

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

Grace Chapel

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**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.

**EXPOSITION OF 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.

- |  |   |
|--|---|
| 1. Turning water into wine (John 2)          | 5. Walking on water (John 6)                |
| 2. Healing a royal son at Capernaum (John 4) | 6. Healing the man born blind (John 9)      |
| 3. Healing the lame man (John 5)             | 7. Raising Lazarus (John 11)                |
| 4. Feeding the 5000 (John 6)                 | 8. Cross & resurrection (John 19–20; cf. 2) |

John gives sufficient evidence: the eight signs

The content of faith relates to life: *by believing this you may have life in His name*

How does the idea of Jesus as the Christ, the Son of God, relate to everlasting life?

11 <sup>25</sup> Jesus said to her, "I am the Resurrection	
He who believes in Me, even if he dies, will live.	and [I am] the Life.
26 And everyone who lives and believes in Me will never die.	
Do you believe <u>this</u> ?"	

<sup>27</sup> "Yes, Lord," she told Him, "I believe that You are the Christ, the Son of God, who was to come into the world."

## 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

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

The beginning spoken of is prior to creation, because 1:2 speaks of Christ as the agent of creation. This beginning refers to eternity past.

**John refers to Christ as the Word (*Logos*)**

**Does he use *logos* in a Greek philosophical sense? No**

**Does he use *logos* in a Jewish sense as the *Memra* (an Aramaic term) Yes**

**When rabbis were unsure if God did something directly or if He used an agent, they said that God's *Memra* (God's Word) did it**

**Illustration: Genesis 16:7–13 The Angel of the Lord/LORD**

**1:1b-c answers the rabbis' difficulty: Christ is both God and God's agent**

**Jehovah's Witnesses cannot grasp Christ being both God and God's agent**

### Excursus: Disproving the Jehovah's Witness Interpretation of John 1:1

Jehovah's Witnesses say that John used the Greek article (*the*) before *theos* to mean *God* (capitalized *G*). They also say that John omits the article (*the*) before *theos* to mean *a god* (lower case *g*). Thus, they say that John 1:1 shows that Jesus is not God, but only a god.

The Appendix (last page of this handout) gives more details than the following summary, but the following shows that Jehovah's Witnesses are more concerned with their theology than in letting John speak for himself.

	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

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:

Usually, it is important to differentiate the subject from the predicate nominative. A few such sentences are reversible. For such sentences, 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 1:1b-c teaches that Christ was with God (the Father) and Christ was deity**

John 1:1 makes the statement (below) in bold, but the non-bold statements are also true

<i>The Father is <u>God</u></i>	<i>The Father was with the Son &amp; the HS</i>
<b><i>The Son is <u>God</u></i></b>	<b><i>The Son was with the Father &amp; the HS</i></b>
<i>The Spirit is <u>God</u></i>	<i>The HS was with the Father &amp; the Son</i>
<i>The Father, the Son, &amp; HS are <u>God</u></i>	<i>The Trinity was with each other</i>

**Do not worry about the word *was*. It does not deny that Jesus is still God**

If I say, I **was** of Finnish ancestry, I **am still** of Finnish ancestry. The use of *was* does not deny that John 1:1 is still true. John uses *was* to make it clear that these things were true of Jesus in eternity past. The rest of the book shows that they are still true.

**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**

**CONCLUSION**

## APPENDIX: Jehovah's Witnesses Break their Rule on John 1:1 more often than They Keep It

Jehovah's Witnesses say the presence/absence of the article (*the*) differentiates *God* from a *god*.

### John 1:1

KIG	En	archē	ēn	ho	logos	kai	ho	logos	ēn	pros	<u>ton theon</u>	kai	—	<u>theos</u>	ēn	ho	logos
KIE	In	beginning	was	the	Word	and	the	Word	was	toward	<u>the God</u>	and		<u>god</u>	was	the	Word
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
NWT	In [the] beginning the Word was and the Word was with <u>God</u> and the Word was <u>a god</u>																

1. *Theos* in John 1:1a has the Greek word *the* (word 12 preceded by word 11)  
Jehovah's Witnesses capitalize *G* in *God*, so they follow their rule here.
2. *Theos* in John 1:1b does not have the Greek word *the* (word 14)  
Jehovah's Witnesses do not capitalize *g* in *god*, so they follow their rule here.

### John 1:6

KIG	Egeneto	anthrōpos	apestalmenos	para	—	<u>theou</u>	onoma	autō	Iōannēs
KIE	Came to be	man	having been sent forth	beside		<u>God</u>	name	to him	John
	18	19	20	21	22	23	24	25	
NWT	There arose a man that was sent forth as a representative of <u>God</u> ; his name was John								

3. *Theos* lacks the Greek word *the* (word 22), but Jehovah's Witnesses capitalize *God*.  
They break their rule in John 1:6. **INCONSISTENCY 1** ←

### John 1:12

<b>12a</b>	KIG	<i>hosoi</i>	<i>de</i>	<i>elabon</i>	<i>auton</i>	<i>edōken</i>	<i>autois</i>	<i>exousian</i>	<i>tekna</i>	<u>— <i>theou</i></u>	<i>genesthai</i>
	KIE	As many as	but	took	him	he gave	to them	authority	children	<u>of God</u>	to become
		26	27	28	29	30	31	32	33	34	35
	NWT	<i>However as many as did receive him to them he gave authority to become <u>God's</u> children</i>									
<b>12b</b>	KIG	<i>tois</i>	<i>pisteuousin</i>			<i>eis</i>	<i>to</i>	<i>onoma</i>	<i>autou</i>		
	KIE	to the	(ones) believing			into	the	name	of him		
		36	37				38	39	40	41	
	NWT	<i>because they were exercising faith in his name</i>									

4. *Theos* lacks the Greek word *the* (word 34), but Jehovah's Witnesses capitalize *God*.  
They break their rule in John 1:12. **INCONSISTENCY 2** ←

### John 1:13

<b>13a</b>	KIG	hoi	ouk	ex	haimatōn	oude	ek	thelēmatos	sarkos	oude	ek	thelēmatos	andros
	KIE	who	not	out	of bloods	nor	out	of will	of flesh	nor	out	of will	of male person
		42	43	44	45	46	47	48	49	50	51	52	53
	NWT	<i>and they were born not from blood or from a fleshly will or from man's will</i>											
<b>13b</b>	KIG	all'	ek	<u>—<i>theou</i></u>		egennēthēsan							
	KIE	but	out	<u>of God</u>		were generated							
		54	55	56		57	NWT <i>but from God</i>						

5. *Theos* lacks the Greek word *the* (word 56), but Jehovah's Witnesses capitalize *God*.  
They break their rule in John 1:13. **INCONSISTENCY 3** ←

### John 1:18

18a	KIG	—	<u>theon</u>	oudeis	heōraken	pōpote	monogenēs	—	<u>theos</u>	ho	ōn	eis	ton
	KIE		<u>God</u>	no one	has seen	at any time	only begotten		<u>god</u>	the (one)	being	into	the
			58	59	60	61	62		63	64	65	66	67
	NWT <i>No man has seen <u>God</u> at any time; the only-begotten god who is in the</i>												
<hr/>													
18b	KIG	kolpon	tou	patros	ekeinos	exēgēsato							
	KIE	bosom	of the	Father	that (one)	explained							
		68	69	70	71	72							
	NWT <i>bosom position with the Father is the one that has explained him</i>												

6. *Theos* in John 1:18a lacks the Greek word *the* (word 58) but they capitalize *God*.  
They break their rule in John 1:8a. **INCONSISTENCY 4** ←
7. *Theos* in John 1:18b does not have the Greek word *the* (word 14)  
Jehovah's Witnesses do not capitalize *g* in *god*, so they follow their rule here.

KIG = Kingdom Interlinear: Greek KIE = Kingdom Interlinear: English NWT = New World Translation