

John 74 – Christ as Savior God: John’s Theme

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John Epilogue

Hermeneutical Assumptions

- These assumptions guide my hermeneutics & teachings
 - Bible inerrant in *originals*; yet, God preserved His word in multiplicity of available copies: whole or partials
 - God’s word is the only source of **absolute truth** (2Ti. 3:16-17)
 - Fourth Law of Logic – Reasonable Inferences (LRI) based on the other three Laws of Logic: Identity (LID), Excluded Middle (LEM) and Non-Contradiction (LNC)

Exercise in Forensics

- Any discussion of the Bible is necessarily **forensic**
 - Study of logical debate or argumentation, use scientific methodologies to establish facts and put them into a contextual matrix via reasonable inferences (LRI)
 - Primarily deals with past events: Judicial; Historical
 - Non-empirical: Faith, Philosophy, Religion or Motive
 - Oft disdained being circumstantial: all issues are circumstantial if not directly viewed (Non Sequitur)

Purpose of John's Gospel

- John states those who believe are given the *privilege* (*ἐξουσία*) of being children of God (Jn 1:12-13, 17)
 - Though it sounds *like* free will, John clearly states this *privilege* does not come because of the will of the Flesh or Man nor from any law (Law only condemns) (Jn 7:7-8, 13)
 - No one has ever seen the Father except the Son; thus, only the Son can make the Father's will known; based on grace (mercy) and truth (Attributes of God) (Jn 1:18)

If man had ability to believe, then *ἐξουσία* would mean a right to possess making God evil for withholding salvation. John clearly states salvation cannot come by man's will, only by God's grace; *ἐξουσία* then is a privilege given by God.

Historical View at John's Writing

- Rome no longer considered Christianity as a form of Judaism, a state-approved religion; thus, not approved
 - After Temple destruction, Pharisaic Judaism entrenched itself in Talmudic philosophy; viewed non-Jews as *goyim*
 - Judaism rejected Jesus as God considering Christianity a polytheistic idolatry; as does Islam today
 - Persecution from Rome and Jews (Ac 7:54-60; 14:19)

Upon Octavian's (Augustus) death, the Senate deified him; hence, all emperors since were considered gods. Emperor worship tied the empire together across multiplicity of religions; foundation was the ruler (Antichrist). Rome always viewed its paganism as its true religion eschewing Eastern religions as debauchery.

Jesus - Law of Identity

- Who was Jesus? This question is the heart of any Bible discussion; especially of salvation
 - Synoptic gospels view Jesus from three perspectives
 - Matthew - King of the Jews
 - Mark - Suffering Slave
 - Luke - Son of Man
 - John establishes eternity of Jesus as God with God

Synoptic gospels do state that Jesus came from the Father, is the Son of God and Man and the only path of salvation. Synoptic gospels do not clarify Jesus' relationship to the Father; based on them alone Jesus appears to be another God.

Jesus not another God

- John intimately links Jesus with God from the beginning of this creation, as Son (Jo 1:14)
 - In the beginning God... (Ge 1:1)
 - In the beginning was the Logos (Jo 1:1-2)
 - With God - Separate from the Father
 - Was God - But of the Father (One infinite Godhead)
 - He was the active agent of creation, bringing order from chaos of Darkness as the Light (Ge 1:3-5; Jo 1:3-5)

Intercessor: Father and Creation

- After the Father *bara*, created visible from invisible, the Spirit hovers over the chaos meditating (He 11:3)
 - Spirit is not the active agent - Waiting for the Son
 - Once Son imposes order on chaos, Spirit becomes active
- When the *monogenesis* is visible, Light, He shapes the visible, bringing life out of non-life (Ge 1:6-2:2,25; Jo 1:9-13)
 - Salvation - Life to those who are dead (1k 15:22-24; Ep 2:1-5)

Intercessor: Father and Man

- No one has seen the Father at any time! John asserts no one can know Father (Jo 1:12-18; Ro 5:12; 1Co 2:14)
 - Only the *monogenesis* has seen the Father, He can explain the Father's salvation being with Him from eternity (Jo 1:18,30)
 - *Monogenesis* became man to die for His people; thus, only through Him can life come to believers (Jo 14:6; He 2:5-18)
 - He alone is the intercessor between God and Man (Ro 5:6-10)

Trinitarianism – Bitter Pill

- Jews rejected Trinitarianism as polytheism – Idolatry
 - Old Testament *hinted* at the Son; Spirit already present
 - Prophet (De 18:15-19)
 - Angel of the Lord (Is 3:1-5)
- Relationship with God due to the Law: Afar off (Ga 4:21-31; Ep 2:17; He 11:13)
 - No *personal relationship*; i.e., no Father, only God (De 20:18-21)
 - David refuted Law as means of salvation (Ps 51:14-17; Jo 1:17)

Christ's Three Great Dialogues

- John's gospel has three {completion} dialogues of Christ teaching of His being {One} with Father {Three}
- Jo 6:22-69 ○ Bread of Life – Understanding Christ's teachings require both OT (Flesh) and NT (Blood); Metaphors
- Jo 8:12-59 ○ Light of the World – Your father: Satan or God; Christ is of God as are all who are saved through Him
- Jo 10:1-58 ○ Good Shepherd – Christ only way to life; false teachers bring death as they teach a gospel apart from Christ

Law of Excluded Middle

- One is either lost or saved; there is no middle option
 - John exemplifies this contrasting: Light and Darkness
 - Creation begins with Darkness then Light
 - Continues until New Creation: No Darkness (Re 21:23-25)
 - Moses {Law} and Christ {Grace} – Salvation is not by Law but only Christ {Faith alone; all else is works alone}
 - Salvation is not doing; it is being: new creature (Jo 1: 10-13; 2Co 5:17)

Salvation Only Through Jesus

- Jesus said, "I am the way, and the truth, and the life. No one comes to the Father except through me." (Jn 14:6)
 - There is only one way of salvation; one faith (Ez 4:46)
 - Jesus is the only way; negates Law (Works Religions)
- Thus, all other ways necessarily lead to death (Jn 10:1, 7:10)
 - All who teach another salvation teach death (Mt 7:21-23)

One Bible: One Salvation

- The Bible alone teaches one salvation from Genesis to Revelation – Man's religions are the wrong path (Mt 7:13-14)
 - Seed of Woman defeats sin; but, the seed does not come through man (Ge 3:15; 4:1-6; Ga 3:15-18)
 - Man is not worthy as righteousness comes only from God; man can never be righteous because sin (Ro 3:23; Re 4:1-7)
 - God alone is the author of salvation (Jk 1:26-35; Ac 4:11-12)

Law of Non-Contradiction

- "No one has ever seen God; the only God (Son), who is at the Father's side, he has made him known." (Jn 1:18)
 - No fleshly person has ever seen the Father; ergo, all who saw God have in fact seen the Son (Ex 34:5-6; 1c 6:1-5)
 - Christ received truth directly from the Father; thus, He alone gives us truth, any other source are lies (Jn 8:23-26, 44)
 - Man does not have truth unless given to him by God (Mt 16:16-17)

Truth Does Not Come By Man

- Bible is *breathed-out* by God to those He chose to develop mature believers through (2Ti 3:15-16)
 - Teaching
 - Reproof
 - Correction
 - Instruction in righteousness
- Thus our *works* reflect the *indwelling* Christ (Ga 2:20; Ja 2:14-18)

No Private Interpretation

- No truth of Scripture comes from someone's own interpretation (1Pe 1:18-21)
 - Man has not seen nor heard nor can imagine the things of God unless instructed by God (1: 6-8-9)
 - Anything man learns of God comes by the Holy Spirit
 - All else man learns of spirits comes from Satan (1: 8-9-10)
 - False teachers bring their own interpretation (2Pe 2:1-3)

Law of Reasonable Inferences

- Purpose of John's Gospel: so reader can make logical, reasonable inferences from the information (Jo 20:31)
 - Believe that Jesus is the Christ, the Son of God
 - Believe in Him and be saved
 - No other name by which people can be saved (1Jo 4:12)
- John's gospel supports the thesis of the Opening Hymn pointing the worshiper to eternal life

Science [empiricism] deals only with measurability and repeatability: Limited to visible creation
God cannot be proven by direct evidence since He is spirit and truth (Jo 4:24)
Forensics is limited by one's assumptions [worldview]; lost reject God as truth (Ro 1:18-25)

John's Gospel Increased Tribulation

- John's "Bread of Life" dialogue caused paganists to believe Christians practiced cannibalism (Jo 6:51-66)
 - Hyperliteralism that ignored history: God hates human sacrifice (Le 20:2-5; 2Ch 28:1-3; Ex 23:37-39)
 - This passage used to support the doctrine that eucharist is real blood and flesh (Poor Hermeneutics)
- Christ as God conflicted with Emperor worship
The emperor worship of one man as god will be revived in Antichrist's kingdom using some technology
Rejecting to worship anyone but Christ as God will result in starvation and death
Probably why John was on penal colony of Patmos, a slow death for refusing to worship the emperor

One of Most Loved Bible Books

- John communicated complex biblical concepts in easy to understand language
 - New converts can grasp complex doctrine easily
 - This lulls many to believe John is an *easy* book
 - Easy to find one's faith quickly shipwrecked
- John requires extensive social, historical, biblical study to grasp its complexities: normative hermeneutics

God's Sacrifice Sufficient for Sin

- Only Christ as sinless God-Man can bear the penalty for sin clothing people in His righteousness: Gospel
 - God's purpose in salvation: making the unclean, clean
- Sinful man rejects the Light of Christ's salvation
 - Thus, man makes his own gods, his own truth that results in degradation and violence to death (Ro 1:18-32)