

THE WORDS OF JESUS CHRIST

According to John

Kostenberger: “The introduction to John’s gospel serves to provide the reader with the proper lens through which to interpret the subsequent narrative. Two major issues are addressed: (1) the relationship between God and the Word (Jesus); and (2) the possibility of a close relationship between God and human beings.” – major burden of 14-18 is to identify the Word with Jesus

John 1:14-18

[14] 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. [15] (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.’”) [16] For from his fullness we have all received, grace upon grace. [17] For the law was given through Moses; grace and truth came through Jesus Christ. [18] No one has ever seen God; the only God, who is at the Father's side, he has made him known.

Intro

What makes Ferrari unique and exclusive?

1 CLOSENESS TO GOD – JESUS IS UNIQUELY CLOSE TO GOD THE FATHER

1.1 JESUS IS CLOSE TO GOD THE FATHER BECAUSE HE IS GOD

Pastor Mike already dealt with this, but I want to touch upon where the sermon series will be going

Jesus' "I AM" Statements

Next 7 weeks considering these I am statements of Jesus

Exodus 3:13-14 ESV [13] Then Moses said to God, "If I come to the people of Israel and say to them, 'The God of your fathers has sent me to you,' and they ask me, 'What is his name?' what shall I say to them?" [14] God said to Moses, "I AM WHO I AM." And he said, "Say this to the people of Israel, 'I AM has sent me to you.'"

In this passage in Exodus, God reveals his covenant name to Moses at Mount Sinai. It testifies to God's special relationship with his people Israel and his commitment to act on their behalf through his saving deeds. I AM WHO I AM is where the name Yahweh and Jehovah are derived from. The name is regarded as sacred by Jews, who spell it using only the consonants YHWH and substitute the name Adonai, "Lord," rather than utter the actual name

John 8:57-59 ESV [57] So the Jews said to him, "You are not yet fifty years old, and have you seen Abraham?" [58] Jesus said to them, "Truly, truly, I say to you, before Abraham was, I am." [59] So they picked up stones to throw at him, but Jesus hid himself and went out of the temple.

John 18:3-6 ESV [3] So Judas, having procured a band of soldiers and some officers from the chief priests and the Pharisees, went there with lanterns and torches and weapons. [4] Then Jesus, knowing all that would happen to him, came forward and said to them, "Whom do you seek?" [5] They answered him, "Jesus of Nazareth." Jesus said to them, "I am he." Judas, who betrayed him, was standing with them. [6] When Jesus said to them, "I am he," they drew back and fell to the ground.

1.2 JESUS IS CLOSE TO GOD THE FATHER BECAUSE HE IS UNIQUELY LOVED

John 1:14 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 1:18 No one has ever seen God; the only God, **who is at the Father's side**, he has made him known.

The Only Son

- a phrase that points to the unique closeness Jesus has with God the Father
- the only Son = monogenes = the one and only Son
- term 5 times in John and only by John – 1:14, 1:18, 3:16, 3:18, 1 John 4:9
- stresses the unique relationship with God (Isaac called Abraham's one and only son Gen. 22:2, 12)
- we might say "one-of-a-kind" – Jesus is the son of God in a one-of-a-kind special way – their relationship is distinctively and exclusively close and intimate, nearest and dearest to each other

At the Father's Side

- at the father's side = from the father's lap = in closest possible relationship = idiom for greatest possible intimacy
- overtones of affection as a parent caring for a child
- **Ruth 4:13-16 ESV** [13] So Boaz took Ruth, and she became his wife . . . and she bore a son. [14] Then the women said to Naomi, "Blessed be the LORD, who has not left you this day without a redeemer, and may his name be renowned in Israel! [15] He shall be to you a restorer of life and a nourisher of your old age, for your daughter-in-law who loves you, who is more to you than seven sons, has given birth to him." [16] Then Naomi took the child **and laid him on her lap** and became his nurse.
- **Samuel 12:1-3 ESV** [1] And the LORD sent Nathan to David. He came to him and said to him, "There were two men in a certain city, the one rich and the other poor. [2] The rich man had very many flocks and herds, [3] but the poor man had nothing but one little ewe lamb, which he had bought. And he brought it up, and it grew up with him and with his children. It used to eat of his morsel and drink from his cup and lie in his arms, and it was like a daughter to him.

- Jonathan Edwards – An Unpublished Essay on the Trinity
The Godhead being thus begotten by God's loving an idea of Himself and shewing forth in a distinct . . . person in that idea [Jesus], there proceeds a most pure act, and an infinitely holy and sacred energy arises between the Father and Son in mutually **loving and delighting** in each other, for their **love and joy is mutual** . . . This is the eternal and most perfect and essential act of the Divine nature, wherein the Godhead acts to an infinite degree and in the most perfect manner possible. The Deity becomes all act, the Divine essence itself flows out and is as it were breathed forth in **love and joy**.
- Jesus is uniquely close to God the Father!

2 CLOSENESS TO MEN – JESUS IS UNIQUELY CLOSE TO MANKIND

2.1 GOD BECAME A MAN

John 1:14 ESV [14] And the Word became flesh and dwelt among us . . .

The Word Became Flesh

- First reappearance of “Word” since v1 – the reader should be anticipating what is going to be said, and what is said is said boldly and bluntly
- **Carson:** “the incarnation, the “in-fleshing of the Word, is articulated in the boldest possible way . . . almost shocking . . . “
- **Stott:** ““Flesh” is a strong, almost crude way of referring to human nature . . . He chooses an expression which puts what he wants to say most bluntly.”
- **Kostenberger:** “John here employs the almost crude term . . . “
- John speaks bluntly and forcefully because he wants the reader to recognize that the Word who was with God in the beginning, the Word who all things were made through, the Word who shines the light of life in the darkness, the Word who he knows personally as Jesus Christ became a man.
- **Kostenberger:** “The main point is that now God has chosen to be with his people in a more personal way than ever before.”

2.2 GOD LIVED AMONG US

John 1:14 ESV [14] And the Word became flesh and dwelt among us . . .

And Dwelt Among Us

- Dwelt among us = pitched his tent with us = he tabernacle with us
- Jesus didn't just become a man, but he lived his life in the company of people, in family relationships and friendships and work relationships
- The phrase "tabernacle with us" would have certainly caused the Jews to think about the Exodus when God's presence with Israel was in the tabernacle in the wilderness
- John is alluding to a special time in the history of Israel when god was closer to his people, and specifically Moses, than he ever was
- **Kostenberger:** ". . . in Jesus, God has come to take up residence among his people once again, in a way even more intimate than when he dwelt in the midst of wilderness Israel in the tabernacle (Exod. 40:34-35). Moses met God and heard his word in the tent of meeting (Exod. 33:9); now, people may meet God and hear him in the flesh of Jesus."

3 REVEAL GOD TO MEN, RECONCILE MEN TO GOD – JESUS IS UNIQUELY POSITIONED TO SAVE

Kostenberger: "The introduction to John's gospel serves to provide the reader with the proper lens through which to interpret the subsequent narrative. Two major issues are addressed: (1) the relationship between God and the Word (Jesus); and (2) the possibility of a close relationship between God and human beings."

Exclusivity

Hebrews 1:1-2 ESV [1] Long ago, at many times and in many ways, God spoke to our fathers by the prophets, [2] but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world.

3.1 JESUS REVEALS GOD TO MEN

John 1:14 ESV [14] 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 and the other followers had seen the glorious grace and truth of Jesus, the Word, with their own eyes . . . they had witnessed the greatest revelation of God

John 1:18 ESV [18] No one has ever seen God; the only God, who is at the Father's side, he has made him known.

- Made him known = give a full account = telling the whole story
- The rest of the gospel of John is telling people about Jesus because in Jesus we are given the whole story, the full account of God
- Whoever has seen Christ, has seen the Father (John 14: 9, 12:45)
- 2 reasons people can't see God: 1. God is spirit John 4:24, 2. Sin expels us from God's presence – "Jesus surmounted both obstacles; he, himself God, became a human being, so that others could see God in him (John 1:14; 14:9-10; 20:28); and, being sinless, he died for people, so that their sinfulness no longer keeps them from entering into fellowship with God (John 1:29, Rom. 5:1-2, 6-11)."
- Kostenberger: ". . . Jesus' unmatched familiarity with the Father . . . enabled him to reveal him in an unprecedented manner . . . While no one, including Moses, had ever seen God, Jesus made him known in a unique, climactic, and definitive way."

3.2 JESUS RECONCILES MEN TO GOD

John 1:16-17 ESV [16] For from his fullness we have all received, grace upon grace. [17] For the law was given through Moses; grace and truth came through Jesus Christ.

- "we have all received, grace upon grace ... he has made him known"
- Grace upon grace = the replacement of old grace by new grace
- Grace given through Moses was replaced by the grace bestowed through Christ
- Kostenberger: "This designation [the one and only Son] also provides the basis for Jesus' claim that no one can come to the Father except through him (John 14:6)."
- **John 14:6-7** ESV [6] Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through me. [7] If you had known me, you would have known my Father also. From now on you do know him and have seen him."
- Gospel

A. Recognize His Exclusivity

- **John 1:15** ESV [15] (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.'")
- Jesus is who He claims to be
- Driving behind slow driver – recognize Jesus
- Recognizing Jesus as the unique one-of-a-kind Saviour leads to happiness

B. Rejoice in His Exclusivity

- Rejoice – to be very happy about something
- **John 16:22** ESV [22] So also you have sorrow now, but I will see you again, and your hearts will rejoice, and no one will take your joy from you.
- **Jonathan Edwards**: "Christ purchased for us spiritual joy and comfort, which is in a participation of God's joy and happiness . . ."