

<b>A</b>	<b><u>SCOPE:</u></b>	John 1
<b>B</b>	<b><u>OVERVIEW:</u></b> By Susanna	
<b>C</b>	<p><b><u>Using John/Genesis to view the relationship between NT &amp; OT</u></b></p> <ul style="list-style-type: none"> <li>• Similarities between Jn &amp; Gen 1: creation in 7 days (overhead), Word/"God said", life/light/darkness</li> <li>• Meaning 1: OT creation culminates in the New Creation of NT due to J's salvific grace (overhead)</li> <li>• Meaning 2: New hidden in Old, Old revealed in New. If NT is not read, can't understand what OT says (e.g. Abraham's sacrifice of Isaac may be seen as 'cruel'); if OT is not read, can't appreciate insights of NT (e.g. 'Word' vs. 'God said' implies the 2<sup>nd</sup> Person, which implies the Holy Trinity; therefore, creation is from J; J exists from eternity.)</li> <li>• The way God reveals: using economy (<i>oikonomia</i>) to manifest His innermost being (<i>theologia</i>)</li> </ul> <p><i>Oikonomia</i> = painting = the world as revealed by OT and seen and experienced by us: light, life, etc. It is a sign pointing at God's being, revealing to us His procreative power, His love.</p> <p><i>Theologia</i> = painter = Godhead as revealed by NT: the Holy Trinity, the inter-relatedness of the Father, the Son and the Holy Spirit; God as love and life, etc.</p> <p>We know '<i>theo</i>' through '<i>oiko</i>'; by knowing '<i>theo</i>', we have a better grasp of '<i>oiko</i>'.</p> <p>'<i>Oiko</i>' elements as introduced by OT: the old creation (the world), law, Israel, God's works in the history of Israel, which suggested His fidelity and love.</p> <p>'<i>Theo</i>' elements as evidenced in NT: New Creation, salvation, Church, Trinitarian nature (including creation through the 2<sup>nd</sup> Person, incarnation, obedience, unity, etc.)</p> <p>OT sees God through '<i>oiko</i>'; NT sees God face to face. No more separation. Small wonder the Scripture ends in Revelation, i.e. 'unveiling'.</p> <p>Use the same approach to see sex &amp; understand its holiness.</p>	<p>Jn 1:1-5, B1/21-22</p> <p>JPII</p> <p>CCC 236</p>
<b>D</b>	<p><b><u>Characteristic of John – multiple meanings</u></b></p> <p>J is #1 because He existed 'in the beginning', also because all things were made through Him.</p> <p>J is #1 also because 'In him all things hold together'</p> <p>Other examples: 2:1 the 3<sup>rd</sup> day = the 7<sup>th</sup> day, born again = born from above '<i>Anothan</i>'</p>	<p>B1/22</p> <p>Col 1:15-17</p>
<b>E</b>	<p><b><u>Synoptic Comparison</u></b></p> <ul style="list-style-type: none"> <li>• The only gospel that reveals where J was before he was born: 'the Word was with God'. (Jn 1:1)</li> <li>• See J: Mk - from his works and teachings on earth; Mt &amp; Lk – beginning from his infancy; Jn – from 'the beginning', i.e. eternity.</li> <li>• Jn shows developmental understanding of J, more '<i>theologia</i>'</li> <li>• Uniqueness of Jn – emphasis on J's divinity 'the Word was God', will discuss further in chapter 10</li> <li>• No earthly genealogy for J, only his heavenly genealogy (Jn 1:1-5)</li> <li>• Flower of the Scriptures</li> </ul>	<p>R. Brown</p> <p>Origen</p>

<b>F</b>	<p><b><u>Word (both word &amp; Word) in Hebrew culture – A natural force</u></b></p> <ul style="list-style-type: none"> <li>• The Greek lived in the world of numbers while the Israelites lived in the world of word. Word was powerful and prophetic.</li> <li>• Word to Israel = electricity to the modern world – it's a force that makes everything possible.</li> <li>• Word goes further than the speaker (e.g. Gen 27, Jacob &amp; Essau – no more blessing from Isaac)</li> <li>• Is 55:10 – God's Word shall not return to Him void.</li> <li>• Rev 29:13 – His name was called the Word of God.</li> </ul>	
<b>G</b>	<p><b><u>John the Baptist</u></b> – See 2002/03 BSP 3B &amp; 3C</p>	<p>Jn 1:6-8, B1/15-16,23</p>
<b>H</b>	<p><b>“The true light that enlightens everyone”</b>  <b>“In Christ, God <u>reveals</u> to humanity who He is in the fullest way”</b> (overhead)</p>	<p>Jn 1:19 JP11, Mission of the Redeemer, #5</p>
<b>I</b>	<p><b>“those who did accept Him....to become children of God”</b></p> <ul style="list-style-type: none"> <li>• Redemption is not just for sins, but also for sonship. 1Jn 3:1 – “See what love the Father has bestowed on us that we may be called the children of God. And so we are!”</li> <li>• Rm 8:17 “and if children, then heirs” Heirs of what?</li> <li>• 1Pt 1:4 “to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you” And what is that?</li> <li>• 2Pt 1:4 “to be a partaker of the divine nature”</li> <li>• This is front and centre in the Catholic faith</li> </ul>	<p>Jn1:12 B1/24, S.Th. Light of Faith, 114</p>
<b>J</b>	<p><b>“born not by natural generation...but of God”</b></p> <ul style="list-style-type: none"> <li>• God's people should be born of God, just as J was born of the power of the Holy Spirit. Children of God s/b born of grace.</li> <li>• May still fall after baptism. Therefore, make sure you live in God's grace, putting Him in the centre of your life. Say and do things in Him, and Him in you.</li> </ul>	<p>Jn 1:13</p>
<b>K</b>	<p><b>“And the Word became flesh, and made His dwelling among us, and we saw His glory.”</b></p> <ul style="list-style-type: none"> <li>• We see again how the New is hidden in the Old and the Old manifested and fulfilled in the New</li> <li>• OT: God dwells among men (as in “present” or “together” in a general way) Examples: Eze 43:7 on the temple – “here I will dwell”; Is 7:14 “Emmanuel” i.e. “God is with us”.</li> <li>• Little do we know that the “dwelling” or “togetherness” in OT is a sign of “the Word became flesh” in NT. J is literally one of us; He is <u>with</u> us and <u>in</u> us! A news so good it scandalized the whole of Israel!</li> <li>• Thus relationship between OT &amp; NT is like the tip of iceberg: see the tip in OT but wait till the whole massive structure of the iceberg is revealed in NT!</li> <li>• Similarly OT says no one can see God. (See Ex 3:2, 33:33, 1Kgs 19:11-13). But in NT “the image of the invisible God” (Col 1:15) became fully visible.</li> </ul>	<p>Jn 1:14, B1/13, NJBC 61:25</p> <p>B1/14</p>
<b>L</b>	<p><b>“The Lamb of God who takes away the sin of the world” (1:29) is John's special term. Background:</b></p> <ul style="list-style-type: none"> <li>• Is 53 “the Suffering Servant” – “like a lamb led to the slaughter”, “and their guilt he shall bear”</li> <li>• Ex 12:46 on Passover lamb – “do not break its bones”</li> <li>• Rev 5:6 (possibly same author or tradition) “I saw...a Lamb that seemed to have been slain.”</li> </ul>	<p>B1/16 NJBC 61:32</p>

<b>M</b>	<b>1:45-49 – Confused?</b> <ul style="list-style-type: none"><li>• In Hebrew, Nazareth and branch sound the same, points to Messiah</li><li>• In Zech 3 when Yeshua (=Jesus) was appointed the high priest, God removed all guilt of the land (guile) in 1 day, and Israel shall study the Law under the fig tree</li><li>• The same key words 'Nazareth' (branch), 'Israel' = Jacob = deceit, guilt, and then 'fig tree' appear in this conversation</li><li>• Therefore it clicked in Nathanael's mind and he called out in joy: "Rabbi, you are the Son of God, the King of Israel!"</li></ul>	Jn 1:45-49 B1/31-32 Is 11:1,Zech 3 & 6
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