

The Gospel According to John

7-10-2019

1. Earlier, I taught in part the *Doctrine of Health and Healing* which included a review of the *Doctrine of Leprosy*. Last week, when the clock tolled 7:45 P.M. I was about to complete a study of the last of some 25 miracles performed by Jesus.
2. Before we return to the study of health and healing, 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 and then begin new material on page two with an analysis of *the healing of a man named Malcus*.

Healing a nobleman's son at Cana

Healing a lame man at the pool of Bethesda

Delivering a demoniac in the synagogue

Healing Peter's mother-in-law

Cleansing a leper

Healing a paralytic

Healing a man with a withered hand

Healing a centurion's servant

Raising a widow's son

Healing a blind and dumb demoniac

Delivering the Gadarene demoniac

Healing a woman with an issue of blood

Raising Jairus' daughter

Healing two blind men

Delivering a dumb demoniac

Delivering a Syrophenician's daughter

Healing a deaf mute in Decapolis

Healing a blind man at Bethsaida

Delivering a demon-possessed boy

Healing a man born blind

Healing a crippled woman on the Sabbath

Healing a man with dropsy [a swelling caused by the retention of excessive liquid in the tissues]

Raising of Lazarus

Cleansing ten lepers

Healing blind Bartimaeus

Restoring Malchus' Ear

Joh 18:10 and Luk 22:49-51

Luk 22:49 When Jesus' followers saw what was going to happen, they said, "Lord, should we strike with our swords?"

Luk 22:50 And one of them struck the servant of the high priest, cutting off his right ear.

Luk 22:51 But Jesus answered, "No more of this!" And he touched the man's ear and healed him.

Mar 14:47 Then one of those standing near drew his sword and struck the servant of the high priest, cutting off his ear.

Comment:

1. Malchus was a slave of the high priest Caiaphas (Joh 18:10, NASB).
2. He was foremost among those who seized Jesus in the garden of Gethsemane being wounded by the sword of the apostle Peter who cut off his right ear.
3. All four Gospel writers mention the incident (Mat 26:51; Mar 14:47; Luk 22:50) but John includes more of the personal details surrounding the incident and the man.
4. Only John calls Malchus by name (Joh 18:10).
5. John tells us that he was somehow acquainted with Caiaphas (Joh 18:15).

6. Only John identifies the swordsman as Peter. Malchus had a relative who later questioned Peter about his connection with Jesus (Joh 18:26).

Joh 18:25 And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not.

Joh 18:26 One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

6.1 Perhaps John, writing near the end of the 1st century felt free to cite the names without embarrassment, both Peter and Malchus being by that time deceased. However, only Luke the physician records the fact that Jesus "touched his ear, and healed him" (Luk 22:51).

Luk 22:51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

6.2 From this wording some conjecture that the ear was not entirely severed, but this is debatable. It was the last miracle of healing our Lord performed. We are curious to know if this unusual incident made any lasting spiritual impression on Malchus, but Scripture is silent on his subsequent history.

4. Now let's see what we can learn from Joh 5:18-24.

Joh 5:18 For this reason the Jews tried all the harder to kill him; not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal with God.

Joh 5:19 Jesus gave them this answer: "I tell you the truth, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does.

Joh 5:20 For the Father loves the Son and shows him all he does. Yes, to your amazement he will show him even greater things than these.

Joh 5:21 For just as the Father raises the dead and gives them life, even so the Son gives life to whom he is pleased to give it.

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.

Doctrine of the Essence of God

1. God is One in Essence, i.e. the divine essences are resident in each Member of the Godhead.

2. There are three Personalities but One in Essence, such Essences are shared equally.

ESSENCE OF GOD - CO-Equal, CO-Infinite and CO-Eternal

Rom 1:20 For since the creation of the world God's invisible qualities--his eternal power and divine nature--have been clearly seen, being understood from what has been made, so that men are without excuse.

Col 2:9 For in Christ all the fullness of the Deity lives in bodily form,

Isa 48:16 "Come near me and listen to this: "From the first announcement I have not spoken in secret; at the time it happens, I am there." And now the Sovereign LORD has sent me, with his Spirit.

Mat 3:16 As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and lighting on him.

Mat 3:17 And a voice from heaven said, "This is my Son, whom I love; with him I am well pleased."

2.1 The One Godhead as can be seen from the above cited Scriptures is made up of three personalities or manifestations: God the Father, God the Son and God the Holy Spirit.

2.1.1 The personalities of the Trinity are closely related, just as there is one egg, there is also the yoke, the white and the shell. Yet it is one egg.

Joh 10:30 I and the Father are one."

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 17:11 I will remain in the world no longer, but they are still in the world, and I am coming to you. Holy Father, protect them by the power of your name--the name you gave me--so that they may be one as we are one.

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."

Joh 7:39 By this he meant the Spirit, whom those who believed in him were later to receive. Up to that time the Spirit had not been given, since Jesus had not yet been glorified.

2.2 So you can see from these verses the intertwining of the several and collective personalities of the Trinity are uniquely Three in One, Separate but One.

3. The essences of God are prevalent in each Member of the Trinity:
(1) Sovereignty (2) Righteousness (3) Justice (4) Love (5) Eternal Life
(6) Omniscience (7) Omnipresence (8) Omnipotence (9) Immutability
(10) Veracity.

1. **Sovereignty** He has supreme volition and always has possessed the powerful rulership of all things.

1.1 There is no higher power or higher volition.

1.2 All things are subject unto Him.

1.3 Everything falls under the permissive Will of God.

1.4 God desires the best for us but because of our volition and imperfect choices, He provides less than the best but perfect.

1.5 God is sovereign and there will come a time at the Second Advent when the Father will say to the Son: "now is Your time, implement operation footstool." Until then however the Lord laughs from heaven at how serious man considers him and herself.

Psa 2:1 Why do the nations conspire and the peoples plot in vain?

Psa 2:2 The kings of the earth take their stand and the rulers gather together against the LORD and against his Anointed One.

Psa 2:3 "Let us break their chains," they say, "and throw off their fetters."

Psa 2:4 **The One enthroned in heaven laughs;** the Lord scoffs at them.

Psa 100:3 Know that the LORD is God. It is he who made us, and we are his; **we are** his people, **the sheep of his pasture.**

Psa 104:17 There the birds make their nests; the stork has its home in the pine trees.

Psa 104:18 The high mountains belong to the wild goats; the crags are a refuge for the coney (animals and birds seeking shelter).

Psa 104:19 The moon marks off the seasons, and the sun knows when to go down.

Psa 104:20 You bring darkness, it becomes night, and all the beasts of the forest prowl.

Psa 104:21 The lions roar for their prey and seek their food from God.

Psa 104:22 The sun rises, and they steal away; they return and lie down in their dens.

Psa 104:23 Then man goes out to his work, to his labor until evening.

Psa 104:24 How many are your works, o LORD! In wisdom you made them all; the earth is full of your creatures.

Psa 104:25 There is the sea, vast and spacious, teeming with creatures beyond number—living things both large and small.

Psa 104:26 There the ships that go to and fro, and the leviathan, which you formed to frolic there.

Psa 104:27 These all look to you to give them their food at the proper time.

Psa 104:28 When you give it to them, they gather it up; when you open your hand, they are satisfied with good things.

Psa 104:29 When you hide your face, they are terrified; when you take away their breath, they die and return to the dust.

Psa 104:30 When you send your Spirit, they are created, and you renew the face of the earth.

Psa 104:31 May the glory of the LORD endure forever; may the LORD rejoice in his works--

Psa 104:32 he who looks at the earth, and it trembles, who touches the mountains, and they smoke.

Psa 104:33 I will sing to the LORD all my life; I will sing praise to my God as long as I live.

Psa 104:34 May my meditation be pleasing to him, as I rejoice in the LORD.

Psa 104:35 But may sinners vanish from the earth and the wicked be no more. Praise the LORD, o my soul. Praise the LORD.

Phi 2:10 that at the name of Jesus every knee should bow, in heaven and on earth and under the earth,

Phi 2:11 and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

Isa 45:23 By myself I have sworn, my mouth has uttered in all integrity a word that will not be revoked: Before me every knee will bow; by me every tongue will swear.

Rom 14:11 It is written: "As surely as I live," says the Lord, "every knee will bow before me; every tongue will confess to God."

Rev 5:13 Then I heard every creature in heaven and on earth and under the earth and on the sea, and all that is in them, singing: "To him who sits on the throne and to the Lamb be praise and honor and glory and power, for ever and ever!"

2. **Righteousness** - God is absolute Righteousness.

2.1 His Righteousness is independent and incomparable.

2.2 The Righteousness of God cannot have fellowship with the righteousness of man and since man's righteousness is like "filthy rags," a problem exists, but thankfully, God solved that problem.

2.3 God recognized this problem in eternity past and made provision for the problem through the sacrifice of Christ on the cross.

2Co 5:21 God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.

Rom 3:22 This righteousness from God comes through faith in Jesus Christ to all who believe. There is no difference,

Isa 64:6 All of us have become like one who is unclean, and all our righteous acts are like filthy rags; we all shrivel up like a leaf, and like the wind our sins sweep us away.

Psa 116:5 The LORD is gracious and righteous; our God is full of compassion.

Psa 145:17 The LORD is righteous in all his ways and loving toward all he has made.

3. **Justice** - God is fair; it is impossible for Him to be unfair.

3.1 The holiness of God is made up of His Righteousness plus His Justice.

3.2 What the Righteousness of God demands the Justice of God must execute.

3.3 Because of the efficacious sacrifice of Christ on the cross, God is free to deal with us as family.

3.3.1 This because his Righteousness was satisfied and therefore His Justice must execute what His Righteousness demands.

3.4 God is absolutely Just because there is no iniquity in Him.

3.5 There are two laws of God which come from his Righteousness as relates to the believer's discipline.

3.5.1 The Law of Volitional Responsibility - God permits natural results of sin.

Pro 5:1 My son, pay attention to my wisdom, listen well to my words of insight,

Pro 5:2 that you may maintain discretion and your lips may preserve knowledge.

Pro 5:3 For the lips of an adulteress drip honey, and her speech is smoother than oil;

Pro 5:4 but in the end she is bitter as gall, sharp as a double-edged sword.

Pro 5:5 Her feet go down to death; her steps lead straight to the grave.

Pro 5:6 She gives no thought to the way of life; her paths are crooked, but she knows it not.

Pro 5:7 Now then, my sons, listen to me; do not turn aside from what I say.

Pro 5:8 Keep to a path far from her, do not go near the door of her house,

Pro 5:9 lest you give your best strength to others and your years to one who is cruel,

Pro 5:10 lest strangers feast on your wealth and your toil enrich another man's house.

Pro 5:11 At the end of your life you will groan, when your flesh and body are spent.

Pro 5:12 You will say, "How I hated discipline! How my heart spurned correction!

Pro 5:13 I would not obey my teachers or listen to my instructors.

Pro 5:14 I have come to the brink of utter ruin in the midst of the whole assembly."

Pro 5:15 Drink water from your own cistern, running water from your own well.

Rom 13:1 Everyone must submit himself to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God.

Rom 13:2 Consequently, he who rebels against the authority is rebelling against what God has instituted, and those who do so will bring judgment on themselves.

Rom 13:3 For rulers hold no terror for those who do right, but for those who do wrong. Do you want to be free from fear on the one in authority? Then do what is right and he will commend you.

Rom 13:4 For he is God's servant to do you good. But if you do wrong, be afraid, for he does not bear the sword for nothing. He is God's servant, an agent of wrath to bring punishment on the wrongdoer.

Rom 13:5 Therefore, it is necessary to submit to the authorities, not only because of possible punishment but also because of conscience.

Rom 13:6 This is also why you pay taxes, for the authorities are God's servants, who give their full time to governing.

Rom 13:7 Give everyone what you owe him: If you owe taxes, pay taxes; if revenue, then revenue; if respect, then respect; if honor, then honor.

Hos 8:7 For they have sown the wind, and they shall reap the whirlwind: it hath no stalk; the bud shall yield no meal: if so be it yield, the strangers shall swallow it up.

Gal 6:7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

3.5.2 The law of Divine Corrective Action - God corrects to improve.

1Pe 1:6 In this you greatly rejoice, though now for a little while you may have had to suffer grief in all kinds of trials.

1Pe 1:7 These have come so that your faith--of greater worth than gold, which perishes even though refined by fire--may be proved genuine and may result in praise, glory and honor when Jesus Christ is revealed.

Heb 12:11 No discipline seems pleasant at the time, but painful. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it.

1Co 11:31 But if we judged ourselves, we would not come under judgment.

1Co 11:32 When we are judged by the Lord, we are being disciplined so that we will not be condemned with the world.

Rom 5:3 Not only so, but we also rejoice in our sufferings, because we know that suffering produces perseverance;

Rom 5:4 perseverance, character; and character, hope.

Heb 5:8 Although he was a son, he learned obedience from what he suffered.

3.6 The Justice of God works with the unbeliever in order to provide maximum environment, pressure and/or reward to facilitate "faith in Christ." The Scriptures make clear mankind is without excuse. It can never then be said that God is not just and righteous.

2Pe 3:9 The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us, not **willing** that any should perish, but that all should come to **repentance**.

2Pe 3:10 But the day of the Lord will come as a thief in the night; in the which the heavens shall ultimately pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

Tit 2:11 For the grace of God that bringeth salvation hath appeared to all men,

Joh 1:9 That was the true Light, which lighteth every man that cometh into the world.

Rom 1:28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient ...

Rom 2:1 Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

Psa 89:14 Righteousness and justice are the foundation of your throne; love and faithfulness go before you.

Act 3:14 You disowned the Holy and Righteous One and asked that a murderer be released to you.

Rev 15:3 and sang the song of Moses the servant of God and the song of the Lamb: "Great and marvelous are your deeds, Lord God Almighty. Just and true are your ways, King of the ages."

4. **Love** - The Scriptures tell us "God is Love" and yet the Scriptures indicate there are two kinds of love.

4.1 To understand divine or even human love, we must know Bible Doctrine.

4.1.1 There is love which is an **Agape** kind of love. This love depends on the subject to produce the action of love; for example:

Joh 3:16 "For God so **loved** the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.

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

4.1.2 This is love from the ultimate; in the case of God from His Essence. In the case of mankind this type of love can only come from pregnant Doctrine metabolized in the soul.

4.1.3 Now we can better understand why **Agape** love must be produced by the believer, i.e., only God or His Mind (Bible Doctrine) can produce **Agape** love.

4.2 There is a **Phileo** love which comes as an emotional response because the object of the verb produces the action. One may love ice cream because of the nature of the ice cream. One may love chocolate because of the nature of the chocolate. One may love a friend or sweetheart because of the pleasant and appealing nature of the object of the verb.

4.3 Our study relates to an Essence of God which is the **Agape** type.

4.3.1 God always has the right mental attitude toward us; it has nothing to do with the object (us). Once the Righteousness of God is satisfied then God is free to love us not only with **Agape** love but even with a **Philos** love.

4.3.2 For example: God has both **Agape** and **Philos** love for Jesus and for the believer when we are obedient.

5. **Eternal Life** - There never was a time when God was not; He always has been.

5.1 We have as believers (and in a sense so does the unbeliever) have "everlasting life" whereas God has "Eternal Life."

5.1.1 Everlasting life has a beginning but no ending.

5.1.2 Eternal life has no beginning and no ending.

Rev 1:8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

Rev 1:11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

Rev 21:6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

Eph 2:10 For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do.

Isa 48:16 Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord GOD, and his Spirit, hath sent me.

Isa 48:17 Thus saith the LORD, thy Redeemer, the Holy One of Israel; I am the LORD thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go.

End Lesson

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