

The Structural Emphasis of John 1

Logos in the beginning was with God at Creation
(1:1a-b with 2-3)

Logos in essence is God (1c with 4-5)

deity

[5b implies] witness to deity (6-8)
and response to deity (9-13)

witness

negative (9-11)

wrath

positive (12-13),

spiritually born
children leads to

Only Begotten Logos as incarnation among men (14-18)

love

[14b implies] witness to humanity (15)
and reception of salvation (16-17)

humanity

Only Begotten God as explanation among men (18)

summary

The Prologue of John/The Christology of John

Introduction

20th century man has difficulty with the deity of Christ (New Ageism, Mormonism etc; with its redefinition of deity is changing this somewhat). 1st century peoples actually had more difficulty with His humanity, and so John wrote to give an answer to their confusion. John's prologue (1:1-18), as well as other parts of his gospel, draws together several facets of Christology:

- 1) It reaffirms Christ deity (cf. Colossians 1-2; Hebrews 1-2).
 - A) He is the Logos (revelation/communication)
 - B) He is Life (creation/salvation)
 - C) He is Light (salvation/revelation)
- 2) It sets forth Christ incarnation, tying together His deity and humanity.
- 3) It emphasizes His unique relationship to the Father and provides content for development of the doctrine of the Trinity.
 - A) He is the revealer of the Father (1:18; 14:9)
 - B) He is the mediator of the Father (14:6)

In sum, a number of important themes are again expressed:

- 1) essential oneness of the Father and the Son
- 2) distinctiveness of persons within the Godhead

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3) functional subordination of the Son to the Father
Significance of Logos

Background of the term

I. Logos (Word) is a word with a rich and varied history, and therefore it has been much debated. The following have been set forth as the source for John's concept and usage:

- 1) Palestinian Judaism - Wisdom is often personified (cf. Ecclus. 24) and this usage is found in the Targums. Rabbi's would use the word memra as a periphrasis for "God." Thus logos is the wisdom or thought of God.
- 2) Greek philosophy - Here it usually stood for "reason," reflecting the Greek view that divinity cannot come into direct contact with evil matter. The Stoics saw it as both divine reason and reason distributed in the world (and therefore the mind). It is a creative force, the rational principle of order.
- 3) Hellenistic Judaism - Prominent for example in Philo (the term appears over 1300 times), the Word is fully personified in relation to creation, being the means whereby God creates the world from great waste, and more over, is the way in which God is known in the mind. Again, however, the Word is not personal or pre-existent.
- 4) Hermetic Literature - Occurring frequently and being post-Christian, it is influenced by Hellenistic Judaism.
- 5) O.T. - Here the "Word of God" is seen as:
 - A) the agent of creation (Gen. 1; Ps. 33:6 ff; Prov. 8:22 ff)
 - B) the agent of revelation (Gen. 12:1, 15:1, 22:11, Prov. 8; Is. 9:8; Jere. 1:4; 20:8; Ezk. 33:7; Amos 3:1, 8)
 - C) eternal (Ps. 119:89)
 - D) the agent of redemption (Ps. 107:20)

F. F. Bruce notes, The 'word of God' in the O.T. denotes God in action, especially in creation, revelation, and deliverance (Bruce, The Gospel of John, p. 29).

II. John's Logos Doctrine

John utilized this word because of its capacity to communicate to multiple cultures, i.e. Jew and Greek. The term itself was well known, but John fills it with "new meaning." Philo's logos was "reason" and an "it." John's logos is "the word" and a "He." John's logos is not only God's agent in creation, He is God. He is God's personal, visible (1:14) communication to man in revealing and redeeming power. Logos does not explain Jesus; Jesus explains and fills with new meaning logos. Wisdom has become a person, divine reason a man. Walls notes at this point, "It is not accidental that both the gospel and Christ who is its subject are called 'the word ... ' the use of 'Logos' in the contemporary

hellenistic world made it a useful 'bridge word.'" To the Greeks logos is reason. To the Jews logos is the word/wisdom. In John, these ideas find new meaning as they are embodied in a person.

* Jesus is the personal communication, revelation and expression of God.*

Exposition of the Prologue (1:1-18)

"When God Became A Man"
John 1:1-18

- I. As the Word of God Jesus continually pre-existed 1:1-5
 - 1) He is said to be divine in His person 1:1
 - 2) He is said to be divine in His relation 1:2
 - 3) He is said to be divine in His creation 1:3
 - 4) He is said to be divine in His revelation 1:4-5
 - a) He is life 1:4
 - b) He is light 1:4-5
- II. As the Word of God Jesus was prophetically witnessed 1:6-9
 - 1) The witness came with power 1:6
 - 2) The witness came with a pronouncement 1:7
 - 3) The witness came with purpose 1:7
 - 4) The witness came with perspective 1:8-9
- III. As the Word of God Jesus was personally confronted 1:10-13
 - 1) Some rejected Him in unbelief 1:10-11
 - 2) Some received Him with faith 1:12-13
- IV. As the Word of God Jesus was permanently incarnated 1:14
 - 1) He took a body like us
 - 2) He tabernacled among us
 - 3) He transformed our understanding within us
- V. As the Word of God Jesus is properly exalted 1:15-17
 - 1) He is properly exalted because of His coming 1:15
 - 2) He is properly exalted because of His blessings 1:16-17
- VI. As The Word of God Jesus perfectly communicated 1:18
 - 1) His communication is perfect because of His essence
 - 2) His communication is perfect because of His exegesis

NOTES

1:1 Although verbally parallel with Gen. 1:1 and 1 John 1:1, the contexts assign temporal differences. Whereas Gen. 1:1 speaks of the beginning of creation and 1 John 1:1 emphasizes the incarnate manifestation of God in Christ, John in this verse establishes the preexistence of Christ in eternity past. He already "was" when the beginning took place. Indeed He is affirmed as being: 1) Coequal, 2) Coeternal, 3) Coexistent and 4) Consubstantial with the Father. Jesus is called "Word" (Logos, Gk.). The idea of the Logos was a philosophical issue in John's day, but John uses the word in a larger sense that would include Hebrew ideas also.

To the Hebrew, 'the word of God' was the self-assertion of the divine personality; to the Greek the formula denoted the rational mind that ruled the universe. John

is asserting that the 'Word' is the source of all that is visible and antedates the totality of the material world. The use of logos implies that John was endeavoring to bring out the full significance of the Incarnation to the Gentile world as well as the Jewish people (Morris, John, EBC, 28).

The word in our text then has reference to a unique communication of God to man, which He accomplished in human flesh (v. 14) through the Logos, Jesus, the Son of God. But that the Logos predated philosophical conceptions of logos is clearly seen in these words, "In the beginning was [en, Gk.] the Logos." The verb is in the imperfect tense in Greek, indicating continuing action in past time. Literally then, John declares that in the beginning Logos existed. He is none other than God Himself, not only bringing the Word but incorporating it in His own person, life, and being. Furthermore, this Logos was "face to face with" God, indicating a distinction of persons within the Godhead as well as an equality of persons. Finally, the Logos is eternally God. There was never a time when the Logos was not fully God. The word order in Greek emphasizes "God was the Word." Cults such as the Jehovah's Witness have often seized this verse for denial of the full deity of Christ. Noting the absence of the definite article before the word "God," they offer as an alternate and correct translation: The Word was "a god" (underlining mine). This translation, however, reveals again the ignorance of Greek grammar by the cults. The comments of Morris are again appropriate here:

The three statements of v. 1 bring out three different aspects of the nature of the Word. The first speaks of his preexistence. The second statement, "The Word was with God," is an assertion of the Word's distinctiveness. The preposition pros indicates both equality and distinction of identity. Robertson says, "The literal idea comes out well, 'face to face with God'" (RHG, p. 623). Thus this implies personality and coexistence with God. Robertson says it bespeaks of "the fellowship between the Logos and God."

The third statement, "The Word was God," is especially significant. This is a clear statement of deity inasmuch as the noun theos ("God"), is anarthrous; that is, it lacks the article. Much confusion has spawned over this point of Gk. grammar. Robertson et al. have aptly demonstrated that the lack of the article in the predicate is intentional so that the subject can be distinguished. In other words, in the

phrase theos en ho logos ("God was the Word"), were it not for the article ó(ho) before the word logos, the subject of the phrase would be indeterminate. But the presence of the article shows that it is the presence of the article shows that it is the "Word" that is the subject. The fact that theos is a predicate shows that it is describing the nature of the Word; he is of the same nature and essence as the noun in the predicate; that is, the Word is divine (RHG, p. 767).

E. C. Colwell says that "a predicate nominative which precedes the verb cannot be translated as an indefinite or 'qualitative' noun solely because of the absence of the article; if the context suggests that the predicate is definite, it should be translated as a definite noun in spite of the absence of the article. In the case of a predicate noun which follows the verb the reverse is true; the absence of the article in this position is a much more reliable indication that the noun is indefinite" ("A Definite Rule for the use of the Article in the Greek New Testament," JBL 52 [1933]: 20-21).

To say that the absence of the article bespeaks of the nonabsolute deity of the word is sheer folly. There are many places in this Gospel where the anarthrous theos appears (e.g., 1:6, 12, 13, 18), and not once is the implication that this is referring to just "a god." (Morris, John, EBC, 29-30).

Consequently, one may observe that at the very outset of John's goŝpel he states his thesis, namely, that Jesus is the eternal God of the ages come in human flesh. "'The Word' was deity, one with God, rather than 'a god' or another being of the same class ... Unity of nature rather than similarity or likeness is implied. The external coexistence and unity of the Word with God is unmistakably asserted" (Morris, John, EBC, 28). This serves as the basis for all that follows in the book.

1:3 Not a single thing that exists came into being except through Him. This truth is also affirmed in Col. 1:16 and Heb. 1:2. Divine preexistence, work and association are all affirmed. That He created all things logically leads to the conclusion that He Himself is not created. As Bruce asserts: "When heaven and earth were created, there was the Word of God, already existing in the closest association with God and partaking of the

essence of God. No matter how far back we may try to push our imagination, we can never reach a point at which we could say of the Divine Word, as Arius did, 'There was once when he was.'

(Bruce, p. 31). Couple this with the fact a Jew would only know the God of Genesis 1-2 as the Creator, and you have further evidence of the full deity of Jesus.

1:5 The light can never be conquered: it keeps on shining (pres. tense). The darkness attempts to "overcome or comprehend the light," but is unsuccessful. One of the great contrasts of this Gospel is that of light and darkness. By his use of the word "light," John affirms the absolute perfection, the utter purity and holiness which shines forth from God. Christ as "the light" provides spiritual illumination and knowledge of God because He is God. Further, because Christ became man and mediates between God and man, He is able to impart knowledge, holiness and purity to believers.

1:6-8 John the Baptist is divinely commissioned to attest to the truth about Christ the "Life" (a word occurring 36 time in John's gospel) and the "Light" in order that men might believe. To understand what John is getting at here, one must appreciate his unique use of the term "life." When John speaks of "life and "death," he uses these terms to describe one's relationship to God. The one who has a relationship with God (through Christ) has "life" because he knows God. The one who does not have a relationship with God (apart from Christ) is "dead" because he does not know God. In short, to know God is to experience the life of God. That is why believers are said to inherit "eternal life"; like God, they will live forever, because He has promised to share His life with them. Notice, also, that John constantly ties life and light together throughout his writings (1:4; 8:12).

- 1) Life is the complement of light; they always go together. If life refers to relationship with God, then it follows that light should mean an awareness of God's righteous standard and a conformity to it.
- 2) Hence, as one pursues his "life" in God, he will find himself pursuing the "light" which God brings, ultimately leading to Christlikeness. This is why John speaks of "walking in the light" and the fact that "we shall be like Him for we shall see Him as He is" (1 John 3:1-3).

One of John's favorite terms is matureo (Gk.), used forty-seven times in the Johannine corpus and translated "witness," "testimony," or "record." There are seven who "bear witness to" ("attest," "substantiate") the veracity of Christ's claims: 1) the Father (5:37; 8:18), 2) Christ Himself (8:14, 18, 37), 3) the Spirit (15:26; 16:14), 4) the works of Jesus (5:36; 10:25), 5) the Scriptures (5:39), 6) John the Baptist (1:6-8), and 7) other men (4:39; 12:17; 15:27).

1:7 Another great theological term in John's Gospel is "believe." It means to trust or have faith that Christ is sufficient to save in exactly the way He promised. The word is used about 100 times in this book.

1:9-10 This verse teaches that the Son was the true light who was coming (incarnation) into the "world" (a word used 77 times in John's Gospel). Verse 10 states that despite the incarnation, the world never at any point knew Him. The word "know" speaks of a knowledge born out of personal experience.

1:11-13 One of the saddest commentaries in the book is this: "He came to His own" (the world, places, things), but "His own" (people, nation) did not receive Him but rejected Him (the Greek aorist tense denotes a decisive act). Men are condemned for their rejection, not their ignorance. Rejection, however, has its counterpart in reception; God "gave" the grace so people would accept who and what the person is. Being a child of God does not come about by human physical descent nor is it attributed to human volition or the action of men. It is a sovereign work of God that provides for and accomplishes our salvation.

THE PROLOGUE OF JOHN (1:1-18)

1:1	The Word was in the beginning	The Word was with God	The Word was God
1:14	The Word became flesh	We beheld His glory	Glory of the only begotten Son
1:18	No man has seen God at any time	The only begotten God — in bosom of Father	He hath exegeted Him

1:14 Perhaps the heresy of incipient Gnosticism which claimed that Jesus only seemed to be human is what John combats here. John insists that Christ is truly human: he was tired and thirsty (4:6-7); He wept (11:35); He was troubled in spirit (12:17; 13:21), and He died (19:30). Without becoming less than God (cf. Phil. 2:5-11), Jesus took upon Himself complete human nature. Indeed John affirms "He became flesh" (sarx, Gk.). At His incarnation, God did not become man; He became God-Man. [The words "dwelt among us]" (eskēnōsen, Gk.) can be understood to mean "pitched his tent" or "tabernacled among us." John could therefore speak of hearing, seeing, and touching Him (1 John 1:1 ff). Just as the Heb. shekinah ("glory"), the bright cloud of God's glorious person settled upon the Tabernacle (Ex. 24:16; 40:35), even so in Christ, God's glorious person dwelt among men and they beheld, gazed upon examined His glory (see chart: The Prologue of John's gospel).

1:16-17 The Christian's experience of grace begins with the reception of the riches of His grace ("fullness") and is progressive and limitless. Its source is Christ's abundant person (cf. Phil. 4:19). Indeed there was grace in the Law which came through Moses, but the grace

of God which appeared at the incarnation overwhelms all previous manifestations.

1:18 John is conveying the fact that God chose to reveal Himself physically in Christ. "The only begotten Son" (monogenes, Gk.), means "one of a kind," "uniue," "without precedent." Some manuscripts read "the only begotten God." Bosom denotes the closest possible relationship between Father and the Son. The sense is the same regardless of the correct reading. The abrupt statement about a 'begotten Son or God' is seen by some as an intimation of the virgin birth. The Logos, who is the Son, "has declared" God. He is indeed the interpreter, exegete (exēgēsato, Gk.), leading out and explaining God to man. In John's gospel, The Logos explains God both by words (7 discourses and 7 "I AM" statements) and works. 7 sign miracles signify by works the deity of The Logos.

THE SEVEN SIGN MIRACLES OF JESUS IN JOHN'S GOSPEL

2:1-11	Jesus turns water into wine
4:46-54	Jesus heals a nobleman's son
5:1-16	Jesus cures a paralytic
6:1-15	Jesus feeds five thousand men
6:16-21	Jesus walks on water
9:1-42	Jesus heals a blind man
11:1-57	Jesus raises Lazarus from the dead

THE "I AM" STATEMENTS OF JOHN'S GOSPEL

Twenty-three total times we find our Lord's meaningful "I am" in this gospel (4;26; 6:20, 35, 41, 48, 51; 8:12, 18, 24, 28, 58; 10:7, 9, 11, 14; 11:25; 13:19, 14:6; 15:1, 5; 18:5, 6, 8). From these we can identify those in which He joins His "I am" with seven tremendous metaphors which are expressive of his saving relationship toward the world.

- "I AM the Bread of Life" (6:35, 41, 48, 51).
- "I AM the Light of the World" (8:12).
- "I AM the Door of the Sheep" (10:7, 9).
- "I AM the Good Shepherd" (10:11, 14).
- "I AM the Resurrection and the Life" (11:25).
- "I AM the Way, the Truth, the Life" (14:6).
- "I AM the true Vine" (15:1, 5).

8:58 The absolute emphatic declaration "I am" (ego eimi, Gk.) is reminiscent of Ex. 3:14 where the words stand for the eternal person of YAHWEH (Heb.). The LXX translators render the phrase of Ex. 3:14 identically with that of John 8:58. Therefore, there is no doubt that Christ's use of this

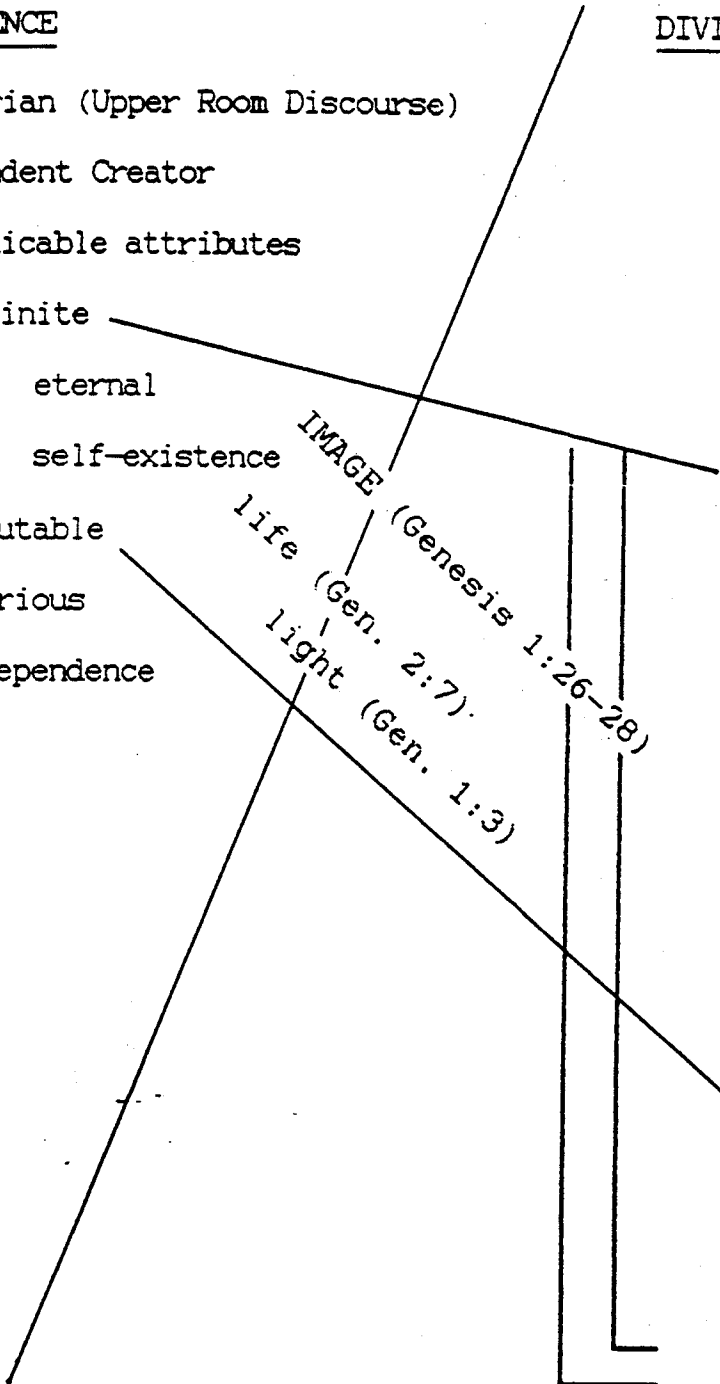
YAHWEH (Ex. 3:16-17) / CHRIST (John 1:18, 8:58)

DIVINE ESSENCE

trinitarian (Upper Room Discourse)
 transcendent Creator
 incommunicable attributes
 infinite
 eternal
 self-existence
 immutable
 glorious
 independence

DIVINE EXPRESSION

Jesus Christ as personal
 point of focus
 immanent Redeemer
 communicable attributes
omni-(infinite)
 science (knowledge)
 potency (power)
 presence
 moral
 loving
 gracious
 merciful
 loyal
 jealous
 righteous, holy
 true
 just
 wrathful



UNIQUE / INCOMPARABLE

unusual form of identification intends to reveal Him as God. Certainly His listeners understood Him this way (v. 59).

C. S. Lewis on Jesus' Claim to Deity

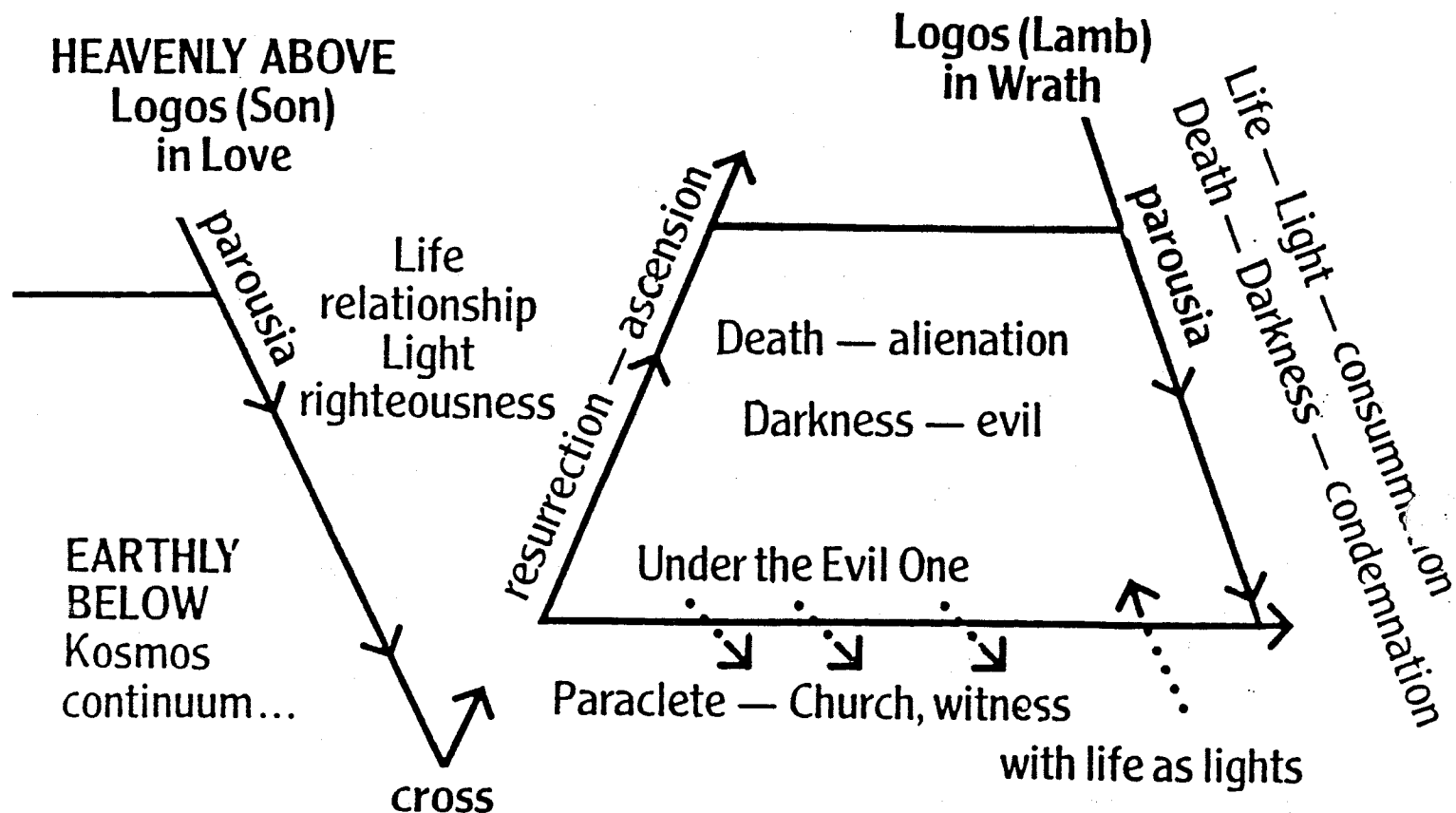
Among these Jews there suddenly turns up a man who goes about talking as if He was God ... He says He has always existed ... Among Pantheists ... anyone might say that he was a part of God, or one with God: there would be nothing very odd about it. But this man, since He was a Jew, could not mean that kind of God. God, in their language, meant the Being outside the world Who had made it and was infinitely different from anything else. And when you have grasped that, you will see that what this man said was, quite simply, the most shocking thing that has ever been uttered by human lips.

That Jesus is to be identified as the God of the O.T. is further demonstrated by the numerous titles and works of the O.T. God which are also attributed to Jesus as the following chart demonstrates.

JESUS IS JEHOVAH

Of Jehovah	Mutual Title or Act	Of Jesus
Isa. 40:28	Creator	John 1:3
Isa. 45:22; 43:11	Saviour	John 4:42
1 Sam. 2:6	Raise dead	John 5:21
Joel 3:12	Judge	John 5:27 cf. Matt. 25:31 ff.
Isa. 60:19-20	Light	John 8:12
Exodus 3:14	I Am	John 8:58, 18:5-6
Ps. 23:1	Shepherd	John 10:11
Isa. 42:8, cf. 48:11	Glory of God	John 17:1,5
Isa. 41:4; 44:6	First and Last	Rev. 1:17; 2:8
Hosea 13:14	Redeemer	Rev. 5:9
Isa. 62:5 (and Hosea 2:16)	Bridegroom	Rev. 21:2 cf. Mt. 25:1 ff.
Ps. 18:2	Rock	1 Cor. 10:4
Jer. 31:34	Forgiver of Sins	Mark 2:7, 10
Ps. 148:2	Worshipped by Angels	Heb. 1:6
Throughout O.T.	Addressed in Prayer	Acts. 7:59
Ps. 148:5	Creator of Angels	Col. 1:16
Isa. 45:23	Confessed as Lord	Phil. 2:10

The Antitheses of John



Exposition of John 14:1-11

This text contains several important emphases:

- 1) Comfort in light of Christ's near departure 14:1-5
- 2) A word of soteriological insight 14:6
- 3) A word of Trinitarian revelation/relations 14:6-11

This text is thematically related to 1:1-18 and 8:58. Here again, significant importance is placed upon sight: our seeing God when we see Jesus (esp. 14:9).

Jesus prepares His disciples for the coming days, and in the near context of chapter 14, He tells them about His ascension to the

Father (cf. 13;3, 31-35). However, hearing about His imminent departure, the disciples grow troubled (14:1). Jesus comforts them by showing them that they can follow Him to the Father's glory because He is the "way" (v. 6).

Here, then, is Jesus, the "exegesis" (1:18) of the Father, the One who fully explains God's relationship to man through what He does and says.

Hence, in the statements before us, Jesus points out to His disciples that knowing, seeing, and understanding God come through what He (i.e. Jesus) has said and done.

Note, how Jesus always points out His oneness with His Father (Trinitarian relationship) by pointing at the "works" (miracles) he has done (cf. chapter 5) and the "words" which He has spoken (cf. chapter 8).

What we need to especially notice, however, is that when Jesus speaks of Himself as "the Way," He is identifying Himself as one of the Trinity.

Notice how Thomas' question sparks Jesus' comment (v. 5). Jesus responds that He is "the way, the truth and the life; no one comes through the Father, but through Me" (v. 6).

Hence, Jesus makes Himself out to be the exclusive means by which a person may come to know God.

This verse in particular expresses 3 important truths of Christology and also soteriology.

- 1) Christ is the exclusive means of relationship (way)
- 2) Christ is the exclusive means of revelation (truth)
- 3) Christ is the exclusive means of regeneration (life)

Moreover, Jesus goes on in v. 7 to make Himself out to be the exclusive revelation of knowledge about the Father.

Of course, when Jesus says that the disciples have seen the Father (v. 7), Philip immediately asks Jesus to show them the Father. To this, Jesus responds with the core of Trinitarian doctrine.

In v. 9-15, Christ explains His unique relationship with the Father.

First, Christ is one with God in His divine essence.

He says that "He who has seen me has seen the Father" (v. 9-10a).

Hence, seeing Christ is the same as seeing the Father.

Moreover, in v. 10a, Jesus tells Philips that He is in the Father and the Father is in Him.

This is the core of Trinitarian relationship. Jesus is one with the Father as to His essence, though distinct from Him as to His person. Hence, Jesus, the Father, and the Spirit are one God, one Being; They are nevertheless three distinct persons, and have distinctions in their personalities and functions. We ought properly to speak of a Trinity.

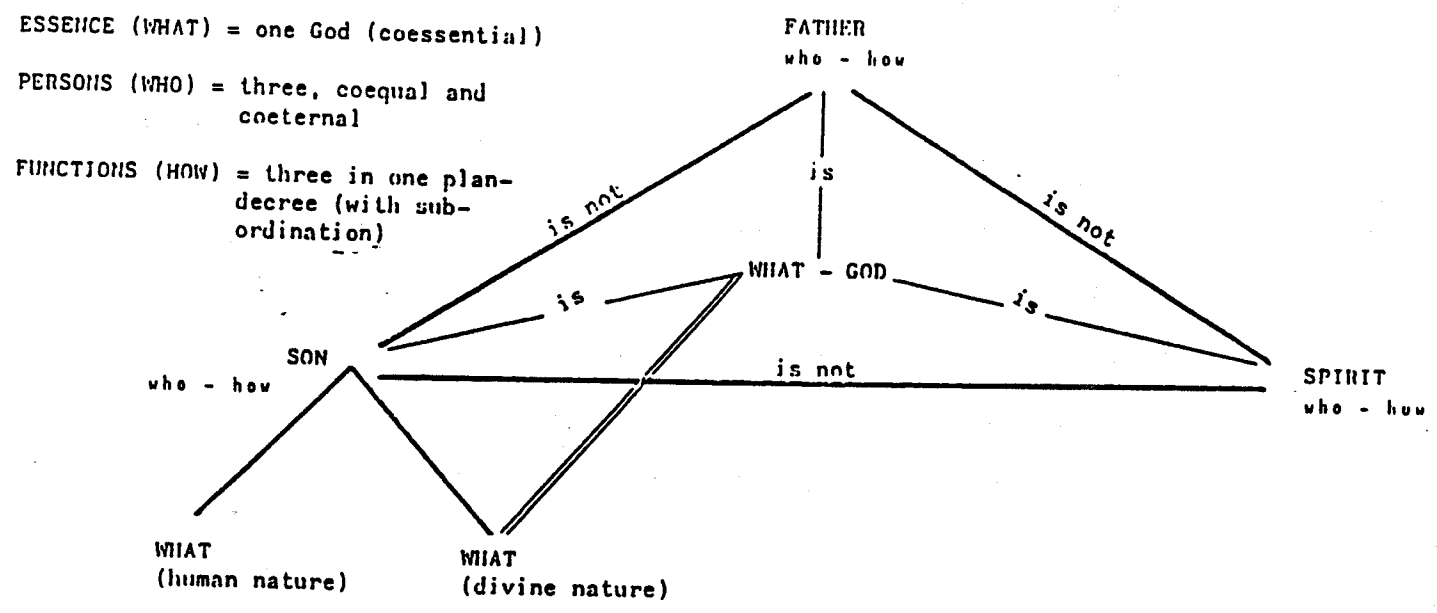
Christ goes on to point out His oneness with the Father in His words (v. 10b).

Finally, Christ points out His oneness with the Father in His works (v. 10c-11; cf. 10:38).

Then, in 14:12-14, Christ speaks of how He and His Father relate to the believer. Christ can provide comfort to the believer (14:1) because He is the exclusive Way to God, the Mediator between God and man. Moreover, He gives to man all of the riches which His Father intends to bestow upon His children. And this doesn't even include all that God has for us through the Holy Spirit!

Finally, Christ completes His discussion of His relationship to the Trinity by discussing His relationship to the Holy Spirit in 14:16-26.

TRIUNITARIAN RELATIONSHIPS



- ISSUES: 1) Define how our infinite God has been involved in creation-history, avoiding the extremes of deism and humanism
- 2) Are divine and human attributes different in degree or kind? How do they relate? How are they shared? How do they interact?

CHRIST IS

IN TITLE

- | | |
|-------------------|--|
| 1) <u>λόγος</u> . | (1:1, 14, 18) = perfect (expressional) revelation
(character of God, 1:14-17) |
| 2) <u>θεός</u> | (1:1, 18) = pure deity (light, life, glory) |

IN ACTIVITY

- | | |
|--|--|
| 1) Creator (1:2-3) | = pre-eminent (divine) Sovereign |
| 2) <u>μονογενής</u> | (1:14, 18) = precious (unique) Son
Son of God (3:16, 20:31) |
| 3) <u>ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωή</u> | Savior (14:6ff.) = powerful
(divine) Savior |

THEREFORE, BELIEVE IN HIM (20:30-31)

Conclusion: Points of Application

- 1) As the Word, Jesus is God's unique and personal communication to man (cf. Heb. 1:1-2).
- 2) It is of the essence of deity that God is life and light. Because Christ is God, He gives light and provides life (cf. 1:4-5, 14:6; 1 John 1:1-2; 5:11).
- 3) Because Christ is the God-man become flesh, He can and does mediate between God and man, and He is able and willing to impart life to all believers (cf. 6:36-40; 11:25-17; 14:6).
- 4) Faith should be placed in the Son because He is God and able to save. He alone can provide an eternal relationship with the Father as the unique provision of the Father (3:16-18; 1 John 5:12).
- 5) If you want to know and see God, look at Jesus. He is the Logos, Son, Messiah sent from the Father to explain and reveal Him (1:14, 18).

A Final Thought From C. S. Lewis

"The Son of God became a man to enable men to become sons of God."

Light looked down and beheld darkness
 Thither will I go said light
Life looked down and beheld death
 Thither will I go said Life
Love looked down and beheld despair
 Thither will I go said love
 So came Light and shone truth

So came Life and conquered death
 So came Love and gave hope
 "And the Word became flesh and dwelt among us"

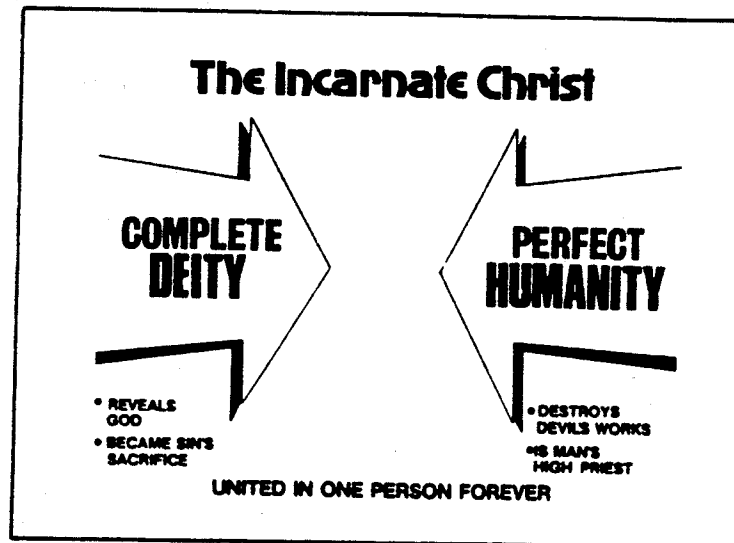
CHRISTOLOGY

Pre-Existence

John 1:1
 John 17:5
 Hebrews 1:2
 Philippians 2:5-11
 Colossians 1:15-16

Angel of the Lord

Gen 16:7-14
 Gen 22:11-18
 Gen 31:11-13
 Ex 3:2-5
 Ex 14:19
 Num 22:22-35
 Judges 6:11-24
 Judges 13:2-24
 1 Kings 19:5-7
 2 Kings 19:3-5
 Zech 1:11



Deity and Humanity

Luther = You should point to the whole man Jesus and say that is God

Barth = This man Jesus Christ does not only live through God and with God, He is himself God

Humanity - taken for granted in synoptics, but in other parts of NT it seems to be witnessed to in particular as if it might have been called into question or its significance neglected

Synoptics

Mark - concentrates on humanity as much as any NT book

MT/LK - focus on birth stories as aspects of humanity including temptation

John - humanity similar to ours which could be seen

1:14; 4:6,7; 11:33-35

1 John 1:1-2; 4:2-3

Acts

2:22; 3:6; 4:10; 22:8; 26:9

Paul

Rom 1:3; 5:15; 9:5

Gal 4:4

2 Cor 8:9

Phil 2:6

1 Tim 2:5

LITERARY STRUCTURE OF JOHN'S PROLOGUE (1:1-18)

The Prologue to John's gospel is laid out in a literary structure called "chiasm." This is a literary device which is the inversion of parallel terms, phrases or concepts in a verse or passage. It is a "placing crosswise" of these words or concepts so that they correspond to one another. The device is named a "chiasm" after the Greek letter "chi" which resembles our letter "X." This device is used by an author to emphasize or highlight what is most important. The word or concept which is highlighted is the one found at the "center" or "hinge."

- A. The Word is With God. (1-2)
- B. What Came Through the Word: Creation. (3)
- C. What Was Received Through the Word: Life. (4-5)
- D. John's Testimony. (6-8)
- E. Incarnation/World's Response. (9-10)
- F. The Word and His Own (Israel). (11)
- G. Those Who Accepted the Word. (12a)
- H. Authority to Be God's Children. (12c)
- G'. Those Who Believed the Word. (12b)
- F'. The Word and His Own (Believers). (13)
- E'. Incarnation/Believer's Response. (14)
- D'. John's Testimony. (15)
- C'. What Was Received Through the Word: Grace. (16)
- B'. What Came Through the Word: Grace and Truth. (17)
- A'. The Word is With God. (18)

The establishment of sonship to God
through the Son of God is the
aim of all God's dealings with the world,
the goal of the the Creator and Creation.

Deity of Christ: Major Parallel Passages

DIVINE RELATIONSHIP	COLOSSIANS 1-2	JOHN 1, 14	HEBREWS 1-2	PHILLIPIANS 2
Father	image 1:15, 19	Word 1:1, 14 radiant glory 1:14, 14:7	revelation 1:2	form 2:6
	first begotten 1:15, 18	only begotten 1:14, 18	first born 1:6	equal with God 2:6
	Son 1:13	Son 3:16	Son 1:2a, 5, 8	servant 2:7
DIVINE W				
Creator	(all) 1:16-18	(all) 1:1-3	(all 1:2-3, 10	
Salvati	1:4-5, 10; 2:6	1:12-13	1:3; 2:10-11	2:6-8
Therefore, DIVINE NATURE				
Exclusively	Theotetos 2:9(1:19)	Theos 1:1, 18	Theos 1:8	Theos 2:6
In Flesh	1:19, 2:9	1:18, 14:6	1:3	2:6
	2:9	1:14	1:6, 9-10, 2:14-18	2:7-8

The Christ Hymn of Phil. 2:6-11

Introduction

This is the 4th and final major Christological text of the N.T. (cf. Col. 1:15-23; 2:9-10; Heb. 1-2; John 1:1-18). Other text of the N.T. also contribute to our understanding of the person of Christ (e.g. Matt. 16:13-20; Rom. 1:3-4; Rev. 1:8, 13-18; 5:1-14; 19:11-16), but these four stand out as foundations upon which we might begin to construct a balanced and Biblical Christology.

This particular passage is especially noted for two important aspects of Christology:

- 1) The "kenosis" doctrine or "emptying of Christ."
- 2) The hypostatic union (uniting of two natures in one person).

Our study will reveal a number of similarities to the other three major text, and it will also provide some new insights as well (note the parallel chart). The preexistence of Christ will be affirmed for a fourth time, as will the incarnation (Heb. 1:1-2; John 1:14). A new element, however, will be "the exaltation of Christ" following His work on the Cross.

Background Issues