

STUDY QUESTIONS:

Answer the questions below as thoroughly and carefully as possible. Use this journal to make detailed observations that you can use later in a ministry context. This journal is for you, and you will determine how much you can put into the task each week for the next 10 weeks. Here is where you will own your own education! I will be grading based on several criteria:

_____ (1) thoughtfulness, accuracy and/or thoroughness of your observations based on the question asked

_____ (2) evidence-based observations from a close reading of the passage in context

_____ (3) theological relevance and/or implications for ministry

_____ (4) clear organization and clarity of expression

1. The concepts of **life** and **light, glory** and **truth** are the kind of motifs a reader brings with him or her a certain prior understanding. Write out a brief description of what you understand these concepts to mean to you today, prior to your study of this Gospel. We will revisit these descriptions to demonstrate how you come to understand them authentically at the end of the course. This question requires no research, just an honest appraisal of what these motifs mean to you today.

When I think of these concepts, I think of the scripture in John 10:10, "The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly." His word further says in John 14:6, when Jesus says to Thomas, "...I am the way, the truth, and the life: no man cometh unto the Father, but by me." When I think about life, I think about the fact that Christ himself died for me so that I can have life and have it more abundantly. In a world of darkness, he is that light. When I think about glory, I think about the magnificence of God and his works; His creation of heaven and earth and all creatures. It is an expression of praise.

2. **Re-read verses 1-4.** The introduction of the Logos seems to be self-explanatory to the Evangelist John and his community from which this hymn originates. His identity for us, however, will only become clear by what is said about him.

What 4 statements or assertions are made about the Logos in vv. 1-2?

In the beginning was the Word
and the Word was God,
and the Word was fully God
The Word was with God in the beginning

Are their clues as to who or what this Logos is? How is this Logos related to God? Does the term Logos appear to be mysterious and need further interpretation?

I believe that depending on the maturity of the reader, they would understand who the Logos is. Clues that identify who this logos is, is clearly given in the word. First, John declares that the Logos preceded in the beginning of all things. Second, he declared who the Logos was and that the Logos was God; third he declares that the Word was fully God and fourth that the Word was with God in the beginning identifying that there was a relationship with God from the very beginning. They are completely one with each other.

A strong assertion is made in vv. 3-4 that everything without exception has been made by the Logos. What are the theological implications of this statement for humanity (be they believer, unbeliever, blue or red states, male or female, or any other human distinction one could make)?

Regardless of the status of the believer, or unbeliever, etc., we would have to understand first that the Logos existed with God from the beginning as stated in Genesis 1:26 when God said let us make mankind in our image, in our likeness... So it was not until Genesis 1:26 that we find out that the Logos was present with God who made heaven and earth.

What do these statements (assertions) mean to you? Is this meaning based on the teaching of 1:1-18, your personal experience, or the confession/tradition of your faith communities? Be honest and self-aware. How would your answer differ if you only could use John 1:1-18, not the rest of the Bible or what you think you know about this Logos? I think John is very clear regarding this Logos. questions as to who this Logos is an

How is the *idea of God* determined from the outset and made possible by the *idea of revelation*? Is there a relationship between our creatureliness and the need for a Giver of Revelation? By **revelation**, I mean “*God’s free action whereby he communicates saving truth to created minds, esp. through Jesus Christ as accepted by the apostolic Church and attested by the Bible and by the continuing community of believers.*”

I really don’t know how to answer this question. God has always been with us, but we as a people turned away from Him. Because of what transpired in the garden and man fell from that peaceful state, God sent his only begotten son as an opportunity for us to be redeemed.

1. **Re-read vv. 5-13.** There is a change in the verb tense from past to present on-going action. The light is said to “now shine” in such a way that the darkness was unable to overshadow this light. Ever since creation, there was a possibility of light, but in this section the shining of light illumines darkness as an existence that does not understand itself, is lost, does not know its way (12:35), is blind (chap. 9) and dead. To the real life belongs the light of self-understanding, but it is dependent on v. 13. What do you now understand about yourself that you did not realize before you encountered Jesus in a transformative way?

I know for a fact that my life has changed. When I began to truly study God’s word, I realized that there were areas of my life that were contrary. When I got saved, I remember how my desire for the worldly vices and desires started disappearing out of my life. As I began to seek God more, he brought me to levels in ministry that I never thought I would experience. I am still learning how to take him at his word. Sometimes, it can be a difficult process especially when experiencing some type of trauma

3. **RE-READ vv. 14-18.** An important turning point takes place in v. 14 in which the Word becomes flesh. In John, *flesh* σάρξ (*sarx*) refers to the sphere of the human and the worldly as opposed to the divine (the sphere of the spirit). Whereas **darkness** (σκοτία *scotia*) refers to the worldly sphere in its enmity toward God, **flesh** (σάρξ *sarx*) stresses its transitoriness, helplessness, and vanity (see 3:6; 6:63). **World** (κόσμος *kosmos*) can be used in both senses.
- What assertions are made about Jesus? Several assertions can be made from this passage. What is the connection between the incarnation and the emergence of a “we” in these verses?
 - One is that Christ became human and dwelled among us. He now showed himself openly to the world. Jesus although now flesh was still divine. John presented Jesus beforehand to enlighten many about His coming in the past and now in the present as Jesus has presented himself.
 - We saw with our eyes his glory. This transformation had to take place in order that men may believe. The testimony of John was probably not good enough. He wanted man to realize that he was the truth to believe in at all times in order to be saved.