

***The Word Tabernacled Among Us: John 1:1-18***

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*January 29, 2011, at Harvey Park Baptist Church, Denver, CO*

*Message will be posted at [www.TheMessageofLife.com](http://www.TheMessageofLife.com)*

*The Living Water (Logos 21 Translation) unless otherwise noted*

**INTRODUCTION TO THE MESSAGE**

**REVIEW: What John is about**

**REVIEW: Viewing 1:1-18 as a Movie Trailer**

**EXPOSITION: Was the Word Beside Himself? (1:1-2)**

**Illustration:**

**2**

1A \_\_\_\_\_ was King, and \_\_\_\_\_ was with the King.

1B \_\_\_\_\_ was King, and \_\_\_\_\_ was with the King.

2A \_\_\_\_\_ was God, and \_\_\_\_\_ was with [the] God.

2B \_\_\_\_\_ was God, and \_\_\_\_\_ was with [the] God.

**The Word is both Creator and Giver of (everlasting) life (1:3-4)**

**The Word Shines in Darkness which Failed to Comprehend (1:5)**

**God Sent John to Testify, so All Might Believe (1:6-8)**

*John's Gospel uses the word believe 100 times*

**The Word Shines to Enlighten Everyone (and Anyone) (1:9)**

**The Creator Came to His World, but It Did Not Know HIM (1:10) 3**

**He Came to His Own Places (neuter) but [most of] His Own People (masculine) Rejected Him (1:11)**

**[Most Reject Him, but all who Accepted Him—to those who Believe in His Name—Become God’s Children: not born of blood[line]s, fleshly will, or a husband’s will, but born by God’s will (1:12-13)**

*Belief* is how one receives Him as *disbelief* is how one rejects Him.

Let’s use the clearer term (*believe*), which John uses 100 times  
Illustrations of problems from using vague terms

What is His Name? Jesus, lifegiving Christ, God’s Son [11:27; 20:31]

Blood is plural (*bloods*) in 1:13. It is an idiom for blood[line]s.

Will of the flesh refers to a birth arising from fleshly passion

Man is *anēr*, not *anthrōpos*. It often means husband, as here.

The new birth is by God’s will

**The Word became Flesh and Tabernacled Among the Eleven 4  
and the Eleven Saw the Shekinah Glory of God’s Only Son, full  
of Grace and Truth (1:14)**

God became flesh. (Christianity is not about a man becoming God)

The word for dwelt is *skēnoō* (to dwell in a tent) Greek does not have an *SH* sound. John borrows this word from the Hebrew word for dwelling in a tent (*shākēn*). In turn, in the Old Testament, God’s glory that dwelt in a tent was the Shekinah glory.

The Word became flesh and tabernacled among us and we beheld His glory (i.e., His Shekinah), glory of the only Begotten of the Father.

Who is the *us* in verse 14? And who are the *we*? John 21:24 clarifies

Jesus is full of both Grace and Truth

**John Testified that He Announced the Pre-Existent Christ, Full  
of Grace (and Truth), who Declares the Unseen Father (1:15-18)**

**CONCLUSION**