



Peninsula City Church

Living a Naturally Supernatural Life

Exegesis

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Exegesis

Introduction

Q. If I were to ask you how much data is generated online every minute what would you say?

Data never sleeps! Did you know that as of the end 2013?

“In 60 second, Google received over 4,000,000 search queries, YouTube users uploaded 72 hours of new videos, Pinterest users Pinned 3,472 photos, Facebook users shared, 2,460,000 pieces of content, Twitter users shared 277,000 tweets, and Apple users downloaded 48,000 apps.”¹ **See Appendix One**

Now that is a lot of data, imagine what is like by now. We consume information at a frantic rate as part of the worldwide communication explosion. What would you say is the most life changing piece of information that has been communicated to you this year? What is the most life-changing piece of information that has been communicated to you in your life?

1. The Theme

Q. What was another important feature of Jesus Christ’s mission that He came to communicate to the world other than coming as the Saviour?

I would like to explore this question and try to answer it from John’s Gospel. With this in mind, if one is to read the gospel of John, it will soon become obvious that he has not communicated the story the same as Matthew, Mark and Luke (the Synoptics). John’s Gospel is in fact, a complementary story to these Gospels. The ministry focus of John’s Gospel mainly took place in Judea, while the Synoptics primarily present Jesus Christ’s Galilean ministry. The key verses in John’s Gospel are 1:1-18 and 20:30–31 with the purpose that, the readers may know and believe that Jesus Christ is God the Son. John desires people to believe in Jesus Christ as Lord and receive new life through His name. That is to say,

“That you may believe:

- That Jesus is the Christ
- The Son of God
- That believing you many have life in His Name”

It is coming to know Jesus Christ through the plan of salvation, which has been unfolded through Him and then how to live this life of salvation. However, John’s theological delivery and mindset is different than that of the Synoptics. Leon Morris made the point,

“That the writer of the Fourth Gospel has a serious theological purpose is surely beyond doubt...his purpose in writing is to show that Jesus is the Christ, God’s Son, and by writing in this strain to persuade people to believe in Him and so to enter into life.”²

If one compares (Jn 1:1,14) with (Jn 20:30-31) the theological idea of John in light of what Morris has said becomes clearer. However, Jesus also had another important aspect of His mission.

John’s detailed treatment of Jesus’ theme of “My Father” in the context of doing the Father’s will is recorded some 20 times plus the many times He spoke of His Father in other ways, Jn 10:29. The Synoptics in contrast preferred the phrase “your Father” c.f. Matt 5:16; Mk 11:25; Lk 6:36. John actually, used the term “Father” for God over 120 times in his Gospel, while the Synoptics combined used it 65 times (Paul used it 33 times).

¹ “How Much Data Is Generated On Social Media Every Minute – infographic.”

<http://www.digitalinformationworld.com/2014/04/data-never-sleeps-60-seconds-on-internet-infographic.html> (16th June 2015).

² Morris, L. *The Gospel According to John*. NICHT (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1984), 40-41.

However, this was not a new theme, since it was also revealed within the Old Testament here are three instances,

Moses reminded Israel that God was their Father,

“Is this the way you repay the LORD, you foolish and senseless people? Isn’t He your Father who created you? Has He not made you and established you?” (Deut 32:6 NLT)

Likewise Isaiah mentioned the Father as part of his prayer of repentance stated,

“Surely You are still our Father! Even if Abraham and Jacob would disown us, LORD, You would still be our Father. You are our Redeemer from ages past” (Is 63:16 NLT).

“And yet, O LORD, You are our Father. We are the clay, and You are the potter. We all are formed by Your hand” (Isa 64:8 NLT)

In addition to this truth of Jesus referring to His Father, John pointed out Jesus being sent and desiring to the Father’s will,

- Jesus Christ was sent by the Father to do the work that He had destined Jesus Christ to complete, e.g. Jn 3:16-17,34; 4:34; 5:23-24,30,37; 6:29,38-44; 7:16-18,28,33; 8:16-18,26,29,42; 9:4; 10:29,36; 12:44-45,49; 13:3,20; 14:24; 15:21; 16:5³
- Jesus having been sent to do the will of His Father, is a reoccurring theme in John’s Gospel, which occurs in one form or another some 41 times e.g. Jn 5:38; 6:28-29; 7:28; 8:26,42; 17:3

“Jesus was obedient, and we are supposed to model ourselves on His example. Jesus accomplished the work His Father gave Him to do (see John 17:4). He pleased the Father by always doing His will (see John 4:34; 5:30; 6:38).”⁴

- Jesus Christ had also come to proclaim the message of His Father: Jn 3:34; 6:28-29; 7:16; 12:49; 14:24
- So, the will of God the Father, was the driving purpose in the life of Jesus Christ: Jn 4:34; 5:30; 6:38-40

2. The Introduction

a. An outline

The introduction to John’s Gospel is Jn 1:1-18, is a simple exegetical outline of John 1:1-18:

1. In *the* beginning⁵ was⁶ (always existing) the Word,⁷ and the Word was (always existing continually) with⁸ the God (*the Father*), and the Word was (existing continually) God. **2.** He

³ Beasley-Murray, G. *Word Biblical Commentary: John*. Vol. 36 (Texas: Word Book Publishers, 1987), lxxix.

⁴ Goll, James W. (2013-09-23). *Living a Supernatural Life: The Secret to Experiencing a Life of Miracles*. (Kindle Locations 1030-1031). Baker Publishing Group. Kindle Edition.

⁵ “Refers to the period before creation.” Rienecker, F. *A Linguistic Key to the Greek New Testament*. (Grand Rapids: Regency Reference Library, 1980), 217.

⁶ “Was’ is in the past tense (i.e. indicative, imperfect, active), and this is the case each time it occurs. The imperfect expresses continuous timeless existence (i.e. He continually was, with no beginning), and is contrasted with ‘came into being’ of (v3).” Rienecker, *A Linguistic Key to the Greek New Testament*, 217.

⁷ Literally (Lit. from here on) “Logos.” This is “a description of Jesus basically from the OT Scriptures designating Him as the divine Revealer of God’s wisdom and power.” Rienecker, *A Linguistic Key to the Greek New Testament*. 217. God the Son with regards to His deity. Logos was the Greek abstract idea of logic and reason. It points the read back to (Gen 1:1) “In the beginning...” Brian Simmons has called the Word, the “*Living Expression* is translated from the Aramaic, which can also mean “Manifestation.” The Greek is “Logos” or “Word” or “Blueprint.” He is the eternal Word, the creative Word, and the Word made visible. He is the Living Expression of all that God is, contains, and reveals. The Living Expression (Christ) had full participation in every attribute of deity held by God the Father. The Living Expression existed eternally as a separate individual but essentially the same, as One with the Father.” Simmons, Brian (2013-12-06). *John: Eternal Love*. (The Passion Translation) (Kindle Locations 2174-2177). 5 Fold Media, LLC. Kindle Edition.

was (always existing) in *the* beginning with God (*the Father*). **3.** All things were made⁹ through Him,¹⁰ and without Him nothing was made that was made.¹¹ **4.** In Him was life¹², and the life was the light of the men. **5.** And the light is constantly shining¹³ in the darkness, and the darkness did not comprehend¹⁴ it.

6. There suddenly appeared¹⁵ (*upon the human scene*)¹⁶ a man having been sent¹⁷ from¹⁸ God, whose name was John. **7.** He came for a witness, that he might bear witness concerning the Light that all through him (John) might believe once and for all. **8.** He was not that Light, but that he might witness concerning the Light. **9.** The true¹⁹ Light²⁰ was (existing continually) that which is continually being light²¹ every man coming into the world. **10.** He was in the world, and the world came into being through Him, and the world did not know²² Him. **11.** He came²³ to His own,²⁴ and His own (*uniquely owned people*)²⁵ did not receive²⁶ Him. **12.** But as many as received Him, to them He gave the right²⁷ to become²⁸ children²⁹ of God, to those who are continually believing in³⁰ His name: **13.** who were born,³¹ not of bloods, nor of the will³² of the flesh, nor of the will of man, but of God.

14. And the Word became³³ flesh³⁴ and dwelt³⁵ among us, and we beheld³⁶ His glory,³⁷ the glory as of the only-begotten³⁸ of the Father, full of grace and truth. **15.** John is witnessing

⁸ Or, “towards God,” dealing with relationship. Rienecker, *A Linguistic Key to the Greek New Testament* 217. “In fellowship.” Wuest, Kenneth S. *The New Testament*. (Iowa Falls: Riverside Books and Bible House, 1984), 209. “The Greek word used here, and the Hebraic concept conveyed, is that of being before God’s face. There is no Hebrew word for “presence” (i.e. the presence of God), only the word face.” Simmons, *John*, (Kindle Locations 2171-2173).

⁹ Lit. “came into being” (indicative, aorist, middle deponent)

¹⁰ Here we also see a reaffirmation of the deity of Christ in that He created all things and creation belongs to God alone (cf. Col 1:16,17, Ps 148:5).

¹¹ Lit. ‘came into being and still existing’ (indicative, perfect, active).

¹² Lit. “Zoë.” “The right and power to bestow activity, to make alive. He it points to one particular part of creation, to mankind.” Rienecker, *A Linguistic Key to the Greek New Testament*. 217. Here we find another declaration of His deity, i.e. both the Father and the Son equally have life in themselves (Jn 5:26).

¹³ Lit. “is continually appearing” (indicative, present, active). “The light keeps, keeps on giving light.” Rienecker, *A Linguistic Key to the Greek New Testament*. 217.

¹⁴ Or “overcome, seize grasp it” or “to gasp with the mind” (indicative, aorist, active). “The darkness neither understood nor quenched the light.” Rienecker, *A Linguistic Key to the Greek New Testament*. 217. It never overcame or overpowered Him.

¹⁵ Wuest, *The New Testament*. 209. Or “came, arose.”

¹⁶ Wuest, *The New Testament*. 209.

¹⁷ “To commission, to send as an authoritative personal representative.” Rienecker, *A Linguistic Key to the Greek New Testament*. 218. “Sent off as an ambassador from God’s presence.” Wuest, *The New Testament*. 209.

¹⁸ Lit. “from the side of.”

¹⁹ Lit. “genuine, real or authentic.”

²⁰ Lit. “the light the true.”

²¹ Lit. “it lightens or to shed light on.” “Only He can make clear to every individual the meaning and purpose of his or her life.” Rienecker, *A Linguistic Key to the Greek New Testament*. 218.

²² “More than intellectual knowledge, rather to be in right relation.” Rienecker, *A Linguistic Key to the Greek New Testament*. 218.

²³ This indicates the historical fact of His coming.

²⁴ “Into the midst of His own possession He came.” Wuest, *The New Testament*. 209. Neuter plural, i.e. His own things or possessions.

²⁵ Wuest, *The New Testament*. 209.

²⁶ “To take to one’s side.” Rienecker, *A Linguistic Key to the Greek New Testament*. 218. His ministry was one of rejection by His own people.

²⁷ Lit. ‘authority.’ ‘Legal right.’ Ibid. Wuest, *The New Testament*. 209.

²⁸ “Men are not by nature the children of God; only by receiving Christ do they gain the right to become the children of God.” Rienecker, *A Linguistic Key to the Greek New Testament*. 218.

²⁹ Or, He makes them children. Or, “become our true selves.” Simmons, *John*, (Kindle Location 2200).

³⁰ “Indicates an active commitment to a person. It is the acceptance of Jesus and what He claims to be and a dedication of one’s life to Him.” Rienecker, *A Linguistic Key to the Greek New Testament*. 218.

³¹ (Indicative, aorist, passive).

³² “Desire.” Wuest, *The New Testament*. 209.

³³ “The Word came from the human scene-as flesh, man.” Rienecker, *A Linguistic Key to the Greek New Testament*. 218. **This is the pinnacle within the prologue.**

³⁴ “Stands for the whole man.” Rienecker, *A Linguistic Key to the Greek New Testament*. 218. Or, “became visible.” Simmons, *John*, (Kindle Locations 2206-2207).

concerning Him and cried out *and* is still crying out,³⁹ continually saying, “This was (continually) He of whom I said, ‘He who is coming after me is *and* still is preferred before me, for He was before me.’” **16.** And of His fullness we have all received, and grace for⁴⁰ grace. **17.** For the law was given through Moses,⁴¹ the grace and the truth came through Jesus Christ. **18.** No one has seen *and* is still seeing God at any time.⁴² The only begotten Son, who is continually being in the bosom⁴³ of the Father, He has declared⁴⁴ Him.

A step or grammatical breakdown of John 1:1-18, The Introduction:

- 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 All things were made through Him,
and without Him nothing was made that was made.
- 4 In Him was life,
and the life was the light of men.
- 5 and the light shines in the darkness,
and the darkness did not comprehend it.
- 6 There was a man
sent from God,
whose name was John.
- 7 This man came for a witness,
to bear witness of the Light,
that all through him might believe.
- 8 He was not that Light,
but was sent
to bear witness of that Light.
- 9 that was the true Light
which gives light to every man
coming into the world.

³⁵ Lit. “tabernacled, camped.” “To take up one’s temporary dwelling place. The flesh of Jesus Christ is the new localisation of God’s presence on earth, Jesus is the replacement of the ancient tabernacle (Ex 40: 34,35).” Rienecker, *A Linguistic Key to the Greek New Testament*. 218, 219. For the same word (cf. also Rev 7:15; 12:12; 13:6; 21:3). “This is the fulfilment of Isaiah 7: 14. The “God with us” is Jesus Christ, our Emmanuel. He is with us in that He is in human form, a man for all eternity. The Greek and Aramaic reads, “He pitched His tent among us .” This takes us back into the book of Exodus where God came down and lived in the tent (tabernacle) in the wilderness. See Exodus 25: 8.” Simmons, *John*, (Kindle Locations 2207-2210).

³⁶ Or “discerned.” “To watch as in a theatre, to view, to contemplate.” Rienecker, *A Linguistic Key to the Greek New Testament*. 219. “And we gazed with attentive and careful regard and spiritual perception.” Wuest, *The New Testament*. 209.

³⁷ This reminiscent of the Shekinah glory of God within in the wilderness (Ex 16:1-10; 33:18-23), and the tabernacle (Ex 40:34-35), and later on in the temple (1 Kings 8:1-11).

³⁸ Or “the Father’s only Son” (NRSV). Or, “only unique,” “only one of a kind.” “God uniquely-begotten.” Wuest, *The New Testament*. 210.

³⁹ “A technical rabbinic term for the loud voice of a prophet who intends to be heard.’ Ibid. Rienecker, *A Linguistic Key to the Greek New Testament*. 219.

⁴⁰ Or “upon.” “Instead of, either the idea of replacement-the old covenant is replaced by the new covenant...or the idea of accumulation-the total life is of grace as it perceives one grace is exchanged only for another.” Rienecker, *A Linguistic Key to the Greek New Testament*. 210.

⁴¹ The life and of Moses and Christ are contrasted and compared.

⁴² God is an invisible God, He is Spirit (cf. 1 Tim 6:16; Jn 4:24). “Absolute deity in its essence no one has ever yet seen.” Wuest, *The New Testament*. 210. No human eye has seen God completely.

⁴³ Or, “chest.” “A Heb. idiom expressing the intimate relationship of child and parent, of friend and friend.” Rienecker, *A Linguistic Key to the Greek New Testament*. 219. “Or, ‘from the lap of the Father.’ This is an idiom for the place of closest intimacy.” Simmons, *John*, (Kindle Location 2225).

⁴⁴ Lit. “exegeted.” From exegesis. “To lead out, to explain, to rehearse the facts, to recount a narrative. Often used for the publishing or explaining of divine secrets.” Rienecker, *A Linguistic Key to the Greek New Testament*. 219. “That One fully explained deity.” Wuest, *The New Testament*. 210. To lead the way, in making known by exposition (only here and in Lk 24:35; Acts 10:8; 15:12,14; 21:20).

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

12 His own did not receive Him.
but

 as many as received Him,
to them
He gave the right to become children of God,
to those who believe in His name:

13 who were born,
 not of blood,
 nor of the will of the flesh,
 nor of the will of man,
but of God.

14 and the Word became flesh
and dwelt among us,
and we beheld His glory,
 the glory as of the only begotten
 of the Father,
 full of grace and truth.

15 John bore witness of Him
and cried out, saying,
 'This was He, of whom I said,
 “He who comes after me
 is preferred before me,
 for He was before me.”’

16 and of His fullness we have all received,
and

 grace for grace.
17 for the law was given through Moses,
but

 grace and truth came through Jesus Christ.
18 No one has seen God at any time.
 The only begotten Son,
 who is in the bosom of the Father,
 He has declared Him.

Also see Appendix Two

b. In light of this...

In light of this, it would look as if that John by beginning his Gospel with the phrase, “In the beginning...” (Jn 1:1) and then referring to “He was in the beginning...” (Jn 1:2), was intentionally guiding the reader back to “In the beginning...” (Gen 1:1). By doing this John thus linked Jesus Christ with the creation of all things. Having done this, John authoritatively connected Jesus Christ with the creation of all things when He said, “All things were made through Him, and without Him nothing was made that were made” (Jn 1:3). Consequently, John’s doctrinal purpose seems to have been an attempt to reveal that Jesus Christ is God,

God created all things in the beginning...

Jesus Christ was in the beginning creating all things...

Therefore, Jesus Christ must be God because only God can create

So Jesus Christ as God had an important and authoritative mission and message. However, not everyone would accept Him or His message. John stressed early within his Gospel the idea of rejection or the acceptance of the Jesus Christ (Jn 1:11-13). Jesus’ mission and message were rejected or accepted even by His own people. Although Moses had seen God and was accepted, a greater that had seen God was rejected (**See Appendix Three**). John underscored this tension in the first chapter e.g. Jesus Christ’s rejection (Jn 1:19-28) and acceptance (Jn 1:40-51). Jesus Christ came and dwelt (or tabernacled, pitched His tent) amongst His own people, even though He would not be accepted by many of them. The idea of the Word (Jesus Christ) becoming a human was a climactic announcement of John’s Introduction to his Gospel. Jesus Christ had come as the saviour of fallen humanity who could be seen by them. He had come as a human to declare God the Father. This was the God who no one was up until this point in history was able to see in this way, but would now be able to be seen.

3. Declared the Father

a. A Powerful truth

Even though Jesus Christ becoming human was the climactic declaration of John’s introduction, He had also had another reason that He had come. He had come to bridge the great gulf between the invisible God and the seen humanity. He did this by becoming a human being Himself. Remember that no one had ever seen God the way that were about to see Him, (1 Tim 6:11-16, esp., v16). Yet, as the only-begotten Son, Jesus had come to reveal or declare (exegete) the Father (v18 cf. Jn 14:6-11; esp. v9). He had come as human to declare what the Father is like. He brought the invisible and the visible together in one place. Jesus Christ was wholly God and wholly human at the same time in the one person. So, verse 18 is the climax of John’s introduction to his Gospel.⁴⁵ John then took the rest of his Gospel to unpack his introduction.

Literally for Jesus to exegete the Father was to show what the Father is really like. The term exegesis (exegle’sis) basically means to, lead out, to draw out, make the sense clear, or to make known what one is reading. So, Jesus Christ in His taking on a human body (the incarnation), lead the Father out from being invisible into full view for all to see and know.⁴⁶ Or as Rudolf Schnackenburg has highlighted, that Jesus Christ was,

“...speaking of things hidden in God, tidings of the divine glory.”⁴⁷

⁴⁵ Morris, Leon *The New International Commentary on the New Testament. The Gospel According to John.* (Grand Rapids, MI: Eerdmans, 1984), 112

⁴⁶ Wuest, Kenneth S. *Golden Nuggets from the Greek New Testament for the English Reader.* (Grand Rapids, MI: Eerdmans, 1966), 85.

⁴⁷ Schnackenburg, Rudolf. *The Gospel According to St. John.* Herder’s Theological Commentary on the New Testament. Vol 1. (New York: Herder, 1968), 279.

As, Jesus Christ pointed out,

“(Not that anyone has ever seen the Father; only I (Jesus Christ), who was sent from God, have seen Him)” (Jn 6:46 NLT)

So, if Jesus Christ had seen the Father, it was only appropriate that He exegete the Father to the world. (The word used for exegesis is only used in the other following places within the New Testament in Lk 24:35; Acts 10:8; 15:12,14; 21:19). So, in other words, Jesus Christ intended to “lead out, to explain, to rehearse the facts, to recount a narrative.”⁴⁸ Kenneth Wuest has put it this way, “that One (Jesus) has fully explained Him (the deity of God the Father).”⁴⁹ Consequently, Jesus Christ came to explain and tell the story (narrative) of the heavenly truths concerning Father for the world to see, understand and then believe.⁵⁰

Therefore, if someone were to ask, “What is the Father is like?” It could be simply answered, “He is like Jesus.” Jesus had come to exegete the Father to the world. He came to; rehearse the truth about the Father recounting His story in front of the people. The more Jesus said and did the more that those around Him saw what the Father was like. So, it could be asked,

- How does the Father love? Like Jesus!
- What are the Father’s mercy and righteousness like? Like Jesus’!
- How does the Father see us? Like Jesus saw the world around Him!
- How can I get to know and talk to the Father? Like the people did Jesus!
- Etc...

Hence, John and the Synoptic Gospels recorded Jesus exegesis of the Father to the world. What a powerful and life changing truth this is if we can grasp it. However, not everyone was able to see and grasp this truth.

b. A sad truth

A sad reality soon becomes clear, that is, not everyone close to Jesus Christ could see the Father that was being exegeted.

⁶ “Jesus told him (Thomas), ‘I am the way, the truth, and the life. No one can come to the Father except through Me’” (Jn 14:6 NLT).

He then went on to reveal a problem and sad truth,

⁷ “‘If you had really known Me, you would know who My Father is. From now on, you do know Him and have seen Him!’ ⁸ Philip said, ‘Lord, show us the Father, and we will be satisfied.’ ⁹ Jesus replied, ‘Have I been with you all this time, Philip, and yet you still don’t know who I am? Anyone who has seen Me has seen the Father! So why are you asking Me to show Him to you? ¹⁰ Don’t you believe that I am in the Father and the Father is in Me? The words I speak are not My own, but My Father who lives in Me does His work through Me ¹¹ Just believe that I am in the Father and the Father is in Me. Or at least believe because of the work you have seen Me do” (Jn 14:7-11 NLT).

What a remarkable passage. It is quite possible that Philip spoke on behalf of the disciples, revealing their unbelief that Jesus Christ had been exegeting the Father. When Philip said “Lord, show us the Father, and we will be satisfied.” In reply, it could be asked, “Weren’t you satisfied yet?” That is literally, “to be possessed of unfailing strength.” They should have been drawing their strength from the truth that Jesus had come and exegete the Father. Jesus Christ had rehearsed

⁴⁸ Rienecker, *A Linguistic Key to the Greek New Testament*, 219.

⁴⁹ Wuest, *The New Testament*, 210.

⁵⁰ Thiselton, Anthony C. “Explain, Interpret, Tell, Narrative.” In *The New International Dictionary of New Testament Theology*. Vol. Colin Brown (Ed.). (Grand Rapids, MI: Regency, 1975), 573-573.

the truth of the Father, and recounted His story right before their eyes. Yet, they did not and obviously could not grasp the truth of what they had seen and experienced.

4. Declaring the Father

What a powerful truth that, Jesus exegeted the Father. However, it could be asked, “So, why does this have anything to with me?” If Jesus came exegeted the Father that is great, we now know what the Father is like, but, “I am not Jesus Christ, so how can I exegete the Father?” Not discounting that fact that, we are not Jesus Christ, we can still exegete the Father. This can be done for the following reasons (this is not an exhaustive list, but merely suggestive).

Firstly, let me ask you “Have you believed in and received Jesus Christ, making your peace with God?” Well if that is the case, then John stated in 1:12 that,

“But as many as received Him, to them He gave the right to become children (sons) of God, to those who are continually believing in His name.”

The ones, who have believed in Jesus Christ and received Him, have become “who they really are, the sons of God!”⁵¹ Namely, they have become their true selves, a child of God.⁵² Then, if you are a child of God and He is your Father. Therefore, if He is your Father you should know about Him and know Him. You should be able to exegete the Father through the revealed Jesus Christ to those around you.

Secondly, Jesus Christ prayed for all believers to be able to know the Father and Him. He then went on to pray that they then go as they have been sent. Their purpose is to exegete the Father through Jesus Christ to those around them, since they have had the Father revealed to them.

³ “And this is the way to have eternal life, to know You, the only true God (the Father), and Jesus Christ, the One You sent to earth... ¹⁸ Just as You sent Me into the world, I am sending them into the world. ¹⁹ And I give Myself as a holy sacrifice for them so they can be made holy by Your truth. ²⁰ I am praying not only for these disciples, but also for all who will ever believe in Me through their message... ²⁵ O righteous Father, the world doesn’t know You, but I do; and these disciples know you sent Me. ²⁶ I have revealed You to them, and I will continue to do so. Then your love for Me will be in them, and I will be in them” (Jn 17:3,18-20,25-26 NLT).

Thirdly, the disciples had firsthand experience of Jesus Christ, and whom the Father was as exegeted through Him. They proclaimed Jesus Christ and the Father as exegeted through Him to those around them. This was more than just a cold, hard and dry declaration of the Gospel. Instead it flowed from the fellowship with the Father and His Son, Jesus Christ. This how we are to share with those around us regarding the Father and His Son.

¹ “We proclaim to you the One who existed from the beginning, whom we have heard and seen. We saw Him with our own eyes and touched Him with our own hands. He is the Word of life. ² This One who is life itself was revealed to us, and we have seen Him, and now we testify and proclaim to you that He is the One who is eternal life. He was with the Father, and then He was revealed to us. ³ We proclaim to you what we ourselves have actually seen and heard so that you may have fellowship with us, and our fellowship is with the Father and with His Son, Jesus Christ. ⁴ We are writing these things so that you may fully share our joy” (1 Jn 1:1-4 NLT).

Although you may not have been alive when Jesus Christ was walking around in Israel at the time of the disciples, He is still alive now and you are walking with Him every day. You know about and know Jesus Christ and the Father. So, you can and need to exegete the Father, flowing from the fellowship with the Father and His Son, Jesus Christ.

⁵¹ Simmons, *John*, (Kindle Locations 175-176).

⁵² Simmons, *John*, (Kindle Location 2200).

Some Concluding Thoughts

Q. So, what was another feature of the mission of Jesus Christ other than becoming our Saviour?

A. Jesus had also come to exegete the Father to the world.

What a powerful truth! If only we could grasp this truth, Jesus came and exegeted the Father to the world. Jesus in His taking on a human body (the incarnation) in fact led the Father out from being invisible into full view for all to see and know.

“Jesus told him (Thomas), ‘I am the way, the truth, and the life. No one can come to the Father except through Me’” (Jn 14:6 NLT).

So, as sons and daughters of the Father we also need to explain, expound or interpret and tell the story (narrative) of the heavenly truths regarding Father. This needs to be done through the revealed Jesus Christ, and in the power of the Holy Spirit for the world to see and understand.

It is obvious that there are those around us who do not believe in Jesus Christ and so, they do not know the Father. But what about you, do you as a believer know the Father? Are you satisfied with what Jesus Christ has exegeted to you through His life as recorded in the Gospels? Or are you like Philip and say to Jesus Christ,

“Lord, show us the Father, and we will be satisfied” (Jn 14:8 NLT)

Then Jesus Christ will say to you,

“Have I been with you all this time, PUT YOUR NAME HERE, and yet you still don’t know who I am? Anyone who has seen Me has seen the Father! So why are you asking Me to show Him to you?” (Jn 14:9 NLT)

Do you claim to have received eternal life? If that is the case, then you should know the only true God (the Father),

As Jesus prayed in John 17,

“And this is the way to have eternal life, to know you, the only true God (the Father), and Jesus Christ, the one you sent to earth. (Jn 17:3 NLT)

If you do not really know the Father like this, “Why do you put up with not knowing Him through Jesus Christ?” How can you exegete the Father, if you do not have an active relationship with the Father and His Son, Jesus Christ? How long have you claimed to have known Jesus Christ, and do you do not really know the Father? I am sure that you would not put up with this type of ignorance from a doctor, nurse, trades person, mechanic, or someone giving you financial or advice that affects your life or family etc. I imagine you would expect them to know their profession? I also expect that, you would not seem it unusual if they had apprentices or trainees? You would perceive this to be the norm.

Well, why is it that we put up with this kind of shortcoming in the Church? There are people who claim to have been mature believers for 5, 10, 20, 40 years or more who are still mere babies in their knowledge, faith and relationship with the Father and Jesus Christ. When it comes to knowing the Father, why would you put up with inadequacy and infancy in your life? Why do you tolerate this kind of thinking and behaviour? I am sure that, you would not tolerate this in your workplace, nor would your employer tolerate it from you. So, why is it expected to be tolerated in the church? Why do you tolerate it in your own life, isn’t this is senseless? You know that you are responsible for your own life before the Father. Yes, others may be able to walk with you and help you, but in the end, you own your life, it is up to you.

Many a believer will get a rude shock when they die and enter heaven. Yes, they will be saved, but they still need to come before the Judgment Seat of Christ. This is not a seat of punishment (since all believers have been judged in the cross of Jesus Christ for their sin), but it is the place where

your relationship with the Father, obedience and deeds done as a believer will be evaluated. If that is the case, I will ask you a few of questions,

- Have you been exegeting the Father through Jesus Christ to those around you?
- If you have not, then why not?
- What do you intend to do about this if you have not been, exegeting the Father through Jesus Christ to those around you?

It is up to you what you do with your life. In the end it will be you standing before the Judgment Seat of Christ giving an account of your life, no one else. We will all give an account of our life lived with Him (or self), and no one else. Remember, Jesus Christ was sent by the Father to do the work that He had destined for Him to complete and He completed it. He has exegeted the Father to you.

Now is the season to change this state of things within the church, in yours and my generation. This is now the season for reform. If we do not lean forward and change, the Father will raise up the reformers from elsewhere and it may be right in our face. Therefore, as Jesus came with the aim to reveal or declare (exegete) the nature and character of the invisible Father, so we have the responsibility to exegete the Father through Jesus Christ to those around us. As it has been pointed out,

“God reveals Himself to us in the most concrete and accommodating fashion. To see and know the man Christ Jesus is to see and know God himself!”⁵³

So, do you know Him, do you know the Father, your heavenly Father? Then, you are His child. Then as His children, we have the responsibility to exegete the Father through Jesus Christ to those around us. However, if you do not know Him, you can, and become His child loved, accepted and forgiven.

Prayer,

“Father God, thank you for revealing Yourself to me in Jesus. I truly believe that Jesus reveals Your heart, Your character, Your compassion, Your holiness, and many more of Your qualities. Now I ask, dear Father, that you reveal Yourself to me as I seek to know You more fully through your Son’s ministry here on earth. Please make Yourself more fully known to me and through me. I ask this in Jesus’ name. Amen.”⁵⁴

⁵³ Ramsey, D. Patrick (2013-04-01). *A Portrait of Christ: A Look at Who Jesus Is and What He Is Like from the Gospels*. (Kindle Locations 621-622). Resource Publications - an Imprint of Wipf and Stock Publishers. Kindle Edition.

⁵⁴ “Jesus Reveals the Father - John 17:25-26.” <http://www.heartlight.org/wjd/john/1104-wjd.html> (11th June 2015)

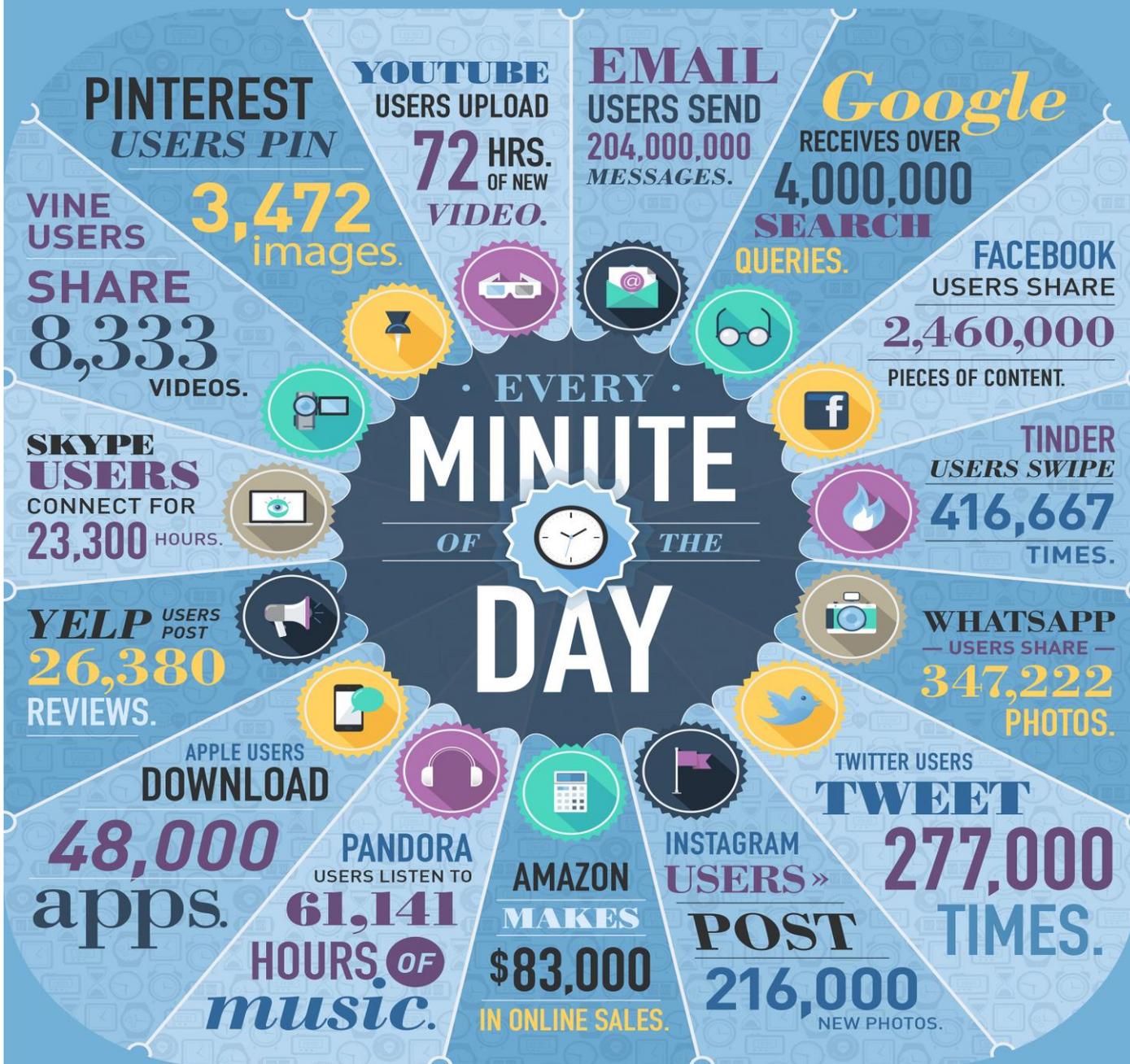
Appendix One



DATA NEVER SLEEPS 2.0

How Much Data is Generated Every Minute?

Data is being created every minute of every day without us even noticing it. Given how much information is floating around these days, it's tempting to talk about big data only in terms of size. Big data describes the massive avalanche of digital activity pulsating through cables and airwaves, but it also describes all the things we were never able to measure before. With every status we share, every article we read or every photo we upload, we are creating a digital trail that tells a story. Below, we explore how much data is generated in one minute.



THE GLOBAL INTERNET POPULATION GREW **14.3%** FROM 2011 - 2013 AND NOW REPRESENTS

2.4 BILLION PEOPLE.

With each click, share and like, the world's data pool is expanding faster than we can comprehend. Businesses today are paying attention to scores of data sources to make crucial decisions about the future. The team at Domo can help your business make sense of this endless stream of data by providing executives with all their critical information in one intuitive platform. Domo delivers the insights you need to transform the way you run your business. Learn more at www.domo.com.



SOURCES:

BITS.BLOGS.NYTIMES.COM, INTEL.COM, APPLE.COM, TIME.COM, DAILYMAIL.CO.UK, SKYPE.COM, STATISTICBRAIN.COM

Appendix Two

A model of wordplay within the Introduction:

John set up the prologue as the theological foundation for the rest of his narrative. In doing so, he seemed to use sets of linking words in vv1-12, and then possibly in vv13-18, which build on each other.⁵⁵ I have set it out in the following schematic to try to illustrate the literary device that John used. For example:

(vv 1-2)

In the beginning...Word...
 Word...God...
 God...Word...in the beginning...
 God

(v3) were made...was made...was made...

(vv4-5)

life...life...
 light...light...
 darkness...darkness...

(vv7-9)

as a witness...to bear witness to that light...
 not that light...to bear witness...
 to that light...the true light...
 that gives light...to the world...

(vv10-12)

the world...the world...
 the world...to His own...
 His own...did not receive Him...
 received Him...
 children of God

(vv13-14)

born...flesh...
 became flesh...glory...
 glory...grace...

(v16-17)

grace...grace...
 grace...law...
 Moses...grace...
 Jesus Christ...

(v18)

Only-begotten Son...declared

⁵⁵ Carson, *The Gospel of John*. 112.

Appendix Three

It has been said that (Jn 1:14-18) is a reference to the theophany (a visible appearance to humankind of God in the Old Testament) that Moses recorded in (Ex 33:7-23).⁵⁶ That may be the case, but we need to be careful not to force the issue to try to make things fit. Having given this caution, I have laid these passages out in a parallel format, to view the possibly of this conclusion. Is it possible that this scene in the introduction of John's Gospel showing Jesus Christ tabernacling, is more likely linked to the general concept of the tabernacle in the wilderness (Ex 16:1-1-10; 33:18-23; 40:34-35) and later in the temple (1 Kings 8:1-11) cf. also (Matt 17:1-5).

The Possible Link between the Theophany in Ex 33 and Jn 1:14-18	
Exodus 33:	John 1:14-18
v7. Moses used to go to the tabernacle v9. The pillar of the cloud (the Shekinah) descended	v14. The Word was made flesh & dwelt (tabernacled) among us
v10. All the people saw the pillar of cloud	v14. We beheld his glory
v11. the LORD spoke to Moses face to face	v17. The law was given by Moses
v20. You cannot see My face v23. You shall see My back; but My face shall not be seen	v18. No person has seen God at any time; the only begotten Son... <u>He has declared (exegeted) Him.</u>

⁵⁶ Morris, *The Gospel According to John*. 103, n. 87.