

The Gospel According to John

1-16-2019

1. Earlier, I completed a study of Joh 1:6-13 by way of an analysis of the *Doctrine of John the Baptist, Doctrine of Baptism, Doctrine of John the Baptist* and last week when the clock tolled 7:45 we were in the process of reviewing the *Doctrine of the Holy Spirit in the Millennium*.

2. Before continuing I want to give you opportunity to use 1Jo 1:9 as may or may not be necessary. Let's review some of that learned last week.

4. In the Millennium the ministry of God the Holy Spirit seems to be a facilitator, to implement the four unconditional covenants.

4.1 It would seem the work of the Holy Spirit would also serve to convict of sin in this age although judgments at this point are clouded given the unique role of Christ in His Age.

4.2 A few Millennial Scriptures which relate to the Holy Spirit are:

Eze 36:24 For I will take you from among the heathen, and gather you out from the many nations ...

Eze 36:27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

Isa 44:3 For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring:

Eze 37:14 And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken it, and performed it, saith the Lord.

Eze 39:29 Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord GOD.

5. Now let's resume new material by looking at several points from the *Doctrine of the Holy Spirit*.

6. The universal indwelling was unique to the Church Age.

Col 1:25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God;

Col 1:26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

7. The indwelling was prophesied by Jesus:

Acts 1:5 For John truly baptized with water; but ye shall be baptized with the Holy Spirit not many days hence.

8. The Holy Spirit takes us at the moment of faith in Christ and puts us in union with Him and this is one of the things that distinguishes Christianity from "religion."

1Co 12:13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

9. The principle of retroactive identification with the Christ, a function of the Holy Spirit, makes us Royal Family.

Rom 6:4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should we walk in newness of life.

Col 2:12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

10. The baptism of the Holy Spirit provides a means of unification in the devil's world.

Eph 3:16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

Eph 3:17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

Eph 3:18 May be able to comprehend with all saints what is the breadth, and length, and depth, and height;

Eph 3:19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

11. The Baptism of the Spirit relates to our heirship.

Rom 8:16 The Spirit itself beareth witness with our spirit, that we are the children of God.

12. The Holy Spirit and salvation:

12.1 The Spirit convinces of sin, righteousness and judgment.

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

12.2 The Holy Spirit is declared to be the agent of regeneration:

Joh 3:3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

Joh 3:4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

Joh 3:5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

Joh 3:6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Joh 3:7 Marvel not that I said unto thee, Ye must be born again.

12.2.1 Joh 3:5 is today misinterpreted by certain denominations to make water baptism a condition precedent for salvation "... except a man be born of water and of the Spirit he cannot enter the Kingdom of God."

12.2.2 The water of Joh 3:5 is the amniotic fluid which surrounds the fetus and being born of the Spirit is regeneration.

Tit 3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit;

2Co 5:17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

13. As we have seen there is a difference between the indwelling and the filling of the Spirit.

2Co 13:5 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

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.

13.1 Since we are "in Christ" at point of saving faith, we are said to be in union, like Him, and joint heirs of all that He is or has. A comparison of the following Scriptures certainly provides great assurance of the Father's indwelling and the benefits of that union.

John 10:3 "I and my Father are one."

John 10:38 "But if I do the works of the Father, though you believe not me believe the works, that ye may know and believe that the Father is in Me and I in Him."

John 14:10 Believe you not that I am in the Father, and the Father in Me? The words that I speak unto you, I speak not of Myself; but the Father that dwelleth in Me, He does the work."

John 14:20 At that day (when Jesus leaves) you shall know that I am in my Father, and you in Me and I in you."

7.2 In John 17:11 our Lord and Savior prays directly to the Father that we may also be one as Christ and the Father are One.

John 17:11 And now I am no more in the world, but these are in the world, and I come to Thee. Holy Father, keep through thine own Name and Reputation those whom You have given Me, that they may be one as We are."

7.3 The two-fold result expressed by Christ is expressed in seven of the smallest yet most meaningful words.

7.4 In addition, there is the obvious fact that it is Christ's desire that the Father also grant a oneness with Him, He in us and we in Him.

7.5 When this prayer is answered, and who could assume that Christ's prayer to the Father would not be answered, there will be a unique oneness with the Father as well as with one another.

7.6 In view of the above, the conclusion must be reached that there is achieved through the supernatural power of God, a supernatural union between Christians which is similar to the reality of the union which unites the persons of the Godhead with all believers.

7.7 There is a unique unity between the Father, Son and Holy Spirit and all believers.

7.8 The oneness between the Father and the many adopted sons is again reiterated by Jesus in Joh 17:21.

Joh 17:21 That they all may be one, as Thou, Father, are in Me, and I in You, that they also may be one in Us; that the world may believe that You have sent Me.

7.9 Notice in 1Jo 4:15 there is a specific statement that believers are indwelled by the Father.

1Jo 4:15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

7.10 The same concept continues in 1Jo 4:16 "And we have known and believed the love that God has toward us. God is love, and He that dwelleth in love dwelleth in God and God in him."

7.11 There is certainly enough evidence in Scripture to indicate that we are permanently indwelt by the Holy Spirit, have a unique oneness by means of the indwelling of the Father and by Jesus the Son.

7.12 By way of summary let's take look at a passage often used to urge baptism for salvation. Acts 2:38

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Acts 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

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Acts 2:38 Peter replied, "Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit.

8. The context of verse 38 is Peter's sermon which is being given to a number of Jews who had just witnessed the New Testament manifestation of tongues falling on the disciples.

8.1 They were being evangelized in a foreign tongue known to the hearers.

9. Peter answers "what must we do now" having seen these phenomena and heard the gospel mysteriously presented uniquely to them; they then wanted to know what to do.

10. Peter answers: they must "believe in Christ as the Messiah" and then receive water baptism which was at that time a divine ordinance and a teaching ritual, teaching of the forgiveness of sin; the subject being raised out of the water to walk in newness of life.

11. The Greek of Acts 2:28 says: "And Peter said to them "change your mind about Christ, then be baptized with a view toward forgiveness of sins and then you will receive the gift of the Holy Spirit."

12. Water baptism was important and was a valid ordinance at this time and will continue as a valid ordinance until about A.D. 56 when the Scriptures will go mysteriously silent about "water baptism."

13. It was quite common up until A.D. 56: to believe in Christ, then get baptized in water and then tongues would fall upon the believer.

14. This all changed as we began to get some New Testament Scriptures distributed and pastor teachers ordained, trained and assigned to teach those Scriptures.

15. Water baptism:

15.1 After 56 A.D. there is no mention of water baptism in the Scripture.

15.2 Prior to 56 A.D. there is record of many believers receiving water baptism.

Acts 8:36 And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? ...

Acts 8:38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

15.3 Water baptism in the early Church Age was a ritual to remind of the coming of the Holy Spirit, and to remind of the resurrection of our Lord.

15.4 Water baptism was an excellent training aid before the completion and dissemination of the Canon.

Acts 1:5 For John truly baptized with water; but ye shall be baptized with the Holy Spirit not many days hence.

Acts 2:38 Peter replied, "Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit.

1Co 15:29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

15.5 Baptism with water today makes the one baptized no better or worse for the experience.

15.6 The last mention of water baptism in Scripture can be found in Paul's first letter to the Church at Corinth in 1Co 1:14-17 and 1Co 15:29.

1Co 1:14 I thank God that I baptized none of you, but Crispus and Gaius;

1Co 1:15 Lest any should say that I had baptized in mine own name.

1Co 1:16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

1Co 1:17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

15.7 As you can see Paul puts very little priority on water baptism. It was in the early church a cause of controversy and schism.

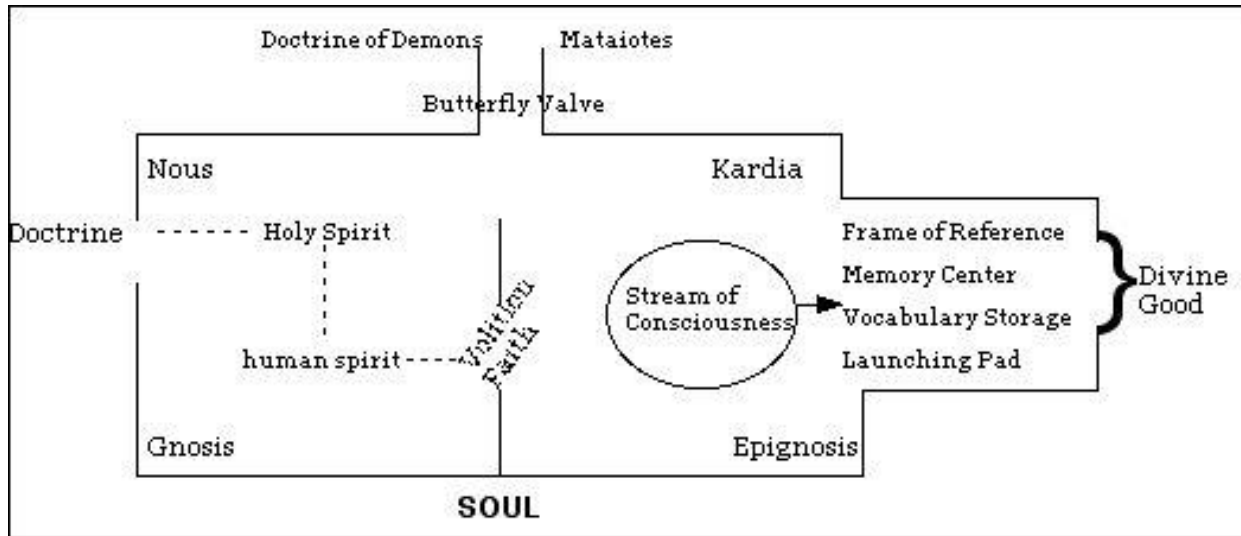
15.8 Water baptism summary:

15.8.1 Water baptism is last mentioned in A.D. 56. There were numerous books of the Bible written after 56 like 1Timothy, 2nd Timothy, Titus, Hebrews, Jude, Ephesians, Philippians, Colossians, Philemon, 1st Peter, 2nd Peter, 1John, 2nd John, 3rd John and Revelation. Water baptism vanished after A.D. 56 and Paul's negative comment about water baptism.

15.8.2 The last record is one of dissension; it was apparently causing factions and divisions among the brethren.

15.8.3 The usefulness of water baptism passed with the completion and dissemination of the Scripture. No water baptism needed as a training aid.

15.8.4 Today we have the grace mechanisms for spiritual growth: the teaching ministry of God the Holy Spirit to positive believers.



15.8.5 Water baptism divided the early church even as it does today.

15.8.6 Joh 3:5 is today misinterpreted by certain denominations to make water baptism a condition precedent for salvation "... except a man be born of water and of the Spirit he cannot enter the Kingdom of God." The water in John 3:5 is the amniotic fluid surrounding the fetus and the being born of the spirit is the "rebirth which occurs" at point of faith in Christ.

16. Now let's see what we can learn from Joh 1:14-18

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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.

Joh 1:15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

Joh 1:16 And of his fulness have all we received, and grace for grace.

Joh 1:17 For the law was given by Moses, but grace and truth came by Jesus Christ.

Joh 1:18 No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him.

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Joh 1:14 The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth.

Joh 1:15 John testifies concerning him. He cries out, saying, "This was he of whom I said, 'He who comes after me has surpassed me because he was before me.'"

Joh 1:16 From the fullness of his grace we have all received one blessing after another.

Joh 1:17 For the law was given through Moses; grace and truth came through Jesus Christ.

Joh 1:18 No one has ever seen God, but God the One and Only, who is at the Father's side, has made him known.