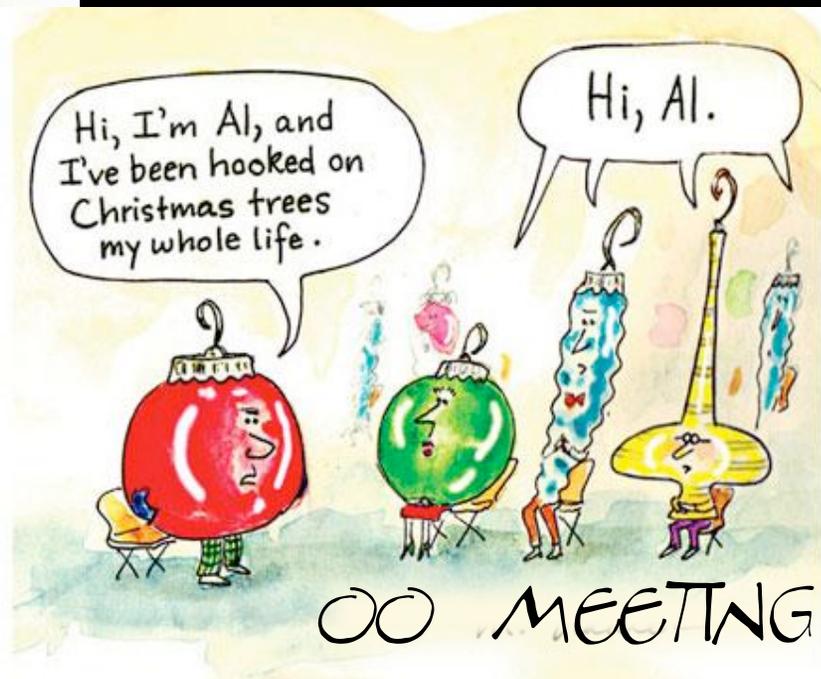


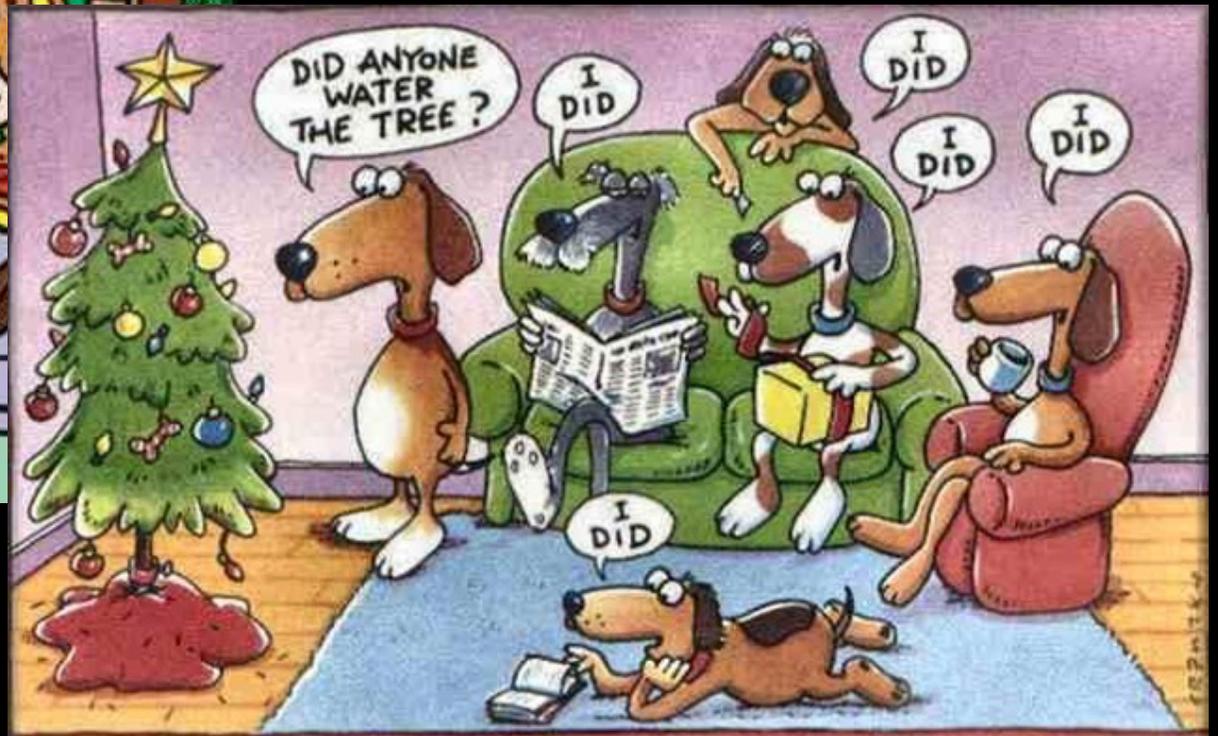


"I WANT A SMALLER CARROT."

IAN BAKER



OO MEETING

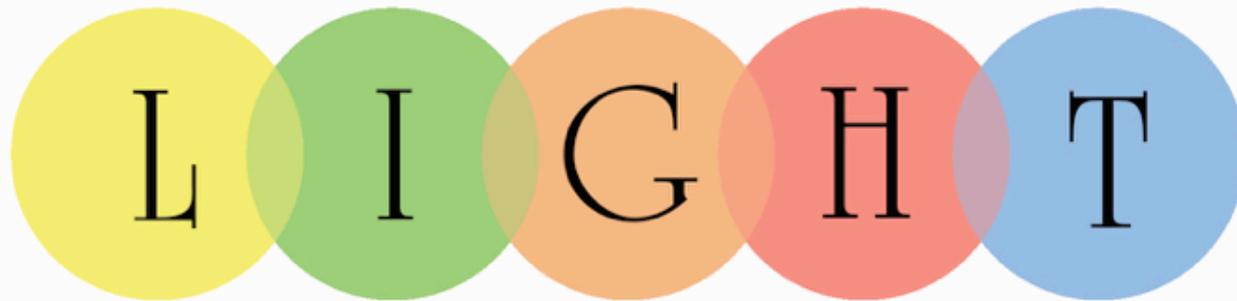


DOG CHRISTMASSES

A virgin birth I can believe,
but finding three wise men?



THE CHRISTMAS



SHINING A LIGHT ON THE BIRTH OF JESUS

John 1:1 ~ 14



*the Word
became Flesh
and
Dwelt among us*

the Word

Psalm 33:6

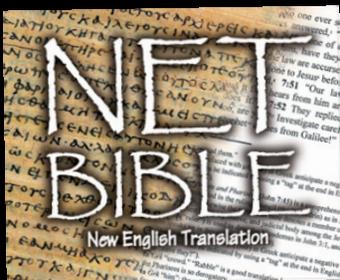
By the word of the LORD were the heavens made, their starry host by the breath of his mouth. (NIV)

The term “logos” elevated Jesus above the pagan concept of deities, and it brings the Hebrew concept of God into everyday life.

(Expositors Bible Commentary, John)

John in his use of Logos is cutting clean across one of the fundamental Greek ideas.

The Greeks thought of the gods as detached from the world, as regarding its struggles and heartaches and joys and fears with serene divine lack of feeling. John's idea of the Logos conveys exactly the opposite idea. John's Logos does not show us a God who is serenely detached, but a God who is passionately involved.



(NET Bible Notes)

Genesis 1:1-3

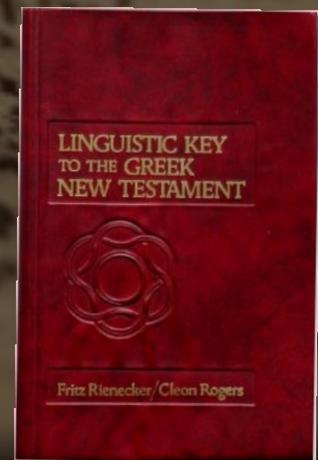
¹ In the beginning, God created the heavens and the earth. ² The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters. ³ And God said . . . (NIV)

John 1:1-3

¹ In the beginning was the Word, and the Word was with God, and the Word was God. ² He was in the beginning with God. ³ Through him all things were made; without him nothing was made that has been made. (NIV)

John 1:1-3

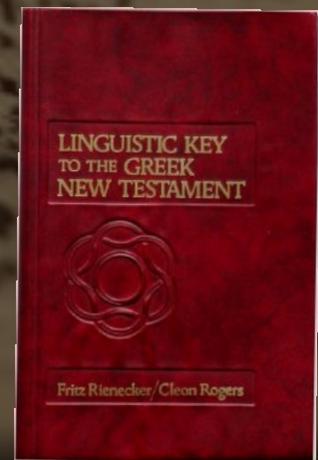
¹ In the *beginning* was the Word, and the Word was with God, and the Word was God. ² He was in the beginning with God. ³ Through him all things were made; without him nothing was made that has been made. (NIV)



(Linguistic Key to the Greek New Testament)

John 1:1-3

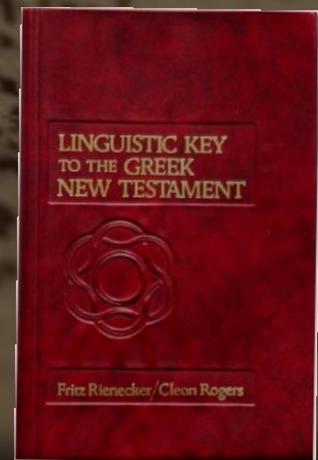
¹ In the beginning was the Word, and the Word was *with* God, and the Word was God. ² He was in the beginning with God. ³ Through him all things were made; without him nothing was made that has been made. (NIV)



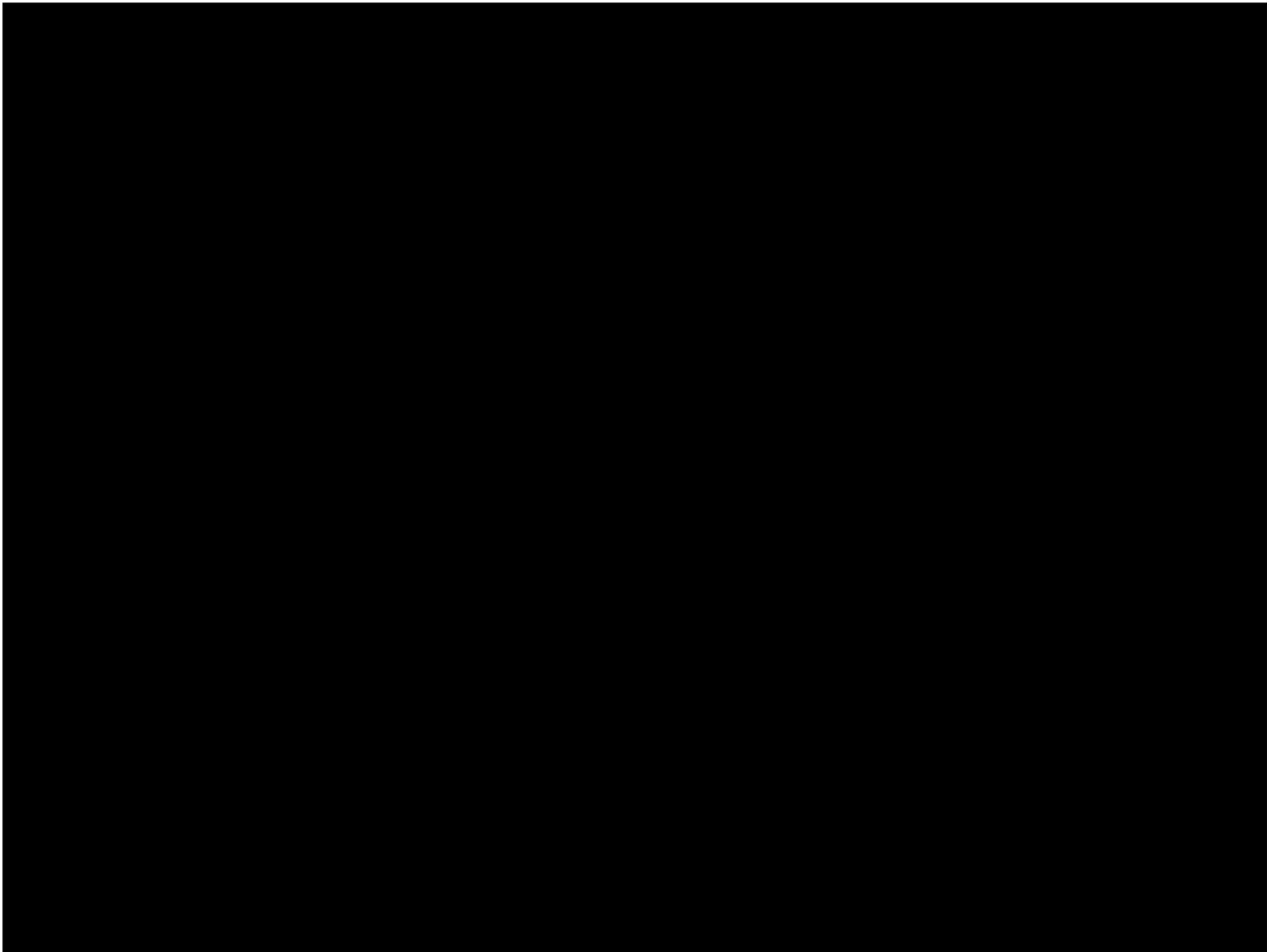
(Linguistic Key to the Greek New Testament)

John 1:1-3

¹ In the beginning *was* the Word, and the Word *was* with God, and the Word *was* God. ² He *was* in the beginning with God. ³ Through him all things were made; without him nothing was made that has been made. (NIV)



(Linguistic Key to the Greek New Testament)





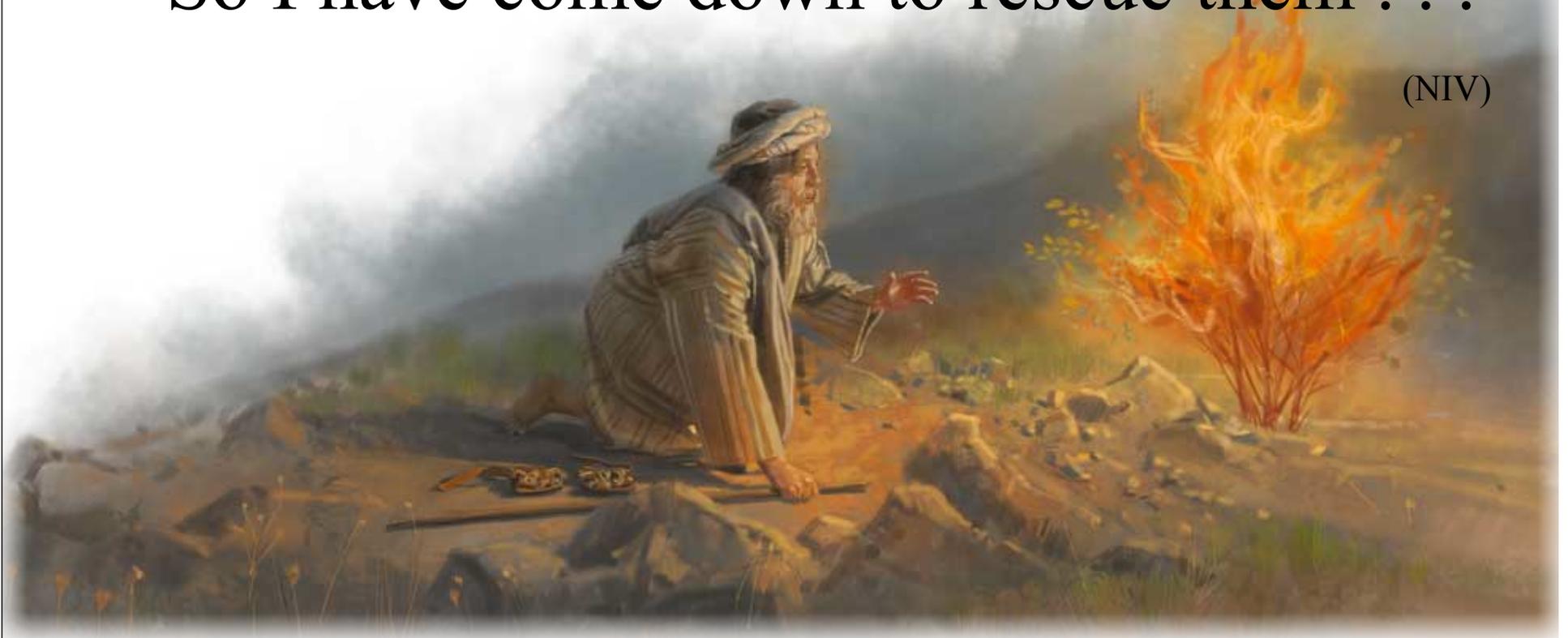
the Word
became *Flesh*
Dwelt *and*
among us

Exodus 3:7 & 8

⁷ The LORD said, “I have seen the misery of my people in Egypt. I have heard them crying out because of their slave drivers, and I am concerned about their suffering.

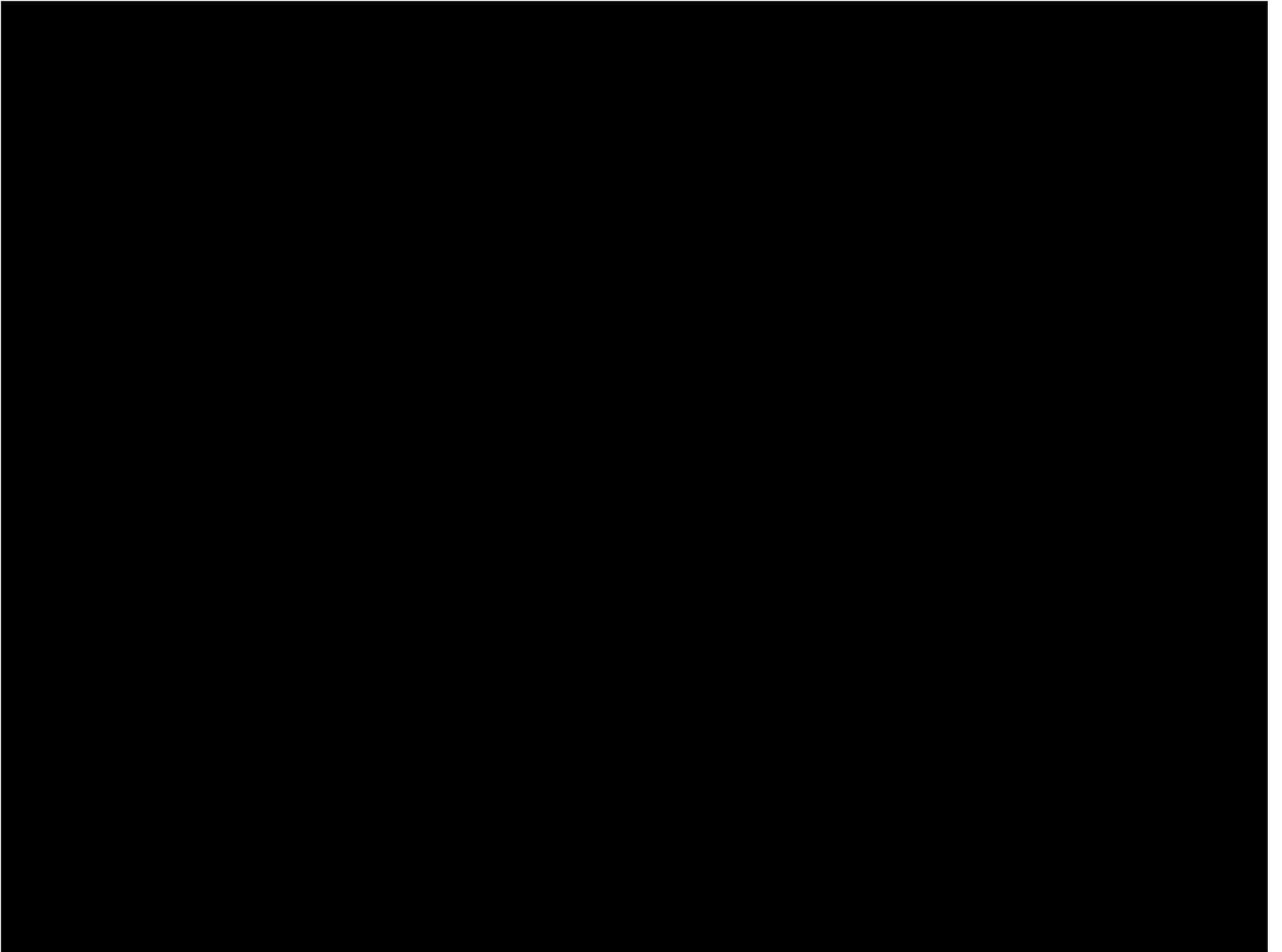
⁸ So I have come down to rescue them . . .

(NIV)



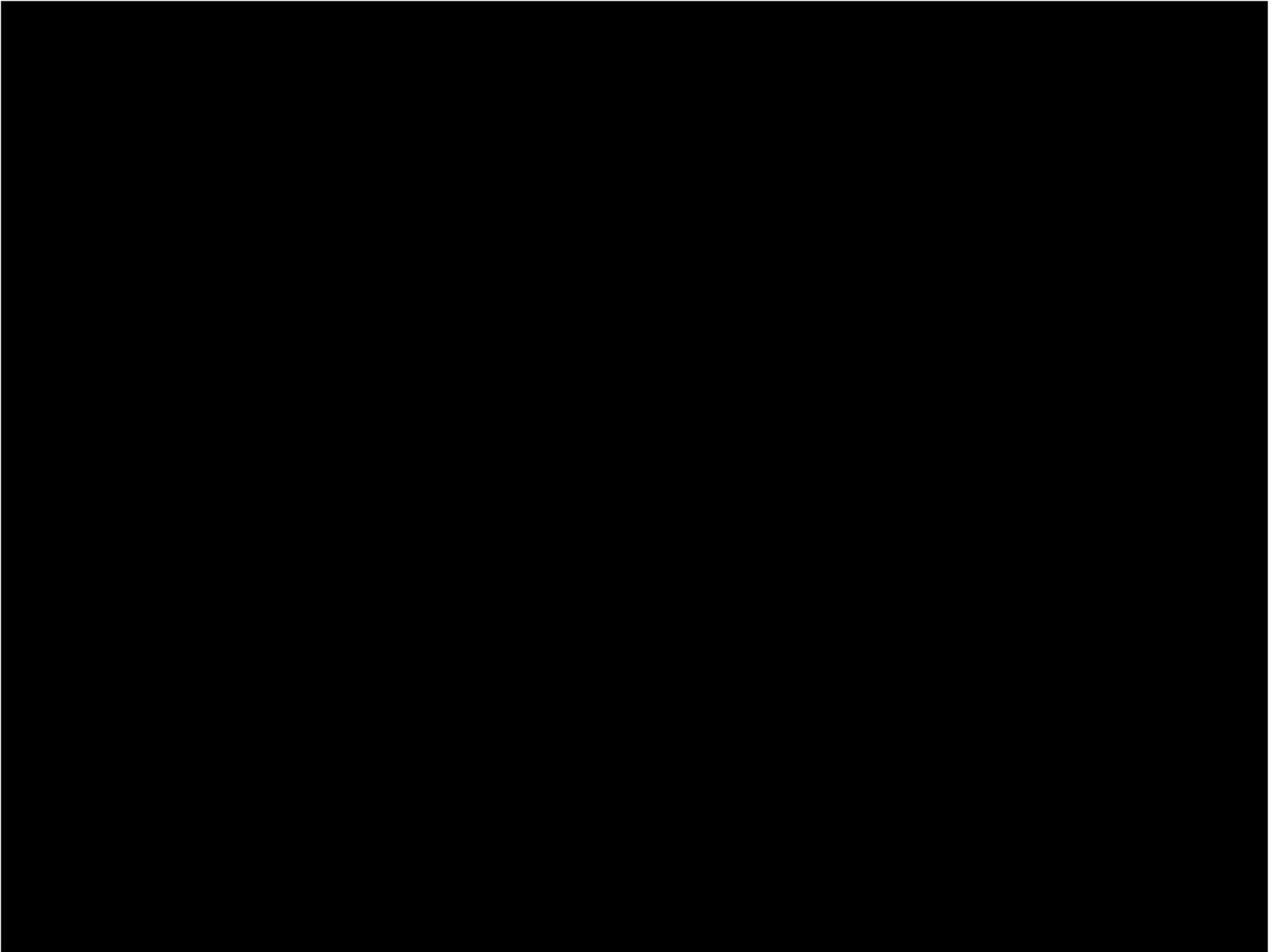
Hebrews 2:14 - 18

¹⁴ Since the children have flesh and blood, he too shared in their humanity so that by his death he might destroy him who holds the power of death —that is, the devil — ¹⁵ and free those who all their lives were held in slavery by their fear of death . . . ¹⁷ For this reason he had to be made like his brothers in every way, in order that he might become a merciful and faithful high priest in service to God, and that he might make atonement for the sins of the people. ¹⁸ Because he himself suffered when he was tempted, he is able to help those who are being tempted. (NIV)



Hebrews 4:15 - 16

¹⁵ For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are—yet was without sin. ¹⁶ Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need. (NIV)





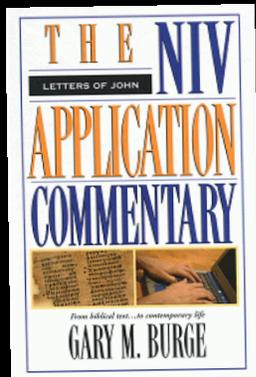
the Word
became Flesh
Dwelt *and*
among us

the Word

σκηνοω = to pitch one's tent,
became **to tabernacle**

Dwelt *and*
among us

1. This experience of glory is *concrete*. It's not a mystical vision or an inward illumination. The glory of God took up *tangible* form and was *touched*.



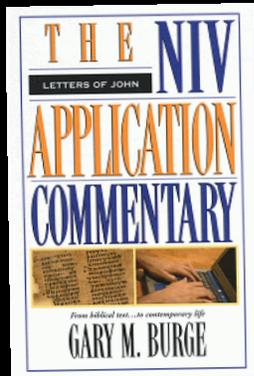
(*NIV Application Commentary, John*)

1 John 1:1 - 3

¹ That which was from the beginning, which we have *heard*, which we have *seen* with our eyes, which we *looked upon* and have *touched* with our hands, concerning the word of life—² the life was made manifest, and we have *seen* it, and testify to it . . . ³ that which we have *seen* and *heard* we proclaim also to you . . . (NIV)

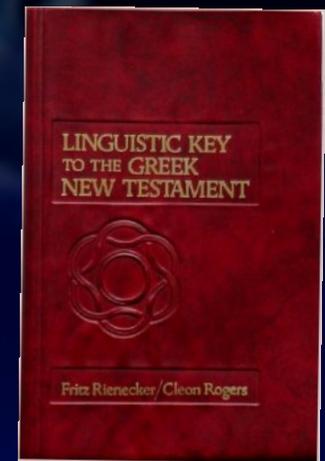
2. His glory was not merely a display of power. For John the deepest irony is how glory is to be found in suffering and humiliation, for in this Gospel, the cross of Christ is again and again described as Jesus' glorification.

His signs and miracles showed his glory, to be sure, but it is *in the cross* that the mysterious, unfathomable glory of God is to be found.



(*NIV Application Commentary, John*)

The flesh of Jesus is the new localization of God's presence on earth; Jesus is the replacement of the ancient tabernacle.



(Linguistic Key to the Greek New Testament)

Hebrews 1:1 – 3

¹ In the past God spoke to our forefathers through the prophets at many times and in various ways, ² but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom he made the universe. ³ The Son is the radiance of God's glory and the exact representation of his being, sustaining all things by his powerful word . . . (NIV)

Colossians 1:15 – 17

¹⁵ He is the image of the invisible God, the firstborn over all creation. ¹⁶ For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him.

¹⁷ He is before all things, and in him all things hold together. (NIV)

the Way

**#1 - Jesus is the END
OF RELIGION as we
know it**

**#2 - Through Jesus we
can now APPROACH
GOD DIRECTLY**

lesh

and

Da

**#3 - There can be NO
HALFWAY DEALINGS
with Jesus**

#3 - There can be NO HALFWAY DEALINGS with Jesus

(The NIV Application Commentary)

High on John's theological agenda is his interest in explaining the rejection of Jesus by Judaism and the world—a rejection leading to the cross. For John this does not mean that Jesus failed in any way; rather, it uncovers the character of the world (a place of darkness) and discloses how the world reacts whenever it is penetrated by the light. John's worldview is strictly dualistic: The opposing forces of light and darkness, good and evil, God and Satan are arrayed against one another to such a degree that there can be no *compromise*. No *intermingling*. No *association*.

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