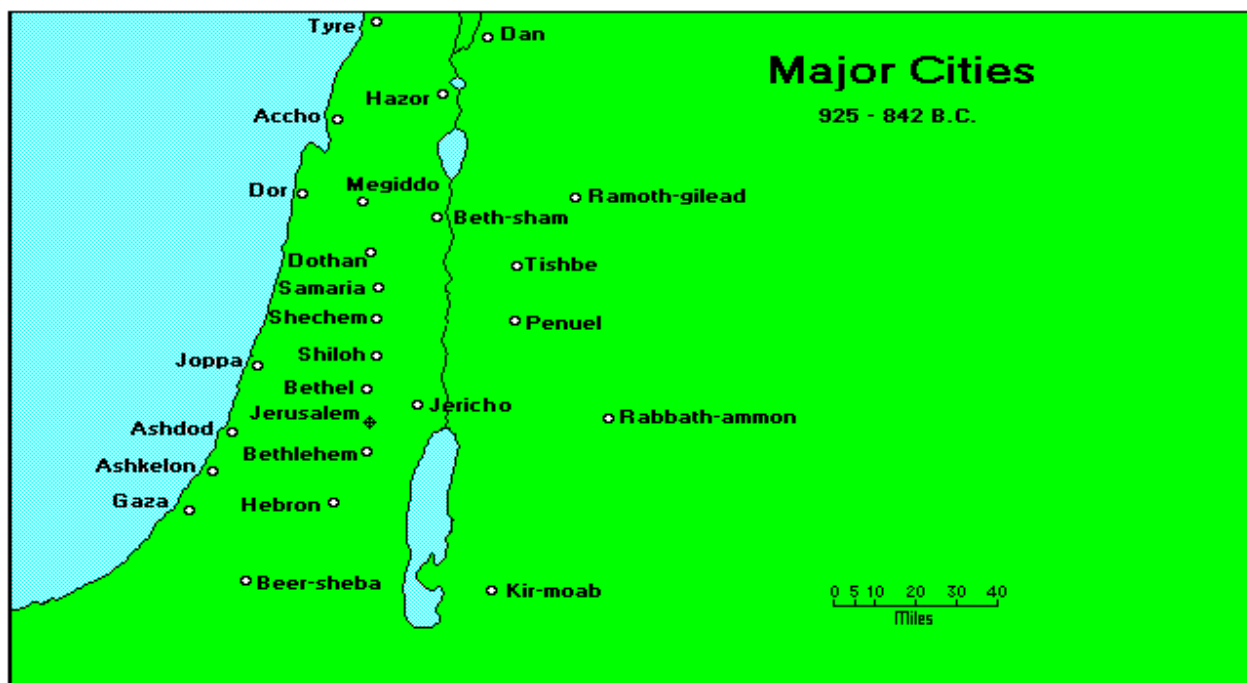
1. Last week I completed a study of Jesus' encounter with Nicodemus and the *Doctrine of Light*. When the clock tolled 7:45 we were about to begin an analysis of Joh 3:22-24.
2. Before we begin that analysis, I want to give you opportunity to use 1Jo 1:9 as may or may not be necessary.
3. Let's begin by looking at the NIV translation of Joh 3:22-24.

NIV

Joh 3:22 After this, Jesus and his disciples went out into the Judean countryside, where he spent some time with them, and baptized.

Joh 3:23 Now John also was baptizing at Aenon near Salim, because there was plenty of water, and people were constantly coming to be baptized.

Joh 3:24 (This was before John was put in prison.)



Comment:

1. The best way to study the above three verses is to review the *Doctrine of Water Baptism*.

Doctrine of Water Baptism

Introduction

1. Water baptism was important and a valid ordinance for the early church. In A.D. 56 the Scriptures go mysteriously silent concerning water baptism.

1.1 Water baptism was quite common up until A.D. 56. Water baptism was an excellent teaching aid and testimony that the believer had been buried with Christ and was now raised to walk in newness of life.

1.2 This all appeared to change as New Testament Scriptures were written, circulated, and pastor-teachers were ordained, trained and assigned.

1.3 Let me give you a quick categorical analysis of water baptism.

Concept

1. After 56 A.D. there is no mention of water baptism in the Scripture.

2. Prior to 56 A.D. there is record of many believers receiving water baptism.

Acts 8:36 And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? ...

Acts 8:38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

3. Water baptism in the early Church Age was a ritual to remind the early church of Christ's work on the cross, the need to become more like Him in time, the coming of the Holy Spirit, the resurrection of our Lord and the imminent bodily resurrection of all Church Age saints at the Rapture.

Acts 1:5 "For John truly baptized with water; but ye shall be baptized with the Holy Spirit not many days hence."

Acts 2:38 Peter replied, "Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit."

KJV

1Co 15:29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

4. Today baptism with water makes the recipient no better or worse for the experience.

5. The last mention of water baptism in Scripture can be found in Paul's first letter to the Church at Corinth in 1Co 1:14-17 and 1Co 15:29. This book was written in 56 A.D.

KJV

1Co 1:14 I thank God that I baptized none of you, but Crispus and Gaius;

1Co 1:15 Lest any should say that I had baptized in mine own name.

1Co 1:16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

1Co 1:17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

6. As you can see Paul puts very little priority on baptism; it was, in the early church as it is today, a cause of controversy.

NIV

1Co 1:11 My brothers, some from Chloe's household have informed me that there are quarrels among you.

1Co 1:12 What I mean is this: One of you says, "I follow Paul"; another, "I follow Apollos"; another, "I follow Cephas"; still another, "I follow Christ."

1Co 1:13 Is Christ divided? Was Paul crucified for you? Were you baptized into the name of Paul?

1Co 1:14 I am thankful that I did not baptize any of you except Crispus and Gaius,

1Co 1:15 so no one can say that you were baptized into my name.

1Co 1:16 (Yes, I also baptized the household of Stephanas; beyond that, I don't remember if I baptized anyone else.)

1Co 1:17 For Christ did not send me to baptize, but to preach the gospel -- not with words of human wisdom, lest the cross of Christ be emptied of its power.

7. Water baptism is last mentioned in A.D. 56. There were numerous books of the Bible written after A.D. 56: 1st Timothy, 2nd Timothy, Titus, Hebrews, Jude, Ephesians, Philippians, Colossians, Philemon, 1st Peter, 2nd Peter, 1st John, 2nd John, 3rd John and Revelation. Water baptism vanished with Paul's negative comment "I thank God I did not baptize any of you ... For Christ sent me not to baptize, but to preach the gospel ..."

8. Paul's declaration about water baptism is framed in the context of controversy. Water baptism was apparently causing factions and divisions among the brethren in Corinth and perhaps elsewhere.

9. Water baptism divided the early church even as it does today. Many denominations today teach water baptism is necessary for salvation and many teach it is an essential element of the faith, and a requirement for church membership. Additionally, arguments abound concerning to "immerse or not to immerse?" To many, this question represents a major theological question.

10. Joh 3:5 is today misinterpreted by certain denominations to make water baptism a condition precedent for salvation "... except a man be born of water and of the Spirit he cannot enter the Kingdom of God." The water in John 3:5 is the amniotic fluid surrounding the fetus and the being born of the Spirit is the "spiritual rebirth which occurs" at point of faith in Christ.

NIV

Joh 3:5 Jesus answered, "I tell you the truth, no one can enter the kingdom of God unless he is born of water and the Spirit.

11. Water is often used as a metaphor in Scripture, e.g. as the Word in Joh 7:37, and the Holy Spirit in Joh 7:38.

NIV

Joh 7:37 On the last and greatest day of the Feast, Jesus stood and said in a loud voice, "If anyone is thirsty, let him come to me and drink."

Joh 7:38 "Whoever believes in me, as the Scripture has said, streams of living water will flow from within him."

12. In chapter 15 of the book of 1st Corinthians Paul used water baptism in his explanation to the "doubting Corinthians" of the Scriptural necessity for a bodily resurrection.

NIV

1Co 15:29 Now if there is no resurrection, what will those do who are baptized for the dead? If the dead are not raised at all, why are people baptized for them?

Summary

1. Water baptism along with many other temporary gifts such as tongues, interpretation of tongues, discerning of spirits, miracles, healing, exorcism, teaching and wisdom passed from the scene of history when the Canon of Scripture came.

2. The changes took place when "that which is perfect" came to replace that which was "in part."

1Co 13:9 For we know in part, and we prophesy in part.

1Co 13:10 But when that which is perfect is come, then that which is in part shall be done away.

1Co 13:11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

3. Water baptism can be a problem when the person being baptized lacks understanding of its history and meaning.

4. Now let's return to John's comments concerning an argument which had developed regarding ceremonial washing.

Joh 3:25 An argument developed between some of John's disciples and a certain Jew over the matter of ceremonial washing.

Joh 3:26 They came to John and said to him, "Rabbi, that man who was with you on the other side of the Jordan -- the one you testified about -- well, he is baptizing, and everyone is going to him."

Joh 3:27 To this John replied, "A man can receive only what is given him from heaven."

Comments:

1. As we saw in our study of the *Doctrine of the Pharisee*, they were keen on requiring all Jews to adhere to ceremonial washings.

2. The Pharisees were hypocrites because they did not live up to their own high standards of righteousness.

- They laid burdens upon others which they themselves were unwilling to bear.
- They used sophisticated and subtle reasoning to evade the spirit of the law while carrying out its letter.
- They gloried in their own righteousness and did good works only to be seen by men.
- John the Baptist had called them a "brood of vipers" who rested complacent in their Abrahamic sonship.
- Jesus seconded this verdict, adding that they were "whitened sepulchers," and sons not of the "prophets and righteous" (like Abraham) for whom they had built elaborate tombs, but of those who had slain those same prophets and the righteous, even from Abel to Zechariah.
- They were "blind leaders of the blind" who sought many proselytes but in reality, kept men out of the kingdom of heaven.

- The hypocritical features just noted in the New Testament are well known, but it should not be forgotten that on occasion Pharisees are seen in a somewhat more favorable light.

3. John the Baptist in verses 25-27 is also challenged concerning people who are leaving his baptismal services returning instead to Jesus' baptisms.

4. John answers in verse 27 what many pastors today need to understand: "you can only teach those who the Lord provides."

Joh 3:27 To this John replied, "A man can receive only what is given him from heaven."

5. Now let's see what we can learn from Joh 3:28-36.

Joh 3:28 You yourselves can testify that I said, 'I am not the Christ but am sent ahead of him.'

Joh 3:29 The bride belongs to the bridegroom. The friend who attends the bridegroom waits and listens for him, and is full of joy when he hears the bridegroom's voice. That joy is mine, and it is now complete.

Comment:

1. John the Baptist testifies that he is not the Christ but a man sent in advance of His coming.

2. The Baptist asserts he belongs to the Bridegroom.

3. The best way to teach Joh 3:28 and 29 is to review in part the *Doctrine Christ the Bridegroom*.

4. The bride, in our metaphor, is the universal church of the Church Age and the Bridegroom is Christ. Christ is at this moment building a home in heaven for us as His future bride.

4.1 Our agent is the Holy Spirit and the undetermined period is the length of the Church Age.

4.2 As was the marriage custom of Christ's day, we too as the bride now wait until our Bridegroom the Lord Jesus Christ, is ready to take us to His home in Heaven.

4.3 The shout of our Lord and the blast from the trumpet of God will signal the Bridegroom's readiness. We, as the bride, are set-apart for special service in time as we wait for the call of our Bridegroom.

1Th 4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: 1Th 4:17 Then we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

4.4 Now let's look further at how the Bible uses the analogy of Christ the Bridegroom, and the bride the church.

4.5 The metaphor is first used by John the Baptist in Joh 3:26-29.

4.5.1 John is the agent of the Messiah Jesus, the Bridegroom, and Israel is the potential bride. Unfortunately, Israel will not accept the proposal made by John and thus there is [at this point] no marriage. There was an offer but no acceptance.

Joh 3:26 They came to John and said to him, "Rabbi, that man who was with you on the other side of the Jordan--the one you testified about--well, he is baptizing, and everyone is going to him."

Joh 3:27 To this John replied, "A man can receive only what is given him from heaven.

Joh 3:28 You yourselves can testify that I said, 'I am not the Christ but am sent ahead of him.'

Joh 3:29 The bride belongs to the bridegroom. The friend who attends the bridegroom waits and listens for him, and is full of joy when he hears the bridegroom's voice. That joy is mine, and it is now complete.

4.5.2 Wycliffe in his Bible Encyclopedia has the following to say about Joh 3:26-29.

"John makes clear early on that he is not the Bridegroom destined to take Israel to himself as his bride. Rather, he makes clear he is a friend of the Bridegroom. It was the function of such a man to act as go-between in making the marriage arrangements.

“This is the way it is still done in many Muslim nations. A friend, an agent, will contact the family of the prospective bride and discussions will ensue and then in many cases a meeting is set up under a most controlled situation. Usually the meeting is short and casual. After that first meeting many marriages are then arranged. John was such an agent for Israel. He introduced them to their Messiah.”

5. John’s ministry had to fade as the ministry of Jesus increased.

Joh 3:30 He must become greater; John the Baptizer must become less.

5.1 John was a man of mystery. According to our Lord and Savior, John would have been the reincarnation of Elijah, had there been a national repentance on the part of Israel.

Joh 3:30 He must become greater; I must become less.

Joh 3:31 "The one who comes from above is above all; the one who is from the earth belongs to the earth, and speaks as one from the earth. The one who comes from heaven is above all.

Joh 3:32 He testifies to what he has seen and heard, but no one accepts his testimony.

Joh 3:33 The man who has accepted it has certified that God is truthful.

Joh 3:34 For the one whom God has sent speaks the words of God, for God gives the Spirit without limit.

Joh 3:35 The Father loves the Son and has placed everything in his hands.

Joh 3:36 Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God's wrath remains on him."

The Death and Ministry of John

1. John’s disciples preserved their identity for some decades after his death. Machaerus was a fortress located 16 miles southeast of the mouth of the Jordan on the eastern side of the Dead Sea.

Footnote: Herod Antipas was appointed tetrarch of Galilee and Peraea. Herod Antipas divorced his wife (a daughter of the King of Arabia) to marry Herodias previously the wife of Herod’s brother Phillip. As a result, he suffered the public ire of John the Baptist. It was at the suggestion of Herodias and her daughter Salome which instigated the execution of John.

2. To the New Testament writers John's significance lies in his being Christ's forerunner. For some time, his ministry and Christ's overlapped.

Joh 3:22 After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized.

Joh 3:23 And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized.

3. John's baptism provided the starting point for the apostolic preaching.

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;

4. Jesus declared him to be the promised Elijah of Mal 4:5-6.

Mal 4:5 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:

Mal 4:6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

Mar 9:13 But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

Mat 11:14 And if ye will receive it, this is Elias, which was for to come.

5. Jesus also declared John to be the last and greatest of the prophets.

Luk 16:16 The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.

6. John's ministry was said to be the end of divine revelation under the old order: "The law and the prophets were until John: since that time the kingdom of God is preached" and so it has been preached today.

7. Now let's see what we can learn from Joh 4:1-36

Comment:

1. Jesus left the city and made his way to Galilee.

Joh 4:1 The Pharisees heard that Jesus was gaining and baptizing more disciples than John the Baptizer,

2. although in fact it was not Jesus who baptized, but his disciples.

3. Now he had to go through Samaria.

4. So he came to a town in Samaria called Sychar, near the plot of ground Jacob had given to his son Joseph.

5. Jacob's well was there, and Jesus, tired as he was from the journey, sat down by the well. It was about the sixth hour.

6. The Woman of Samaria

7. When a Samaritan woman came to draw water, Jesus said to her, "Will you give me a drink?"

8. (His disciples had gone into the town to buy food.)

9. The Samaritan woman said to him, "You are a Jew and I am a Samaritan woman. How can you ask me for a drink?" (For Jews do not associate with Samaritans.)

10. Jesus answered her, "If you knew the gift of God and who it is that asks you for a drink, you would have asked him and he would have given you living water."

11. "Sir," the woman said, "you have nothing to draw with and the well is deep. Where can you get this living water?"

12. Are you greater than our father Jacob, who gave us the well and drank from it himself, as did also his sons and his flocks and herds?"

13. Jesus answered, "Everyone who drinks this water will be thirsty again, but whoever drinks the water I give him will never thirst. Indeed, the water I give him will become in him a spring of water welling up to eternal life."

14. The woman said to him, "Sir, give me this water so that I won't get thirsty and have to keep coming here to draw water."

15. He told her, "Go, call your husband and come back."
16. "I have no husband," she replied. Jesus said to her, "You are right when you say you have no husband."
17. The fact is, you have had five husbands, and the man you now have is not your husband. What you have just said is quite true."
18. "Sir," the woman said, "I can see that you are a prophet."
19. Our fathers worshiped on this mountain, but you Jews claim that the place where we must worship is in Jerusalem."
20. Jesus declared, "Believe me, woman, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem."
21. You Samaritans worship what you do not know; we worship what we do know, for salvation is from the Jews."
22. Yet a time is coming and has now come when the true worshipers will worship the Father in spirit and truth, for they are the kind of worshipers the Father seeks."
23. God is spirit, and his worshipers must worship in spirit and in truth."
24. The woman said, "I know that Messiah" (called Christ) "is coming. When he comes, he will explain everything to us."
25. Then Jesus declared, "I who speak to you am he."

Comment:

1. This meeting with the lady in Samaria is one of several where Jesus claimed to be the Son of God and thus the Messiah.
2. Let's see where and when Jesus claimed He was both the Son of God and Messiah King of Israel.

Jesus: I Am the Messiah and Son of God

Joh 5:17 But Jesus answered them, My Father worketh hitherto, and I work.

Joh 5:18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, **but said also that God was his Father, making himself equal with God.**

Joh 9:35 Jesus heard that they had cast him out; and when he had found him, he said unto him, **Dost thou believe on the Son of God?**

Joh 9:36 **He answered and said, Who is he, Lord, that I might believe on him?**

Joh 9:37 And Jesus said unto him, **Thou hast both seen him, and it is he that talketh with thee.**

Joh 9:38 And he said, Lord, I believe. And he worshipped him.

Joh 10:33 "We are not stoning you for any of these things," replied the Jews, "but for blasphemy, because you, a mere man, claim to be God.

Joh 10:34 Jesus answered them, "Is it not written in your Law, 'I have said you are gods'?"

Joh 10:35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

Joh 10:36 what about the one whom the Father set apart as his very own and sent into the world? **Why then do you accuse me of blasphemy because I said, 'I am God's Son'?**

Joh 10:37 Do not believe me unless I do what my Father does.

Joh 10:38 But if I do it, even though you do not believe me, believe the miracles, that you may know and understand that the Father is in me, and I in the Father."

Joh 5:22 Moreover, **the Father judges no one, but has entrusted all judgment to the Son,**

Joh 5:23 that all may honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father, who sent him.

Joh 5:24 "I tell you the truth, whoever hears my word and believes him who sent me has eternal life and will not be condemned; he has crossed over from death to life.

Joh 5:25 I tell you the truth, a time is coming and has now come when the dead will hear the voice of the Son of God and those who hear will live.

Joh 4:24 God is spirit, and his worshipers must worship in spirit and in truth."

Joh 4:25 The woman said, "**I know that Messiah**" (called Christ) "**is coming**. When he comes, he will explain everything to us."

Joh 4:26 Then Jesus declared, "**I who speak to you am he**."

Luk 24:27 And beginning at Moses and all the prophets, **Jesus expounded unto them in all the scriptures the things concerning himself**.

Luk 24:44 And **Jesus said** unto them, "These are the words which I spake unto you, while I was yet with you, that **all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me**."

Joh 5:39 "**Search the scriptures**; for in them you think you have eternal life: and they are **they which testify of me** ...

Joh 5:46 For had you had believed Moses, you would have believed me; for Moses wrote of me."

Joh 5:47 But if ye believe not his writings, how shall you believe my words?"

Luk 4:20 And after reading Isa 61:1-2 in part Jesus closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

Luk 4:21 And then **Jesus said to them, "This day is Isa 61:1-2 fulfilled in your ears."**

Isa 61:1 The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;
Isa 61:2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;

End Lesson

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