

The Gospel According to John

2-12-2020

1. Last week when the clock struck 7:45 P.M. we had just completed Part III of the *Doctrine of Marriage and More*. We are now ready for a study of Joh 8:12.

KJV

Joh 8:12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

NIV

Joh 8:12 When Jesus spoke again to the people, he said, "I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life."

2. Before we begin new material, I want to give you opportunity to use 1Jo 1:9 as may or may not be necessary.

3. If you want to hear the audio of this lesson please go to *westbankbiblechurch.com* and click on *streaming audio of services* or *Pastor Merritt's Study Books* where you can select any number of *categorical studies found in the Bible*.

4. I think the best way to study verse twelve is to review the *Doctrine of Light. And the indwelling of Christ*.

Doctrine of Light

1. The literal phenomena of light is necessary for us to function effectively on planet earth.

Gen 1:3 And God said, Let there be light: and there was light.

Gen 1:4 And God saw the light, that it was good: and God divided the light from the darkness.

2. Light is used in Scripture for that which brings life. Joh 1:4

Joh 1:4 In him was life; and the life was the light of men.

3. There are many uses of light in Scripture: **Phos** is the Greek word for light and it appears some 70 times in the New Testament. Several of those uses are:

3.1 As the essence of God. 1Jo 1:5

Joh 1:5 And the light shineth in darkness; and the darkness comprehended it not.

3.2 Jesus who came into a world of darkness to save a lost world. Joh 8:12

Joh 8:12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

3.3 The good news of the Word is called light. 2Co 4:4

2Co 4:4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

3.4 At point of regeneration the believer is moved from darkness to light. 1Pe 2:9

1Pe 2:9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light;

3.5 Light is used to describe doctrine resident in the soul. Eph 5:8; Psa 119:105

Eph 5:8 For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light:

Psa 119:105 Thy word is a lamp unto my feet, and a light unto my path.

3.6 Doctrine in the soul of the believer is said to be constructed of the armor of light. Rom 13:12

Rom 13:12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

3.6.1 Light therefore depicts entrance into spiritual maturity. Eph 5:14

Eph 5:14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

The Indwelling of Christ

1. At the point of faith in Christ, Jesus indwells the believer and as long as the believer is positive toward God's protocol or "hot" for doctrine, Christ remains for fellowship. Being hot for doctrine includes being confessed-up and wanting more doctrine.

Rev 3:15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

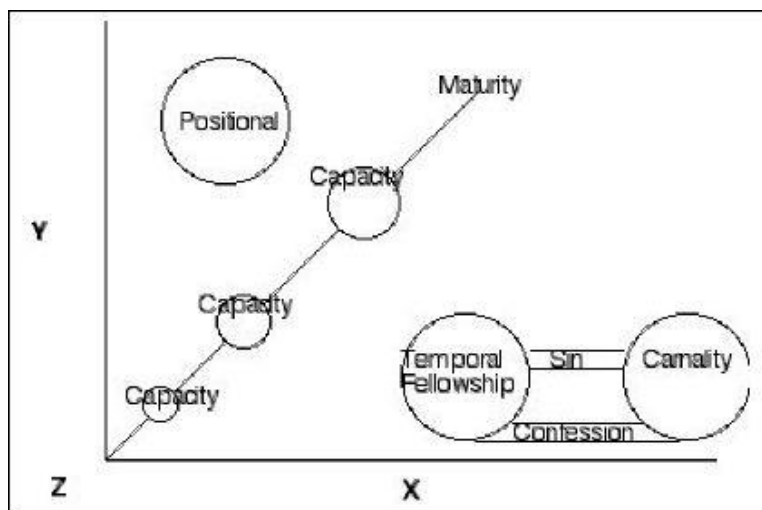
Rev 3:16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth ...

Rev 3:19 Those whom I love I rebuke and discipline. So be earnest, and repent.

Rev 3:20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

2. Appreciating the maximum benefit from the indwelling of Christ is not permanent since we all go through periods of negative volition toward the Word. When we are negative, Christ is not at home in our hearts. It is then Christ steps outside and knocks with discipline. We never lose the indwelling of Christ but we often lose the appreciation of that indwelling.

3. While we are moving to spiritual maturity Christ "fully" indwells us.



3.1 We are urged to examine ourselves to ensure that we are in fact growing spiritually.

Expanded Translation:

2Co 13:5 "You must continuously test yourselves to ensure that you are growing spiritually; you must as an on-going process assay your souls to determine the quality of your spiritual life. Christ will not be at home in your soul unless you are growing from EPIGNOSIS doctrine in your right lobe. When you are negative, Christ is not at home in the confines of the real but invisible you.

4. The purpose of the indwelling of Christ is to provide special fellowship with all the benefits of a bride protected and sustained by Jesus, the Groom.

4.1 Jesus makes love to His bride by offering doctrine for her response. Like a good right-man He is always offering even when rejected.

4.2 The Lord of our life though often the recipient of unrequited love is always there knocking; He is never willing to give up. Paul captures that concept in Eph 3:14-18.

Expanded Translation:

Eph 3:14 For this reason I in humility come face to face with the Father and pray for you

Eph 3:15 because it was the Father Himself Who gave us our family Name -Family of God, for both those in Heaven and those left on earth; this phenomena was made possible by the efficacious sacrifice of His Son.

Eph 3:16 I pray that out from Christ's vast and limitless assets He may be able to demonstrate our Royalty by His very own inherent power through and by means of His very own Spirit Who resides in each of you;

Eph 3:17 in order that as His purpose Christ may be at home in the sphere of your right lobes because you are positive to the Word; having established a foundation in your soul because of His grace provision uniquely designed for our individual benefit.

Eph 3:18 In order that you may have the inherent power, together with all your fellow family members, to grasp the meaning of the whole realm of doctrine.

5. As Church Age believers the Indwelling of Christ is unique to us. The Incarnate Christ so prophesied in Joh 14:18-20.

NIV

Joh 14:18 I will not leave you as orphans without comfort; I will sometime in the future come to you.

Joh 14:19 Before long, the world will not see Me anymore, but you will see Me. Because I shall live, and you also shall live.

Joh 14:20 Now after I leave it is then that you will fully realize from the Word as taught you by The Comforter that I am in My Father, and you are in Me, and I am in you.

5.1 Notice how important this uniqueness is as part of the mystery doctrines of the Church Age.

NIV

Col 1:27 To them (*Church Age believers*) God has chosen to make known among the Gentiles the glorious riches of this mystery, which is **Christ in you**, the hope of glory.

Col 1:28 We proclaim Him, admonishing and teaching everyone with all wisdom, so that we may present everyone perfect in Christ.

Col 1:29 To this end I labor, struggling with all His energy, which so powerfully works in me.

6. When a believer uses the two power options, he is dead to the control of the old sin nature and this is all part of the desired maturation process. Notice Rom 12:1 and 2 where the two power options are defined.

Option Number One

Rom 12:1 Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God--this is your spiritual act of worship.

Option Number Two

Rom 12:2 Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is--His good, pleasing and perfect will.

7. Now let's see what we can learn from Joh 8:13-20.

KJV

Joh 8:13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

Joh 8:14 Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

Joh 8:15 Ye judge after the flesh; I judge no man.

Joh 8:16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

Joh 8:17 It is also written in your law, that the testimony of two men is true.

Joh 8:18 I am one that bear witness of myself, and the Father that sent me beareth witness of me.

Joh 8:19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

Joh 8:20 These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

NIV

Joh 8:13 The Pharisees challenged him, "Here you are, appearing as your own witness; your testimony is not valid."

Joh 8:14 Jesus answered, "Even if I testify on my own behalf, my testimony is valid, for I know where I came from and where I am going. But you have no idea where I come from or where I am going.

Joh 8:15 You judge by human standards; I pass judgment on no one.

Joh 8:16 But if I do judge, my decisions are right, because I am not alone. I stand with the Father, who sent me.

Joh 8:17 In your own Law it is written that the testimony of two men is valid.

Joh 8:18 I am one who testifies for myself; my other witness is the Father, who sent me."

Joh 8:19 Then they asked him, "Where is your father?" "You do not know me or my Father," Jesus replied. "If you knew me, you would know my Father also."

Joh 8:20 He spoke these words while teaching in the temple area near the place where the offerings were put. Yet no one seized him, because his time had not yet come.

9. The best way to study this verse would be to study the *Doctrine of Jesus the Ultimate Judge*.

Jesus the Ultimate Judge

1. The Scriptures anticipate a coming judgment by God on all men. Such was the expectation of the Psalmist as he wrote Psa 96:13.

Psa 96:11 Let the heavens rejoice, let the earth be glad; let the sea resound, and all that is in it;

Psa 96:12 let the fields be jubilant, and everything in them. Then all the trees of the forest will sing for joy;

Psa 96:13 they will sing before the LORD, for he comes, he comes to judge the earth. He will judge the world in righteousness and the peoples in his truth.

2. Paul confirms the same in Acts 17:31. All judgment has been committed to Christ Jesus. (Joh 5:22-24)

Acts 17:31 For he has set a day when he will judge the world with justice by the man he has appointed. He has given proof of this to all men by raising him from the dead."

Joh 5:22 For the Father judgeth no man, but hath committed all judgment unto the Son:

Joh 5:23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent 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.

3. Let's begin with a study of the *Great White Throne* where at the end of the Millennium, Jesus judges all unbelievers.

The Doctrine of the Great White Throne

Introduction

1. In general there are two returns from the dead. The two are: resuscitation and Resurrection.

2. Resuscitation, as used in this doctrine, is a coming back from the dead to ultimately participate in either the First or Second Resurrections.

2.1 Two examples of resuscitation are Paul at Lystra while on his first missionary journey (Acts 14:19-20 compared with 2 Co 12:1-5) and the resuscitation of Lazarus. (Joh 11:32-45)

Acts 14:19 And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and having stoned Paul, drew him out of the city, supposing he had been dead.

Acts 14:20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

2Co 12:1 I must go on boasting. Although there is nothing to be gained, I will go on to visions and revelations from the Lord.

2Co 12:2 I know a man in Christ who fourteen years ago was caught up to the third heaven. Whether it was in the body or out of the body I do not know--God knows.

2Co 12:3 And I know that this man--whether in the body or apart from the body I do not know, but God knows—

2Co 12:4 was caught up to paradise. He heard inexpressible things, things that man is not permitted to tell.

2Co 12:5 I will boast about a man like that, but I will not boast about myself, except about my weaknesses.

2.2 Let me read you what H. A. Ironside has written concerning Paul's stoning at Lystra and the possible nexus of Acts 14:19 and 1Co 12:1-4.

“And so, this is apparently the end of Paul's ministry. They dragged that seemingly lifeless body out of the city and threw it on the refuse heap. Let the jackals devour it. They were done with Paul. But God was not done with him. I like to think this is the very time Paul had the experience of which he speaks in the second Epistle to the Corinthians (12:2-4): ...

“I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven ... caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.’

“I believe at that very moment they thrust Paul’s body away, the real Paul—the man who lived inside that body—was in the third heaven. God said, as it were, ‘I want to show you what I have in store for you.’ Up there Paul did not know whether he was in the body or not. If in his body, he did not know it; if out of his body, he did not miss it. He was in paradise and heard unspeakable things which it is not lawful for a man to utter. How long he was there we do not know.

“We do read that as the body lay there the disciples stood round about, evidently making plans for the funeral, probably with tears streaming down, saying ‘What shall we do? We shall have to lay his poor broken body away. “But he suddenly rose up! I should have liked to have seen that.”’

3. Jesus comes to the aid of the two sisters of Lazarus.

Joh 11:32 When Mary reached the place where Jesus was and saw him, she fell at his feet and said, "Lord, if you had been here, my brother Lazarus would not have died."

Joh 11:33 When Jesus saw her weeping, and the Jews who had come along with her also weeping, he was deeply moved in spirit and troubled.

Joh 11:34 "Where have you laid him?" he asked. "Come and see, Lord," they replied.

Joh 11:35 Jesus wept.

Joh 11:36 Then the Jews said, "See how he loved him!"

Joh 11:37 But some of them said, "Could not he who opened the eyes of the blind man have kept this man from dying?"

Joh 11:38 Jesus, once more deeply moved, came to the tomb. It was a cave with a stone laid across the entrance.

Joh 11:39 "Take away the stone," he said. "But, Lord," said Martha, the sister of the dead man, "by this time there is a bad odor, for he has been there four days."

Joh 11:40 Then Jesus said, "Did I not tell you that if you believed, you would see the glory of God?"

Joh 11:41 So they took away the stone. Then Jesus looked up and said, "Father, I thank you that you have heard me ...

Joh 11:43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

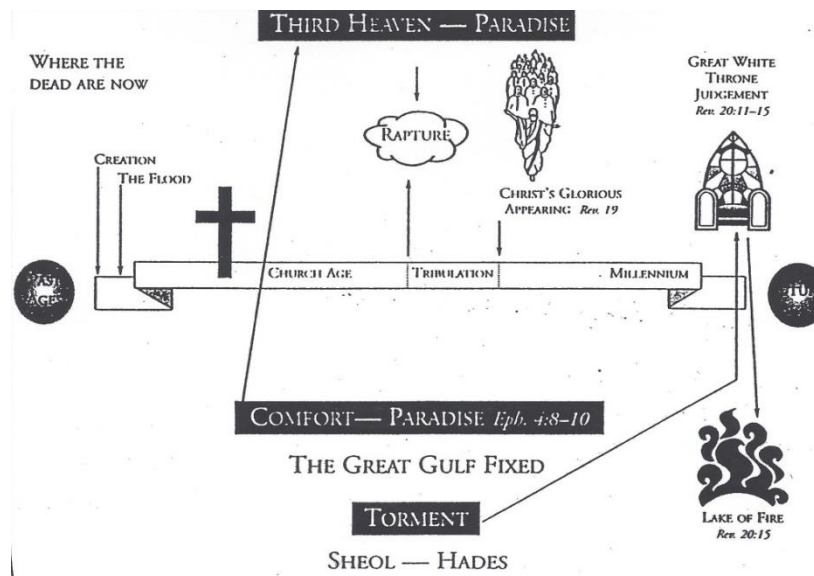
Joh 11:44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

Joh 11:45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

4. The Resurrection, as it relates to Christ and his followers, is that point in time where a new body is received and death is no more.

4.1 There are four such Resurrections in this classification and these four make up what is known as the First Resurrection. The Resurrection of unbelievers is called the Second Resurrection.

4.2 The four Resurrections for the believer are: Christ on the first Easter; believers at the Rapture; Old Testament saints and Tribulation martyrs at the Second Advent and millennial saints at end of the Millennium.



5. The Resurrection as it relates to the unbeliever occurs at the Great White Throne where unbelievers are resurrected to receive a body capable of everlasting punishment in a place designed for the Devil and his demons. Mat 25:41.

Mat 25:41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

6. As earlier noted, there are two general types of Resurrections. They are called the First and the Second Resurrections. Let's look at the order of the First Resurrection.

7. The Second Resurrection is only for unbelievers.

Rev 20:4 I saw thrones on which were seated those who had been given authority to judge ... They came to life and reigned with Christ a thousand years.

Rev 20:5 The rest of the dead did not come to life until the thousand years were ended ...

Rev. 20:6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ and shall reign with Him 1000 years ...

Rev 20:14 Then death and Hades were thrown into the lake of fire. The lake of fire is the second death.

Rev 20:15 If anyone's name was not found written in the book of life, he was thrown into the lake of fire.

8. The second Resurrection is a Resurrection to damnation at the Great White Throne because their name was not found in the Book of Life.

9. Next week we will begin with a summary of the Resurrection to life.

10. Let us pray.

End Lesson

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