

The Gospel According to John

8-14-2019

1. Last week, I completed a study of Joh 5:25-32 by way of the *Doctrine of the Resurrection*. When the clock tolled 7:45 P.M. I was about to begin a study of Joh 5:33-47.
2. Before we return to that study, I want to give you opportunity to rebound.
3. Let's begin with John's Scriptures.

NIV

Joh 5:33 "You have sent to John (the Baptizer) and he has testified to the truth.

Joh 5:34 Not that I accept human testimony; but I mention it that you may be saved.

Joh 5:35 John was a lamp that burned and gave light, and you chose for a time to enjoy his light.

Joh 5:36 "I have testimony weightier than that of John. For the very work that the Father has given me to finish, and which I am doing, testifies that the Father has sent me.

Joh 5:37 And the Father who sent me has himself testified concerning me. You have never heard his voice nor seen his form,

Joh 5:38 nor does his word dwell in you, for you do not believe the one he sent.

Joh 5:39 You diligently study the Scriptures because you think that by them you possess eternal life. These are the Scriptures that testify about me,

Joh 5:40 yet you refuse to come to me to have life.

Joh 5:41 "I do not accept praise from men,

Joh 5:42 but I know you. I know that you do not have the love of God in your hearts.

Joh 5:43 I have come in my Father's name, and you do not accept me; but if someone else comes in his own name, you will accept him.

Joh 5:44 How can you believe if you accept praise from one another, yet make no effort to obtain the praise that comes from the only God?

Joh 5:45 "But do not think I will accuse you before the Father. Your accuser is Moses, on whom your hopes are set.

Joh 5:46 If you believed Moses, you would believe me, for he wrote about me.

Joh 5:47 But since you do not believe what he wrote, how are you going to believe what I say?"

Comment: The best way to teach these verses is to review the *Doctrine of Jesus the Ultimate Revelation*.

Jesus The Ultimate Revelation

Introduction

Doctrine of Kenosis

1. Webster has the following to say of Kenosis: "The English word kenosis is derived from the Greek and means the state of being emptied. Kenosis as it relates to Christianity is the relinquishment of the form of God by Christ in becoming man."

1.1 Kenosis is closely related to what we call the Hypostatic Union. The term Hypostatic Union comes from the Greek word **Hupostasis** meaning "to stand down." Said another way, Christ decided to deprive Himself of His Deity and become human; thus, Christ emptied Himself of His Deity and took on the limitations of humanity. Paul said it well in his letter to the church at Philippi.

Expanded Translation

Phi 2:7 But in contrast to an equality with the other members of the Trinity, He Himself became less than divine; in fact, He robbed Himself of His rightful prerogatives taking the form of a slave in the likeness of humanity.

1.2 Kenosis indicates that Christ voluntarily took upon Himself the form of man to fulfill the mission of God. He did not provide for self but for us.

1.3 Christ voluntarily restricted the use of His power in compatibility with the plan of God. Christ chose to fulfill the role of Savior to resolve the angelic conflict.

1.4 Christ denied the independent exercise of His deity in order to become our example.

2. Let's address the false doctrine of kenosis:

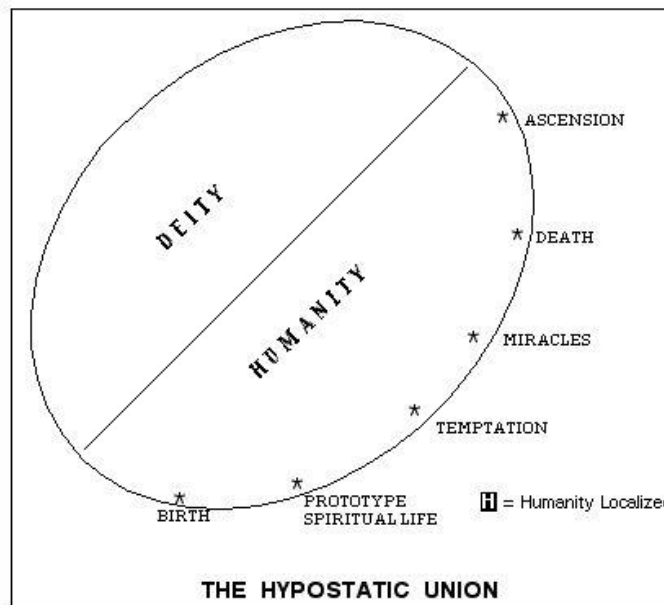
- The attributes of God were irrevocably surrendered.
- Christ did not have a real body like a man.
- At the incarnation Christ veiled His pre-incarnate glory.
- Christ as God did not have to learn.
- Christ as God could not die.

3. Christ depended on the power of The Holy Spirit and a soul full of doctrine to perform supernatural things such as miracles.

Luk 4:14 And Jesus returned in the power of the Spirit into Galilee; and there went out a fame of Him through all the region round about ...

Luk 4:18 "The Spirit of the Lord is upon Me, because He has anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken hearted...

3.1 Christ having been conceived by the Holy Spirit, having never sinned and thus having no old sin nature was able to perform many supernatural works in His humanity. This is best illustrated in chart form with comment.



3.1.1 Christ in His humanity agreed to not be omnipresent thus he was localized in one spot—Palestine.

Mat 2:1 Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

Luk 2:6 And so it was, that, while they were there, the days were accomplished that she should be delivered.

Luk 2:7 And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

Mar 1:9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

Mar 1:10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:

Mar 1:11 And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

Joh 1:1 In the beginning was the Word, and the Word was with God, and the Word was God ...

Joh 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

3.1.2 Christ agreed to reject His omniscience by agreeing to learn.

Heb 5:8 Though he were a Son, yet learned he obedience by the things which he suffered;

Heb 5:9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

Heb 5:10 Called of God a high priest after the order of Melchisedec.

3.1.3 Christ agreed to reject His sovereignty by agreeing to go to the cross as the Father planned.

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.

Isa 48:17 This is what the LORD says--your Redeemer, the Holy One of Israel: "I am the LORD your God, who teaches you what is best for you, who directs you in the way you should go."

Mat 26:39 And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.

3.1.4 Christ agreed to reject His omnipotence by avoiding the prince of this world.

Joh 14:30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

Joh 14:31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

4. Christ gave up the overt appearance of God.

4.1 He took upon Himself the likeness of man.

4.2 He prayed for the true glorification of His humanity as Israel's earthly King.

4.3 He prayed for His humanity to be victorious in the angelic conflict. Jesus did not pray for His divine essence nor did He pray that His divine essence never return--quite the contrary.

Joh 17:4 I have glorified Thee on earth; I have finished the work which Thou gavest Me to do.

Joh 17:5 And now O Father, glorify Thou Me with thine own Self with the glory which I had with Thee before the world was."

5. Let's review a related doctrine: the *Doctrine of Confession and Faith*.

Doctrine of Confession and Faith

1. This doctrine will answer the question, "Is faith alone enough, or do you have to add confession for salvation?" There are a host of Scriptures that indicate faith alone in Christ alone is sufficient. There are two or three Scriptures which some, in error, believe add confession. The view that faith is not enough is blasphemous, arrogant and denies the total depravity of man.

Isa 64:6 But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

Jer 17:9 The heart is deceitful above all things, and desperately wicked: who can know it?

2. Let us take a look at a few Scriptures which tell us faith is sufficient and one which even tells us "the more you work the greater the debt."

Isa 53:6 All we like sheep have gone astray; we have turned everyone to his own way; and the LORD hath laid on him the iniquity of us all.

Rom 3:23 For all have sinned, and come short of the glory of God;

Rom 3:24 Being justified freely by his grace through the redemption that is in Christ Jesus:

Rom 3:25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

Rom 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

Joh 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

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.

Acts 16:31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

Rom 4:3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

Rom 4:4 Now to him that worketh is the reward not reckoned of grace, but of debt.

Rom 4:5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

Joh 1:12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

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.

Rom 8:1 There is therefore now no condemnation to them which are in Christ Jesus.

3. What about those passages wrongly interpreted as adding confession? Let's carefully analyze several troublesome passages: Mat 10:32-33? Does it teach that confession is necessary for salvation?

Mat 10:32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

Mat 10:33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

4. If confession before men is necessary, we need to see if the Bible takes note of any secret disciples.

Doctrine of Secret Disciples

1. Joh 19:38 tells of a famous secret disciple who was afraid to come out of the closet.

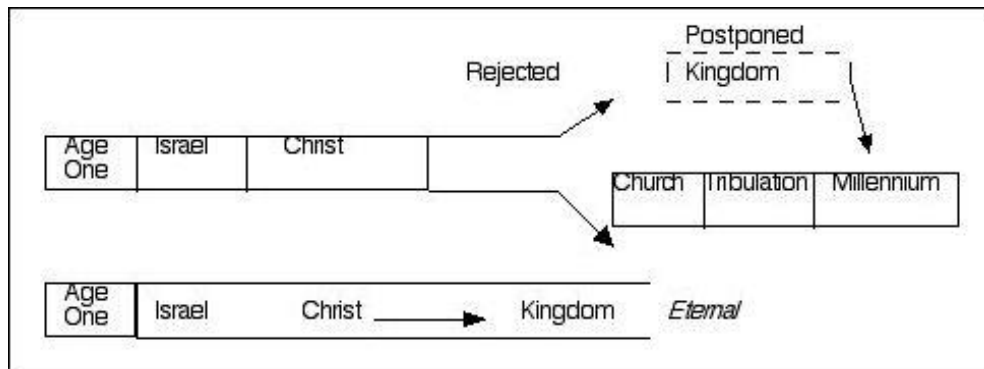
Joh 19:38 And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus.

2. There was also the tradition of using the secret "ichthus sign" to communicate the Christian faith. This was done as a clandestine acrostic that stood for Jesus, Christ, God, Son, Savior.

2.1 The word for fish in the Greek is: **Icthus** The sign of the fish was used as a secret sign among Christians; thus, the acrostic.

2.1.1 The book of Matthew is a synoptic Gospel and thus its contents have primary application to Israel. Ergo, positional sanctification is a product of accepting Christ as the Jewish Messiah and temporal sanctification is related to the New Covenant.

2.2 The New Covenant is God’s supernatural changing of those who will enter His Kingdom. Given Israel’s rejection of the Messiah’s offering, the implementation of Christ’s Kingdom for Israel must await His Second Advent. Jer 31:31-33, 32:40-41 and Heb 8:7-11



Jer 31:31 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:
 Jer 31:32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith the LORD:

Jer 31:33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

Jer 32:40 And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.

Jer 32:41 Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul.

Heb 8:7 For if that first covenant had been faultless, then should no place have been sought for the second.

Heb 8:8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

Heb 8:9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

Heb 8:10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

Heb 8:11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

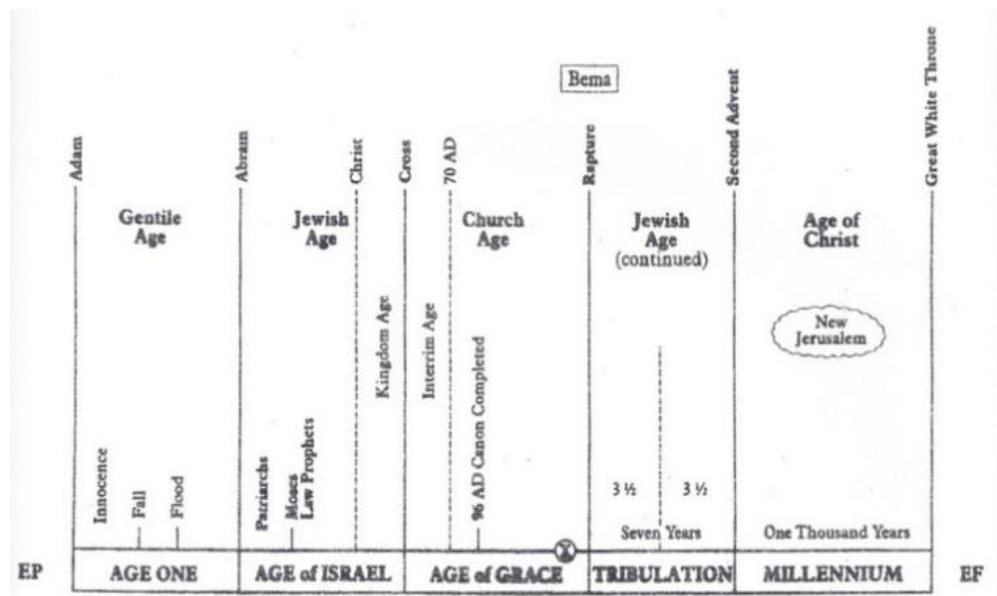
2.3 The primary applications of the synoptic Gospels, relate to the Messiah's offering of His kingdom to Israel. The acceptance of the Messiah's offering, by definition, must be "before men." Many people think Christ came on that first Christmas to present His kingdom to us as Church Age saints. Clearly, given His caveat to His disciples, "Go not into the way of the Gentiles ... But go rather to the lost sheep of the house of Israel," makes clear His was an offering to Israel and not the nations.

2.4 The Kingdom Age, as you can see, is a sub-age occurring at the close of the Jewish Age proper when the Second Person of the Trinity agreed to step down from heaven and reject the attributes of His deity and become the Jewish Messiah.

2.5 The Lord in His own Words restricted the kingdom message in Mat 10:5-6 and Mar 7:25-29. These verses clearly indicate Christ's kingdom was to be offered to Israel.

Mat 10:5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:

Mat 10:6 But go rather to the lost sheep of the house of Israel.



Mar 7:25 For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

Mar 7:26 The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.

Mar 7:27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs.

Mar 7:28 And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

Mar 7:29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.

Mar 7:30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

2.6 Matthew also records the encounter with the Syrophenician lady in which our Lord makes plain the Kingdom must first be offered to Israel.

Mat 15:21-28

Mat 15:21 Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

Mat 15:22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil.

Mat 15:23 Jesus did not answer a word. So his disciples came to him and urged him, "Send her away, for she keeps crying out after us."

Mat 15:24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

Mat 15:25 Then came she and worshipped him, saying, Lord, help me.

Mat 15:26 But he answered and said, It is not meet to take the children's bread, and to cast it to dogs.

Mat 15:27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

Mat 15:28 Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

2.7 Accordingly, Mat 10:32-33 must be interpreted in its proper context.

2.7.1 Whenever reading a Gospel, i.e., Matthew, Mark, Luke, or parts of John, the Church Age believer must keep in mind to whom these books have primary application-Israel.

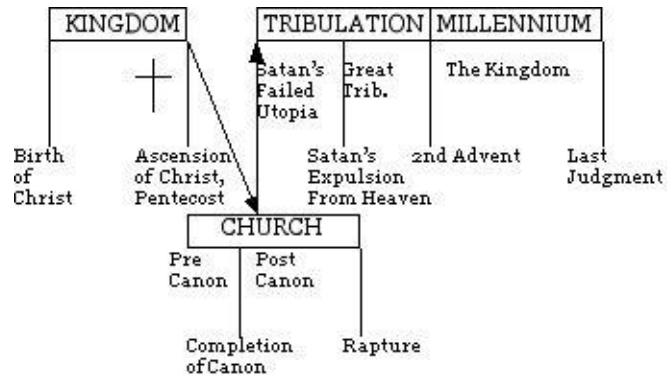
2.7.2 Lewis Sperry Chafer in his book entitled *Grace* was perhaps the first to clearly declare that the Gospels have direct application to Israel and secondary application to the church.

“According to the Scriptures, all time is divided into ... dispensations. Due recognition of the essential character of each of these *dispensations* is the key to the understanding of the Bible ... The fact of confusing ... the characteristics ... in each is common, and is, doubtless, the greatest error into which many devout Bible interpreters fall.”

2.7.3 The Church Age in which we live is an insertion between two Jewish Ages, the Kingdom Age and its continuation, the Tribulation.

2.8 The context then of the book and the statement in Mat 10:32-33 is an offering of Christ's kingdom to Israel; this is the primary application, the offering of an eternal kingdom on earth.

2.9 The primary application of Mat 10:32-33 is related to the hypostatic union. Any acceptance of the Messiah was by definition before men.



2.10 Let me risk patronizing you. Can you accept an earthly kingdom without recognition of the ruler of that kingdom? Obvious answer--of course not. The meaning for the church of Mat 10:32-33 is clear. To become a Kingdom Age saint you must accept face to face the Incarnate Christ.

Mat 10:32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

Mat 10:33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

2.11 In the epistles to the church we find a sea change. Salvation comes from accepting not a Christ on earth but an ascended Christ who mediates for us in the Third Heaven. To deny Him is to suffer consequences in any and all ages.

2.12 Salvation in the Age of Gentiles and the Age of Israel came as a result of believing in a Christ to come. Salvation in the Hypostatic Union and Millennium comes by believing in the Christ who is on earth, and salvation in the Church Age and Tribulation comes as a result of believing in a Christ Who had come.

End Lesson

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