

Jesus' Superiority

John 3:31-36

- 31** He who comes from above is above all; he who is of the earth is earthly and speaks of the earth. He who comes from heaven is above all.
- 32** And what He has seen and heard, that He testifies; and no one receives His testimony.
- 33** He who has received His testimony has certified that God is true.
- 34** For He whom God has sent speaks the words of God, for God does not give the Spirit by measure.
- 35** The Father loves the Son, and has given all things into His hand.
- 36** He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him.”

The New King James Version. (1982). (Jn 3:31–36). Nashville: Thomas Nelson.

Introduction

Our current cultural situation poses a crisis for the way evangelicals have been doing evangelism for the past 150 years—causing us to raise crucial questions like: How do we do evangelism today? How do we get the gospel across to a postmodern world?

In 1959 Martyn Lloyd-Jones gave a series of messages on revival. One of these expositions was on Mark 9,

two hundred years ago, or indeed even one hundred years ago. The difficulty in those earlier times was that men and women were in a state of apathy. They were more or less asleep...There was no general denial of Christian truth. It was just that people did not trouble to practise it...All you had to do then was to awaken them to rouse them...

But the question is whether that is still the position...What is 'this kind'?...The kind of problem facing us is altogether deeper and more desperate...The very belief in God has virtually gone...The average man today believes that all this belief about God and religion and salvation...is an incubus on human nature all through the centuries...

It is no longer merely a question of immorality. This has become an amoral or a non-moral society. The very category of morality is not recognized...

But despite the growth of mega churches through these dynamics, there is no evidence that the number of churchgoers in the United States is significantly increasing (see for example, <http://www.theamericanchurch.org/facts/1.htm>).

What is clear is that the number of secular people professing "no religious preference" is growing rapidly.

The Gospel and the Supremacy of Christ in a Postmodern World by
Dr. Timothy J. Keller

I've been grieved lately to hear of ...young (and older) adults who formerly were a part of....church, who professed faith in Christ and in some cases served in this church, but now do not go to any church. I've heard that some of them have renounced their faith in Christ..

What a tragedy! Why does it happen? The reasons are probably as varied as the individuals who fall away. Behind it all is the enemy of our souls, who prowls about as a roaring lion, seeking someone to devour (1 Pet. 5:8; Luke 8:12).

Sometimes the person believed in Jesus for superficial reasons: he hoped that Jesus would give easy relief from some problem, but it didn't happen.

I think that there are also two common problems behind those who make a profession of faith and then fall away.

First, they have a shallow understanding of their true moral guilt before the holy God.

They don't understand that as sinners they are under His wrath and that their good deeds will not erase or ease His judgment against their sins. So they don't see their desperate need for salvation.

Second, they don't understand who Jesus is and what He did for them on the cross.

As I've often said, the entire Christian faith rests on the correct answer to Jesus' question (Matt. 16:15), "Who do you say that I am?" If you get that question right, everything else is secondary. If Jesus is who the Bible proclaims Him to be, then you must believe in Him as your Savior and Lord or you will face judgment. Either Christ died for your sins and is risen from the dead or not. If He is not who He claimed to be, then you're wasting your time being a Christian (1 Cor. 15:13-19).

(stephen cole)

A.W. Pink wrote

In One Of His Letters to Erasmus, Luther said, "Your thoughts of God are too human." Probably that renowned scholar resented such a rebuke, the more so, since it proceeded from a miner's son. Nevertheless, it was thoroughly deserved. We, too, prefer the same charge against the vast majority of the preachers of our day, and against those who, instead of searching the Scriptures for themselves, lazily accept their teachings. The most dishonoring conceptions of the rule and reign of the Almighty are now held almost everywhere. To countless thousands, even professing Christians, the God of Scripture is quite unknown.

Of old, God complained to an apostate Israel, "Thou thoughtest that I was altogether such an one as thyself" (Ps. 50:21). Such must now be His indictment against apostate Christendom. Men imagine the Most High is moved by sentiment, rather than by principle. They suppose His omnipotency is such an idle fiction that Satan can thwart His designs on every side. They think that if He has formed any plan or purpose at all, then it must be like theirs, constantly subject to change. They openly declare that whatever power He possesses must be restricted, lest He invade the citidel of man's free will and reduce him to a machine. They lower the all-efficacious atonement, which redeems everyone for whom it was made, to a mere remedy, which sin-sick souls may use if they feel so disposed. They lessen the strength of the invincible work of the Holy Spirit to an offer of the Gospel which sinners may accept or reject as they please.

The god of this century no more resembles the Sovereign of Holy Writ than does the dim flickering of a candle the glory of the midday sun. The god who is talked about in the average

pulpit, spoken of in the ordinary Sunday school, mentioned in much of the religious literature of the day, and preached in most of the so-called Bible conferences, is a figment of human imagination, an invention of maudlin sentimentality. The heathen outside the pale of christendom form gods of wood and stone, while millions of heathen inside christendom manufacture a god out of their carnal minds. In reality, they are but atheists, for there is no other possible alternative between an absolutely supreme God, and no God at all. A god whose will is resisted, whose designs are frustrated, whose purpose is checkmated, possesses no title to deity, and far from being a fit object of worship, merits nothing but contempt.

The supremacy of the true and living God might well be argued from the infinite distance which separates the mightiest creatures from the Creator. He is the Potter, they are but the clay in His hands, to be molded into vessels of honor or to be dashed into pieces (Ps. 2:9) as He pleases. Were all the denizens of heaven and all the inhabitants of earth to combine in open revolt against Him, it would cause Him no uneasiness. It would have less effect upon His eternal, unassailable throne than the spray of Mediterranean's waves has upon the towering rocks of Gibraltar. So puerile and powerless is the creature to affect the Most High, Scripture tells us that when the Gentile heads unite with apostate Israel to defy Jehovah and His Christ, "He that sitteth in the heavens shall laugh" (Ps. 2:4).

The absolute and universal supremacy of God is plainly affirmed in many Scriptures. "Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is

thine; thine is the kingdom, O LORD, and thou art exalted as head above all . . . And thou reignest over all"

Review

Lesson:

- I. The Superior Supremacy of Christ**
- II. The Superior Speech of Christ**
- III. The Superior Spirit of Christ**
- IV. The Superior Sovereignty of Christ**
- V. The Superior Salvation of Christ**

I. The Superior Supremacy of Christ

31 He who comes from above is above all; he who is of the earth is earthly and speaks of the earth. He who comes from heaven is above all.

He—

Ὁ

The [One]

Original Word: ὁ, ἡ, τό

Part of Speech: Definite Article

Definition: the, the definite article.

who comes = the coming one

erchomenos

ἐρχόμενος ,

coming

V-PPM/P-NMS

above

epanó: above, more than

Original Word: ἐπάνω

Short Definition: on the top, above, superior to

Definition: (a) adv: on the top, above, (b) prep: on the top of, above, over, on, above, more than, superior to.

He who is

is = exist = eimi

ὄν

ὄν

being

V-PPA-NMS

of from

ek or ex: from, from out of

Original Word: ἐκ, ἐξ

Part of Speech: Preposition

Transliteration: ek or ex

Phonetic Spelling: (ek)

Short Definition: from out, out from among, from

Definition: from out, out from among, from, suggesting from the interior outwards.

HELPS Word-studies

1537 *ek* (a preposition, written *eks* before a vowel) – properly, "out from and to" (the *outcome*); *out from within*. **1537** /*ek* ("out of") is one of the most under-translated (and therefore mis-translated) Greek prepositions – often being confined to the meaning "by." **1537** (*ek*) has a two-layered meaning ("out from and to") which makes it *out-come* oriented (out of the depths of the source and extending to its impact on the object).

earth == not a moral reflection, just earthy, limited,

gēs

γῆς ,

earth

N-GFS

Christ is From Heaven

Jn 3:13

13 No one has ascended to heaven but He who came down from heaven, *that is*, the Son of Man who is in heaven.

Jn 6:33

33 For the bread of God is He who comes down from heaven and gives life to the world.”

Jn 6:38

38 For I have come down from heaven, not to do My own will, but the will of Him who sent Me.

Jn 6:42

42 And they said, “Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that He says, ‘I have come down from heaven’?”

Jn 6:50-51

50 This is the bread which comes down from heaven, that one may eat of it and not die.

51 I am the living bread which came down from heaven.

Jn 6:58

58 This is the bread which came down from heaven—not as your fathers ate the manna, and are dead. He who eats this bread will live forever.”

Jn 8:23

23 And He said to them, “You are from beneath; I am from above. You are of this world; I am not of this world

Jn 8:42

42 Jesus said to them, “If God were your Father, you would love Me, for I proceeded forth and came from God; nor have I come of Myself, but He sent Me.

Jn 17:5

5 And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was.

Jn 17:8

8 For I have given to them the words which You have given Me; and they have received *them*, and have known surely that I came forth from You; and they have believed that You sent Me.

Above all, superior to all

Rom 9:5

5 of whom *are* the fathers and from whom, according to the flesh, Christ *came*, who is over all, *the* eternally blessed God.
Amen

Eph 1:18–23

that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints,
19 and what *is* the exceeding greatness of His power toward us who believe, according to the working of His mighty power
20 which He worked in Christ when He raised Him from the dead and seated *Him* at His right hand in the heavenly *places*,
21 far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come.
22 And He put all *things* under His feet, and gave Him *to be* head over all *things* to the church,
23 which is His body, the fullness of Him who fills all in all.

Php 2:9–11

9 Therefore God also has highly exalted Him and given Him the name which is above every name,
10 that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth,
11 and *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

Rev. 19:16-17

16 And He has on *His* robe and on His thigh a name written:

KING OF KINGS AND LORD OF LORDS

Merriam-Webster's dictionary defines *supreme* as "highest in rank or authority" or "highest in degree or quality." In essence, there is none better. The supreme of something is its ultimate. Jesus is the ultimate in power, glory, authority, and importance. Jesus' supremacy over all is developed biblically primarily in Hebrews and Colossians.

Col 1:15–18

15 He is the image of the invisible God, the firstborn over all creation.

16 For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him.

17 And He is before all things, and in Him all things consist.

18 And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence

We are of the Earth

Since Jesus has come from heaven, His words surpass those of any religious teacher. Each human teacher is limited by his

earthly boundaries (he **belongs to the earth and is from the earth**). But **the Logos from heaven is above all**; He is preeminent (Col. 1:18).

Blum, E. A. (1985). John. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 283). Wheaton, IL: Victor Books.

I. The Superior Supremacy of Christ

II. The Superior Speech of Christ

32 And what He has seen and heard, that He testifies; and no one receives His testimony.

33 He who has received His testimony has certified that God is true.

34 For He whom God has sent speaks the words of God,

32 **And what He has seen and heard, that He testifies; and no one receives His testimony.**

what He knows, He knows from first-hand divine experience. What He knows He knows from first-hand divine experience. Now we know He knows everything because in chapter 2 verses 23 to 25 it said He knows everything. He even knows the thoughts of every human being, this is omniscience. Jesus is the only man who never needed to take any information from anyone else. He didn't need to be educated by other people. There was no need for that. Yes, He grew in wisdom, stature, favor with God, favor with man...there was an awakening to His divine knowledge as He grew legitimately as a baby and a child. He wasn't a one-year-old able to spout profound eternal theology. He was conformed to the development of a human being. By the time He's twelve,

obviously it's crystal-clear that He...He has reached the point with a full adult sense of His mission which means that His knowledge was then complete. Did He choose to use all that knowledge? No, He restricted the independent use of His own omniscience in His humiliation. That's why He could say things like "I don't know the day or the hour when I return to establish the Kingdom." He put self-imposed limits on His omniscience. But He could limit His omniscience, no one could add to His knowledge. He could limit His development and that in the plan of God, but no information as outside that full omniscience.

This sets Him apart from us. Everything we know, somebody has to teach us. We need information from heaven given to us from someone from heaven. So Jesus comes, God spoke in time past by the Holy Spirit through the prophets and then He spoke, Hebrews 1, by His Son. Either God speaks to us through the prophets and through the writers of Scripture or He speaks to us through His Son, but He has to speak to us because we have no knowledge of heavenly things.

Jn 3:11

11 Most assuredly, I say to you, We speak what We know and testify what We have seen, and you do not receive Our witness.

John 8:26

26 I have many things to say and to judge concerning you, but He who sent Me is true; and I speak to the world those things which I heard from Him."

John 8:38

38 I speak what I have seen with My Father, and you do what you have seen with your father."

no one receives His testimony.

v. 32 no one

oudeis

Original Word: οὐδείς, οὐδεμία, οὐδέν

Part of Speech: Adjective

Phonetic Spelling: (oo-dice')

Short Definition: no one, none, nothing

Definition: no one, none, nothing.

HELPS Word-studies

3762 *oudeís* (from **3756** /ou "no, not" and **1520** /heís, "one") – properly, *not one; no one, nothing*.

3762 /*oudeís* ("no one, nothing at all") **is a powerful negating conjunction**. It rules out *by definition*, i.e. "shuts the door" *objectively and leaves no exceptions*. **3762** (*oudeís*) is *deductive* in force so it excludes *every (any) example* that is included withing the premise (supposition). [**3762** /*oudeís* ("not one, none") *categorically excludes*, declaring as a *fact* that no valid example exists.]

33 He who has received His testimony has certified that God is true

3:33. The message of Jesus has not been universally rejected as verse 32 by itself might indicate. One who receives it gives his attestation or certification to the fact **that God is truthful** (cf. v. 21). To reject this testimony is to call God a liar (1 John 5:10).

Blum, E. A. (1985). John. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 283). Wheaton, IL: Victor Books.

I John 5:10-12

10 He who believes in the Son of God has the witness in himself; he who does not believe God has made Him a

liar, because he has not believed the testimony that God has given of His Son.

- 11** And this is the testimony: that God has given us eternal life, and this life is in His Son.
- 12** He who has the Son has life; he who does not have the Son of God does not have life.

Jn 7:16

16 Jesus answered them and said, "My doctrine is not Mine, but His who sent Me.

John 5:22-23

- 22** For the Father judges no one, but has committed all judgment to the Son,
- 23** that all should honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.

John 14:10-11

- 10** Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you I do not speak on My own *authority*; but the Father who dwells in Me does the works.
- 11** Believe Me that I *am* in the Father and the Father in Me

There are only 2 categories of people, believers, and unbelievers
 not believers, unbeliever, agnostic, atheistic

33 has certified

sphragizó: to seal

Original Word: σφραγίζω

Part of Speech: Verb

Transliteration: sphragizó

Phonetic Spelling: (sfrag-id'-zo)

Short Definition: I set a seal upon

Definition: I seal, set a seal upon.

HELPS Word-studies

4972 *sphragízō* (from **4973** /*sphragís*, "a seal") – properly, to seal (affix) with a signet ring or other instrument to stamp (a roller or seal), i.e. to *attest ownership, authorizing (validating)* what is sealed.

4972 /*sphragízō* ("to seal") signifies *ownership* and the full *security* carried by the backing (full authority) of the owner. "Sealing" in the ancient world served as a "legal signature" which guaranteed the promise (contents) of what was sealed.

[Sealing was sometimes done in antiquity by the use of religious tattoos – again signifying "*belonging to.*"]

v. 34 Words of God

rhéma: a word, by impl. a matter

Original Word: ῥῆμα, ῥῆμα, τό

Part of Speech: Noun, Neuter

Transliteration: rhéma

Phonetic Spelling: (hray'-mah)

Short Definition: a thing spoken

Definition: a thing spoken, (a) a word or saying of any kind, as command, report, promise, (b) a thing, matter, business.

HELPS Word-studies

4487 *rhéma* (from **4483** /*rhéō*, "to speak") – a *spoken* word, made "by the *living voice*" (J. Thayer). **4487** /*rhéma* ("spoken-word") is commonly used in the NT (and in *LXX*) for the Lord speaking His *dynamic, living word* in a believer to inbirth *faith* ("His inwrought *persuasion*").

Ro 10:17: "So *faith* proceeds from (spiritual) hearing; moreover this hearing (is consummated) through a *rhēma-word* (**4487** /*rhéma*) from Christ" (Gk text).

[See also Gal 3:2,5 which refers to "the hearing of faith" (Gk text) – i.e. a spiritual hearing that goes with the divine inbirthing of faith.]

I. The Superior Supremacy of Christ

II. The Superior Speech of Christ

III. The Superior Spirit of Christ

34 b.....for God does not give the Spirit by measure.

not first in greek sentence, for emphasis

ou

οὐ

not

Adv

Matt. 12 The Blaspheme was against the Spirit

John 7:37-39

- 37** On the last day, that great *day* of the feast, Jesus stood and cried out, saying, “If anyone thirsts, let him come to Me and drink.
- 38** He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.”
- 39** But this He spoke concerning the Spirit, whom those believing in Him would receive;

John 15:26

26 “But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me.

John 16:7

7 Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you.

“He has the full endowment of the Holy Spirit, **the Spirit without limit**. The Old Testament prophets had the Spirit only for limited times and for limited purposes”

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- I. The Superior Supremacy of Christ**
- II. The Superior Speech of Christ**
- III. The Superior Spirit of Christ**

IV. The Superior Sovereignty of Christ

35 The Father loves the Son, and has given all things into His hand.

has given

1325 [e]

dedōken

δέδωκεν

has given

V-RIA-3S Perf. Act Ind.

John 13:3

3 Jesus, knowing that the Father had given all things into His hands, and that He had come from God and was going to God,

Jn 17:2

2 as You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him.

Mt 11:27

27 All things have been delivered to Me by My Father, and no one knows the Son except the Father. Nor does

anyone know the Father except the Son, and *the one* to whom the Son wills to reveal *Him*.

Mt 28:18

18 And Jesus came and spoke to them, saying, “All authority has been given to Me in heaven and on earth.

1 Pe 3:22

22 who has gone into heaven and is at the right hand of God, angels and authorities and powers having been made subject to Him.

Jn 6:37–40

37 All that the Father gives Me will come to Me, and the one who comes to Me I will by no means cast out.

38 For I have come down from heaven, not to do My own will, but the will of Him who sent Me.

39 This is the will of the Father who sent Me, that of all He has given Me I should lose nothing, but should raise it up at the last day.

40 And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day.”

I. The Superior Supremacy of Christ

- II. The Superior Speech of Christ
- III. The Superior Spirit of Christ
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V. The Superior Salvation of Christ

36 He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him.”

He who believes, = the one who is the believing one.

ho

36 ὁ

the [one]

Art-NMS

4100 [e]

pisteuōn

ΠΙΣΤΕΥΩΝ

believing

V-PPA-NMS

Has everlasting life

ἔχει

has

V-PIA-3S

The one not obeying = believing

apeitheó: to disobey

Original Word: ἀπειθέω

Part of Speech: Verb

Transliteration: apeitheó

Phonetic Spelling: (ap-i-theh'-o)

Short Definition: I disobey, rebel, am disloyal

Definition: I disobey, rebel, am disloyal, refuse conformity.

Cognate: 544 *apeithéō* – literally, *refuse to be persuaded* (by the Lord).
 See 543 (*apeitheia*).

but ==strong adversative

all'

ἀλλ'

but

Conj

wrath of God

orgé: impulse, wrath

Original Word: ὀργή, ῆς, ἡ

Part of Speech: Noun, Feminine

Transliteration: orgé

Phonetic Spelling: (or-gay')

Short Definition: anger, wrath, passion

Definition: anger, wrath, passion; punishment, vengeance.

HELPS Word-studies

3709 *orgé* (from *orgáō*, "to teem, swelling up to constitutionally oppose") – properly, *settled anger (opposition)*, i.e. rising up from an ongoing (fixed) opposition.

3709 /*orgé* ("settled anger") proceeds from an internal *disposition* which *steadfastly* opposes someone or something based on extended personal exposure, i.e. solidifying what the beholder considers *wrong* (unjust, evil). ["*Orgē* comes from the verb *oragō* meaning, 'to teem, to swell'; and thus implies that it is not a sudden outburst, but rather (referring to God's) *fixed*, controlled, passionate feeling against sin . . . a *settled* indignation (so Hendriksen)" (D. E. Hiebert, at 1 Thes 1:10).]

remains

menó: to stay, abide, remain

Original Word: μένω

Part of Speech: Verb

Transliteration: menó

Phonetic Spelling: (men'-o)

Short Definition: I remain, abide

Definition: I remain, abide, stay, wait; with acc: I wait for, await.

μένει

abides

V-PIA-3S

“Man has only two options: trust **in the Son** or reject **the Son** (cf. vv. 16, 18). Unbelief is tragic ignorance but it is also willful disobedience to clear light. **God’s wrath** is mentioned only here in the Fourth Gospel (but cf. Rev. 6:16–17; 11:18; 14:10; 16:19; 19:15). “Wrath,” God’s necessary righteous reaction against evil, **remains** (*menei*) on the unbeliever. This wrath is future but it also exists now. Endless sin and disobedience will result in endless punishment (Matt. 25:46).”

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Romans 1:18

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness

Ro 5:8–9

8 But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.

9 Much more then, having now been justified by His blood, we shall be saved from wrath through Him.

Eph 5:6

6 Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience.

1 Th 1:10

10 and to wait for His Son from heaven, whom He raised from the dead, *even* Jesus who delivers us from the wrath to come.

9 For God did not appoint us to wrath, but to obtain salvation through our Lord Jesus Christ,

Heb 10:29-31

29 Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace?

30 For we know Him who said, "*Vengeance is Mine, I will repay,*" says the Lord. And again, "*The Lord will judge His people.*"

31 It is a fearful thing to fall into the hands of the living God.