

The Gospel According to John

1-23-2019

Last week, I completed a study of Joh 1:6-13 by way of an analysis of the *Doctrine of John the Baptist*, the *Doctrine of Baptism* and the *Doctrine of the Holy Spirit in the Millennium*. When the clock tolled 7:45 we were about to begin a study of *the Doctrine of Water Baptism*.

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

The Doctrine of Water Baptism

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

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.

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.

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.

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

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.

1Co 15:29 Now if there is no resurrection, what will those do who are baptized for the dead? If the dead are not raised at all, why are people baptized for them?

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.

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

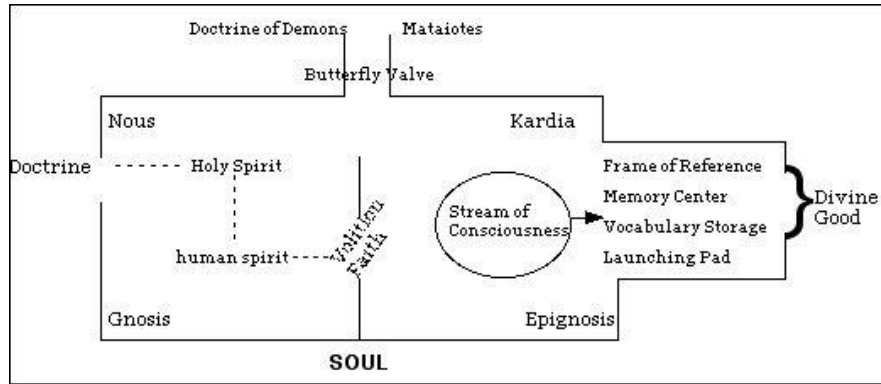
Water Baptism Conclusion:

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. (1Co 1:14-17)

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

The usefulness of water baptism passed with the completion and dissemination of the Scripture. No water baptism is needed as Scripture unfolds and water baptism is replaced by copious instructions to believers of the Church Age.

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



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

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 verse five 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.

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

KJV

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.

NIV

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.

The best way to study Joh 1:14-18 is to review the *Doctrine of the Hypostatic Union*. Please follow along as we study this very important doctrine.

The Doctrine of The Hypostatic Union

1. The hypostatic union is that union of Jesus as God and man while He was incarnate as the Godman.
 2. The English word hypostatic comes from the Greek word **Hupostasis** meaning to stand down or under.
 3. In the person of Christ there are two natures united without admixture or loss of separate identity, property or attributes and this unification of the divine and human is personal and eternal.
 - 3.1 Christ became a man and lived as a man in an age often called the Kingdom Age or The Age of the Hypostatic Union.
 4. There are four reasons why Jesus had to be a man:
 - 4.1 He had to be a man to be our Savior and the One Who resolved the angelic conflict.
- Heb 2:14 Since the children have flesh and blood, he too shared in their humanity so that by his death he might destroy him who holds the power of death-- that is, the devil—
- Heb 2:15 and free those who all their lives were held in slavery by their fear of death.

Phi 2:5 Your attitude should be the same as that of Christ Jesus:

Phi 2:6 Who, being in very nature God, did not consider equality with God something to be grasped,

Phi 2:7 but made himself nothing, taking the very nature of a servant, being made in human likeness.

Phi 2:8 And being found in appearance as a man, he humbled himself and became obedient to death-- even death on a cross!

4.2 Christ had to be a man to be our mediator. Job 9:32-34 compared with 1Ti 2:5-6

Job 9:32 "He is not a man like me that I might answer him, that we might confront each other in court.

Job 9:33 If only there were someone to arbitrate between us, to lay his hand upon us both,

Job 9:34 someone to remove God's rod from me, so that his terror would frighten me no more.

1Ti 2:5 For there is one God and one mediator between God and men, the man Christ Jesus

1Ti 2:6 who gave himself as a ransom for all men-- the testimony given in its proper time.

4.3 He had to be a man to be our High Priest. Heb 7:4-5, 14 and 28.

Heb 7:4 Just think how great he was: Even the patriarch Abraham gave him a tenth of the plunder!

Heb 7:5 Now the law requires the descendants of Levi who become priests to collect a tenth from the people-- that is, their brothers--even though their brothers are descended from Abraham ...

Heb 7:14 For it is clear that our Lord descended from Judah, and in regard to that tribe Moses said nothing about priests.

Heb 7:28 For the law appoints as high priests men who are weak; but the oath, which came after the law, appointed the Son, who has been made perfect forever.

4.4 He had to be a man in order to be a King. 2Sa 7:8-16 and Psa 89:22-37

2Sa 7:8 "Now then, tell my servant David, 'This is what the LORD Almighty says: I took you from the pasture and from following the flock to be ruler over my people Israel.

2Sa 7:9 I have been with you wherever you have gone, and I have cut off all your enemies from before you. Now I will make your name great, like the names of the greatest men of the earth.

2Sa 7:10 And I will provide a place for my people Israel and will plant them so that they can have a home of their own and no longer be disturbed.

Wicked people will not oppress them anymore, as they did at the beginning

2Sa 7:11 and have done ever since the time I appointed leaders over my people Israel. I will also give you rest from all your enemies. "'The LORD declares to you that the LORD himself will establish a house for you:

2Sa 7:12 When your days are over and you rest with your fathers, I will raise up your offspring to succeed you, who will come from your own body, and I will establish his kingdom.

2Sa 7:13 He is the one who will build a house for my Name, and I will establish the throne of his kingdom forever.

2Sa 7:14 I will be his father, and he will be my son. When he does wrong, I will punish him with the rod of men, with floggings inflicted by men.

2Sa 7:15 But my love will never be taken away from him, as I took it away from Saul, whom I removed from before you.

2Sa 7:16 Your house and your kingdom will endure forever before me; your throne will be established forever."

Psa 89:22 No enemy will subject him to tribute; no wicked man will oppress him.

Psa 89:23 I will crush his foes before him and strike down his adversaries.

Psa 89:24 My faithful love will be with him, and through my name his horn will be exalted.

Psa 89:25 I will set his hand over the sea, his right hand over the rivers.

Psa 89:26 He will call out to me, 'You are my Father, my God, the Rock my Savior.'

Psa 89:27 I will also appoint him my firstborn, the most exalted of the kings of the earth.

Psa 89:28 I will maintain my love to him forever, and my covenant with him will never fail.

Psa 89:29 I will establish his line forever, his throne as long as the heavens endure.

Psa 89:30 "If his sons forsake my law and do not follow my statutes,

Psa 89:31 if they violate my decrees and fail to keep my commands,

Psa 89:32 I will punish their sin with the rod, their iniquity with flogging;

Psa 89:33 but I will not take my love from him, nor will I ever betray my faithfulness.

Psa 89:34 I will not violate my covenant or alter what my lips have uttered.

Psa 89:35 Once for all, I have sworn by my holiness-- and I will not lie to David--

Psa 89:36 that his line will continue forever and his throne endure before me like the sun;

Psa 89:37 it will be established forever like the moon, the faithful witness in the sky."

5. Besides Joh 1:1-14 there are other Scriptures relating to the Hypostatic Union:

Rom 1:1 Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,

Rom 1:2 (Which he had promised afore by his prophets in the holy scriptures,)

Rom 1:3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

Rom 1:4 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

Rom 1:5 By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:

Rom 9:5 Theirs are the patriarchs, and from them is traced the human ancestry of Christ, who is God over all, forever praised! Amen.

Phi 2:8 And being found in appearance as a man, he humbled himself and became obedient to death-- even death on a cross!

Phi 2:9 Therefore God exalted him to the highest place and gave him the name that is above every name,

Phi 2:10 that at the name of Jesus every knee should bow, in heaven and on earth and under the earth,

Phi 2:11 and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

6. Jesus was both divine and human.

6.1 As Deity He had unlimited power and all of the essences of God.

6.2 As a human He had all the limitations (by choice) of a homo-sapien.

7. The key to understanding the hypostatic union is knowing that Jesus by His volition while incarnate chose not to use His attributes of deity.

8. As a man Jesus had a body, spirit and soul minus an Old Sin Nature (a result of His virgin birth).

8.1 Jesus was not conceived by the conjunction of man and woman.

8.2 He was begotten in the womb of Mary by the power of the Holy Spirit.

Mat 1:20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit.

Luk 1:35 And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

8.3 It was Mary who conceived and our attention is expressly drawn to this fact in Luk 1:31

Luk 1:31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

8.4 Mary conceived only because the Holy Spirit had begotten Jesus in her womb and hence the birth was virgin.

8.5 Paul reflects this doctrine in Gal 4:4 when he writes, "God sent forth his Son born of woman"

Gal 4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

8.6 The prophecy of Isa 7:14 therefore foretold of the supernatural manner of Jesus' birth.

8.7 In the Hebrew of Isa 7:14 we find **Alma**, meaning "young woman, maiden or virgin."

8.7.1 It is translated both in the KJV and the NIV as virgin.

KJV

Isa 7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

NIV

Isa 7:14 Therefore the Lord himself will give you a sign: The virgin will be with child and will give birth to a son, and will call him Immanuel.

8.7.2 This word **Alma** is the feminine form of **Elem**, "young man."

8.7.3 As to the much debated question of whether or not the word means only "virgin," is inconclusive; etymology offers no help and even usage is not all-determinative.

8.7.4 However, it may be said correctly that it is used only of unmarried women.

8.7.5 The Greek word **Parthenos**, "virgin" is the word employed in the LXX translation of Isa 7:14 and in its quotation in Mat 1:23.

LXX

Isa 7:14 Therefore the Lord Himself shall give you a sign; behold, a virgin (**Parthenos**) shall conceive in the womb, and shall bring forth a son and thou shalt call his name Emmanuel."

KJV

Mat 1:23 Behold, a virgin (**Parthenos**) shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

8.7.6 **Parthenos** is used to describe Mary in Luk 1:27.

Luk 1:26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

Luk 1:27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

Luk 1:28 And the angel came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women.

8.7.7 **Parthenos** can be found fourteen times in the New Testament and in each case in the KJV it is translated "virgin or virgins".

8.8 The prophecy of Isa 7:14 is predictive of the Messiah; this was later recorded as having been fulfilled in several gospel accounts. (Mat 1:18, 20, 32, 25 and Luk 1:34-35)

Mat 1:18 This is how the birth of Jesus Christ came about: His mother Mary was pledged to be married to Joseph, but before they came together, she was found to be with child through the Holy Spirit.

Mat 1:20 But after he had considered this, an angel of the Lord appeared to him in a dream and said, "Joseph son of David, do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit.

Mat 1:23 "The virgin will be with child and will give birth to a son, and they will call him Immanuel"--which means, "God with us."

Mat 1:25 But he had no union with her until she gave birth to a son. And he gave him the name Jesus.

Luk 1:34 "How will this be," Mary asked the angel, "since I am a virgin?"

Luk 1:35 The angel answered, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God.

Luk 1:36 Even Elizabeth your relative is going to have a child in her old age, and she who was said to be barren is in her sixth month.

Luk 1:37 For nothing is impossible with God."

Luk 1:38 "I am the Lord's servant," Mary answered. "May it be to me as you have said." Then the angel left her.

8.9 It was not a mere baby who was conceived of Mary.

8.9.1 It was the eternal Son of God who was conceived. Only His human nature was formed in the womb, but He was God, though self-limited, in this "new" identity. Thus, the term God incarnate.

8.10 Whatever one's view concerning this question, we can say according to the world's most authentic historical tome that Christ was born by means of a virgin birth.

9. The incarnation did not change or destroy any of the attributes of either God or man.

10. Jesus as the incarnate Christ was different from both God and man.

11. God the Son by choice became unique, unlike the other two members of the Trinity because:

11.1 He had the power not to submit to God's authority.

Isa 48:16 Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord GOD, and his Spirit, hath sent me.

Isa 48:17 Thus saith the LORD, thy Redeemer, the Holy One of Israel; I am the LORD thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go.

11.2 He had the power to stay under that authority.

11.3 His incarnation resolved the angelic conflict.

12. There were a number of choices Jesus had to make as the incarnate Christ and a few of these were:

12.1 as the Godman he had to choose physical birth

12.2 as the Godman he had to choose the limitations of space, knowledge, power, etc.

12.3 as the Godman he had to accept the sins of the world and be judged for those sins.

13. Though God chose to reveal Himself as three personalities we must always keep in mind, the Three are also One.

14. God the Father, God the Son and God the Holy Spirit possess the same essences. The essences are many but Col. R. B. Thieme has selected ten as best representing Him. God is Sovereign, Omnipotent, Omnipresent, Omniscient, Eternal, Perfect Love, Plus Justice, Plus Righteous, Just, Immutable and the Ultimate in Truth.

15. Certainly God has revealed in His Word certain attributes over and above what we have listed as essences but clearly both His essences and attributes all point to the fact that all three members of the Trinity are co-infinite, coeternal and coequal.

16. Christ when He became man and dwelt among us by His choice limited His divine essence and attributes and accepted the limitations of humanity. The Godman Jesus always possessed the power, attributes and essences of Deity but He chose not to use them and thus He was The Godman, God Incarnate and the Christ.

17. Christ Jesus as God not only took care of all the sins of the world by his efficacious sacrifice on the cross but He made possible salvation for all who would believe on His name. To illustrate, I have provided several Scriptures:

End Lesson

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