

The Gospel of John

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Lesson #4

The Journey

Jim Hoffman

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The Gospel of John

Men's Breakfast
 Thursday 08/19/21
 0900 Hours
 Brothers Restaurant
 705 Gettysburg Pike Mechanicsburg, PA

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And, Can It Be!

1 And can it be that I should gain
 An int'rest in the Savior's blood?
 Died He for me, who caused His pain—
 For me, who Him to death pursued?
 Amazing love! How can it be,
 That Thou, my God, shouldst die for me?

Refrain:
 Amazing love! How can it be,
 That Thou, my God, shouldst die for me?

2 'Tis myst'ry all: th' Immortal dies:
 Who can explore His strange design?
 In vain the firstborn seraph tries
 To sound the depths of love divine.
 'Tis mercy all! Let earth adore,
 Let angel minds inquire no more.

3 He left His Father's throne above—
 So free, so infinite His grace—
 Emptied Himself of all but love,
 And bled for Adam's helpless race:
 'Tis mercy all, immense and free,
 For, O my God, it found out me!

5 No condemnation now I dread;
 Jesus, and all in Him, is mine;
 Alive in Him, my living Head,
 And clothed in righteousness divine,
 Bold I approach th' eternal throne,
 And claim the crown, through Christ my own.

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The Aseity of God – independent, self existence (being). God is the uncaused cause, God’s aseity assures us that His autonomy is absolute. He alone decides what to do, and nothing can ever thwart His purpose to keep His promises. What He promises to do, He will do. What He predicts will come to pass. When God says, “My purpose will stand, and I will do all that I please” (Isaiah 46:10), He is emphasizing His aseity and sovereignty.

(gotquestions.org)

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John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God. 3 All things were made through him, and without him was not any thing made that was made. 4 In him was life, and the life was the light of men. 5 The light shines in the darkness, and the darkness has not overcome it.

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Revelation 19:13 He is clothed in a robe dipped in blood, and the name by which he is called is **The Word of God**. 14 And the armies of heaven, arrayed in fine linen, white and pure, were following him on white horses. 15 **From his mouth comes a sharp sword with which to strike down the nations**, and he will rule them with a rod of iron. He will tread the winepress of the fury of the wrath of God the Almighty.

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Hebrews 4:12 **For the word of God** is living and active, sharper than any two-edged sword, piercing to the division of soul and of spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart. 13 And no creature is hidden **from his sight**, but **all are naked and exposed to the eyes of him to whom we must give account**.

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Hebrews 1:1 Long ago, at many times and in many ways, God spoke to our fathers by the prophets, 2 but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world.

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God spoke first to Adam, then to the Patriarchs, then through the prophets, and finally by the Living Word, the Logos – Jesus is God’s Word, his communication to the world.

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- Jesus is the eternal pre-existent Son of God – that information is offered as a fact and is not in dispute.
- The phrase, “**eternal pre-existent Son of God**” says (2) major things to us.
- 1) Jesus has no beginning and has no end; he is eternal. And 2) Jesus always was and always will be the Son of God.

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Do not allow a thought like, “Jesus was created as the eternal Son of God” to cross your mind. If he was created, then he is not God!

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- We learn in verse #14 that the Word became flesh – this is the incarnation.
- But it was much more than just adding humanity to his deity as though that were a small thing.
- In his incarnation Jesus added humanity to his deity AND also decided to forego certain privileges of his deity. (Kenosis)

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•Philippians 2:5 Have this mind among yourselves, which is yours in Christ Jesus, 6 who, though he was in the form of God, did not count equality with God a thing to be grasped, 7 but emptied himself, by taking the form of a servant, being born in the likeness of men. 8 And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross.

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“What is emptied in the kenosis is glory, privilege, and exaltation. Jesus in the incarnation makes Himself of no reputation. He allows His own divine exalted standing to be subjected to human hostility and human criticism and denial. This is an amazing thing that He doesn't just come as a man, He comes as a slave. He comes in a station of life that carries with it no exaltation, no dignity, only indignity.”

R.C. Sproul

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- **Jesus did not become the Son of God** for his role in acquiring our salvation - Son of God was always his role.
- Part of the confusion is rooted in how we view what a "son" is – Jesus did not humble himself to become a son, but a savior.
- To identify Jesus as the Son of God is to identify his role, not his history – normally a son would point to one born after another but that is not true of Jesus.

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- Time was not a thing until the creation in Genesis 1:1 and in the same way history did not exist either.
- There was no such thing as being "born after" anyone or anything.
- Try not to associate the Sonship of Jesus with what we commonly associate with the word "son" because it confuses us.

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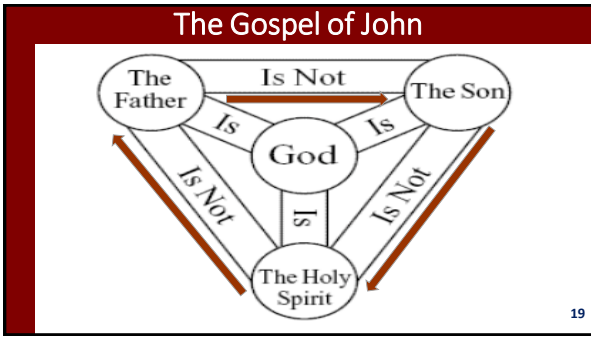
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- Jesus' status as "son" is intended to show the relationship between the Father and the Son in the God-head using human terms.
- Same nature, same essence, same deity, yet not each other.
- John 14:9 **"Whoever has seen me has seen the Father"** – totally equal yet also distinct from each other.

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- Time began with “the creation” – when God spoke the universe into existence all matter was created, and time began.
- Said another way – all things “not God” began to operate inside the bounds of time.
- Whatever existed before creation is eternal – this of course makes God the only person, place or thing who is eternal.

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Believers in Jesus Christ are given eternal life in an eternal kingdom, but strictly speaking human beings are not eternal. In order to be eternal a thing can have no beginning and no end. We are eternal beings from the point of conception whether we are saved or lost, but we are not eternal in the same sense as God is.

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Questions?

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