

John 1:1-5, “Jesus, the Revealer of God” 12/3/23

Introduction

- Author: John, brother of James, sons of Zebedee. Evidences: Internal & External.
- Place of writing & original recipients:
 - Eusebius (4th c): John ministered in the Ephesian church. Isle of Patmos is close by.
 - John explained Jewish customs, translated Jewish names, and located different sites among the Jews, giving evidence he was writing primarily to Gentiles.
- Date written: Debated, but most say between AD 85 and 95.
 - Church tradition: John died an old man & was an older man in his writings.
 - 93% of the material about Jesus is only found in this gospel (other 3 already written).
- Some characteristics:
 - John’s presents Jesus as fully God.
 - “Believe” (Gr. *pisteuo*), appears 98 times.
 - Many Omissions.
 - John selects 7 signs (miracles) that demonstrate Jesus’ deity.
 - Fighting Docetism? *Dokeo* – ‘to seem.’
- Why was this gospel written? Weren’t Matthew, Mark, and Luke enough?
 - Matthew – Describes Jesus as the Messiah, the King of the Jews.
 - Mark – Describes Jesus as the Suffering Servant (Is. 52-53).
 - Luke – Describes Jesus as the Son of Man.
 - John – Describes Jesus as the Son of God.
- The Purpose of the Book: Jn. 20:30-31, “Now Jesus did many other signs in the presence of the disciples, which are not written in this book; but these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in His name.”

Outline: Jesus, the Revealer of God is...

- 1:1 Eternal.
- 1:1 Distinct from God the Father, but one with Him.
- 1:1-2 Very God (equal to God the Father & God the Spirit)
- 1:3 The Creator of all things.
- 1:4-5 The Source of all life & light.

1:1, Why use the title, “The Word?” (Logos)

- Greeks: Greek philosophers saw the logos as the power that puts sense into the world, making the world orderly instead of chaotic. The “Ultimate Reason” that controlled all.
- Jews: Rabbis often referred to God ... in terms of His word. They spoke of God Himself as “the word of God.” For example, ancient Hebrew editions of the Old Testament change Ex.

19:17 (*Moses brought the people out of the camp to meet God*) to “Moses brought the people out of the camp to meet the word of God” (Guzik).

- John: The expression of God (words express the mind of the person, spoken or written). Jn. 1:18, “*No one has ever seen God; the only God, who is at the Father's side, He has made him known.*” A. W. Pink, “*Deity expressing itself in audible terms*” (“Let there be light.”)

1:2, Arius, “There was a time when he was not...” ???

- The Council of Nicea declared Arianism a heresy: “*Begotten, not made.*”