

THE GOSPEL OF JOHN

JOHN I.14-18



T. M. Moore

A Scriptorium Study

And beginning at Moses and all the Prophets,

He expounded to them in all the Scriptures the things concerning Himself. Luke 24.27

The Fellowship of Ailbe

The Gospel of John: John 1.14-18
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Introduction to *John 1.14-18*

In the second part of his prologue, John brings clarity and detail to what he introduced in verses 1-13. He tells us the eternal and ineffable Word of God became flesh. Now we hear the witness of John the Baptist. We learn the Name of the Word-become-flesh. We are introduced to the purpose and effects of his coming. John lays out the theme and purpose of the rest of his gospel in these first verses of chapter 1.

The prologue to the Gospel of John is one of the most beautiful and sublime passages in all Scripture. It roots the story of Jesus in eternity and time, in the unseen realm and in material space, in the past but also in the eternal present. It whets our appetite for the grace upon grace and truth that come from receiving the Word and believing in Him, and it prepares us for our calling – like his and John the Baptist’s – to be witnesses for the Lord.

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1 The Word Made Flesh

Read and meditate on John 1.14.

In the first part of his prologue (vv. 1-13), John presented the Word as eternal God, Creator, and bringer of life and light to men. He even said that “He came” among people. But he didn’t elaborate: *How* did He come among people? And what does it mean to *receive* Him? Or to become a son or daughter of God? What kind of *birth* is he talking about? John is provoking thoughts within us which the rest of his gospel will answer. The remaining verses of his prologue, verses 14-18, will give us still more details, but primarily with a view for piquing our interest to read on and learn more. The entire prologue represents a kind of prelude to a worldview, dropping hints, cuing up themes, and indicating motifs that will recur throughout the remainder of this book.

*¹⁴The Word of God, the Light and Life of men,
Creator of all things in earth and heav'n,
took flesh unto Himself, became a Man,
and dwelled among us in this ancient land.
And we have seen His glory, glory as of
the Only Begotten of the Father's love,
and full of grace and truth.*

- John 1.14

Reflect

1. Recall all that John has told us thus far about this “Word of God.” What primary ideas does he want us to keep in mind about this Word? Complete this prayer: *O Word of God, meet with me now and...*
2. The original Greek of John 1.14a reads, “And the Word *flesh* became...” John deliberately places “Word” and “flesh” together, with the verb following. He seems to be making a statement about the nature of this “becoming.” Can you see how this remark enlarges on what John wrote in verses 10 and 11? How is John adding to our thinking about the Word of God at this point? *Lord, when Your Word becomes flesh in me...*
3. The Word of God is Creator, Life, and Light. He *is* God and was *with* God. And this Word became flesh. Given *Who* this Word is, how might we expect to see Him as a flesh-and-blood Person, walking around among the people of that day? *Lord, if Your Word is in my walk and work today...*
4. John does not bother with the details surrounding the verb, *became*. By the time John was writing – probably toward the end of the first century – the other gospels (Matthew, Mark, and Luke) were already in circulation. He did not feel it was necessary to restate what they reported about how the Word became incarnate. But suppose someone were to ask you. How would you explain more of the details of the Word’s becoming flesh? *I rejoice, Lord, to recall how Jesus was born among us, because...*
5. Yet even that further explaining leaves us with a good many unanswered questions. The incarnation of the Word of God is a *mystery* – something we can understand, but not completely, and which we must accept by faith if we are to gain the benefit of it. Is living with *mystery* unique to the Christian faith? Do other people accept things by faith, that is, without understanding them completely, but just enough? Can you give some examples? Can we ever escape living by mystery – with incomplete understanding into things – in this life? Explain. Bring together your prayers from questions 1-4 into one prayer.

Summary

“For just as our word in some way becomes a bodily sound by assuming that in which it may be manifested to the senses of people, so the Word of God was made flesh by assuming that in which he might be manifested to the senses of people. And just as our word becomes a sound and is not changed into a sound, so the Word of God indeed becomes flesh, but far be it from us that it should be changed into flesh. For by assuming it, not by being consumed in it, this word of ours becomes a sound, and that Word became flesh.”

Augustine (354-430 AD)

The Word *became* flesh, but He did not cease being the Word. He was not *changed into* flesh, but *became* flesh, while yet remaining the Word of God. Do you find Augustine’s analogy helpful in understanding John’s meaning? Why or why not?

Closing Prayer

Now therefore, be wise, O kings;
Be instructed, you judges of the earth.
Serve the LORD with fear,
And rejoice with trembling.
Kiss the Son, lest He be angry,
And you perish *in* the way,
When His wrath is kindled but a little.
Blessed *are* all those who put their trust in Him.

Psalm 2.10-12

Psalm 2.9-12 (*Agincourt: [O Love, How Deep, How Broad, How High!](#)*)

To Christ the Lord be given all
Who humbly embrace Him and on Him call.
Be wise, be warned: His judgment comes
To break the prideful, sinful ones.

Rejoice with fear in Jesus’ grace,
And worship before His exalted face!
Beware His anger and judgment grim:
How blessed are all who rest in Him!

2 God's Tabernacle in our Midst

Read and meditate on John 1.14.

What does it mean to *meditate* on a verse like this? How many questions can you think of to create a new approach to looking at this verse? What are the key words to focus on as you ponder this verse? What connections to other parts of Scripture come to mind? How do you respond emotionally to meditating on this verse? John says emphatically that the Word *dwelled* among us – *us*. What does that make John in relation to the events he is about to unfold for us? How does he further emphasize this in 1 John 1.1-3?

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the Only Begotten of the Father's love,
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- John 1.14

Reflect

1. The verb John chose here, which we translate *dwelled*, is *eskenosen*, and means much more than simply “lived.” How many different words can you think of to describe what it means to *dwell* somewhere? Complete this prayer: *O come to my heart, Lord Jesus, and...*

2. At the time John was writing his gospel, the most widely used version of the Old Testament was a Greek translation called the Septuagint, which was translated from the Hebrew many decades before John's day. In the Septuagint, the word used to describe the Tabernacle, which God made through Moses and others, is *skene*. Do you see any similarities between this word and the word John chose – one of many he might have chosen – to describe the Word's becoming flesh? *Lord, You are our Tabernacle, where I expect...*

3. It would be appropriate to say that “the Word *tabernacled* among us.” What was the Tabernacle? What was in it? What happened there? What role did the Tabernacle have in the life of the people of Israel? *Thank You, Lord, that as You pitched Your tent among the people of Israel, You...*

4. John deliberately intended to link the Word's becoming flesh with Israel's Tabernacle. Why would he do that? How does this help us to think about the purpose of the Word's becoming flesh? *Lord Jesus, You came among us so that I and others...*

5. The Tabernacle of Israel was associated with the presence and glory of God, as He led His people out of captivity, through the Wilderness, and into the land of promise. Does this suggest any ways for us to think about the Word's tabernacling among us? Bring together your brief prayers from questions 1-4 into a single prayer.

Summary

“The Word was made flesh, but how he was made flesh, we do not know. The doctrine from God, I have; the science of it, I do not have. I know that the Word was made flesh; how it was done, I do not know.” *Jerome (347-420 AD)*

Is it possible to know something *truly* without understanding it *completely*? John *knew* the Word had become flesh, because he saw Him, knew Him, travelled and associated with Him, and much more. We cannot know the Word in this way; but can we *know Him truly*? Explain.

Closing Prayer

But He made His own people go forth like sheep,
And guided them in the wilderness like a flock;
And He led them on safely, so that they did not fear;
But the sea overwhelmed their enemies.
And He brought them to His holy border,
This mountain *which* His right hand had acquired.
He also drove out the nations before them,
Allotted them an inheritance by survey,
And made the tribes of Israel dwell in their tents.

Psalm 78.52-55

Psalm 78.4, 5, 52-55 ([*Foundation: How Firm a Foundation*](#))

The glorious deeds You have done in Your might,
And all of the works You have done in our sight,
Together with all of the words of Your Law,
Would we on ourselves and our children bestow.

For You, as a Shepherd, Your people did tend
With care and compassion, as close as a friend.
You led them and brought them into the sweet land
Where they in Your grace and protection could stand.

3 The Glory of Grace and Truth

Read and meditate on John 1.14.

The Word “pitched His tent” among us – He *tabernacled* among us – as God in flesh. It only makes sense that such things as glory, grace, and truth would accompany that *dwelling among us*. John says “we beheld His glory.” What does it mean to *behold* the glory of God? Should we expect to behold God’s glory in our day? Indeed, we should.

*¹⁴The Word of God, the Light and Life of men,
Creator of all things in earth and heav'n,
took flesh unto Himself, became a Man,
and dwelled among us in this ancient land.
And we have seen His glory, glory as of
the Only Begotten of the Father's love,
and full of grace and truth.*

- John 1.14

Reflect

1. John insists that he (and others) *beheld* the glory of the Word made flesh as He tabernacled in their midst. What is *glory*? Think of some times in Scripture when people are reported to have *beheld* glory? How did they respond? Why? In what ways is glory like a *weight* (cf. 2 Cor. 4.17)? *Lord, when I encounter Your glory...*

2. What is *grace*? If the glory of the Word is *full of grace*, what did John *see* as he *beheld the glory* of the Word become flesh? What forms or expressions did that full-of-grace-glory take? How do you suppose John and others *felt* as they beheld that grace and glory? How were they affected by it? *I need Your grace today, Lord, so that...*

3. John says the glory of the Word was also “full of truth.” What is *truth*? What makes something *true* as opposed to *false*? What effect does truth have on people? Why should we expect truth to be related to grace and glory? What does this suggest about this Word-become-flesh? *Your grace warms, comforts, and prepares me, Lord, and Your truth...*

4. *Which* glory did John behold in the Word-become-flesh? The Word is here described as the “only begotten of the Father.” Does that mean the Word was *not* eternal, but had a beginning at some point? Could the Word be God if that were the case? How might you explain the “only-begottenness” of the Word? Is this another *mystery*? Explain. *Lord Jesus, You are the Father's only-begotten Son, and I...*

5. Meditate on John 14.9. Why, given what John tells us in 1.14, does this make sense? If we *behold* the grace-and-truth-glory of the Word, what are we beholding? How should that affect us (cf. 2 Cor. 3.12-18)? Bring together your brief prayers from questions 1-4 into a single prayer.

Summary

“For he became Son of man, who was God’s own Son, in order that he might make the sons of men to be children of God. For when the high associates with the low, it does not touch its own honor at all. Instead, it raises up the other from its excessive lowness. So it was with the Lord. By no means did he diminish his own nature by his condescension, but he raised us, who had always sat in disgrace and darkness, to unspeakable glory.” *John Chrysostom (ca. 344-407)*

When the Word dwelled in the midst of people as a flesh-and-blood human being, many saw Him as the incarnation of the grace, truth, and glory of God. John wants to encourage *us* to see Him that way, too. He and others *beheld* the glory of the Word-become-flesh; he *reports* that to us, so that we might *receive* the Word and *believe* in Him (v. 12). What does that mean? How can we know when we have received and believed in the Word?

Closing Prayer

Not unto us, O LORD, not unto us,
But to Your name give glory,
Because of Your mercy,
Because of Your truth.
Why should the Gentiles say,
“So where *is* their God?”
But our God is in heaven;
He does whatever He pleases.
Their idols *are* silver and gold,
The work of men’s hands.
They have mouths, but they do not speak;
Eyes they have, but they do not see;
They have ears, but they do not hear;
Noses they have, but they do not smell;
They have hands, but they do not handle;
Feet they have, but they do not walk;
Nor do they mutter through their throat.
Those who make them are like them;
So is everyone who trusts in them.
O Israel, trust in the LORD;
He is their help and their shield.
O house of Aaron, trust in the LORD;
He is their help and their shield.
You who fear the Lord, trust in the LORD;
He is their help and their shield.

Psalm 115.1-11

Psalm 115.1-3, 9-11 ([*Plainfield: Nothing but the Blood of Jesus*](#))

Not to us, O God, not us,
But unto Your Name give glory!
For Your love and faithfulness,
Ever to Your Name be glory!

Why should the nations cry, "Where is their God on high?"
You rule us, Lord, on high –
Ever to Your Name be glory!

All who trust in Jesus yield –
Ever to Your Name be glory! –
Find in Him their help and shield –
Ever to Your Name be glory!
O Israel, trust the Lord! He helps us evermore!
Fear Him! Obey His Word –
Ever to Your Name be glory.

4 John's Witness

Read and meditate on John 1.15.

Just as John has begun to elaborate on the Word – Who He is and what He's like – so now he gives us more details concerning John the Baptist, whom he introduced in verses 6-8. John's approach to telling his story is obviously gradual – line upon line, precept upon precept, here a little, there a little (cf. Is. 28.9, 10). People tend to learn in increments, and this is a good thing to keep in mind as we read John's story of the Word-become-flesh, and as we, like John the Baptist, bear witness to that story in our own time.

¹⁵*John witnessed to
Him, crying out and saying, "He of Whom
I said, 'He Who comes after me before
me is to be preferred, because before
me He existed' – this is He!"*

- John 1.15

Reflect

1. John's witness consisted of *speaking*. But what he spoke seems a bit enigmatic, would you agree? Summarize the gist of John's message, as the apostle reports it in this verse. How might you say that in your own words? Complete this prayer: *Lord, You have always existed, but I am a person who is here for a brief time only. Therefore...*
2. John uses two verbs to describe the *manner* of John's witnessing. What's the meaning of each of these? How do they differ? What kinds of *emotions* does each verb suggest? Should our witness to the Word-become-flesh be like this? *Lord, when I think about bearing witness to You...*
3. John's witness pointed those who heard it to *unseen* and *eternal* realities. He flatly says that these are to be *preferred* before whatever we might encounter in time and space. Why? How is it evident in your life that you *prefer* unseen and eternal things above here-and-now things? *Lord, my priorities are...*
4. What do we expect of a *witness* in a court room? Was John the Baptist doing something like this? How about John, in writing his gospel? Do you think being a *witness* to the Word-become-flesh should have more of a priority in your life? Why or why not? *Show me today, Lord, how I...*
5. John said, "This is He..." but we still have not met *Him*. John the writer continues to hold off telling us the specific identity of the Word-become-flesh. He seems to want the drama to build a bit, to create some longing or anticipation in his readers about this mysterious Person. How might you take John the Baptist's witness and put it in your own words? How do you think someone might respond to such a word of witness? Bring together your brief prayers from questions 1-4 into a single prayer.

Summary

"John admitted that he was a lamp lit from Christ, and that is why he took refuge at his feet, to avoid being blown out by the wind of pride if he flew too high. He was in fact so great that some people thought he might be the Christ, and if he had not been his own witness that he was not, the mistake would have persisted, and people would have gone on thinking he was. What a humble man." *Augustine (354-430 AD)*

John was sent by God to be a witness to the Word-become-flesh. He did what he was appointed to do, and

The Gospel of John: John 1.14-18

he did it with all diligence, excellence, and urgency. What can we learn from John about our calling to be witnesses for the Lord Jesus Christ (Acts 1.8)?

Closing Prayer

Oh, give thanks to the LORD, for *He is* good!

For His mercy *endures* forever.

Let the redeemed of the LORD say so,

Whom He has redeemed from the hand of the enemy,

And gathered out of the lands,

From the east and from the west,

From the north and from the south.

Psalm 107.1-3

Psalm 107.1-3 (*Faithfulness: Great is Thy Faithfulness*)

Lord, You are good, we give thanks and we praise You!

Your steadfast love will forever endure.

Let the redeemed, who from trouble You rescue,

Gather and say that Your mercy is true.

Lord, for Your wondrous works, and for Your steadfast love,

We give You thanks, we exalt Your great Name!

We who from east and west, north and south gather,

Boldly redemption in Christ we proclaim!

5 Grace on Grace

Read and meditate on John 1.16.

The Word's coming, coupled with John's witness to Him, had the effect of bringing grace for grace to John and the people of his generation. Grace for grace! Is this what we have received? Is this what we experience? Is this what we bear witness to by our lives and words? Where the Word tabernacles in a person's life, grace for grace – piles and stacks and waves of grace! – is the daily experience.

*¹⁶And we
have of His fullness grace for grace received.*

- John 1.16

Reflect

1. John and the people of his generation (“we”) felt the impact of the Word-become-flesh in the form of grace for grace. What is it like to receive grace for grace? How can we know when we, like John, have received grace for grace? Complete this prayer: *Lord, when Your grace envelops me, invades me, pervades and empowers me...*

2. This grace comes from the “fullness” of the Word-become-flesh. What does this suggest about how we should expect to *continue* receiving grace for grace? *Lord, because I want to know grace for grace more truly and more consistently...*

3. The phrasing here is important. John says he received grace *for* grace – *unto* grace, *upon* grace, or for the *purpose* of grace. What does this mean? How should you expect to receive grace *for* grace in your life? *Lord, I need grace today so that I will have grace when...*

4. John treats the experience of grace as a matter of certainty. He didn't simply say that he *felt* blessed or *believed* he had received grace. He knew it. Could he understand it entirely? Is this another one of those areas of mystery where we can *know*, but perhaps not completely *understand* or *explain* our experience? Would you say that you *know for certain* that you have received grace for grace from the fullness of the Word of God? Explain. *Lord, what do I know, and how can I...*

5. John's “we” is important. He speaks from out of and on behalf of a community of people who have shared his experience. He perhaps wrote *for* that community, to help them better understand their experience of the Word-become-flesh. And he wrote *from* that community to the world, to carry on the witness begun by John the Baptist. What does this say to us about how our own witness might be focused and fruitful? Bring together into a single prayer the brief prayers you wrote for questions 1-4.

Summary

“For all we too, who have been enrolled in the choir of the saints, enjoy the riches of his proper good, and the nature of humanity is ennobled with his rather than its own excellences, when it is found to have nothing that is noble. For from the fullness of the Son, as from a perennial fountain, the gift of the divine graces springing forth comes to each soul that is found worthy to receive it.” *Cyril of Alexandria (376-444 AD)*

Jesus will later explain that all who believe in Him receive the full refreshing grace of His Spirit, flowing from Him and the Father, which they then channel toward the world as streams of life-giving grace and truth (Jn. 7.37-39). In these few words, John tells us what to look forward to as we continue to explore his witness to

The Gospel of John: John 1.14-18

the Word-become-flesh. We can know our reading of the gospel of John is having the desired effect when the grace we receive becomes the grace we extend to others. How can you improve your Bible reading to help ensure this will be the outcome?

Closing Prayer

The LORD said to my Lord,
“Sit at My right hand,
Till I make Your enemies Your footstool.”
The LORD shall send the rod of Your strength out of Zion.
Rule in the midst of Your enemies!
Your people *shall* be volunteers
In the day of Your power;
In the beauties of holiness, from the womb of the morning,
You have the dew of Your youth.”

Psalm 110.1-3

Psalm 110.1-4 ([*Aurelia: The Church's One Foundation*](#))

“Sit by Me at My right hand,” the Lord says to my Lord,
“Until I make Your foot stand on all who hate Your Word.”
From in His Church the Savior rules all His enemies;
While those who know His favor go forth the Lord to please.

Filled with Your Spirit's power, in holy robes of love,
From early morning's hour, we serve You, Lord above.
You reign a Priest forever, the King of Righteousness
And King of peace Who ever Your chosen ones will bless.

6 A Mission of Grace and Truth

Meditate on John 1.17, 18.

John links the Word of God Who has become flesh to the Word of God given through Moses. Both the Law and Jesus Christ are the Word of God. Neither cancels out the other. Law, grace, and truth all come together in Jesus, and we must not separate them from one another, or from Him.

¹⁷The Law of God through Moses' hand was given; but grace and truth have come to us from heaven through Jesus Christ. ¹⁸No one has ever seen the face of God; the Son of God has been within the Father's bosom, and has shared His Deity. Him has the Son declared.

- John 1.17, 18

Reflect

1. The NKJV inserts the word *but* between the clauses of verse 17. The effect of this is to suggest a *contrast* between the Law of God and the grace and truth of Jesus Christ. But in the original Greek, the *but* is not there (as the NKJV acknowledges by putting it in italics). Thus, not a contrast, but perhaps continuity and development are indicated. How do the grace and truth of Jesus fulfill the Law given through Moses? Complete this prayer: *Lord, I want all Your Word to teach and instruct me...*

2. The *Word* of God gave the *Law* to Moses. Then the *Word* of God gave the Old Testament as a commentary and exposition of the Law, all the while pointing forward to the *Word* Who would come in the flesh. The *Word* became flesh, and that same *Word* inspired the writers of the New Testament. Meditate on John 5.39. How should seeing the Word of God like this affect the way we read and study our Bibles? *Lord, teach me how to...*

3. God is a pure and holy, uncreated and eternal Spirit. He does not exist in time; therefore, it is not possible for those who *do* live in time to *see* Him, that is, to observe Him with our physical eyes. Does this mean we can't *know* Him? If we can, but not by *seeing* Him, how then? *Lord, help me to know You as I...*

4. The Law of God declares God to us. The Scriptures declare God to us. The heavens and all creation declare the glory of God (Ps. 19.1-4). But the word of God, the Son of God, Jesus Christ *declares* God or, as the NKJV has it, *explains* Him. Meditate on Hebrews 1.1-3. Why was it necessary for the Word to become flesh? How does He *explain* God? *Eternal God, heavenly Father, I want to know You, for this is life eternal (Jn. 17.3). Help me, Father, to...*

5. The Word of God, Who is "in the bosom of the Father," took on flesh in Jesus Christ, a man born in a particular place and time. He came to explain God to us and to bring grace for grace into our lives. How important is it for our witness – our calling as agents of *grace* – that we *know* Jesus intimately and well? How can we do that? Bring together into one your prayers from questions 1-4.

Summary

"The Word of God is in the bosom of his Father, that is, in the hidden and secret places of God. The fountain of wisdom is there, and from it one may drink the everlasting drink of eternal life in place of death."

Ambrose of Milan (333-397 AD)

The Gospel of John: John 1.14-18

We can know God, even though we can't see Him, because Jesus Christ, the Word and Son of God incarnate, has declared and explained Him to us. No wonder all who receive Him, all who believe in Him, have the power to become sons and daughters of the living God! Already we can see that the story of Jesus is Good News. How do you expect to experience this Good News today?

Closing Prayer

God *is* our refuge and strength,
A very present help in trouble.
Therefore we will not fear,
Even though the earth be removed,
And though the mountains be carried into the midst of the sea;
Though its waters roar *and* be troubled,
Though the mountains shake with its swelling.
Selah
There is a river whose streams shall make glad the city of God,
The holy *place* of the tabernacle of the Most High.
God *is* in the midst of her, she shall not be moved;
God shall help her, just at the break of dawn.
The nations raged, the kingdoms were moved;
He uttered His voice, the earth melted.
The LORD of hosts *is* with us;
The God of Jacob *is* our refuge.

Psalm 46.1-7

Psalm 46.1-5 ([*St. Chrysostom: We Have Not Known Thee As We Ought*](#))

God is our Refuge and our Strength; You are our help in times of need.
Thus though the earth beneath us should change, the sea consume the mountain range;
Waters may roar with raging speed; yet God will rescue us at length.

Your everlasting, joyous grace gladdens the city where You dwell.
Safely in You, we will not be moved; when morning dawns, Your love will be proved.
Fears and distresses Jesus dispels for His beloved, chosen race.

7 Prologue: Part 2

Read and meditate on John 1.14-18.

John's introduction to his gospel is now complete. He is upfront about the nature and importance of the story he will tell. It has eternal foundations. It aims to transform the world by bringing light and life, grace and truth, into our human experience. Most of all, John's story will explain Jesus, Who will explain everything else to us – everything we need in order to live as sons and daughters of God.

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Creator of all things in earth and heav'n,
took flesh unto Himself, became a Man,
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Him, crying out and saying, "He of Whom
I said, 'He Who comes after me before
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me He existed' – this is He!"*

¹⁶*And we
have of His fullness grace for grace received.
¹⁷The Law of God through Moses' hand was given;
but grace and truth have come to us from heaven
through Jesus Christ. ¹⁸No one has ever seen
the face of God; the Son of God has been
within the Father's bosom, and has shared
His Deity. Him has the Son declared.*

- John 1.14-18

Reflect

1. This second part of John's prologue follows a similar structure as the first part – same themes, progress and format (*inclusio*). How do you see that? How does this second part of the prologue develop more fully the themes introduced in verses 1-13? Complete this prayer: *Lord, thank You for the Good News of...*

2. Meditate on John 1.1 and 18. John leads us *from* the eternal God *back to* the eternal God *through the medium* of the Word-become-flesh. Can you see how this prologue provides a *structural* template for the rest of John's book? Explain. *Thank You, Lord, for using John, a humble fisherman, to tell this beautiful story. Use me, Lord, to...*

3. The coming of the Word into the world has *consequences* for the world. Explain. What is our responsibility who understand these consequences? *Lord, help me to fulfill my calling as a conduit of Your grace by...*

4. Do you think the unbelieving people of the world understand that the message of Jesus is a message of grace and truth? Why or why not? *Lord, how could I better get to know the people in my life, so that I could...*

5. John's message is a simple declaration of His experience. He will not try to explain everything. He will simply tell what he *knows* to be true because of what he has *seen, heard, and lived*. As witnesses for Christ, it is not our responsibility to *convince* or *convert* people; our calling is to *bear witness* to what we have come to know as the truth. How would you describe the state of your witness for Christ at this time? Bring together into one prayer the prayers you wrote for questions 1-4.

Summary

"But the word 'has declared' shows the plainer and clearer teaching that he gave and established not to the Jews only but to all the world. Not even all the Jews listened to the prophets, but to the only begotten Son of God all the world yielded and obeyed. So the 'declaration' in this place shows the greater clearness of his teaching, and therefore he is called 'Word' and 'Angel of great Counsel.'" *John Chrysostom (ca. 344-407 AD)*

The stage is set. Eternity and the unseen realm have been opened to us by the coming in flesh of the Word of God. John's prologue is like a trumpet blast, heralding a great symphony about to begin. We should wrap ourselves in the tensions and mysteries and truths of this John 1.1-18, and live from within that framework as witness for Jesus Christ in our Personal Mission Fields. Have you mapped out your [Personal Mission Field](#)?

Closing Prayer

Praise the LORD!

Sing to the LORD a new song,

And His praise in the assembly of saints.

Let Israel rejoice in their Maker;

Let the children of Zion be joyful in their King.

Let them praise His name with the dance;

Let them sing praises to Him with the timbrel and harp.

For the LORD takes pleasure in His people;

He will beautify the humble with salvation.

Let the saints be joyful in glory;

Let them sing aloud on their beds.

Let the high praises of God *be* in their mouth,

And a two-edged sword in their hand,

To execute vengeance on the nations,

And punishments on the peoples;

To bind their kings with chains,

And their nobles with fetters of iron;

To execute on them the written judgment—

This honor have all His saints.

Praise the LORD!

Psalm 149

Psalm 149 ([*Toulon: I Greet Thee, Who My Sure Redeemer Art*](#))

Sing to the Lord a glorious song and new!
Praise Him you people, to Whom praise is due!
Let us rejoice, let us be glad in Him
Who has created us and cleansed our sin.

Praise Him with dance, with tambourine and lyre!
To be so praised is God's one great desire.
Lord, beautify Your holy ones with grace;
Show us the mercy of Your saving face.

Sing to the Lord, exult with great delight!
Sing on your beds with joy to God by night!
Sing praise and take His Word into your hand;
Publish His grace and wrath in every land!

The Gospel of John: John 1.14-18

For reflection or discussion

1. How should we expect the Word of God to *tabernacle* among us in our days? How does this relate to the grace upon grace that flows from His fullness?
2. In what ways does Jesus Christ *declare* God? How does this help us to understand our calling as His followers?
3. Grace and truth are in Jesus Christ, and Jesus Christ is in the bosom of the Father. Meditate on Colossians 3.3. How does this encourage us to think about our lives as Jesus' followers?
4. Why is the story of Jesus a story of *Good News*? What promises does this story bring to people who are living in the darkness of unbelief?
5. What's the most important lesson you've learned from John 1.14-18? How are you putting that lesson to work in your walk with and work for the Lord?

Items for prayer:

The Fellowship of Ailbe

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Thank you.