



THE GOSPEL OF

JOHN

1:1-4, The nature of the Word

Logos (λόγος), “the Word”

- 1:1 - “In the beginning was the Logos; and the Logos was with God and the Logos was God.”

Philosophical concepts of *Logos* through history

Heraclitus (ca 600 BC)	The <i>logos</i> is the “why” behind the universe, unifying everything together in a common purpose.
Stoicism (ca 300 BC)	There is a “being” behind this unification; “something” is causing it.
Philo (ca 1 AD)	The “something” is a distinct, non-physical agent acting on God’s behalf to create and sustain the universe.

1:1-5, Seven basic truths

1. “In the beginning was the Word...”

2. “...and the Word was with God...”

3. “...and the Word was God”

4. “All things were made through Him...”

5. “In Him was life...”

6. “...and the life was the light of men.”

7. “The light shines in the darkness and the darkness has not overcome it.”

- Gen 1:1 – “In the beginning...”
- Connects God and the Word both existing before creation
- The Word already was and continues to be.

1:1-5, Seven basic truths

1.	“In the beginning was the Word...”	<ul style="list-style-type: none">• Distinction between the Word and God• <i>Pros</i>, “with”<ul style="list-style-type: none">• Implies <u>communion</u>, as of two parties meeting face-to-face• God and the <i>Logos</i> are of <u>equal</u> mind, purpose and power
2.	“...and the Word was with God...”	
3.	“...and the Word was God”	
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- GR, “*Theos en ho Logos*”
 - Lit., “God was the Word”
- Some have attempted to alter translation to suit their purpose
- John’s point is clear: The *Logos* is God. God is the *Logos*

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- The *Logos* was active in all of creation. He is not a created being.
- “Let Us make...”
- No part of creation happened before - or without - the *Logos*’ involvement

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- The *Logos* is the origin of life, both earthly and eternal...
- ...because He is life.
- This giving of life will play a large part of John’s narrative

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- “Light” and “life” closely connected
- Life can’t be sustained in the absence of light
- Light allows sight, clarity, discernment, etc.
- The *Logos* reveals the person and character of God to His creation

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- Darkness often associated with lack of knowledge/ignorance, an environment where sin thrives
- “*Overcome*” vs “*comprehend*”?
 - GR, *katalambano*, “to seize tight hold of, arrest”
- The light exposes what is hidden in darkness

1:1-5, Seven basic truths

1.	“In the beginning was the Word...”	Jesus is, and has always been, eternal
2.	“...and the Word was with God...”	Jesus is on equal standing with deity...
3.	“...and the Word was God”	...because He <u>is</u> deity!
4.	“All things were made through Him...”	Jesus is the origin of all things
5.	“In Him was life...”	Jesus gives life to all things
6.	“...and the life was the light of men.”	Jesus gives direction/purpose to all things through revelation of God
7.	“The light shines in the darkness and the darkness has not overcome it.”	As the light, Jesus’ nature is exclusive of darkness

1:6-9, Herald of the light

- John the Baptist
 - Sent from God
 - A “witness to testify about the light”
 - Isa. 40:3; Mal. 3:1; 4:5-6
 - “...to bring all men to belief”
 - John’s message is universally applicable and has universal implications

1:10-13, Reactions to the light

- Reaction 1: “The world did not know Him”
 - *ginosko*, Not just academic knowledge, but familiarity
- Reaction 2: “Those who did receive Him”
 - They seek a relationship with God, so He establishes one with them
 - “He gave them the right to become children of God”

1:14-18, Manifestation of the light

- John's description of the *Logos* differs from world's description
 - *"And the Word became flesh"*
- Consider the OT allusions
 - *"took up residence/dwelt among"* = to pitch a tent
 - He "tabernacled" among us
 - Ex. 40:34-38
- "Fullness" of Christ > law of Moses
 - The law reveals sin (Rom. 7:7)
 - Jesus reveals the Father (1:17)

1:15-28, The Messiah's herald

- John the Baptist now enters the narrative, being questioned by religious leaders
 - Priests – Authorities on theological matters
 - Levites – Authorities on rituals/service of the temple
- Three initial questions:

Question of identity	Possible OT basis for question	John's reply
Are you the Messiah?	Dan. 9:24-27	"No."
Are you Elijah?	Mal. 4:5-6	"I am not."*
Are you the Prophet?	Deut. 18:15?	"No."

1:15-28, The Messiah's herald

- “Who are you then?”
 - Isa. 40:3
 - *“I am a ‘voice of one crying out in the wilderness: “Make straight the way of the Lord!””*”
 - Continuation of the original reference provides more context:
 - *“Every valley shall be lifted up, and every mountain and hill be made low; the uneven ground shall become level, and the rough places a plain. And the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord has spoken.”*

1:15-28, The Messiah's herald

- Bethany beyond Jordan



Descriptor possibly given to distinguish it from Bethany near Jerusalem

Often called “Bethabara”

May have been here, or near here, that Elijah was taken up into Heaven in a chariot of fire, ending his earthly ministry (2 Kg. 2).

1:29-51, Four testimonies

- Four declarations of Jesus as the Messiah:
 - John the Baptist (1:29, 34, 35)
 - Andrew (1:41)
 - Philip (1:45)
 - Nathanael (1:49)

1:29-51, Four testimonies

Andrew	Simon (Peter)	Philip	Nathanael
<p>“Followed” (pursued) based on John’s testimony</p> <p>Acknowledged Jesus’ authority as a teacher</p> <p>After speaking with Jesus, testified that He was the Messiah to his brother</p>	<p>Followed based on Andrew’s testimony</p>	<p>Personally called by Jesus (but may have been associated with Andrew and Peter, being from the same town, Bethsaida).</p> <p>Testified that Jesus was the one Moses wrote about in the Law (Deut. 18:15?)</p>	<p>Initially doubtful, followed based on Philip’s testimony</p> <p>After speaking with Jesus, testifies that He is the Son of God & King of Israel</p>

Takeaways from chapter 1

- Emphasis on seeing/revealing
- Seven titles for Jesus
 - John – “The Lamb of God”
 - Andrew – “Rabbi” “Messiah”
 - Philip – “The One Moses/prophets wrote about”
 - Nathanael – “Son of God” “King of Israel”
 - Jesus – “Son of Man”
- Emphasis on the result of testimony: belief
 - John’s mission successful?