

The Gospel According to John

8-21-2019

1. Last week, I taught in part Joh 5:33-47 by way of the *Doctrine of Jesus the Ultimate Revelation*. When the clock tolled 7:45 P.M. I was about to continue that study under the sub-heading “**Church Age—Positional and Temporal Salvation.**”
2. Before we return to that study, I want to give you opportunity to rebound.
3. I want to review some of that learned last week and then begin new material on page four.

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. Paul said it well in his letter to the church at Philippi. Phi 2:7
 - 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.
2. Christ depended on the power of The Holy Spirit and a soul full of doctrine to perform supernatural things such as miracles. Luk 4:4-18
3. Christ having been conceived by the Holy Spirit, having never sinned and having no old sin nature was able to perform many supernatural works in His humanity.
 - 3.1 Christ in His humanity agreed to not be omnipresent thus he was localized in one spot—Palestine. Mat 2:1; Luk 2:6-7; Mar 1:9-11; Joh 1:1-14
 - 3.2 Christ agreed to reject His omniscience by agreeing to learn. Heb 5:8

3.3 Christ agreed to reject His sovereignty by agreeing to go to the cross as the Father planned. Isa 48:16-17

3.4 Christ agreed to reject His omnipotence by avoiding the Prince of this World. Joh 14:30-31

4. Christ gave up the overt appearance of God. He took upon Himself the likeness of man. He prayed for the true glorification of His humanity as Israel's earthly King.

4.1 He prayed for His humanity to be victorious in the angelic conflict. Jesus did not pray for the return of His divine essence--quite the contrary. Joh 17:4-5

5. We next reviewed 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.

2. Let me list 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; Joh 3:16; Joh 3:36; Acts 16:31; Rom 3:23-25; 8:1; Rom 4:3-5; 6:23; Eph 2:8-9

3. What about those passages wrongly interpreted as adding confession? Let's carefully analyze two troublesome passages: Mat 10:32-33? Do these verses 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. There was also the tradition of using the secret "ichthus sign" to communicate the Christian faith.

2. This was done as a clandestine acrostic that stood for Jesus, Christ, God, Son, Savior. 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

3. 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.

3.1 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

4. 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.

4.1 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.

4.2 Matthew also records the encounter with the Syrophoenician lady in which our Lord makes plain the Kingdom must first be offered to Israel. Mat 15:21-28

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

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.

4.4 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.”

5. The Church Age in which we live is an insertion between two Jewish ages.

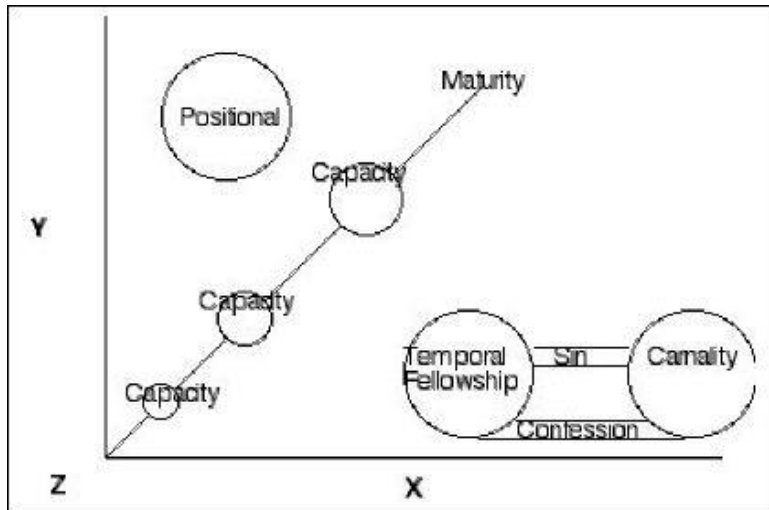
5.1 Let me risk patronizing you. Can you accept an earthly kingdom without recognition of the ruler of that kingdom? Obvious answer--of course not. The meaning for the church of Mat 10:32-33 is clear. To become a Kingdom Age saint, you must accept “face to face” the Incarnate Christ.

6. 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. Let’s leave prior and future dispensations and concentrate on the Age of the Church.

Church Age—Positional and Temporal Salvation

1. To understand our salvation, we must understand there are two types of sanctification—positional and temporal.

2. This can best be understood by looking at our “trichotomy” of the Christian Life chart.



3. Our positional sanctification, as Church Age believers, comes by faith alone in Christ alone. However, temporal sanctification is a product of using the two power options—the intake of the Word and the filling of the Spirit.

4. Some have thought in error that Rom 10:9-10 required belief and confession for salvation. Paul uses the most sacred **Shema** to explain the correct meaning of these verses.

4.1 To understand these two verses, it helps to know that Romans, chapters nine, ten and eleven, should be set apart in parentheses. Within these three chapters Paul appeals to his beloved comrades—his fellow Jews.

4.2 In a Church Age letter written mostly to believing Gentiles in Rome, Paul elects to pause and speak directly to Israel.

Rom 1:1 Paul, a servant of Christ Jesus, called to be an apostle and set apart for the gospel of God --

Rom 1:2 the gospel he promised beforehand through his prophets in the Holy Scripture

Rom 1:3 regarding his Son, who as to his human nature was a descendant of David

Rom 1:4 and who through the Spirit of holiness was declared with power to be the Son of God by his resurrection from the dead: Jesus Christ our Lord.

Rom 1:5 Through him and for his name's sake, we received grace and apostleship to call people from among all the Gentiles to the obedience that comes from faith.

Rom 1:6 And you also are among those who are called to belong to Jesus Christ.

Rom 1:7 To all in Rome who are loved by God and called to be saints: Grace and peace to you from God our Father and from the Lord Jesus Christ.

4.3 The **Shema** ritual gets its name from the first word of Deu 6:4. The word is **שמע**; it introduces the verse. It is the Kal imperative of the verb **Shema**, meaning “to hear” or “to listen.” “**Shema Yisrael**” could better be translated “Listen-up, Israel.” The imperative demands Israel listen, and listen they have done throughout history. On every Sabbath, Saturday, each service is opened with the **Shema**.

4.4 “**Shema Yisrael**” rings the Hebrew of Deu 6:4. This quote has been heard for thousands of years wherever and whenever Jews meet to worship on their weekly Sabbath. The KJV translates the Hebrew of Deu 6:4.

Deu 6:4 Hear, O Israel: The LORD our God, the LORD is one.

4.5 Before quoting Deu 6:4, Paul paraphrases Moses’ admonition to Israel found in Deu 30:11-14.

In Deu 30:11-14 Moses and Paul urge Israel to stop trying to do things for salvation and accept the salvation doctrine which is in their mouth, the Shema.

Deu 30:11 For this commandment which I command thee this day, it is not hidden from thee, neither is it far off.

Deu 30:12 It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

Deu 30:13 Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

Deu 30:14 But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

4.6 Rom 10:5-8 is, in part, a paraphrase of Deu 30:11-14.

Rom 10:5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

Rom 10:6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:)

Rom 10:7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

Rom 10:8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;

4.7 About what word of faith is Paul speaking? What is in their mouths? It's the **Shema**.

4.7.1 "Hear, O Israel: The LORD our God, the LORD is one" is a very poor translation, a failure to translate a plural noun as plural and a poor translation of **Hayah**, the supplied verb.

4.7.2 **Hayah**, as we have noted in our study of creation and restoration, has several legitimate translations, depending on the context.

Gen 1:1 In the beginning God created the heaven and the earth.

Gen 2:2 And the earth was (**Hayah** translated "was" is better rendered "became") without form, (Hebrew **Tohu**) and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

4.7.3 How do we know **Hayah** is mistranslated? Because Isa 45:18 tells us the earth was not created without form and void. The creation was (**Bara--**created) perfect.

Isa 45:18 For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, (Hebrew **Tohu**) he formed it to be inhabited: I am the LORD; and there is none else.

4.8 Let's see what Deu 6:4 looks like in the Hebrew: "**Shema Yisrael Yehovah Elohenu Yehovah Echad.**" Literally, from the Hebrew we have "Listen-up, Israel, the Lord, our plural God, the Lord, One."

4.8.1 Ellipsis demands the translator supply a verb, and we, as Church Age saints, have the help of Paul to assist in our translation.

4.9 We begin with the Kal imperative of the Hebrew verb **Shema** followed by the proper noun singular of **Yisrael**: clearly, “Listen, Israel” or Hear, Israel.”

4.10 Next we have the proper noun singular **Yehovah**; it is what we call a tetragrammaton or a revealed member of the Trinity. **Yehovah**, we know from the context, is the Lord Jesus. Literally, **Yehovah** is one member of the Trinity.

4.11 There is no following verb, so we must supply a verb. We should supply the “to be” verb in its simplest form, that being **Hayah**, translated as “is, are, was, were, or became.”

4.12 Then we have the proper noun plural of **El**, usually written as **Elohim** except when accompanied with the suffix **Nu**. The suffix **Nu** is the third person pronoun used as a descriptive, thus “our plural God.” In our verse, the two together, anglicized, appear as **Elohenu**.

4.12.1 **Elohenu** is literally “our plural God.” We know the Trinity is a plural God manifested by three personalities: Father, Son and Holy Spirit. This plural Hebrew noun for God refers to all three members of the Trinity: co-equal, co-infinite and co-eternal.

4.13 This ends the first phrase, so what do we have so far? “Hear up, Israel, the Lord is our plural God, i.e., the Triune God of Israel.”

4.14 Now for the second phrase. The phrase begins with **Yehovah**, a singular proper noun usually translated Jehovah or Lord, Who we know as the Lord Jesus. However, literally, He is simply one of the members of the Trinity.

4.15 Again we are faced with no verb, therefore **Hayah**, the “to be” verb, is again selected. Given Paul’s teaching we know it must be rendered “became.” So far, in our second phrase we have “the Lord became.” And then we have the simple cardinal number **Echad**, which is often translated in both secular and religious contexts as either “one” or “unique.”

4.16 Translation: “Listen up, Israel, and pay attention. The Lord Jehovah is our plural God; the Lord Jehovah became One.”

4.17 Paul is stressing the need for Israelites to become, by faith, true Israel. He is making clear the purpose of the **Shema**: it is for Israel to believe what is in their mouths and be saved, an act which will move them from being simply ethnic Jews to members of God’s royal family. The purpose then of the **Shema** is to put words in their mouths, which is, as Paul declares, “the words which we preach.”

4.17.1 There is a difference between an ethnic Jew and a real Jew, as was written by Malachi in chapter one: “Jacob I love and Esau I hate.” Jacob was an ethnic, believing Jew and Esau an ethnic, unbelieving Jew.

Mal 1:2 I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the LORD: yet I loved Jacob, Mal 1:3 And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.

4.18 Moses understood this need, ergo in Rom 10:8 Paul tells his Jewish friends the **Shema** is in their mouths and will bring salvation if they would but believe it. Paul quotes Moses as His documentation.

Rom 10:8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;

4.19 The **Shema** was actually quoted twice daily in synagogues all over the Roman Empire. And even today it is recited each and every Saturday. Now let’s see how Deu 6:4 looks by way of an expanded translation.

Expanded Translation:

“Listen up, Israel, the revealed member of the Godhead is also one of the personalities of the Trinity—the revealed personality of the Trinity—the Messiah became One and Unique.”

4.20 It has long been understood that Deu 6:4 is the essence of Judaism. Example: On page 549 in Will Durant’s book, *The Story of Civilization – Caesar and Christ*, the following appears:

“Several Rabbis were executed for disobeying this injunction (to stop teaching Judaism) ... Akiba, at age 95, insisted on teaching his pupils; he was imprisoned, condemned and died we are told with the basic tenet of Judaism on his lips, “Hear O Israel: The Lord is our God, the Lord is one.” (Deu 6:4)

4.21 This confession is well recognized by Moses and Paul as the entrance to salvation. Simply believe what you daily recite and it matters not if you recite it and then believe it or you believe it and then recite it.

4.21.1 The key, of course, says Paul, is to believe what you have been saying for so many years.

4.22 In essence Paul is saying Christ is the unique One of the Trinity, so just accept Him and be saved; it is in your mouth, so believe what “is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach.” Christ is Unique and One because He was the only One of the Trinity Who left the third heaven and revealed Himself to man.

4.23 Christians, like many Jews, have been confounded by these Scriptures. Some claim that these two verses, Rom 10:9-10, require something besides faith in Christ for salvation, i.e., confession before men. How blasphemous!

End Lesson

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