

The Gospel According to John

12-12-18

1. Last week we began a study of Joh 1:6-13 by way of an analysis of the *Doctrine of John the Baptist*.

2. Before continuing I want to give you opportunity to use 1Jo 1:9 as may or may not be necessary.

3. Let's first review the NIV translation of Joh 1:6-13:

Joh 1:6 There came a man who was sent from God; his name was John.

Joh 1:7 He came as a witness to testify concerning that light, so that through him all men might believe.

Joh 1:8 He himself was not the light; he came only as a witness to the light.

Joh 1:9 The true light that gives light to every man was coming into the world.

Joh 1:10 He was in the world, and though the world was made through him, the world did not recognize him.

Joh 1:11 He came to that which was his own, but his own did not receive him.

Joh 1:12 Yet to all who received him, to those who believed in his name, he gave the right to become children of God --

Joh 1:13 children born not of natural descent, nor of human decision or a husband's will, but born of God.

4. I want to review some of that learned last week and then begin new material at point three on page six.

Doctrine of John the Baptist

KJV

Joh 1:6 There was a man sent from God, whose name was John (*the Baptist*).

Joh 1:7 The same came for a witness, to bear witness of the Light, that all men through him might believe.

Joh 1:8 He was not that Light, but was sent to bear witness of that Light.

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

Joh 1:10 He was in the world, and the world was made by him, and the world knew him not.

Joh 1:11 He came unto his own, and his own received him not.

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 1:13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

1. John the Baptist was the forerunner of Christ.

1.1 All four Gospels describe John's preparation ministry, and Luke gives a full description of his remarkable birth. (Luk 1:5-25, 57-80)

1.2 John the Baptist, is called by this name by Josephus in his book *Antiquities*. John did his preaching near the Jordan River in the northern part of the wilderness of Judea, a barren wasteland extending along the west shore of the Dead Sea.

2. Repent means "to change the mind" concerning the Messianic kingdom promised in the Old Testament.

3. Jesus would soon be offering this Kingdom to Israel. This is the Kingdom Jesus was about to present as King. This Messianic kingdom of heaven would be based on spiritual principles, and demand an acceptance of Christ's platform described in Matthew chapters 5, 6 and 7.

4. John was spoken of by the prophet Isaiah (Isa 40:3-5) and definitely relates the prophecy to John, a fact noted in each Gospel. Isa 40:3-5; Mar 1:2-3; Luk 3:4-6; Joh 1:23

5. Garb made of Camel's hair and a leather girdle is probably intentionally similar to Elijah's clothing (2Ki 1:8; cf. Luk 1:17; Mat 17:10-13), and was the usual dress of prophets. The eating of locusts was not uncommon food, especially for prophets. (Lev 11:22)

6. John's preaching was received with a mood of expectancy that had gripped many hearts, and caused a general enthusiasm. As they came, they were being baptized to indicate acceptance and with an identification with his message.

7. Baptism was practiced by Jews when making proselytes, and for remedial and purifying purposes; and thus, the outward form was no innovation by John, although the significance was new.

7.1 Even the Qumran community observed a ritualistic baptism, though certainly not for the same reason as John. (W.S. LaSor, *Amazing Dead Sea Scrolls*, pp. 205 and 206)

7.2 The Pharisees were members of a prominent religious party. They claimed to be guardians of the Mosaic law and adhered rigidly to the traditions of the fathers. Both Christ and John characterized them as hypocrites. Luk 11:43-44; 12:1

7.3 Sadducees were members of a party of religious rationalists, who denied the future life. They were politically powerful, including the priestly aristocracy in their number.

7.4 John realized that the coming of both the Pharisees and Sadducees was for mere display, not indicative of spiritual change, and likened them to vipers fleeing before the onrushing brush fire.

7.5 Having Abraham as their national father would not insure them against divine judgment.

8. Wycliffe in his encyclopedia has written of John the Baptist:

“The Pharisees and other religious leaders of the nation he denounced as a brood of vipers, trying to escape the flame of divine judgment which was overtaking them. He denied any value in natural descent from Abraham; he called for a new beginning. From the Jewish people ... he called out a loyal and repentant remnant that would make ready for the imminent advent of the greater than John who was to inaugurate the work of judgment.

“John spoke of himself as the preparer of the way for this Coming One, for whom he declared himself unworthy to perform even the humblest service. His own baptizing with water was to be followed by the more powerful baptism with the Spirit and Fire which the Coming One would carry out.

“That John's converts formed a distinct group in Israel is implied both by the fourth Gospel, with its reference to the disciples of John, and by Josephus, who records that John bade his hearers "come together by means of baptism" (Ant. xviii.5.2). Josephus means probably that John called a religious community into being by his baptism of repentance. But when he further represents John as teaching that "baptism was acceptable to God provided that it was undergone not to procure remission of sins but for the purification of the body, when the soul had first been purified by righteousness," his account deviates from that of the Gospel writers, and probably reflects the baptismal doctrine of the Essenes, with which Josephus had some acquaintance.

“To those of his disciples who sought his practical guidance, John gave some simple rules of charity and justice which demanded no such abandonment of their normal vocation as the strictest Essene code required. Among those who received baptism from John was Jesus. After Jesus' baptism (which took place by his own request), John recognized in Him the Coming One of whom he had spoken-although later, during his imprisonment, he began to doubt this, and had to be reassured that the features of Jesus' ministry were precisely those which the prophets had said would mark the new age. John exercised a baptismal ministry in Samaria, at Aenon near to Salim (Joh 3:23), as well as in the Judean wilderness.

“This ministry, which was probably of short duration, would explain certain features which emerged subsequently in the Samaritan religion, and it also explains Jesus' words to His disciples in (Joh 4:35-38), referring to that neighborhood: "Others have labored, and ye are entered into their labor" (ASV). The last phase of John's career was located in the Perea region of Herod Antipas' tetrarchy. John aroused Herod's suspicion as the leader of a popular movement which might have political implications. He also incurred the personal animosity of Herodias, Herod's wife, by denouncing the illegality of their marriage. He was accordingly arrested and imprisoned in Herod's Transjordanian fortress of Machaerus, where some months later in A.D. 29 he was beheaded.” Mat 14:3-11

9. John's disciples preserved their identity for some decades after his death. Machaerus was a fortress located 16 miles southeast of the mouth of the Jordan on the eastern side of the Dead Sea.

10. To the New Testament writers John's significance lies in his being Christ's forerunner. For some time, his ministry and Christ's overlapped. Joh 3:22-23

11. John's baptism provided the starting point for the apostolic preaching. Acts 10:34-37

12. Jesus declared him to be the promised Elijah of Mal 4:5-6; Mar 9:13; Mat 11:14.

13. Jesus also declared John to be the last and greatest of the prophets. Luk 16:16

14. John's ministry was said to be the end of divine revelation under the old order: "The law and the prophets were until John: since that time the kingdom of God is preached."

I want to review the *Doctrine of Baptism*.

1. Definition: The word Baptism as used in this doctrine has various meanings; the purpose of the doctrine is to review the uses in Scripture.

2. Homeric Uses:

2.1 A sword dipped in blood

2.1.1 Metal being cooled as it was dipped in water

2.1.2 A ship sinking

2.2 The Word can be found more than 80 times in the New Testament where in all but one case it is translated baptized-the exception being Luk 11:38 where it is translated washed.

2.3 The noun form of **Baptizo** is **Baptisma** and can be found 25 times in the New Testament where in the KJV it is translated baptism 23 times and twice it is translated washing or washings in Mar 7:8 and Heb 9:10 respectively.

3. The Scriptures speak of eight different baptisms, four of which are real and four are ritual.

3.1 The real are: Moses at the Red Sea, sin at the cross, the universal indwelling of the Holy Spirit and the judgment of Christ called the "baptism of fire."

3.1.1 The baptism of Moses at the Red Sea - notice the context, not all of Israel was positive just as today not every believer is pleasing to God. 1Co 9:27; 10:1-5

3.1.2 The baptism of the cross. The sins of the world are identified with the spiritual death of Christ. There is no one who follows Christ in His baptism, it is uniquely His as He says, we do not follow Christ as believers when we choose to be baptized but rather, we are identifying ourselves with His death and resurrection. Mat 20:22; Gal 3:27;

3.1.3 The universal Baptism of the Holy Spirit during the Church Age. Joh 7:37-39; Rom 5:5, 8:9 and 11, 1Co 2:12, 6:19, and 20, 12:13; 2Co 5:5, Gal 3:2, 4:6; 1Jo 3:24.

3.1.4 Baptism of fire. This occurs only to unbelievers at the Second Advent of Christ. 2Th 1:7-8

3.2 The ritual baptisms are: that done by John the Baptist, the Baptism of Jesus, the Baptism of early church age believers, and water Baptism done since Pentecost.

3.2.1 By John: This is a water baptism where people were identified with the Kingdom of Heaven because they accepted the Messiahship of Jesus either to come or as One having come. Mat 3:1, 2, 5 and 6

3.2.2 Of Jesus: This is a unique baptism because our Lord is identified with the Will of God, i.e, to be the Lamb without spot Who goes to the cross and is resurrected to take away the sins of the world. Mat 3:13-17

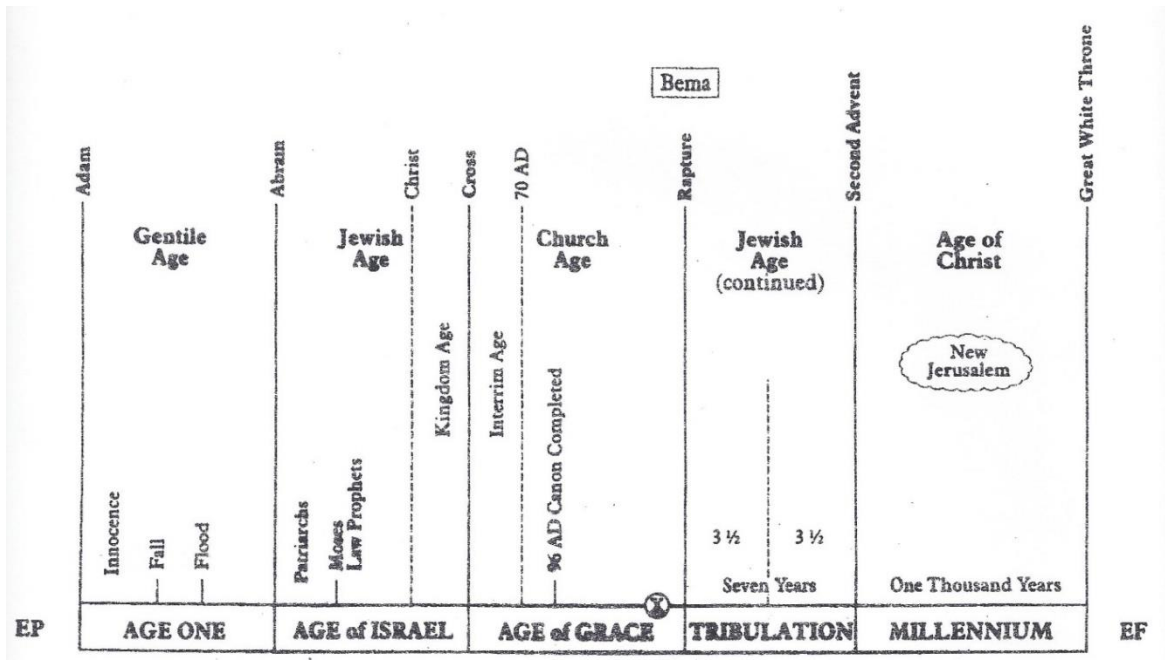
3.2.3 Of early church age believers before Pentecost. This ritual identified those being baptized with the death, burial and resurrection of our Lord. These people had not as yet received the permanent indwelling of the Holy Spirit as prophesied by the Lord. Acts 1:5

3.2.4 Of believers today: Virtually every Church traditionally performs some type of ritual and some think they perform a real baptism.

4. Baptism of The Holy Spirit:

4.1 The Holy Spirit is the Third Person of the Trinity.

4.2 To properly understand the concept, an understanding of dispensational application is necessary.



4.3 In the Gentile and Jewish Ages there was no universal indwelling of believers.

4.4 In both of these ages the Holy Spirit did come upon certain people to perform special work, such as Kings, Prophets, Artisans, etc.

4.4.1 Uniquely in the Kingdom Age He glorified the Lord Jesus and assisted in the resurrection of the Lord Jesus.

4.5 Also in the Kingdoms Age He was ready to indwell the followers of Christ if they would but ask Him.

4.5.1 They did not ask but to sustain them during the 40 days following His resurrection Jesus gave them the Spirit.

Luk 11:13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

Joh 20:21 Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

Joh 20:22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit:

4.5.2 To better understand the role of the Holy Spirit in the Kingdom Age the following Scriptures are provided:

Joh 7:38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

Joh 7:39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

Joh 16:7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

Joh 16:8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

Joh 16:9 Of sin, because they believe not on me;

Joh 16:10 Of righteousness, because I go to my Father, and ye see me no more;

Joh 16:11 Of judgment, because the prince of this world is judged.

Joh 14:25 These things have I spoken unto you, being yet present with you.

Joh 14:26 But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

4.6 All believers of the Church Age receive the indwelling and the filling of the Holy Spirit at the moment of Salvation.

4.6.1 Like the disciples who did not understand the power they were forgoing, we as believers today do not understand the power of having the Spirit of God indwell and fill us.

4.6.2 The same Spirit who was and always has been part of the Trinity and Who was so instrumental in making order out of chaos during the restoration process lives in the soul of every believer and controls our life when we use rebound.

4.6.3 At the Eternal Life Conference in eternity past God the Father, God the Son and God the Holy Spirit designed and agreed on the execution and revelation of that plan and it is that same Spirit Who is a member of the Trinity, He has agreed to indwell and fill us.

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.

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

Gen 1:2 And the earth was without form, 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 We soon after rebirth lose the filling but never the indwelling.

4.8 We can regain the filling by naming sin back to God as the Holy Spirit shows; this is called Rebound.

4.9 There is nothing a believer can do to lose the indwelling although we can quench and grieve The Holy Spirit; by sinning we quench the Spirit and by refusing to use operation Z, we option for human good, and grieve the Spirit.

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