

Christ The Rock Church

Sunday, September 08, 2024

Gospel of John
In the Beginning

Thus far . . .

Context of John's Gospel (N.T. & Bible)

Hermeneutical Approach

Historical Context

Word Studies: background of '*logos*'

John's Outline

John's Theme's

Who is 'Jesus' (every week)

Gospels: Evangelistic Tracts

Matthew (to Jews): King Jews (bloodline)

Mark (to Romans): Servant

Luke (to Greeks): perfect man

John: Lord/King of all

John 1:1 – “... the Word was God”

John 20:28 – “My Lord and my God”

John 20:30-31 – Therefore many other **signs** Jesus also performed in the presence of the disciples, which are not written in this book; but *these have been written so that* you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name.

(no miracles after Daniel 6 – 450 years until Gabriel appears to John the Baptists Father Zechariah)

Author: the Apostle: John never names himself or Mary (20 x's in other gospels): “the disciple whom Jesus loved, the mother of Jesus
Polycarp = John’s direct disciple and
Irenaeus - 1st century stated John wrote the gospel

Outline:

- Chap. 1 – Intro: Genealogy/witness
- Chps. 2-11 – Book of signs (7 Sign Miracles)
- Chps. 13-21 – Final (Passion) week

Key Themes

Love: 99 x's (synoptic: 35x's)

Believe: 99 x's (synoptic: 35x's)

Truth: 81 x's (synoptic: 18x's)

witness: 47 x's (synoptic: 6x's)

abide: 41 x's (synoptic: 12x's)

kosmos (world): 79 x's (synoptic: 15x's)

90% John's gospel unique to John
(**synoptic**: seeing all together): optic-'see',
syn- 'together with'

John Does Not Record . . .

Jesus Baptism

Mount of Transfiguration

(Two Times **the Father** bore *witness*
of Jesus but John leaves out)

Timing is Everything

End 1st Century: Apostles/eyewitnesses all dead:

Temple destroyed in 70 AD

Sacrificial system, Sadducees gone, etc.

Existing Heresies:

Buddha

Confusism

Gnosticim

Sacramentalism

1 John 1:1-5: What was from the beginning, what we have heard, what we have seen with our eyes, what we have looked at and touched with our hands, concerning the Word of Life—and the life was manifested, and we have seen and testify and proclaim to you the eternal life, which was with the Father and was manifested to us—what we have seen and heard we proclaim to you also, so that you too may have fellowship with us; and indeed our fellowship is with the Father, and with His Son Jesus Christ. These things we write, so that our joy may be made complete.

GOSPEL JOHN

In the beginning (1:1,2)

Word (logos) (1:1)

Life (zōē) (1:4)

Light in Jesus (1:4)

Light revealed (1:4)

Darkness (1:5)

FIRST JOHN

From the beginning (1:1)

Word (logos) (1:1)

Life (zōē) (1:1,2)

Light in God (1:5)

Light revealed (1:5)

Darkness (1:5)

GOSPEL JOHN

Witness to light (1:6-8)

**Humans brought to God
(1:7,12-13)**

Beheld His glory (1:14)

FIRST JOHN

Witness to light (1:3,5)

**Humans brought to God
(1:3)**

Beheld His glory (1:1-3)

“arche”

John 1:1 -- In the beginning was the Word,
and the Word was with God, and the Word
was God.

Gen. 1:1 – In the beginning God created

1 John 1:1 – That which was from the
beginning ...

The Word (*logos*) O.T.

Proverbs 8:12-23 personifies
"Wisdom" as God's first
creation and agent of all
creation (cf. Ps. 33:6)

The Word (*logos*)

‘Logos’ (330 x’s by Holy Spirit thru the
New Testament writers:

with three main ideas of expression;
written/spoken speech: **Acts 1:1**, mental
reason: **Hebrew 4:12**, or as a person (Jesus)
in (**Jn. 1:1; 1:14, 1 Jn. 1:1; 5:7; Rev. 19:13;**
Eph. 1:8; 1 Cor. 1:30; Col. 2:3)

1:1 - “In” [prep - 'en']: – only used in 'dative' case
meaning: being/remaining w/ rest/continuance

“beginning” [arche]: first place, or, attached cord
(all things hold together (Col. 1:17))

“Word”: [logos]: The reason why ...

In Him we live and move and have our being

“God” [Elohim] – prefix: ['El': shaddai, Elyon, etc.]

suffix: [like cherub-*im*] *plural noun / not dual*)

(but always with a singular verb = Trinity)

2 Cor. 5:11 -Therefore knowing the fear of the Lord, *we persuade men . . .*

three primary forms of persuasion:

*An appeal to **Ethics (Ethos)**: (Rom 12:2)
but ethical standards change based on society

*An appeals to **Emotion (Pathos)**:

What many ministries do today

* An appeal to **Logic (Logos)**: (1 Cor 14:15)
what Elohim did in/thru Christ Jesus

When a preacher's **ethos** backs up his **logos**, there will be the pleasure of God **(pathos)**. [David Hume]

When we live out **(ethos)**
God's truth **(logos)**
it will draw all men **(pathos)**
to Christ!

As the Logos, Jesus Christ is God in self-revelation (Light) and redemption (Life).

Jesus Christ not only gives God's Word (revelation) to humanity; he is the Word (Divine revelation). The Logos is God, begotten and therefore distinguishable from the Father, but, being God, of the same substance (essence).

Homoousios and homoiousios are Greek terms used to describe the divinity of the Son in the Trinity.

Homoousios is the term used by the Council of Nicea. It means “**same essence**” or “**same substance.**” It means that the Son is of the same essence/substance as the Father and thus is **co-eternal and co-equal** with the Father.

Homoiousios is the term used by Arians (256-336 AD) and other heresies that deny that the Son is co-eternal and co-equal to the Father. This term means “**of similar substance.**” It was used by those who believed that Jesus was “**adopted**” as a “Son of God” or that **he was created** by the Father as a being greater than the angels but **lesser than** the Father.

Nicene Creed (Council of Nicea – 325 AD):

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, very (true) God from very (true) God, begotten, not made, one in Being with

Nicene Creed (Council of Nicea – 325 AD):

Father; through him all things were made.

Who for us men and for our salvation
came down from heaven, was incarnate
by the Holy Ghost of the Virgin Mary and
was made man.

Nicene Creed (Council of Nicea – 325 AD):

Who for our sake was crucified under Pontius Pilate; he suffered died and was buried. On the third day he rose again according to the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

Nicene Creed (Council of Nicea – 325 AD):

We believe in the Holy Ghost, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son together is worshipped and glorified, who spoke through the prophets.

Nicene Creed (Council of Nicea – 325 AD):

We believe in one holy catholic
(universal) and Apostolic Church. We
acknowledge one baptism for the
forgiveness of sins. We look for the
resurrection of the dead, and the life of
the world to come. Amen

Conclusion

John's Theological outline

1. (**Jesus as Word**: meaning & reason) eternal, divine, creator Christ, John 1:1-3
2. (**Jesus as Life and Light**) prophetic witness to Christ, John 1:4-5, 7-9, 15, 19
3. (**Jesus as Son**) incarnate Christ reveals God, John 1:10-18
4. Conclusion: **He must be received**, John 1:12; 3:16,36; 6:40; 11:25-26

John 8:23-25

He said to them, “You are from below; I am from above. You are of this world; I am not **of** this world. I told you that you would die in your sins, for **unless you believe that I am** *he* you will die in your sins.”

So they said to him, “Who are you?”

Jesus said to them, “Just what I have been telling you from **the beginning**.”

John's Gospel

Jesus existed before creation (1:1)

Jesus is fully God yet distinct (1:2)

Jesus is creator of all things (1:3)

Jesus is The Way, Truth, Life (1:4)

Jesus defeats all evil (1:5)

Jesus is Savior (Acts 4:12)

Jesus is Lord (Rev. 19:11-16)

Jesus is God (John 20:28)