Books of the Book Series

The Gospel of John
Outline of Script for TV Production
3ABN Studios
March 4-12, 2013

4. The Prologue (John 1:1-18)
Theme: "God meets people where they are"

4. Scene A. An Early Church Hymn

1) Much of the Prologue is poetry:

John 1:1-2

In the beg.	was	the Word	
	was	the Word	with God
	was	the Word	God
In the beg.	was	the Same	with God

Synonymous Parallelism

John 1:4-5

In Him was <u>life</u>
   and the <u>life</u> was the <u>light</u>
          and the <u>light</u> shone in <u>darkness</u>
                  and the <u>darkness</u> . . .

Stairstep parallelism

Why poetry?
   Early Christian hymn
          Closely related in theology to Phil 2:6-11
             and Col 1:15-20
          May represent early testimony (pre-50)
Payoff?
   They were like us
   John connects with early Christians

4. Scene B. Chiastic Structure

"With God" (1) and "in the bosom of the Father" (18)
"Egeneto" (3, 17) [LXX of Genesis 1]
"John" (6, 15)

A. The Word of God (1,2)
  B. His role in Creation (3)

C. Gift to Man (4,5)
   D. The Witness of John the Baptist (6-8)
      E. The Coming of the Word into the World (9-11)
         F. By the Incarnate Word we become Children of
            God (12,13)
      E. The Incarnation (14)
   D. The Witness of John the Baptist (15)
 C. Gift to Man (16)
B. His Role in Re-creation (17)
A. The Son with the Father (18)

Payoff?
   Climax is at the center
      1:12-13
         cf. 153 fish (21:11)
         cf. 20:30-31
   Descending/Ascending Motif
   Outreach to Jews
      Hebrew logic (ABA)

4. Scene C. The Logos (Word)
The term is not used of Jesus later in the Gospel and
      is not defined here, so we must go to the background
   - God's *word* in the LXX:
      Creates, heals, saves (Ps 33:6; 107:20)
      But it is not a person
   - Jewish *wisdom*:
      A person, creates (Prov 8) but is not called *logos*
   - Greek philosophy
      Heraclitus
         logos = eternal, sustainer
      Stoics
         logos = creator, reason
      Philo
                    Combines Jewish Wisdom with the
         Greek Logos
      In Philo the Logos is:
         A second God
         High Priest in the HS
         Intercessor with God
         Lawgiver
         Manifestation of God
         Mediator of creation
         Mediator of revelation
         The sustainer of the world

God of the OT
The perfect Adam
The image of God
The Father's eldest son
Firstborn
Why use pagan concepts?
To communicate with pagans (DA 31-38)
1 Cor 9:19-23
Present Truth

4. Scene D. Jesus is God (John 1:1-5)
John 1:1
en archê = Gen 1:1
Recalls creation story
Sets time reference for the verse
the point of creation
ên vs. *egeneto*
At point of creation the Word was:
a continuous past-- 1:1a
distinct from the Father-- 1:1b
eternal distinction
God is love only makes sense as Trinity
equal with God-- 1:1c
without article = qualitative use
John 1:3
Egeneto = came into existence
Recalls creation story (LXX)
panta + *oude en*
Creation of everything except God was an act of the Word
Word = outside creation
John 1:4-5
Sustainer
Source of rain, sunshine, air, life
Thankful prayer
We are alive for a purpose
(Heron Island)
Jesus is awesome

4. Scene E. Jesus is Human

John 1:14	John 1:1
became	was (a)
with us	with God (b)
= flesh	= God (c)

3

Payoff:

  He understands us

  He is a meaningful model

  Can't be neutral about Him I

4. Scene F. Jesus is the Greatest

  <u>John 1:14</u>

    "Tented among us" (*shakan*)

    "We saw His glory" (*shekinah*)

      The tent and the glory are the same

    He is greater than the Sanctuary

  <u>John 1:15</u>

    He is greater than John

    Why did this need to be said?

      Next session

  <u>John 1:17</u>

    He is greater than Moses

    These were the three greatest theological challenges to

      Christian faith in Palestine

  <u>John 1:18</u>

    cf. 13:23

    John's is the greatest gospel