**John II**

**Let’s meet Jesus**

**Introduction:**

Matthew: Jesus is revealed through his fulfillment of prophecy and of the Jewish messianic expectation. Theme verse: Matthew 5:17 I did not come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them.

Mark: Theme of Mark:

Jesus: Messiah and Son of God: suffering servant and savior of mankind. Jesus the man of action.

Theme verse: Mark 10:45 For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.

Luke: Jesus is revealed as Messiah primarily through his ministry to the poor, the sick, disadvantaged, women, the outcast and Gentiles. Theme verse: Luke 2:11 (to lowly shepherds) Today in the town of David a Savior has been born to you; he is Christ the Lord.

John: Jesus is revealed through his miracles and through his statements about himself.

Central Theme

Jesus is the Son of God who reveals the father, providing eternal life to all who believe in him

Key Verse: John 1:14 and/or 3:16

Purpose John 20:30-31

But these are written that you may believe that Jesus is the Messiah, the Son of God, and that by believing you may have life in his name.

Chronology and organization of the events are based on Jewish festivals.

From John comes the tradition that Jesus’ ministry lasted 3 years.

The nature of Christ is developed through the festivals as foreshadows of Jesus (as we will see).

**Symbols and metaphors** (light, life, bread, gate, door, lamb, shepherd, etc.

**The use of irony** (ex. John 3:14 When I am lifted up, will draw all men to me.….

Can anything good come from Nazareth? John 1:46

Emphasis on who Jesus is. Jesus does not hide who he is at all. He makes it clear from the beginning exactly who he is.

7 I AM statements

I AM the bread of life 6:35

I AM the light of the world 8:12,9:5

I AM the door (and the gate) 10:7

I AM the good shepherd 10:1,14

I AM the resurrection and the life 11:25

I AM the Way the Truth and the Life 14:6

I AM the true vine 15:1

All are metaphors

7 signs **Miracles as signs** of who Jesus is

[knew the heart and thoughs of Nathanael 1:43-50]

Water to wine 2:1-11

Healing of official’s son 4:43-54

Healing at pool of Bethesda 5:1-5

Feeding of 5000 6:1-14

Walking on water 6:16-21

Healing the man born blind 9:1-12

Resurrection of Lazarus 11:1-44

[miraculous catch of fish John 21:1-13]

Several of these are unique to Gospel of John

John 1:1-18 The Prologue

In this prologue John reveals to us who Jesus is. It is a summary of what he will be telling us about Jesus in his gospel. “It is like an overture to a symphony (except I am not sure what an overture is)” It is very philosophical is style—geared for a Greek audience, using terms that Greeks would understand.

The prologue introduces many of the metaphors that John will be using throughout his gospel light, truth, life, word, glory

**John 1:1 In the beginning was the Word. The Word was with God and the Word was God.**

ἐν ἀρχῇ - *en archon* In the beginning – John is purposefully echoing the first words of Genesis “ In the beginning” God created the heavens and the earth.

In the beginning was the Word.

And let’s not forget where we are going with this. John 1:14 The Word became flesh and made his dwelling among us.

**John uses a word loaded with Greek philosophical connotations for Jesus.**

**“LOGOS” Means word but a lot more than the English word “word.”**

**Logos (English logical) means underlying principle, omnipresent wisdom, reason**

**Jewish: The Word of God is all Powerful**

**Ps 33:6**

By the word of the Lord the heavens were made,their starry host by the breath of his mouth.

**Isaiah 55:11**

so is my word that goes out from my mouth:It will not return to me empty,but will accomplish what I desireand achieve the purpose for which I sent it.

The Word is the creative power of God. John is identifying the “Word” of the OT as Jesus.

John 1:1 the Word (logos) was with God and the Word was God.

John is laying down who Jesus is. That is his purpose in the book—that we might understand and believe who he is.

What does this mean? Yesterday I was with Josh. I am Josh.

Here we are coming face-to-face with the trinity (Tertullian 190s AD)

Can you explain the trinity?

Deuteronomy 6:4 Hear O Israel, the Lord is one God.

Yet here, the Word was with God and the Word was God.

Can you explain that? I cannot. Ice, water, steam Sun, light, heat

Here is my explanation: Arguably the most essential trait about God is not his power, his omnipresence, his justice. It is his relational nature. Our God is a relational God. The “trinity” is about the essential relational nature of our Creator/God.

Our God is a God who would be known.

John 1:2-5 Introduces Jesus through several metaphors that will be used throughout the book.

v. 3 Creator (also in Colossians 1:16 For in him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers of authorities; all things have been created through him and for him… In him all things hold together.” Hebrews 1:3 …sustaining all things by his powerful word… He is Creator and Sustainer.

This Word who became flesh and dwelt in a human body is Creator and Sustainer of all things! That is who we worship.

The Synoptic gospels do not hit us across the head with Jesus right at the beginning, but John does!

v. 4 Jesus is life and Jesus is light.

Outside of Jesus there is no life.

The light shines in the darkness. This is a really dark world, but Jesus is the light of that dark world.

v. 5 The light shines into the darkness, but the darkness has not overcome/understood it. Here is one of those double-meanings we will see so often in John. The darkness has not overcome it also means the darkness has not understood it.

John purposefully puts a double meaning into this phrase. The world cannot overcome Jesus, but neither can they, on their own, understand him.

If Jesus stopped sustaining, everything would instantly fall apart!

John 1:6-9 introduces JTB More about Jesus as light. Skipping that.

John 1:9-13 Because of Jesus, we can become children of God.

John 1:14 *Logos* became *sarx*. Word became meat. Wow!!!! God became literally flesh/meat. This is a shocking thing—a scandalous thing to the Greek mind.

The Creator/Sustainer, light and life of the world took on human flesh.

Council of Chaldedon AD 451 perfectly God and perfectly human. Jesus became like us so that we could become like God. Hebrews 5: He became a perfect/complete high priest.

He came and tabernacled (HCSV “took up residence”) among us. (A lot of emphasis on the Feast of Tabernacles in John) In Jesus God pitched his tent among men.

This brings us back to God dwelling among his people in the tabernacle, but also the Feast of Tabernacles of the Jews in which they remembered every year that God dwelt among them.

Oh, but this is SO MUCH better!!!! God in his tabernacle represented both his presence, but also his distance/separation.

Why did God/Logos come in flesh and tabernacle with us?

1. 1:14 So that we could see his glory.

2. 1:18 So that we could see God.

Jesus is the one who makes God known. To the extent that it is possible to see God, this is what we have in Jesus.

1:14 We beheld his glory. *Shekinah* (Heb) *Doxa* (Greek).

Like the glory in the temple/tabernacle. (Jesus tabernacled among us) When Solomon’s temple was completed and dedicated, the priests ran out of there because the light was so intense. 1 Kings 8:10-11 (read it?)

Glory a common theme in John.

The glory of the monogeneis The unique Son. The only one of its kind.

How is Jesus different? V. 14b full of grace and truth v. 17 For the law was given through Moses; grace and truth came through Jesus Christ.

grace and truth versus law. (Galatians class)

Q: Which is important to you personally, grace or truth?

Jesus is full of both.

Jesus brought equal measures of grace and truth.

Moses = Law and judgment Jesus = grace and truth.

John 1:16-18

John 1:16 Grace upon grace. Not just grace! Grace piled upon grace. That is what Jesus brought. Piles of grace. Forgiveness upon forgiveness.

John 1:18 - “Monogeneis “ Monogeneis = ONE Begotten (Unique), One and Only. The One like no other.

Nicene Creed: Begotten, not made.

John 1:18 No one has seen God (a reference to Moses Exodus 33:18-20 “No one can see me and live.” Moses saw God’s “back.”

But Jesus the unique one has made him known. We get the word exegesis from this. (for you Bible nerds) Jesus explained God to us.

What would God say in this situation? Look at Jesus

How would God feel about this? Look at Jesus

How would God deal with disappointment, joy, anger, etc. Look at Jesus

What would Jesus do is not a bad rule of life.

Glory!!! Oh, the glory of God in human flesh. That is Jesus. That is who we will meet in the Gospel of John.