

THE GOSPEL OF JOHN

The Purpose of John (stated)

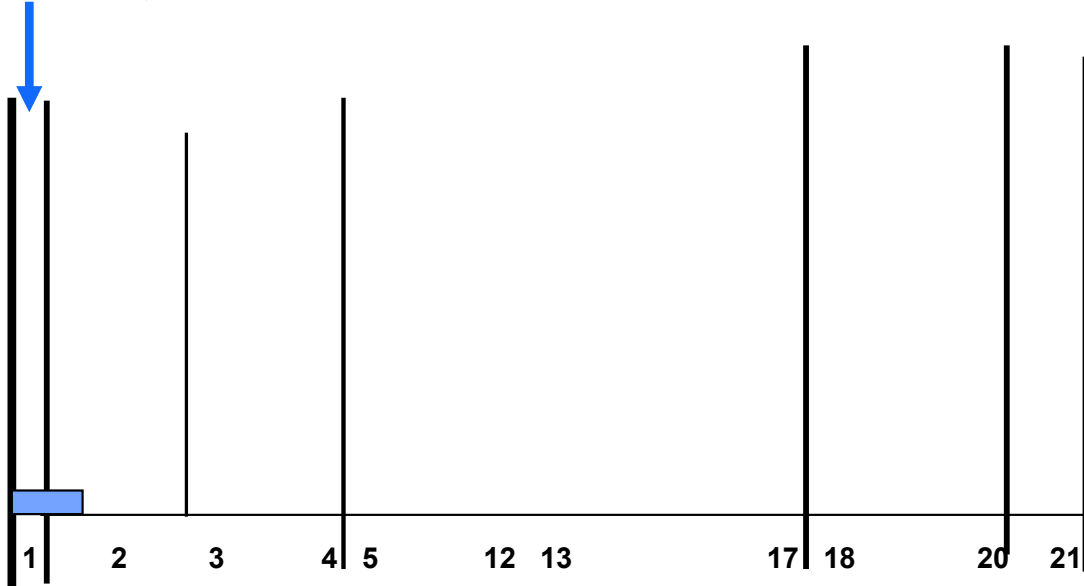
*“ . . . other signs therefore Jesus also performed in the presence of the disciples, which are not written in this book; ³¹ but these have been written that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name”
(John 20:30-31)*

Message: Jesus is the Christ of Psalm 2:2, the Son of God of Psalm 2:7, who will give His life so that men might be in the Kingdom through belief in Him.

1:1-18

Introduction:
The prophet greater
than Moses comes
From God to deliver
Israel and
the world

LIFE FROM GOD
Jesus as the LIFE
Anticipated by the O.T.



THE GOSPEL OF JOHN
Jesus: The New Moses Delivers Israel to Life

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I. Prologue: The Full Revelation of Life that would come from God to Israel for the Kingdom, as prophesied (1:1-18).

had two witnesses:

- **The Old Testament anticipated Him (represented by John the Baptist).**
- **The Apostles were eyewitnesses to His words works as fulfillment of the Old Testament prophecies.**

And two responses:

- **rejected by the condemned world and His own nation Israel,**
- **received by those who believe in His Word**

The issue of the Gospel is "the life"; not just regular breath type life, but the very life of the Father. This life is the very character of the Father, which allows one to represent God forever. Unlike Adam, and Israel, who rejected God (not having His life) and received death (the character of Satan), this character represents God's life, because it is God's life. Without it one cannot have a relationship (fellowship) with the Father and continues to live in his Adamic state, that of death under the rule of Satan. Thus, the Christ, brought this life to earth for men.

The question of the Gospel is "WHO HAS THE LIFE OF THE FATHER?"

- Is it the Pharisees (the Nation Israel) who claim that their good works through the Old Covenant represent the Father and thus they have life?
- Or is it Jesus who claims that the only way to have the life of the Father is to be the very righteous character of the Father and must come from the Father, which the Old Testament fully anticipated would come in Him?

Since He is the Son (equal to the Father), He alone has the life of the Father, and can give it to whom He will. Thus the life can only be given by God, not brought about through one's own goodness or self-creation of righteousness (self-righteousness).

Therefore the first thing that must be shown is that Jesus is the very LIFE of the Father, which the Old Testament anticipated. The Old Testament required two witnesses. In John the two witnesses are:

- The Old Testament (it anticipated and prophesied Jesus as the Life)
- The Apostles eyewitness confirmation that His words and works fulfilled the Old Testament (recorded in the New Testament, particularly the Gospels).

The prologue of the gospel presents its message in totality. Jesus was with God and was God. As the revelation of God in the flesh, He brought the life from God (eternal life; i.e., life in the Kingdom; Daniel 12:1-2) and it was demonstrated in the world as the fullness of the O.T. prophecies. This was the purpose of John the Baptist's witness, to show that the Old Testament pointed to Jesus as the fulfillment of the anticipated life. The Word (the revelation of new life) was rejected by those who should have known the O.T. (Israel), but to those who accepted it (believed), they became sons of God (real participants in His life) through the imputed life from the Father through Jesus.

John was an Old Testament prophet to the nation Israel. As all prophets he would go to the nation and tell them to repent since they were in disobedience. An Old Testament prophet would then tell them that they could be forgiven and forward them to the sacrifices and forgiveness under those symbols. However, John is the only Old Testament prophet who is now able to point them to the fullness of the symbols; the full Passover Lamb, Jesus.

Definitions:

- **Eternal Life:** Life is representing God. This is life that is contrasted with Adamic life. Adam's life was self-centered, serving Satan which was death. Eternal life is the life that serves God (100%). Man is incapable of accomplishing this without God giving it to man. Daniel 12:2 prophesied that this life would come to Israel so they could be resurrected to live in the Kingdom. Israel as a nation would get life when God gave it to them since it was shown it could not be produced from within man himself.
- **The Word:** The representation of God in a Man, Jesus Christ. In other words, the Word in the Old Testament was a spoken word to a prophet. Now that spoken word is actually embodied in Person, who speaks and acts as the representation of God Himself (since He is God¹). The word

¹ Here is the emphasis that Jesus was Divinity Himself. No mere man is described here, such as the Old Testament produced, but one who could fully represent God since He was God in His very nature. Thus, the possibility of sin, of rebellion, was not a characteristic of His, and those who are born of God will be like Him (unable to sin, or even desire to sin), and thus unlike their original father, Adam.

The Greek here is “θεος ην ο λογος“. The Jehovah’s witnesses read it as it stands but insert an indefinite article before ‘God’, thus “(a) God was the Word”. The difficulty with this translation is that there is no “a” prior to “God”, and this should read, “the Word was God”. Since there is no definite article before “God” it shows that He (The Word, Jesus) is not the Father, but is part of God Himself. In James 2:19 there is a similar construction (“εις εστιν ο θεος”), literally “one is the God”. But the predicate nominative is prior to the verb and has the subject following the verb and thus should

revealed God to man to show man how He could represent God (have life).

A. God Reveals Himself Fully in His Word, which is His Life and comes from heaven to earth (1:1-5).

Using the pattern of the original creation in Genesis 1, the Word of God again brings forth life into a chaotic (cursed with death) world. This life that is with the Father (represented by light) cannot be comprehended by those who choose to live apart from that revelation (live under a 'works' perception of the O.T., represented by darkness).

The contrast to Moses is simply that Moses never saw God, never was God, and only was able to relay the spoken word given to him. Now God reveals Himself fully by sending Himself to Man. He comes from heaven and will return there, a main theme of the book.

read, "God is one." (Note that it is not 'a One' like the Jehovah's Witnesses should say if they were consistent. The first word of a predicate nominative sentence is the most important of the sentence. Thus "God is one" (emphasis on one), and now "the Word was God" (emphasis on Deity or God).

The lack of article is interesting. The Jehovah's witnesses' claims that it should be translated "a God", yet "a" is an article, though indefinite. Thus the Jehovah's Witness has introduced an interpretational choice here by making it indefinite. Yet the lack of article before *theos* is quite common yet still refers to the single unique God of the Jewish nation (cf. Titus 1:1, et. al.). John 1:18 is illustrative; "No one has seen God (no article) at any time, but the only begotten God (no article), Who is in the bosom of the Father, He has explained Him." Clearly the first *theos* (God) refers to the Father and the second *theos* (God) refers to the Son, yet neither has an article. No one would translate both as, "No one has seen (a) God at any time . . . but (an) only begotten God . . .", since it makes no sense to say "an only begotten God" or to call the Father "a God".

The Jehovah's witnesses' claim of their interpretation is also foiled by their own rigidity within the verse itself. The beginning of the verse reads "Ἐν ἀρχῇ" and they would translate it "In *the* beginning". There is no article in the Greek text before "beginning" and so their rigid (although they don't follow their own rules) translation should be "In a beginning" (using the indefinite article) or "In beginning" (using no article). Neither makes any sense. While this example doesn't tell how to translate the absence of article, it shows that their simplistic rules that they use do not work nor are they consistent within the verse itself.

For a reference to the misuse of Colwell's rule in the case of John 1:1 and an argument for the lack of article as an indication of the character see Don Hartley's article at Bible.org. (<http://www.bible.org/docs/nt/topics/colwell.htm>).

Definitions:

[The reader is directed to this professor's article, "The Meaning of Walking "In the Darkness" (1 John 1:6)" which can be found at www.BiblicalStory.org, "Resources," "Articles"]

- **Light:** The revelation of God the content of which is His life.² Good works may result from the possession of the light (life) from Him, but it is not the light (life). This distinction is very important else one will try to have life through good works. If one 'walks in the light', he/she is walking based on the belief that they have life through Jesus Christ, *apart* from works.
- **Darkness:** This is the rejection or ignorance of the light (life), which is the absence of the revelation of God, ultimately in Jesus Christ. Thus, if one 'walks in the darkness', he/she is walking apart from the revelation that Jesus Christ is the only way to the Father, or basing their relationship on 'good works'.

1:1 In the beginning was the Word,³ and the Word was with God,⁴ and the Word was God.⁵ 2 He was in the beginning with God.⁵ 3 All things came into being through Him, and apart from Him nothing came into being that has come into being.⁶ 4 In Him was life, and the life was the Light of men.⁷

² It is not 'good works' as is frequently held. This would have agreed with the Pharisees who advocated that God required 'good works' as an access to the Father. Jesus claimed that the light was in Him. Thus for one to possess the light is not by doing good works, but to get the light (life) from Him.

³ The Word was the revelation of God particularly in the motif of the Old Creation of Genesis 1. It was how the character of God was known.

⁴ The emphasis here is that Jesus was present with God for the purpose of revelation. He knew all about God.

⁵ This takes the reader back to Genesis 1:1. The Pharisees will claim Jesus was simply one who came on the scene and promoted His own agenda. John will claim that, being in the beginning with God, Jesus was part of the Father's agenda from the beginning. The motif of the book is that Jesus was with God, was God, and came from God to reveal God.

⁶ This is likely speaking of Jesus as the means by which the life of the Father is mediated to His creation, i.e., through the word. Thus, the Word does not function as the source of creation, that is the Father, but He is the means by which the Father's desires are represented to the creation. This fits the motif of Genesis 1 as the Father spoke the Word, which brought forth life into the dead earth.

*5 The Light shines in the darkness, and the darkness did not comprehend it.*⁸

1:1 Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. ² οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν. ³ πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν. ὃ γέγονεν ⁴ ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων. ⁵ καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

B. John the Baptist as the Old Testament Prophet witnesses from the Old Testament of Jesus as the Word of God, the promised Life for Israel (1:6-9).

John the Baptist is an O.T. prophet (and the last one) who sums up the Old Testament and examines Jesus in the light of it. Thus he is one of the required witnesses⁹ of the Old Testament. His conclusion is that Jesus is the One sent from God to bring the new life¹⁰ (light). A major point

⁷ The creation motif has the first announcement of God on the dead scene as light. God's presence came through light. John is stating that this light is parallel to life. Until there is the presence of God there is no life.

⁸ This is explaining that Jesus came with the announcement of new life and the world did not believe but preferred to stay in their "ignorance of" ("did not comprehend") His coming, that is, to abide in death. Another alternative is that this is to be taken as 'overcome'. The normal word (not used here) for this is *niktos* in John. The difficulties with the former ("did not comprehend") are that darkness does not normally infer ignorance as an attribute and thus a mixed metaphor ensues. The difficulty with the second is that of the normal use of *niktos* when using 'overcome. In 1:26 John the Baptist will claim that the Pharisees do not know Jesus as the One of the Old Testament. There is a similarity to Psalm 139:11 for the use of "overcome."

139:11 If I say, "Surely the darkness will overwhelm me, And the light around me will be night,"

⁹ John the Baptist is the prophet who represents the Old Testament. He will look into the Old Testament prophecies and point to Jesus as the One. He is the witness required by Deuteronomy 13:1ff. Thus the signs that Jesus did were not enough, His words and works had to conform to the Old Testament and thus John the Baptist's witness.

¹⁰ This life was prophesied, among other places, in Deuteronomy 30:6.

30:6 "Moreover the LORD your God will circumcise your heart and the heart of your descendants, to love the LORD your God with all your heart and with all your soul, in order that you may live.

here is that John, representing the Old Testament, is not the light. The O.T. just pointed to the light. The Pharisees will hold that the Old Testament was the light, that there was nothing else needed, meaning that they thought their works under the O.T. Law would give them a relationship to God, that life was found in the Old Testament.

6 There came a man sent from God¹¹, whose name was John. 7 He came as a witness, to testify about the Light, so that all might believe through him. 8 He was not the Light, but he came to testify about the Light.¹²

1:6 Ἐγένετο ἄνθρωπος, ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης· ⁷ οὗτος ἦλθεν εἰς μαρτυρίαν ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ. ⁸ οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.

C. The Light (Revelation of Life of God) is rejected by the world¹³ and Israel, yet accepted by some who become Children of God (1:10-13).

As was predicted in the O.T. the Messiah came to those cursed with the judgment of death in Adam, yet they did not recognize their need of life. He came to His own nation Israel and they rejected Him as prophesied (Isaiah 53). Thus, to those who did believe in Him, whether from Israel or not, He made them the 'sons of God'¹⁴

¹¹ This is a contrast with the "Word became flesh". The Word was God and was sent to man. John was a man who was sent from God. The book is based around the sending of Jesus from God and then His return again at the end of the book. The constant argument of this book is where is Jesus from.

¹² Introduction of John the Baptist here is to introduce the required witnesses to the truth or to the revelation. John was the first witness. Others will be listed throughout the book. With John the Baptist's appearance after 400 years of silence, the question came (cf. later in chapter 1) who he was. Since he was baptizing it might seem (Ezek. 36:25ff.) that he was the one who would wash, the one of the new covenant.

¹³ The "world" is defined as the original creation (Gen. 1), which is cursed to death due to the sin of Adam. However, the world will not perceive itself as dead and will pursue life within itself rather than receiving the new creation.

¹⁴ The people of Israel were the 'sons of God' according to Deut. 14:1 by physical birth into the Abrahamic Covenant, but they had failed to live by faith in the promise to achieve the 'obedient' sonship (representation), and now that title will be given to those who do live according to faith in the promise of life in the Messiah.

9 There was the true Light which, coming into the world, enlightens every man.¹⁵ 10 He was in the world, and the world was made through Him, and the world did not know Him. 11 He came to His own, and those who were His own did not receive Him.¹⁶ 12 But as many as received Him,¹⁷ to them He gave the right to become children of God,¹⁸ even to those who believe¹⁹ in His name,²⁰ 13 who were born, not of blood²¹ nor of the will of the flesh²² nor of the will of man²³, but of God.²⁴

¹⁵ There is some question here as to the referent to which “every man” refers. The possibilities are a) “every man in the world”, b) “every man who believes”. A corollary of (b) is that “every” refers to the same “every” as in 1:7, which would be Old Testament saints who looked for the light. It appears that “b” is the better possibility, since enlighten would seem to indicate from John and the immediate context that the Pharisees had no idea (cf. 1:10), yet those who were Old Testament saints were looking for the light, as in the disciples of John the Baptist. The other possibility is that enlighten simply means that it was available to every man, i.e., Jesus was seen and revealed to the Pharisees and, in fact, paid for their sin (cf. 1 John 2:1). But they did not recognize Him.

¹⁶ Jesus says this in 5:43.

¹⁷ The new flock (John 10) is based not on nationality but on belief in Christ.

¹⁸ This is the defining term in this book as well as 1 John. It was a term that, in the Old Testament, described Israel as the people of God (cf. Deut. 14:1). Now, through Christ, it describes a real relationship based on new birth from God, available in Christ through belief.

¹⁹ It is interesting that *pistis*, the noun form of *pisteuo* is never used in John. The verbal form is used 106 times in John. This is a massive amount when compared to the number of uses in the other synoptics (Matt.: 15, Mark: 14, Luke: 9).

²⁰ “Belief” is the simple criteria. In John there is never any reference to the issue that one may have belief (recall there is no noun use of “believe” in John) that is not adequate (i.e., “head knowledge”). Belief in its simplest form is always salvific. The degree of belief, which is a major motif in John, is indicative, not of whether one is a child of God, but of whether they are representing God to the point of willing to die for Him.

²¹ The term here is actually bloods (pl.). It likely indicates the claim of being a child of God through birth from Abraham, and Jacob and his twelve sons, which is what the Pharisees claimed (cf. John 8:33).

²² The use of *sarx* here is not necessarily negative (cf. 1:14), but is simply contrasting fleshly desire to reproduce with God seeking to bring men to life.

²³ The normal birth process is due to the choice of man to reproduce (though somewhat beyond his control).

1:9 Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον, ἐρχόμενον εἰς τὸν κόσμον. ¹⁰ ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. ¹¹ εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. ¹² ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ, ¹³ οἳ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ' ἐκ θεοῦ ἐγεννήθησαν.

D. The Word (which was with God) becomes a man, is witnessed by the apostles, and tabernacles among them to reveal the full Glory of God to Israel (1:14).

John now uses the first person plural to include himself, not only as writer, but as one of the apostles (see chapters 14—17), and becomes the next witness presented after John the Baptist. These apostles witnessed the glory of God as Jesus, God in the flesh, from His life to His death and resurrection.

In the Old Testament, the glory was the representation of God in the tabernacle (refer to Exodus 40:34). Now the apostles are saying they beheld (saw as an eyewitness) that Jesus was living²⁵ with them, the full glory now in a Man²⁶. Thus the full Glory of God is present and offered to Israel as their God to dwell among their nation.

This is likely a reference to Isaiah 40:5, where the “Glory of the Lord is revealed and all flesh shall see it together.” This is a reference to

²⁴ This great contrast is the quantifiable difference between men of the Old Creation (“born of Adam”) and those of the New Creation (“born of God”). This is a quantifiable essence, which the believer becomes. His old life is referred to as “dead”, being of the old cursed creation.

²⁵ The word here for "dwelt" is “tabernacled,” a reference to the Glory’s residence in the tabernacle. Exodus 33:7,9-10 tells of the worship as the cloud came over the tabernacle. Ex. 33:10-11,20,23 regards the seeing of God by Moses.

²⁶ This is a very important shift in the author’s reasoning. This Word, which was in heaven with God, which possesses the ability to give this new life, came down from heaven and “tabernacled” among us (the apostles). Thus the heavenly word, the life was revealed in the form of a man. This is a major emphasis of the book that Jesus was sent from God, who was God.

the Glory of YHWH's appearance in the Book of Exodus and it's presence through the wilderness journeys.²⁷

14 And the Word became flesh, and dwelt among us, and we saw His²⁸ glory,²⁹ glory as of the only begotten from the Father, full of grace³⁰ and truth.³¹

1:14 Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας.

E. John, as the O.T. prophet announces a Greater than anything the Old Testament could produce, since He was The One whom the O.T. predicted (1:15-18).

John's function as the last O.T. prophet was unique in that he was uniquely able to point to the actual Messiah, who all the Old Testament had awaited, in the flesh. The Law was able only to reveal sin and judgment and never to actually see righteousness and Life fully. There was no life in the Law. It came only with Jesus Christ.³² This life was the

²⁷ Up until the time where Isaiah uses it, it is not used in the Historical books following the Book of Numbers (wilderness journeys) except where Solomon oversees the residence of the Glory in the temple in 1 Kings 8 and 2 Chronicles 5, 7. It is used only by Isaiah and Ezekiel plus one reference in Habakkuk (and two Psalms) other than the references to the tabernacle dwelling.

²⁸ The pronoun here, "His" probably refers to Jesus. The Father's glory was seen in the person of Jesus Christ, as can be seen by the next clause. However, it could refer to the Father's glory, which was seen in His Son.

²⁹ This is the glory of God, prophesied to return in Ezekiel 43:1ff. Of course, the residence of the glory of God in the O.T. was in the tabernacle (temple) (cf. 1:14 note).

³⁰ "Grace" here is seen in its contrast to Law. The Law was condemning and only brought death. Jesus brought "life" through the forgiveness of sins and the new life. It was imputed through Him, apart from the works of the Law, which only condemned.

³¹ "Truth" here is opposed to the "lie" in John (cf. John 8). However, in relationship to Moses, the truth was never seen in the Old Testament, only prophesied. In other words, the truth is the ultimate presence of God as He represents Himself. In the Old Testament "the truth" was only partially (or symbolically) realized in prophecy.

³² The "grace upon grace" is probably more literally translated "in the place of". Thus the grace present in Jesus Christ replaced the partial, symbolic grace of the Old Testament, particularly that of the sacrifices. The next sentence will explain this. The Law was gracious in its sacrifices, but full grace was only brought through Jesus Christ.

life that was with the Father and was witnessed by the only One who personally knew (and acted on behalf of) the Father, Jesus Christ.

John's point is not simply that Jesus was greater than he was, although that is a point, but that Jesus was greater than all the Old Testament. In other words, the Old Testament pointed to Jesus, represented Him, but was never able to have the fullness of what Jesus brought in Himself. The Pharisees would claim that Jesus was unneeded since the Old Testament (works) were all that God required. John states that Jesus is the full while the Old Testament is the partial.

15 John³³ testified about Him and cried out, saying, "This was He of whom I said, 'He who comes after me has a higher rank than I'³⁴, for He existed³⁵ before me."³⁶ 16 For of His³⁷ fullness we have all received, and grace upon grace³⁸. 17 For the Law was given through Moses; grace and

³³ Note here that the basic emphasis here has been John as an eyewitness. It began in 1:6-8, bookended around the discussion of the content of the witness, and now returns to continue about the witness of John the Baptist.

³⁴ This is speaking of Jesus' prophetic ("The Word") office. In fact the whole chapter has been speaking of Jesus as a prophet. However, the point of this prophetic role is that the prophet *is* Himself now the prophecy. In other words while Moses prophesied regarding the Passover Lamb, Jesus *is* the Passover Lamb. Thus in regard to John the Baptist' rank, Jesus is clearly greater since He existed at the beginning of creation, He was whom the Old Testament spoke of, and now He is the fullness (cf. the next verse) of the prophecies.

³⁵ The word here is "*protos*" which indicates a "firstness," or prominence in relationship to John.

³⁶ John's reference to pre-existence is primarily for the sake of reaffirming what was said in 1:1, which is that Jesus was a participant in, and God's agent through the creation and Old Testament. The Pharisees will argue that Jesus was a newcomer on the scene. They felt the Old Testament was enough and it did not include Jesus. But Jesus is the fullness of God.

³⁷ Again this is the fullness of the Father, which is in Jesus Christ, which has been received by all, that is by all believers, but particularly in the testimony of John the Baptist, Old Testament believers.

³⁸ The "grace upon grace" is probably more literally translated "in the place of". Thus the grace present in Jesus Christ replaced the partial, symbolic grace of the Old Testament, particularly that of the sacrifices. The next sentence will explain this. The Law was gracious in its sacrifices, but full grace was only brought through Jesus Christ. Another view is that this is grace *on top of* grace in the sense of Exodus 33:13's double use which is grace for positional approach to God whereupon one may know God and

*truth*³⁹ were realized through Jesus Christ. 18 No one has seen God at any time;⁴⁰ the only begotten God who is in the bosom of the Father, He has explained Him.

1:15 Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν λέγων, Οὗτος ἦν ὃν εἶπον, Ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν. ¹⁶ ὅτι ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν καὶ χάριν ἀντὶ χάριτος. ¹⁷ ὅτι ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο. ¹⁸ θεὸν οὐδεὶς ἑώρακεν πώποτε· μονογενὴς θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἐξηγήσατο.

thus access more grace for sanctificational purposes (Ref. Morna J. Hooker, *New Testament Studies* 21 (1974/75) 53 and Hall Harris, *Commentary on the Gospel of John*, located online at www.Bible.org, p.12).

³⁹ “Truth” is the revelation of God, particularly and fully in Jesus. This will be explained in the next statement, that the One who was with the Father is the one who has fully explained Him, i.e., truth.

⁴⁰ Ex. 33:10-11, 20, 23 regards the seeing of God by Moses, but of course, this was only a representation of the Father, for God is Spirit (John 4).