

*Grace and Truth from the Rejected Messiah (John 1:1–18: Part 2)*  
*Jaunting thru John: Message #3*

Grace Chapel

Dr. John Niemelä

January 20, 2008

**INTRODUCTION**

**INTRODUCTION TO JOHN'S GOSPEL TESTIMONY**

**AUTHOR: THE APOSTLE JOHN: beloved to the Lord**

**DATE OF WRITING:**

1. **Prior to A.D. 70**

John 5<sup>2</sup> Now by the Sheep Gate in Jerusalem there is a pool, called Bethesda in Hebrew, which has five colonnades.

2. **Prior to A.D. 44 (Acts 10)**

Absence of reference to Jesus' ministry to Gentiles

**AUDIENCE AND PURPOSE FOR WRITING:**

The readers/hearers (*you*) need to believe in Christ and they need life. In other words, the intended readers/hearers were unbelievers.

**THE PURPOSE STATEMENT**

20<sup>31</sup> But these [eight signs] are written that you may believe that Jesus is the Christ, the Son of God, and that by believing [this] you may have life in His Name.

**NEW MATERIAL**

**The Prologue (John 1:1–18) Introduces Key Concepts in John**

The Word (Christ)

Life/(death)

Light/Darkness

Witness/Testimony

Believing

Father/Son

Grace/Truth

Glory

	Kingdom Gk	Kingdom Eng.	NWT	Do They Keep Their Rule?
1:1a	<i>ton theon</i> (11f)	the God	God	Yes
1:1b	<i>theos</i> (14)	— god	a god	Yes
1:6	<i>theou</i> (22)	— God	God	No
1:12	<i>theou</i> (34)	of — God	God's	No
1:13	<i>theou</i> (56)	of — God	God	No
1:18a	<i>theon</i> (58)	— God	God	No
1:18b	<i>theos</i> (63)	— god	god	Yes [Critical Text reading]

Jehovah's Witnesses are inconsistent here, because they are more concerned about their theology than about the message of John. We need to look for a better explanation.

### Grammar:

It is usually good to differentiate subjects from predicate nominatives. A few such sentences are reversible. For these, it is not vital to distinguish subject from predicate nominative.

Twelve is a dozen.

A dozen is twelve.

Most sentences with predicate nominatives are subset propositions. It is important to know which is the subject and which is the predicate nominative.

Fathers are males.

Always true

Males are fathers.

Not always true, because not all males are fathers.

(Observe: the words *is/are* are not equivalent to an equals sign)

Greek includes an article with the subject, but omits it with the predicate nominative

In Greek: *The fathers are males* = English: *The fathers are males*

In Greek: *Males are the fathers* = English: *The fathers are males*

### John 1:1 as a Subset Sentence

In Greek: *The Word was God* = English: *The Word was God*

In Greek: *God was the Word* = English: *The Word was God*

It is true that the Word (Christ) is God

It is not true that God (the Trinity) is Christ

Words that often serve as *qualitative* predicate nominatives include *human* and *God*.

Qualitative predicate nominatives tend to be singular, even if the subject is plural.

*John Niemelä is human*

*Ricardo Campos is human*

*Frank Tyler is human*

*The elders of Grace Chapel are human* (we do not need to say *humans*)

### **Not all words fit naturally as qualitative predicate nominatives**

Such predicate nominatives tend to be plural, if the subject is plural

*John Niemelä is husband*

*Ricardo Campos is husband*

*Frank Tyler is husband*

*The elders of Grace Chapel are husband* (This does not work)

*The elders of Grace Chapel are husbands* (Making it plural helps)

Such predicate nominatives often have the word a before singular predicate nominatives

*John Niemelä is a husband*

*Ricardo Campos is a husband*

*Frank Tyler is a husband*

*The elders of Grace Chapel are husbands*

### **Qualitative predicate nominatives do not tend to work well in reversible sentences**

Husband is John Niemelä (Such word order sounds foreign to our ears)

John Niemelä is (a) husband (This is a comfortable word order)

### **John 1:1c uses qualitative predicate nominative (God) that does not need to be plural**

God as a qualitative predicate nominative	Human as a qualitative p.n.
<i>The Father is <u>God</u></i>	<i>Mr. X is <u>human</u></i>
<i>The Son is <u>God</u></i>	<i>Mr. Y is <u>human</u></i>
<i>The Spirit is <u>God</u></i>	<i>Mr. Z is <u>human</u></i>
<i>The Father, the Son, and the Spirit are <u>God</u></i>	<i>Mr. X, Mr. Y, and Mr. Z are <u>human</u></i>

**JOHN 1:1 (in review) Christ was eternally with God and also was (and is) God**

**JOHN 1:2: The Word (Christ) has been with the Father for all of eternity**

**JOHN 1:3: The Word (Christ) is the agent of all creation with no exceptions**

**JOHN 1:4–5: Christ embodies life (death does not enlighten) so He (who embodies life) is the only light-source in the world, but the world did not apprehend His message**

**NEW EXPOSITION**

**1:6–8 God sent John the Baptist (who was not the Light) to testify about the Light (Christ) to give everyone opportunity to believe (in Christ)**

**1:9–10 Although Christ gave Light to everyone who born into the world He created, the world ignored the Light (Christ)**

**Did He really give light to everyone?**

**What does it mean that He gives light to everyone? What does it not mean?**

**Does He give light to everyone today? If so, how?**

**1:11–13 Christ came to His own things (neuter: the world which He created), but even His own (people: masculine) rejected Him, but those who accepted Him (by believing in Him) become children of God: being born not by bloodlines, being born not by sexual lust, nor being born by a husband's will, but born by God**

**How does one receive Jesus? by believing**

**1:13 The emphasis is upon *as many Jews as believe*, but grace is evident towards a world and a nation that rejected Him**

**1:14 The Word was a tent-dweller among us (the eleven), so we saw His glory as God's only begotten Son, full of grace and truth**

**1:15–18 John the Baptist testified that Christ was the pre-eminent pre-existing One who came after him, who lavished divine grace and truth upon all (even beyond the grace given by Moses in the Law): namely, Christ proclaimed the Father**