

## The Gospel According to John

7-31-2019

1. Last week, I completed a study of Malchus' healing, taught the Doctrine of Purgatory and exegeted in part Joh 5:18-24 by way of the *Doctrine of the Essence of God*. When the clock tolled 7:45 P.M. I was about to begin a study of God's **Veracity**.
2. Before we return to that study, I want to give you opportunity to rebound.
3. Let's review some of that learned and then begin new material on page 3.

### The Healing of Malchus

1. Malchus was a slave of the high priest Caiaphas (according to Joh 18:10 in the New American Standard Bible).
  2. He was foremost among those who seized Jesus in the garden of Gethsemane being wounded by the sword of the apostle Peter who cut off his right ear.
  3. All four Gospel writers mention the incident (Mat 26:51; Mar 14:47; Luk 22:50) but John includes more of the personal details surrounding the incident and the man.
  4. Joh 5:18-24 describes the severe reaction to the work of Jesus' and His miraculous work. After reviewing verses 18-24, we then embarked on a review of the *Doctrine of the Essence of God*:
  5. The essences of God are prevalent in each Member of the Trinity:  
(1) Sovereignty (2) Righteousness (3) Justice (4) Love (5) Eternal Life  
(6) Omniscience (7) Omnipresence (8) Omnipotence (9) Immutability  
(10) Veracity.
1. **Sovereignty**- He has supreme volition and always has possessed the powerful rulership of all things. There is no higher power or higher volition. All things are subject unto Him.
  2. **Righteousness**- God is absolute Righteousness. His Righteousness is independent and incomparable.
  3. **Justice** - God is fair; it is impossible for Him to be unfair.

4. **Love** - The Scriptures tell us "God is Love" and yet the Scriptures indicate there are two kinds of love.

4.1 There is love which is an **Agape** kind of love. This love depends on the subject to produce the action of love.

4.2 There is a **Phileo** love which comes as an emotional response because the object of the verb produces the action.

5. **Eternal Life** - There never was a time when God was not; He always has been.

5.1 We as believers (and in a sense so does the unbeliever) have "everlasting life" whereas God has "Eternal Life."

5.1.1 Everlasting life has a beginning but no ending.

5.1.2 Eternal life has no beginning and no ending.

6. I then taught the *Doctrine of Purgatory*.

6.1 According to Roman Catholic doctrine, only the souls of those who are perfectly pure at death are immediately admitted to heaven.

6.2 Catholic doctrine believes the great majority of those who die in justifying grace are still burdened with the guilt of venial sins having also not endured the temporal punishment for their mortal sins by fulfilling the works of penance during life on earth.

6.3 These must endure a time of expiatory suffering as a process of cleansing before they may experience the beatific joys of heaven. The place where this intermediate suffering and cleansing takes place is called purgatory.

7. Actually, the only ones who are certainly known not to be in purgatory are the canonized saints.

8. The source of purgatory is not to be found in Scripture.

9. The teaching of purgatory was formally affirmed at the Council of Lyons (1274), Council of Florence (1439), and finally at the Council of Trent (1545-1563) (Sessions VI and XXV).

10. After the review of Purgatory we returned to the study of the essence of God.

**11. Omniscience** - God knows all things; He is all knowing and is not limited by time or choices.

11.1 God knows the end and the beginning as we have seen, nothing has been hidden from Him.

**12. Omnipresence** – God is ever present, a difficult concept beyond both empiricism and rationalism.

12.1 God is not limited by time or space.

**13. Omnipotent** - God is all-powerful and limitless in ability.

13.1 There is nothing too hard for God.

13.2 There is nothing impossible with God.

**14. Immutability**

14.1. God is absolutely stable, He has never been in a slump and He never changes.

14.2 You can count on God to never change.

15. Now for new material and the last of the ten essences.

**16. Veracity**

16.1 God is absolute truth, an expression of His righteousness.

16.2 God's veracity is manifested in His ways.

16.3 God is said to be full of grace and truth.

16.4 Man is a liar but God is truth.

16.5 Wisdom has always existed even before the name of God. Wisdom and truth are synonymous.

Deu 32:4 He is the Rock, his works are perfect, and all his ways are just. A faithful God who does no wrong, upright and just is he.

Psa 25:10 All the ways of the LORD are loving and faithful for those who keep the demands of his covenant.

Psa 85:10 Love and faithfulness meet together; righteousness and peace kiss each other.

Psa 10:11 Faithfulness springs forth from the earth, and righteousness looks down from heaven.

Rev 16:3 The second angel poured out his bowl on the sea, and it turned into blood like that of a dead man, and every living thing in the sea died.

Rom 3:4 Not at all! Let God be true, and every man a liar. As it is written: "So that you may be proved right when you speak and prevail when you judge."

Joh 1:14 And the Word became 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.

17. Now let's see what we can learn from Joh 5:26-30.

Joh 5:26 For as the Father has life in himself, so he has granted the Son to have life in himself.

Joh 5:27 And he has given him authority to judge because he is the Son of Man.

Joh 5:28 "Do not be amazed at this, for a time is coming when all who are in their graves will hear his voice

Joh 5:29 and come out -- those who have done good will rise to live, and those who have done evil will rise to be condemned.

Joh 5:30 By myself I can do nothing; I judge only as I hear, and my judgment is just, for I seek not to please myself but him who sent me.

Comment: I think the best way to teach Joh 5:26-30 is to review the *Doctrine of the Hypostatic Union*.

### **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 89:20-37

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.

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--

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 (Greek **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 (Greek **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 According to Wigram's Englishman's Greek Concordance of the New Testament **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 his "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:

2Co 5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

Rom 5:8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died as a substitute for us.

Joh 3:14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

Joh 3:15 That whosoever believeth in him should not perish, but have eternal life.

Joh 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Joh 3:17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

Joh 3:18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

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 3:36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on 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.

Joh 6:29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

Joh 6:40 And this is the will of him that sent me, that everyone which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

Joh 6:47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.

Joh 8:24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.

Joh 9:35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

Joh 9:36 He answered and said, Who is he, Lord, that I might believe on him?

Joh 9:37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

Joh 9:38 And he said, Lord, I believe. And he worshipped him.

Acts 16:31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

Rom 4:5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

Rom 4:22 And therefore it was imputed to him for righteousness.

Rom 4:23 Now it was not written for his sake alone, that it was imputed to him;

Rom 4:24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

Rom 10:13 For whosoever shall call upon the name of the Lord shall be saved.

Gal 3:22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

1Ti 1:16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

Heb 10:39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

1Pe 2:6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

1Pe 2:7 Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

1Jo 5:5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

1Jo 5:10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

1Jo 5:13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

End Lesson

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