

# The Gospel of John

Chapter 1, Verses 1-18 (Prologue)

# Review

- Five Books of the Bible are said to be Johannine:
  - Revelation
  - **The Gospel According to John** (Current Study)
  - 1, 2, 3 John
- These are among the last New Testament books to be written, around the end of the First Century.
- All are probably grounded on the testimony and authority of John, the Apostle, son of Zebedee.

# Genre

- Bible:
  - Gospels:
    - Biographies ... of Jesus
    - Historical Narratives ... of the life of Jesus
    - Proclamations ... of the good news concerning Jesus
  - John's gospel uniquely incorporates long discourses.
  - Many perceive John to be the most “theological” and “spiritual” of the four gospels.

# Readers

- Greek speakers in Asia
  - Predominately Christians
    - Including both Jews and Gentiles
    - Perhaps addressed predominately to Jewish Christians
  - Also read by non-Christians
    - Especially Jews & Gentile “God Fearers”
    - But by some pagans as well

# Literary Context

- Early Christian material, including some or all of the Pauline Letters and Synoptic Gospels and their underlying ideas and sources.
- Old Testament in Both Greek and Hebrew
- Rabbinical and other Jewish Literature
- Greek and Roman Literature

# Composition

- John appears to be a single, unified work.
- Difficult to identify underlying “sources”
- Some evidence of “redaction”
- Probably that more than one person had a hand in writing/redacting

# Structure

- Prolog (1:1-18) – And Introduction and summary of the work of the incarnate Word.
- Body (1:19-20:31)
  - The Book of Signs (1:19-12:50) – The Word reveals himself to the world but they will not accept him.
  - The Book of Glory (13:1-20:31) – To those who accept him, the Word shows his glory and communicates the Spirit of life.
- Epilog (21:1-25) – A series of resurrection appearances in Galilee.

# Progress

- Last week we read the entire prologue and we discussed the first 5 verses in detail.
- Tonight we will reread the entire prologue and see if we can finish discussing all of it...

# John 1:1-18

**1:1**初めに言があった。言は神と共にあった。言は神であった。

**1:2**この言は初めに神と共にあった。

**1:3**すべてのものは、これによってできた。できたもののうち、一つとしてこれによらないものはなかった。

**1:4**この言に命があった。そしてこの命は人の光であった。

# John 1:1-18

**1:5** 光はやみの中に輝いている。そして、やみはこれに勝たなかった。

**1:6** ここにひとりの人があって、神からつかわされていた。その名をヨハネと言った。

**1:7** この人はあかしのためにきた。光についてあかしをし、彼によってすべての人が信じるためである。

**1:8** 彼は光ではなく、ただ、光についてあかしをするためにきたのである。

# John 1:1-18

**1:9**すべての人を照すまことの光があつて、世にきた。

**1:10**彼は世にいた。そして、世は彼によってできたのであるが、世は彼を知らずにいた。

**1:11**彼は自分のところにきたのに、自分の民は彼を受けいれなかった。

**1:12**しかし、彼を受けいれた者、すなわち、その名を信じた人々には、彼は神の子となる力を与えたのである

# John 1:1-18

**1:13**それらの人は、血すじによらず、肉の欲によらず、また、人の欲にもよらず、ただ神によって生れたのである。

**1:14**そして言は肉体となり、わたしたちのうちに宿った。わたしたちはその栄光を見た。それは父のひとり子としての栄光であって、めぐみとまこととに満ちていた。

# John 1:1-18

**1:15**ヨハネは彼についてあかしをし、叫んで言った、「『わたしのあとに来るかたは、わたしよりもすぐれたかたである。わたしよりも先におられたからである』とわたしが言ったのは、この人のことである」。

**1:16**わたしたちすべての者は、その満ち満ちているものの中から受けて、めぐみにめぐみを加えられた。

# John 1:1-18

**1:17**律法はモーセをとおして与えられ、めぐみとまこととは、イエス・キリストをとおしてきたのである。

**1:18**神を見た者はまだひとりもない。ただ父のふところにいるひとり子なる神だけが、神をあらわしたのである。

# John 1:1-18

<sup>1</sup>In the beginning was the Word, and the Word was with God, and the Word was God.

<sup>2</sup> He was in the beginning with God.

<sup>3</sup> All things were made through him, and without him was not any thing made that was made.

<sup>4</sup> In him was life, and the life was the light of men.

# John 1:1-18

<sup>5</sup> The light shines in the darkness, and the darkness has not overcome it.

<sup>6</sup> There was a man sent from God, whose name was John.

<sup>7</sup> He came as a witness, to bear witness about the light, that all might believe through him.

<sup>8</sup> He was not the light, but came to bear witness about the light.

# John 1:1-18

<sup>9</sup>The true light, which enlightens everyone, was coming into the world.

<sup>10</sup> He was in the world, and the world was made through him, yet the world did not know him.

<sup>11</sup> He came to his own, and his own people did not receive him.

# John 1:1-18

<sup>12</sup> But to all who did receive him, who believed in his name, he gave the right to become children of God,

<sup>13</sup> who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.

<sup>14</sup> And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.

# John 1:1-18

<sup>15</sup> (John bore witness about him, and cried out, "This was he of whom I said, 'He who comes after me ranks before me, because he was before me.'")

<sup>16</sup> And from his fullness we have all received, grace upon grace.

# John 1:1-18

<sup>17</sup> For the law was given through Moses; grace and truth came through Jesus Christ.

<sup>18</sup> No one has ever seen God; the only God, who is at the Father's side, he has made him known.

# John 1:1

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- It helps to read this first verse, and the entire prologue, with verse 14 in mind (i.e. “...**the Word became flesh and dwelt among us...**”)

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- It helps to read this first verse, and the entire prologue, with verse 14 in mind (i.e. “...**the Word became flesh and dwelt among us...**”)
- John is writing about Jesus.

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**In the beginning** was the Word, and the Word was with God, and the Word was God.

- When you read these first three words, what comes to your mind?

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- We are certainly meant to recall Genesis 1:1

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**In the beginning** was the Word, and the Word was with God, and the Word was God.

- When you read these first three words, what comes to your mind?
- We are certainly meant to recall Genesis 1:1
- And possibly other things as well.

# John 1:1

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In the beginning was **the Word**, and the Word was with God, and the Word was God.

- How to you understand this expression?

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  - It identifies the one who becomes flesh (“Jesus”).
  - It translates the Greek word *logos*

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- How to you understand this expression?
  - It identifies the one who becomes flesh (“Jesus”).
  - It translates the Greek word *logos*
  - *Logos* has a very broad range of meaning

# Logos

- John's original readers, depending on their background, might have understood the word "logos" as used in this prolog to have some or all of the following connotations:
  - Torah
  - Wisdom
  - God's creative and prophetic words
  - Divine thought, speech, self-revelation
  - The rational principal underlying the universe

# John 1:1

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In the beginning was the Word, and the Word was **with**  
**God**, and the Word was God.

- The one who becomes flesh was not identical with God.

# John 1:1

初めに言があった。言は神と共にあった。言は神であった。

In the beginning was the Word, and the Word was with God, and the Word **was God**.

- But he shares the same nature and being as God.

# John 1:1

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In the beginning was the Word, and **the Word was with God, and the Word was God.**

- This is a difficult truth to apprehend, one which the entire Gospel works to elucidate, but it is absolutely essential.

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In the beginning was the Word, and **the Word was with God, and the Word was God.**

- This is a difficult truth to apprehend, one which the entire Gospel works to elucidate, but it is absolutely essential.
- Either the deeds and words of Jesus are the deeds and words of God, or this book is blasphemous. (Bruce)

## John 1:2

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He was in the beginning with God.

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He was in the beginning with God.

- This does not merely repeat what has already been said.
- It assures us that the Word did not “come to be” with God.
- They were always together.

## John 1:3

すべてのものは、これによってできた。できたもののうち、一つとしてこれによらないものはなかった。

All things were made through him, and without him was not any thing made that was made.

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All things were made through him, and without him was not any thing made that was made.

- The two halves of this verse say the same thing, in two different ways:

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All things **were** made through him, and without him was not any thing made that was made.

- The two halves of this verse say the same thing, in two different ways:
  - First positively

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All things were made through him, and without him was **not** any thing made that was made.

- The two halves of this verse say the same thing, in two different ways:
  - First positively
  - Then negatively

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すべてのものは、これによってできた。できたもののうち、一つとしてこれによらないものはなかった。

All things were made through him, and without him was not any thing made that was made.

- In other words there are no exceptions. Absolutely everything was made by and through and for Christ.
- Paul likewise ascribes all things in creation to the pre-existent Christ (e.g. Colossians 1:16 and following)

## John 1:3

すべてのものは、これによってできた。できたもののうち、一つとしてこれによらないものはなかった。

All things were made through him, and without him was not any thing made that was made.

- That nothing was made without Him, means that not even the Torah or Wisdom or God's thought or speech created anything at all apart from this Word who becomes flesh!

## John 1:4

この言に命があった。そしてこの命は人の光であった。

In him was life, and the life was the light of men.

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**In him was life**, and the life was the light of men.

- As the source of all created things, the Word was of course the source of all living things.

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**In him was life**, and the life was the light of men.

- As the source of all created things, the Word was of course the source of all living things.
- Whatever life there is, comes from him.

## John 1:4

この言に命があった。そしてこの命は人の光であった。

In him was life, and the life was the light of men.

- In humans we understand that this life is an immortal soul, created in God's image and likeness, illuminated with reason, but clouded by the darkness of sin and unbelief.

## John 1:5

光はやみの中に輝いている。そして、やみはこれに勝たなかった。

The light shines in the darkness, and the darkness has not overcome it.

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- The light which proceeds from the Word shines in the world filled with the darkness of evil, sin, and unbelief.

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The light shines in the darkness, and the darkness has not overcome it.

- The light which proceeds from the Word shines in the world filled with the darkness of evil, sin, and unbelief.
- That there is such darkness in a world created by God is the central problem of all religion.

## John 1:5

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The light shines in the darkness, and the darkness has not overcome it.

- John looks honestly at the darkness, and states that it has neither understood the light (one meaning) nor overcome it (the other meaning).

## John 1:5

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- Light always continues to shine, otherwise it is not light!

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- Light always continues to shine, otherwise it is not light!
- Where the light does shine, darkness is removed.
- Where the light does not shine, there is darkness.

## John 1:5

光はやみの中に輝いている。そして、やみはこれに勝たなかった。

The light shines in the darkness, and the darkness has not overcome it.

- To receive the Word is to receive light and life.
- To reject the Word is to accept darkness and death.

## John 1:6

ここにひとりの人があつて、神からつかわされていた。その名をヨハネと言つた。

There was a man sent from God, whose name was John.

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- John the Baptist

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- Who is this man?
- John the Baptist
- What do we know about him?

# John the Baptist

- What do we know about him?
  - He was sent by God and his name was John (John 1:6)
  - The author expects everyone to know who this John is.
  - Jesus said this John was the greatest of all the prophets. (Matthew 11:9 and following)
  - He was the first prophet in Israel for nearly 500 years.
  - He called men to repent and turn back to God.
  - He baptized as a symbol of such repentance.
  - He prepared the way for Jesus.

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There was a man sent from God, whose name was John.

- John was in some sense the greatest and the last of the Old Testament prophet sand a summary of all of them.

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- John was in some sense the greatest and the last of the Old Testament prophet sand a summary of all of them.
- The light of Christ was in him, like light in the sky just before sunrise, and he signaled the coming of the dawn.

## John 1:6

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There was a man sent from God, whose name was John.

- The manner in which men responded to John's cry for repentance, was proof that the light of men, which is the life of Christ in them, was still shining in the darkness, and proof also (if any were needed) of continuing darkness.

## John 1:7

この人はあかしのためにきた。光についてあかしをし、彼によってすべての人が信じるためである。

He came as a witness, to bear witness about the light,  
that all might believe through him.

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- Such was the task of Israel generally, and of all her patriarchs and prophets and priests and kings.

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He came as a witness, to bear witness about the light, that all might believe through him.

- Such was the task of Israel generally, and of all her patriarchs and prophets and priests and kings.
- As the last and the greatest of these, it was preeminently true of John.

## John 1:8

彼は光ではなく、ただ、光についてあかしをするためにきたのである。

He was not the light, but came to bear witness about the light.

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- Israel was often confused on this very point, thinking that they were the source of the light, rather than the medium through which the light shone into the world.

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- Israel was often confused on this very point, thinking that they were the source of the light, rather than the medium through which the light shone into the world.
- The light shone through John, but he was not its source.

## John 1:8

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He was not the light, but came to bear witness about the light.

- There was probably some confusion on this point in John's day, because his witness to the light was so effective!

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- There was probably some confusion on this point in John's day, because his witness to the light was so effective!
- There has been and is a risk of such confusion at all times and in all places.

## John 1:9

すべての人を照すまことの光があつて、世にきた。

The true light, which enlightens everyone, was coming into the world.

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すべての人を照すまことの光があつて、世にきた。

The **true light**, which enlightens everyone, was coming into the world.

- In contrast to John who was just described as a witness to the light, but not the light, the author now speaks of the light itself.

## John 1:9

すべての人を照すまことの光があつて、世にきた。

The true light, which **enlightens everyone**, was coming into the world.

- When he says that this true light enlightens everyone, he probably means that it reveals the truth **about** everyone.

## John 1:9

すべての人を照すまことの光があつて、世にきた。

The true light, which enlightens everyone, **was coming into the world.**

- When he says that the true light, to which John bore witness, was coming into the world, he probably has in mind primarily Jesus' earthly life and ministry.

## John 1:9

すべての人を照すまことの光があつて、世にきた。

The true light, which enlightens everyone, **was coming into the world.**

- However all of the light which men have ever had in this world originated in the Word and the entire history of the world before Christ was preparation for his coming into it, so that some might receive him when he came.

## John 1:10

彼は世にいた。そして、世は彼によってできたのであるが、世は彼を知らずにいた。

He was in the world, and the world was made through him, yet the world did not know him.

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**He** was in the world, and the world was made through him, yet the world did not know him.

- “He” refers to the Word (logos) through whom all things were made.

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He was in the world, and **the world** was made through him, yet the world did not know him.

- The “world” (cosmos) refers to all things but especially to the fallen world of mankind, alienated from God.

## John 1:10

彼は世にいた。そして、世は彼によってできたのであるが、世は彼を知らずにいた。

He was in the world, and the world was made through him, yet the world did not know him.

- In other words, even though it has failed to acknowledge him, the Word has never abandoned the world which was made through Him.

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He was in the world, and the world was made through him, yet the world did not know him.

- In other words, even though it has failed to acknowledge him, the Word has never abandoned the world which was made through Him.
- He has remained in it. (c.f. Genesis 9:8 and following)

# John 1:11

彼は自分のところにきたのに、自分の民は彼を受けいれなかった。

He came to his own, and his own people did not receive him.

## John 1:11

彼は自分のところにきたのに、自分の民は彼を受けいれなかった。

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- Within the world, it can be said that the Word has a people of his own....who are they?

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- Israel

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- How did the Word come to Israel?

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**He came to his own**, and his own people did not receive him.

- How did the Word come to Israel?
  - In Christ ultimately

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**He came to his own**, and his own people did not receive him.

- How did the Word come to Israel?
  - In Christ ultimately
  - But the entire history of Israel is the history of the Word coming to them. (c.f. Hebrews 1:1 and following)

## John 1:11

彼は自分のところにきたのに、自分の民は彼を受けいれなかった。

He came to his own, and **his own people did not receive him.**

- In what ways have Israel failed to receive the Word?
  - By crucifying Christ ultimately.

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彼は自分のところにきたのに、自分の民は彼を受けいれなかった。

He came to his own, and **his own people did not receive him.**

- In what ways have Israel failed to receive the Word?
  - By crucifying Christ ultimately.
  - But the history of Israel is the history of rejection of the Word. (c.f. Acts 7:51)

## John 1:12

しかし、彼を受け入れた者、すなわち、その名を信じた人々には、  
彼は神の子となる力を与えたのである

But to all who did receive him, who believed in his name,  
he gave the right to become children of God,

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  - The Old Testament remembers many who did receive the Word and who therefore became children of God.

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- Israel's rejection of the Word has not been total
  - The Old Testament remembers many who did receive the Word and who therefore became children of God.
- These were not confined to Israel alone.

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But to all who did receive him, who believed in his name, **he gave the right to become children of God,**

- At all times and places there have been children of God who somehow received the Word, and believed on his name.

## John 1:13

それらの人は、血すじによらず、肉の欲によらず、また、人の欲にもよらず、ただ神によって生れたのである。

who were born, not of blood nor of the will of the flesh  
nor of the will of man, but of God.

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who were **born**, not of blood nor of the will of the flesh nor of the will of man, but **of God**.

- God's children are born of God
  - of his spirit
  - by his will

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- Not all men, regardless of race, become children of God.

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who were born, not of blood nor of the **will of the flesh** nor of the will of man, but of God.

- Not all men, regardless of race, become children of God.
- Neither is there any biological or social process which produces children of God.

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who were born, not of blood nor of the will of the flesh  
**nor of the will of man**, but of God.

- Not all men, regardless of race, become children of God.
- There is no biological or social process which produces children of God.
- Men cannot simply choose to become children of God.

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who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.

- God's children are born only of God and only through receiving the Word and believing on his name.

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who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.

- God's children are born only of God and only through receiving the Word and believing on his name.
- This has always been true from the beginning of the world and it will always be true for so long as the world remains.

## John 1:14

そして言は肉体となり、わたしたちのうちに宿った。わたしたちはその栄光を見た。それは父のひとり子としての栄光であって、めぐみとまこととに満ちていた。

And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.

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- This is the event that everything in the preceding 13 verses has been leading up to.

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And the Word became **flesh** and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.

- This is the event that everything in the preceding 13 verses has been leading up to.
- The Word became .... flesh.

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- This means more than that the Word assumed human form: the Word became exactly what we are, and literally lived a life like ours among men like us.
- “we” includes at least the Apostles and other disciples.

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And the Word became flesh and dwelt among us, and we have seen his **glory**, glory as of the only Son from the Father, full of grace and truth.

- Like the other Apostles and disciples, the author of this gospel had seen the glory of the Word become flesh.

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- Like the other Apostles and disciples, the author of this gospel had seen the glory of the Word become flesh.
- We are reminded here of the tabernacle and temple where God's glory was manifested among his people.

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And the Word became flesh and dwelt among us, and we have seen his glory, **glory as of the only Son from the Father**, full of grace and truth.

- The glory which shone about YHVH in the Old Testament was bestowed then upon the Word become flesh, just as rich and powerful earthly father would adorn his favorite son.

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And the Word became flesh and dwelt among us, and we have seen his glory, glory as of **the only Son** from the Father, full of grace and truth.

- The nuance here is not so much “only begotten son” (AV) as it is “much loved son” (e.g. Abraham’s love for Isaac)

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And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, **full of grace and truth.**

- It is significant that the Word become flesh exhibited his glory not in a display of naked power but in a manner described as full of grace and truth.

## John 1:15

ヨハネは彼についてあかしをし、叫んで言った、「『わたしのあとに来るかたは、わたしよりもすぐれたかたである。わたしよりも先におられたからである』とわたしが言ったのは、この人のことである」。

(John bore witness about him, and cried out, "This was he of whom I said, 'He who comes after me ranks before me, because he was before me.'")

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(**John bore witness about him**, and cried out, "This was he of whom I said, 'He who comes after me ranks before me, because he was before me.'")

- This second brief reference to John, makes it plain that what has just been said about the word become flesh pertains to the one whom John proclaimed, namely Jesus.

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(John bore witness about him, and cried out, "This was he of whom I said, **'He who comes after me ranks before me, because he was before me.'**")

- However the manner in which John bore testimony to Jesus pointed also to the pre-incarnate Word of God.

# John 1:16

わたしたちすべての者は、その満ち満ちているものの中から受けて、めぐみにめぐみを加えられた。

And from his fullness we have all received, grace upon grace.

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- This continues the thought from the end of verse 14 about Jesus (the Word incarnate) begin full of grace and truth.

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- This continues the thought from the end of verse 14 about Jesus (the Word incarnate) being full of grace and truth.
- Perhaps the best way to understand this expression is as wave after wave of God's goodness washing over us.

## John 1:17

律法はモーセをとおして与えられ、めぐみとまこととは、イエス・キリストをとおしてきたのである。

For the law was given through Moses; grace and truth came through Jesus Christ.

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- In human history, of course, Moses arrived first.
- But in every other respect, Jesus takes priority.

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- Law and Gospel both proceed from the Word.

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For the law was given through Moses; grace and truth came through Jesus Christ.

- Law and Gospel both proceed from the Word.
- Both are gracious gifts.
- The latter supersedes the former.

## John 1:18

神を見た者はまだひとりもいない。ただ父のふところにいるひとり子なる神だけが、神をあらわしたのである。

No one has ever seen God; the only God, who is at the Father's side, he has made him known.

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- Not even Moses saw God.
- But Jesus Christ was with the Father from the beginning.

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No one has ever seen God; the only God, who is at the Father's side, he has made him known.

- This continues the thought from the previous verse.
- Not even Moses saw God.
- But Jesus Christ was with the Father from the beginning.
- Only through him we can we truly know God.

# Reading for Next Week

- John 1: 19-34