

The **Personal Presence** Of God cf Ex. 24:16; 40:35; Nu. 9:17-18, Nu. 9:22 ;10:12

- 4) God Manifested His **Immediate Personal** Presence To The People Of Israel When The Shekinah Glory Filled The Tabernacle And The Temple cf Ex. 40:34-35; 1 Ki. 10:10-11
- c. The Word Incarnate In The Person Of Jesus Christ Is **God** Living Among Human Beings, Being **Personal** Present With Man And **Manifest** To Mankind
- d. The Word '**Dwelt**' The Translation Of The Greek Word (σκηνώω); English Transliteration Literally Means '**To Pitch Tent**', / **Tabernacle** Might Have Been Used By The Holy Spirit To Draw Attention To The Word Incarnate In The Person Of Jesus Christ Being The **Reality** Of What The Tabernacle **Foreshadowed** cf Heb. 8:15; Six Things About The Word Incarnate In The Person Of Jesus Christ Which Were **Foreshadowed** By The Tabernacle
- 1) The Humble, Unassuming **Outward Appearance** Of The Word Incarnate In The Person Of Jesus Christ cf Ex. 26:7-37; Isa. 53:2
 - 2) The Tabernacle Was God's **Dwelling** Place cf Ex. 25:8, 40:34-35; All Of The Fullness Of Deity **Dwelt** In Jesus Christ cf Jn. 1:1-18; Col. 2:9
 - 3) The Tabernacle Was The Place Where God **Met** With Men cf Ex. 25:21-22; 29:42-43; Jesus Christ Is The **Meeting** Place Between God And Man cf Jn. 14:16; 1 Tim. 2:5-6
 - 4) The Tabernacle Was The **Center** Of Israel's Camp cf Nu. 1:50; Nu. 2:17; The Believer's Life Is To **Center** Around The Person Of Jesus Christ cf Gal. 2:19b-20; Philipp. 1:21; 3:14; Col. 3:4
 - 5) The Tabernacle Was The Place Where **Sacrifices** Were Made cf Ex. 24:5-6; 29:15-21, 36-46; Jesus Christ Is The Once For All **Sacrifice** For Sins cf Heb. 10:10, 12, 14
 - 6) The Tabernacle Was The Place Of **Worship** cf Lev. 7:11-17; Lev. 19:4; Nu. 1:52 - 2:34; And It Is **Through** The Person Of Jesus Christ That We Worship God cf Heb. 13:15

Gospel of John #38

The Prologue – Part 32

'The Word Became Flesh and Was Observed To Be The Only Begotten'

8. The Word Incarnate In The Person Of Jesus Christ Was **Carefully Observed** By His Disciples cf Jn. 1:14; The Word '*Beheld*' Is The Translation Of The Greek Word (θεάομαι); English Transliteration *theaomai* Expresses The Thought Of Viewing **Attentively** cf Jn. 1:32-33; 4:35; Acts 1:11; 1 Jn. 1:1; 4:14
9. '*The Glory*' Of The Word Incarnate In The Person Of Jesus Christ: The Greek Word Translated '*Glory*' Is (δόξα); English Transliteration *doxa*; The Word Literally Means '*Brightness*', '*Shinning*' cf Acts 22:11; The Word May Also Be And Is Being Used In This Context To Refer To The **Essential Essence, Character** Of A Person cf Jn. 2:11; Jn. 11:40; Rm. 3:23; 6:4; Eph. 3:16; The *Septuagint* cf Ex. 33:18-19, 22; 34:5-8
10. The **Essential Essence** Of The Word Incarnate In The Person Of Jesus Christ cf Jn. 1:14
- a. Is In Absolute **Agreement** With The Ideal One Who Is The One And The Only, Unique One Of The Father
- 1) The Word 'As' Is The Translation Of The Greek Word (ὡς); English Transliteration *hos*; In This Context The Word Denotes **Absolute Agreement** With Reality And Absolute Agreement Between The Ideal And The Fact cf Mt. 1:24; 7:29; 8:13; 14:5; Mt. 15:28; 21:26; Mk. 1:22; Lk. 3:4; 22:27; Acts 11:17; 13:33; 17:28; Acts 23:11; Rm. 1:21; 5:18; 1 Cor. 3:1; 4:14; Cor. 8:7; Titus 1:7; Heb. 11:9; 2 Pet. 1:3
- 2) The Words '*Only Begotten*' Are The Translation Of The Greek Word (μονογενής); English Transliteration *monogenes*; The Word Literally Means One And **Only** Of A Kind, **Unique** And Draws Attention To The Unique, One Of A Kind **Father - Son** Relationship Of The Incarnate Word In The Person Of Jesus Christ And God The Father cf Heb. 11:17 cf Gen. 25:1-2; 1 Chr. 1:32-33; Gen. 17:1-19, 21; 25:5-6; Jn. 1:34; 3:16, 18; 5:25; 9:25; 10:36; Jn. 11:4, 27; 19:7; 20:31; 1 Jn. 4:9

Gospel of John #39

The Prologue – Part 33

'The Word Became Flesh Full of Grace and Truth

- b. The Words '*Full of Grace and Truth*' **Summarize** The **Totality** Of The Essential Essence, Character, Nature Manifested By The Word Incarnate In The Person Of Jesus Christ During His Earthly Life

- 1) The Reason For The Special Manifestation Of The Divine Attributes Of *Grace and Truth* Might Have Been That Revealing These Two Attributes Of God To Human Beings Would Do **More** To Facilitate The Primary Reason For The Word Becoming Flesh
 - a) The Primary Reason For The Word Becoming Flesh Was To **Save** The **World** cf Lk. 9:46; 19:10; Jn. 3:17; Jn. 12:47; 1 Tim. 1:15
 - b) **Apart** From *Grace and Truth* No One Could Or Would Be **Saved** cf Acts 11:19-23; 15:11; 18:27; 20:24; Rm. 3:24; Rm. 5:15, 17, 21; Gal. 1:6, 15; Eph. 1:7; 2:5, 8; 2 Tim. 1:9 Titus 2:11; 3:7
- 2) *Grace and Truth* Were Two Of The Attributes **God** Manifested To **Moses** cf Ex. 33:18-34:6
- 3) The **Fullest** Express Of God's Grace and Truth Was Manifest By The Word Incarnate In The Person Of Jesus Christ cf Jn. 1:14: ". . .full of grace and truth." The Word 'Full' Is The Translation Of The Greek Word (πλήρης); English Transliteration *pleres* Which Means To Be Filled **Full** Containing **All** That Could Be Held cf Mt. 14:20; Lk. 4:1; Acts 19:28 cf Jn. 14:6; 2 Cor. 5:21; 8:9; 1 Pet. 2:24
- 4) Jesus Christ **Revealed** His Divine Attributes Of Grace And Truth Through His:
 - a) **Teaching** cf Mt. 9:9-13; 22:16; Mk. 12:14; Lk. 4:22; 20:21; Jn. 8:45; 16:7; 18:37
 - b) **Miracles** cf Jn. 2:1-11; 4:46-54; 5:1-14; 9:1-7; 11:39-44; Mt. 14:13-21; 15:21-28, 32-39
 - c) **Interaction** With People cf Mt. 9:9; 11:19; Mk. 2:14-17; Lk. Mk. 5:27-32; 7:44-46; 19:1-10; Jn. 8:1-11

Gospel of John #40

The Prologue – Part 34

'The Word Was Carefully Observed & Let Us Observe Him'

Jn. 1:14 / 2 Cor. 3:18

- c. Practical Thought For Personal **Application**: Believers Need To Continue '*Beholding*' (*giving careful, contemplative observation to*) The Person Of Jesus Christ As He Is Revealed In The Scriptures, In Order To Be Walking In Accordance With And Facilitate One Of God's Primary Purposes For Their Lives; Which Is To Be **Conformed** To The Image Of Jesus Christ cf Rm. 8:29; 2 Cor. 3:18; Gal. 4:19

- 1) One Of God's Purposes In Saving Believers Is That We Be **Conformed** To The Image Of Jesus Christ cf Rm. 8:29: The Word '*Conformed*' Is The Translation Of The Greek Word (σύμμορφος): English Transliteration *summorphos* Means To Have Either A **Similar** Form Or Nature cf Philipp. 3:21

- 2) It Is By **Continuing** To **Behold** '*The Glory*' (*i.e. the essence, nature, character, attributes of Jesus Christ*) And Walking By The Power Of The Holy Spirit That Believers Can Become More And More Conformed To The Image Of Jesus Christ cf 2 Cor. 3:18
 - a) The Words '*Are Changed*' Are The Translation Of The Greek Verb (μεταμορφώω); English Transliteration *metamorphoo* And Is In The *Present Tense, Middle Voice* Form Denoting The Change Is A *Progressive, Ongoing* **Life-Long** Process Which Believers *Do Not Produce*, But Occurs As Believers Remain Intently **Involved** In The Activity Which Produces The Results Of The Transformation Of Their Essential Nature cf Mt. 17:2; Mk. 9:2; Rm. 12:2

 - b) The **Ones** Who Are Being Changed '*But We All*' = **Every** Believer In Contrast To Jews Who Will Not Turn To Jesus And Believe In Him cf 2 Cor. 3:13-16

 - c) '*With Unveiled Face*'; The Word '*Unveiled*' Is The Translation Of The Greek Word (ἀνακεκαλυμένω); English Transliteration *anakekalummeno*, Which Is The *Perfect, Passive Participle* Form Of The Verb (ἀνκαλύπτω); English Transliteration *anakalupto*; Stresses The **Permanent** Nature Of The Uncovering Of The Veil And Is Figurative Language Expressing That God Has Given Believers The Ability To **Understand** Spiritual Truth

 - d) '*Beholding As In A Mirror*' Is The Translation Of The Greek *Present Tense, Middle Voice Participle* (κατοπτρίζομενοι); English Transliteration *katoptrizomenoi*; From The Greek Verb (κατοπτρίζω); English Transliteration *katoptrizo* Expressing The **Means** By Which Believers Continue Being Transformed; And The Means Is By Being **Intently** Involved In The Activity Which Will Result In *Beholding As In A Mirror The Glory Of The Lord*

 - e) The Mirror Is The Written **Word** Of **God** cf 2 Cor. 4:6; James 1:23-26; Lk. 24:25-27

 - f) '*Into The Same Image*'; The Word '*Image*' Is The Translation Of The Greek Word (εἰκόν); English Transliteration *eikon* Denotes The **Likeness** Of His Character cf Rm. 8:29; 2 Cor. 4:4; Col. 1:15; 3:10

- g) 'From Glory To Glory' Indicates The **Ongoing** Progression In The Believer's Transformation To Ever Increasing **Christ-likeness**
 - h) The Progressive Transformation To Ever Increasing Christ-Likeness Of The Believer Is Accomplished By The Work Of The **Holy Spirit**
11. The **Attestation** Of The Incarnation By John The Baptizer / Witness of Jn. 1:15
- a. The Word Incarnate And The Light Who John Came To Bear Witness Of Are The **Same** Person of Jn. 1:6-9 with Jn. 1:14-15; The Person Is **Jesus Christ** of Jn. 8:12; 9:5; 12:36, 46
 - b. John The Baptizer's Testimony Concerning The Person Of Jesus Christ Had A Dramatic **Profound** And **Permanent** Impact Upon The Apostle John And Others

Gospel of John #41
The Prologue – Part 35
'Jesus the Pre-eminent One and The Source of Endless Grace'
Jn. 1:15-16

- c. John Testified Of The **Pre-eminence** Of Jesus Christ
 - d. John Testified Of The **Eternal Pre-existence** Of The Word In The Person Of Jesus Christ
12. Some Of The **Benefits** Of The Incarnation of Jn. 1:16-18
- a. We All Receive Of His Fullness Grace **For / Upon** Grace of Jn. 1:16
 - 1) 'We All' Denotes The **Apostle** John And All **Believers**
 - 2) The **Benefit**: Every Believer Can Receive Of The His Fullness 'Even Grace For / Upon Grace'
 - a) Emphasis Is Placed Upon The **Source** Out Of Which We Receive The Benefit: In The Greek Text The Prepositional Phrase: (ἐκ τοῦ πληρώματος) English Transliteration *ek tou pleromatos*) = 'out of the fullness' Precedes The Verb Expressing That We Are To Concentrate Our Attention On The Source Of The Benefit
 - b) The Source Out Of Which Every Single Believer Receives This Benefit Is The **Fullness** Of The Word Incarnate In The Person Of Jesus Christ, The *Articulate Word Fullness*

(τοῦ πληρώματος); English Transliteration *tu pleromatos* Along With The Words 'And' / 'For' Connects The Thought Of Verse 16 To Verse 14 And Tells Us That *The Fullness* Denotes The **Divine** Nature, Character, Essence Of The Incarnate Word cf Jn. 1:14; Col. 1:29; 2:9; Eph. 4:13

- c) The Word 'Received' Is The Translation Of The Greek Verb (λαμβάνω); English Transliteration *Lambano*; The Verb Is In The Aorist Tense, Indicative Mood Form, Underscoring The **Reality** Of The **Fact** Of Believers Receiving *Grace For / Upon Grace*
- d) 'And Grace For / Upon Grace' Is The Translation Of The Greek (καί χάριν ἀντί χάριτος); English Transliteration *kai charin anti charitos*; The Word 'For' / 'Upon' Is The Translation Of The Greek Preposition (ἀντί); English Transliteration *anti* = "One person or thing is to be **replaced** by another, in **place** of" A Greek-English Lexicon of the New Testament and Other Early Christian Literature cf Mt. 2:22; 5:38; Lk. 11:11; Rm. 12:17; 1 Thess. 5:15; 1 Pet. 3:9 / Practically *Grace In Place Of Grace* Is The Never Ending Manifestation Of The **Beneficent** Acts Which The Lord Bestows Freely Upon Believers Apart From Any Personal Merit On The Part Of The Believer cf Gen. 6:8; 19:19; Ex. 34:9; 1 Sam. 27:5; Rm. 3:24; 15:15; 1 Cor. 3:10; 15:10; 2 Cor. 8:9; 9:8; 12:19; Eph. 1:6-7; 2:5, 8; 4:7; 2 Thess. 2:16; Heb. 4:16; Acts 7:10