The Good News Of John

September – week 1

Truth: The Origin of all life becomes "flesh"

1 John 1:1 Ὃ ἦν ἀπ᾽ ἀρχῆς, ὃ ἀκηκόαμεν, ὃ ἑωράκαμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὃ ἐθεασάμεθα καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν περὶ τοῦ λόγου τῆς ζωῆς-

1 John 1:1 *This is what we proclaim to you: what was from the beginning, what we have heard, what we have seen with our eyes, what we have looked at and our hands have touched (concerning the word of life–*

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

BGT John 1:1 Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.

NET John 1:1 *In the beginning was the Word, and the Word was with God, and the Word was fully God.*

1. John the Apostle is traditionally held to be the author of the Gospel of John and letter - many believe that he authored several books of the New Testament (the three Johannine epistles and the Revelation, together with the Gospel of John, are called "Johannine"), depending on whether he is distinguished from, or identified with, John the Evangelist, John the Elder, and John of Patmos.
2. The Issue of "Who is the Beloved Apostle"?
3. John in the scriptures is one of three "pillars" or chief standards of the original followers of Jesus. Galatians 2:8 (*for he who empowered Peter for his apostleship to the circumcised also empowered me for my apostleship to the Gentiles)* [9] *and when James, Cephas, and John, who had a reputation as pillars, recognized the grace that had been given to me, they gave to Barnabas and me the right hand of fellowship, agreeing that we would go to the Gentiles and they to the circumcised.* (NET)
4. John
    a. Son of Zebedee – maybe Salome (a Levite name).
    b. John was wealthier that his business partners in Galilee – The Bar-Jona family – (Mark 1:20)
    c. Jesus called him: Boanerges (Mark 3:7)
    d. The Beloved Disciple – *Jesus' favorite.* (John 21:24-25)
    e. His brother James was older than John, and the first apostle slain. (Acts 12:2)
5. The author of John is:
    a. A Jew of a Hebrew home
    b. Close to the High Priest: John 18:6
    c. One who has deep insight into the revelation/mystery of God
    d. Always at the side of Jesus – at the well in John 4:6 - **οὕτως**
    e. How his peers esteemed him: John 21:24-25
6. The Origin of all the is – replicated himself/itself in time as a man – God walked the earth.
    a. In him is life – and that life in light.
    b. All that exists, exist from and in HIM!

The word λόγος (*logos*) in the prologue of John's Gospel is a word with a very interesting history in ancient theological writings. It is translated 'Word' in English versions, but this translation does not express everything that the term would have suggested to ancient readers.

Vincent's discussion of λόγος

This expression is the keynote and theme of the entire gospel. Λόγος is from the root λεγ, appearing in λεγω, the primitive meaning of which is *to lay:* then, *to pick out, gather, pick up:* hence to gather or put *words* together, and so, *to speak*. Hence λόγος is, first of all, a *collecting* or *collection* both of things in the mind, and of words by which they are expressed. It therefore signifies both *the outward form* by which the inward thought is expressed, and *the inward thought* itself, the Latin *oratio* and *ratio*: compare the Italian *ragionare*, "to think" and "to speak."

As signifying the outward form it is never used in the merely grammatical sense, as simply the name of a thing or act (επος, ονομα, ρημα), but means a word *as the thing referred to:* the material, not the formal part: a word as embodying a conception or idea. See, for instance, Matthew 22:46; 1 Corinthians 14:9, 19. Hence it signifies *a saying*, of God, or of man (Matthew 19:21, 22; Mark 5:35, 36): a *decree*, a *precept* (Romans 9:28; Mark 7:13). The ten commandments are called in the Septuagint, οἱ δέκα λόγοι, "the ten words" (Exodus 34:28), and hence the familiar term *decalogue*. It is further used of *discourse:* either of the *act* of speaking (Acts 14:12), of *skill and practice* in speaking (Ephesians 6:19), or of *continuous speaking* (Luke 4:32, 36). Also of *doctrine* (Acts 18:15; 2 Timothy 4:15), specifically the doctrine of salvation through Christ (Matthew 13:20-23; Philippians 1:14); of *narrative*, both the relation and the thing related (Acts 1:1; John 21:23; Mark 1:45); of *matter under discussion*, an affair, a case in law (Acts 15:6; 19:38).

John uses the word in a unique sense, here, and in ver. 14; and, in this sense, in these two passages only. The nearest approach to it is in Revelation 19:13, where the conqueror is called the *Word of God;* and it is recalled in the phrases *Word of Life*, and *the Life was manifested* (1 John 1:1, 2). Compare Hebrews 4:12. It was a familiar and current theological term when John wrote, and therefore he uses it without explanation.

THE MEANING OF LOGOS IN JOHN

As Logos has the double meaning of thought and speech, so Christ is related to God as the word to the idea, the word being not merely a name for the idea, but the idea itself expressed. The thought is the inward word (Dr. Schaff compares the Hebrew expression "I speak in my heart" for "I think").

In John's Gospel, the Logos is the personal God revealed in 1:1—the Word who existed with God before creation and who was God, sharing the same essence while remaining personally distinct (John 1:1, 18). He makes the hidden God known, reflects His image, and serves as the means by which God reveals Himself to the world. Compare Hebrews 1:3. Through Him all things were made (John 1:3), and in Jesus Christ He became human to accomplish the world's redemption. Compare Philippians 2:6. "The title *Word* is especially fitting for our Savior because it expresses His nature more fully than other titles. Therefore, when John names this Person of the Trinity (1 John 5:7), he chooses *Word* rather than *Son*, since *word* communicates more broadly, whereas *son* refers only to the"

(all this side is copied from scholarly writings)