

The Gospel According to John

7-24-2019

1. Last week, I gave you several points about Malchus and taught in part Joh 5:18-24 by way of the *Doctrine of the Essence of God*. When the clock tolled 7:45 P.M. I was about to begin a study of God's **Omniscience**.
2. Before we return to that study, I want to give you opportunity to rebound.
3. Let's review some of that learned and then begin new material on page five.

The Healing of Malchus

1. Malchus was a slave of the high priest Caiaphas (according to Joh 18:10 in the New American Standard Bible).
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 clearly tells us he was 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.

7. Now let's return to the study of 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

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.

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. There is no higher power or higher volition. All things are subject unto Him.

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

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.

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

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.

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.

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 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.

6. Let's interrupt our study of eternal life by reviewing the *Doctrine of Purgatory*.

Doctrine of Purgatory

1. According to Roman Catholic doctrine, only the souls of those who are perfectly pure at death are immediately admitted to heaven.

1.1 But the great majority of those who die in justifying grace are still burdened with the guilt of venial sins having also not endured the temporal punishment for their mortal sins by fulfilling the works of penance during life on earth.

2. These must endure a time of expiatory suffering as a process of cleansing before they may experience the beatific joys of heaven.

2.1 The place where this intermediate suffering and cleansing takes place is called purgatory.

3. Roman Catholics generally agree that purgatory is a place of punishment and cleansing by fire, and that the time spent there might vary from hours to thousands of years, though no one in this life knows how long he himself or one who has already died might have to spend.

4. Actually, the only ones who are certainly known not to be in purgatory are the canonized saints.

4.1 The duration and intensity of suffering depend on the degree of purification and the amount of temporal punishment still lacking at the time one dies.

5. These can be shortened and alleviated by the prayers and good works of those on earth, especially by masses and the granting of papal indulgences.

6. The Roman Catholic doctrine of purgatory has absolutely no basis in Scripture, and so Protestants have not accepted it.

6.1 Roman Catholics appeal to 2Ma 12:39-45, a book which Protestants do not accept as canonical.

7. Some passages of Scripture are cited as justification (Isa 4:4; Mic 7:8; Zec 9:11; Mal 3:2-3; Mat 12:32; 1Co 3:13-15; 15:29), but only the most forced analysis can read purgatory into these verses.

8. Even the contemporary Roman theologians Rahner and Vorgrimler (Theological Dictionary, page 391) admit the paucity of scriptural evidence for the doctrine.

9. The doctrine of purgatory is an integral part of the Roman view of salvation and satisfaction for sin with the place it gives to man's works and supposed merits.

10. To Protestants, this seems directly contrary to the Pauline teaching of grace (cf. Eph 2:8-10) and Christ's words in Joh 3:36 and 5:24.

Eph 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

Eph 2:9 Not of works, lest any man should boast.

Joh 3:36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

Joh 5:24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

11. If the source of this doctrine of purgatory is not to be found in Scripture, where did it come from?

12. In Session XXV, the Council of Trent decreed that the existence of purgatory and the detention of souls there is "taught by the Holy Spirit from the sacred writings and the ancient traditions of the Fathers."

13. As a result, the church taught it in earlier holy councils and in this ecumenical synod (meaning the Council of Trent). Teaching of the purgative cleansing by fire existed as early as Origen, Cyprian, and Augustine.

14. St Augustine in his arguments with Pelagius was unimpressed with the entire concept of "salvation by means of works: be these works by ones-own or another's for you in some state of limbo."

15. It is found in the writings of Gregory the Great and it developed in medieval theology.

15.1 The teaching of purgatory was formally affirmed at the Council of Lyons (1274), Council of Florence (1439), and finally at the Council of Trent (1545-1563) (Sessions VI and XXV).

15.2 The magisterium has never given a detailed definition on the exact nature or duration of purgatory.

15.3 The late dates of 1274 and 1563 indicate Purgatory is a product of decisions made by Cardinals and Popes distant from the early church's teachings.

6. **Omniscience** - God knows all things; He is all knowing and is not limited by time or choices.

6.1 God knows the end and the beginning as we have seen, nothing has been hidden from Him.

Psa 147:4 He determines the number of the stars and calls them each by name.

Psa 147:5 Great is our Lord and mighty in power; his understanding has no limit.

Isa 46:10 I make known the end from the beginning, from ancient times, what is still to come. I say: My purpose will stand, and I will do all that I please.

Isa 41:26 Who told of this from the beginning, so we could know, or beforehand, so we could say, 'He was right'? No one told of this, no one foretold it, no one heard any words from you.

Job 37:16 Do you know how the clouds hang poised, those wonders of him who is perfect in knowledge?

6.2 Certainly the Scriptures teach Gods' love and knowledge; all being part of His Omniscience.

7. **Omnipresence** – God is ever present, a difficult concept beyond both empiricism and rationalism.

7.1 God is not limited by time or space.

7.1.1 God is both a product of effect outside the mind; inherent with all and beyond the limits of experience.

7.1.2 God is therefore in the heaven and the earth simultaneously.

7.1.3 Jesus's agreeing to become human involved the imposition of many self-imposed restrictions; not the least was His omnipresence;

7.2 Two sobering thoughts:

7.2.1 You cannot escape the presence of God.

7.2.2 He therefore does not ever leave you, even in times of great distress.

Jer 16:17 My eyes are on all their ways; they are not hidden from me, nor is their sin concealed from my eyes

Jer 23:24 Can anyone hide in secret places so that I cannot see him?" declares the LORD. "Do not I fill heaven and earth?" declares the LORD.

1Ki 8:27 "But will God really dwell on earth? The heavens, even the highest heaven, cannot contain you. How much less this temple I have built!

Isa 66:1 This is what the LORD says: "Heaven is my throne, and the earth is my footstool. Where is the house you will build for me? Where will my resting place be?

Deu 4:39 Acknowledge and take to heart this day that the LORD is God in heaven above and on the earth below. There is no other.

Pro 15:3 The eyes of the LORD are everywhere, keeping watch on the wicked and the good.

Heb 13:5 Keep your lives free from the love of money and be content with what you have, because God has said, "Never will I leave you; never will I forsake.

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 are inexcusable, O man, whosoever thou art that judges another: for wherein thou judgest another, thou condemnest thyself; for thou that judges doest the same things.

8. Omnipotent - God is all-powerful and limitless in ability.

8.1 For example:

8.1.1 God is mighty to save those who believe.

8.1.2 to believers He makes known ... "what is the exceeding greatness of His power."

8.1.3 He is mighty to keep the believer and nothing and no one can remove us from the earth until it is the Lord's time.

8.1.4 There is nothing too hard for God.

8.1.5 There is nothing impossible with God.

Psa 147:5 Great is our Lord and mighty in power; his understanding has no limit.

Psa 93:1 The LORD reigns, he is robed in majesty; the LORD is robed in majesty and is armed with strength. The world is firmly established; it cannot be moved

Isa 55:11 so is my word that goes out from my mouth: It will not return to me empty, but will accomplish what I desire and achieve the purpose for which I sent it.

Gen 17:1 When Abram was ninety-nine years old, the LORD appeared to him and said, "I am God Almighty; walk before me and be blameless.

Heb 7:25 Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them.

Eph 1:19 and his incomparably great power for us who believe. That power is like the working of his mighty strength,

1Pe 1:5 who through faith are shielded by God's power until the coming of the salvation that is ready to be revealed in the last time.

Jer 32:27 "I am the LORD, the God of all mankind. Is anything too hard for me?"

Job 42:2 "I know that you can do all things; no plan of yours can be thwarted.

Luk 1:37 For nothing is impossible with God.

Isa 40:8 The grass withers and the flowers fall, but the word of our God stands forever."

Ecc 3:14 I know that everything God does will endure forever; nothing can be added to it and nothing taken from it. God does it so that men will revere him.

1Co 10:13 No temptation has seized you except what is common to man. And God is faithful; he will not let you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can stand up under it

1Th 5:24 The one who calls you is faithful and he will do it.

9. Immutability

9.1. God is absolutely stable, He has never been in a slump and He never changes.

9.2 You can count on God to never change.

9.3 His Word is unchangeable.

9.4 His works are unchanging.

9.5 The person of Christ and His thinking are immutable.

9.6. You and I are totally unstable and desperately need the stability of His mind.

9.7 God is faithful to always deliver us from pressure and testing.

9.8 God is faithful in the administration of His plan for us and in His provision for us.

1Th 5:24 The one who calls you is faithful and he will do it.

1Pe 1:25 but the word of the Lord stands forever." And this is the word that was preached to you.

Isa 40:8 The grass withers and the flowers fall, but the word of our God stands forever."

Heb 6:18 God did this so that, by two unchangeable things in which it is impossible for God to lie, we who have fled to take hold of the hope offered to us may be greatly encouraged.

End Lesson

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