

Encounter - God kept his promise as a human

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Glenn Garvin

BIG IDEA - God wants us to experience him

scripture focus - John 1:14 NLT “So the **Word became human and made his home among us**. He was full of unfailing love and faithfulness. And we have seen his glory, the glory of the Father’s one and only Son.”

The Christmas story, the miracle that the entire Old Testament points forward to and much of the New Testament points back to is that God became a human, lived as a human and died as a human - while still being fully God.

God kept his promise to the people of Israel, and the messiah has come! By the way, Christ is the the Greek/English translation of the Hebrew word, *Ha-mashiach* (הַמְשִׁיחַ) (or often referred to as *melekh mashiach* (מֶלֶךְ) “anointed King”) Messiah or “anointed one.” The Greek translation of Messiah is *Khristós* (Χριστός),^[9] anglicized as [Christ](#).

I love the Christmas season with all the lights, gifts and grand stories and traditions that go with it. Oftentimes there are Christians that get all tangled up in disagreeing over the “real” story and the “pagan” influences that come with every holiday we celebrate in the United States.

Look, do a study on the global celebrations of the holidays and you’ll find hundreds of variations of their roots, and current traditions on how they are celebrated.

<https://www.nationalgeographic.com/history/article/how-christmas-celebrated-around-world>

<https://www.nationalgeographic.com/history/article/131219-santa-claus-origin-history-christmas-facts-st-nicholas>

So, if you choose to go fully cult-like, say, Jehovah Witnesses. Or strict legalistic like Amish or Seventh-day Adventists. Or a category all on their own, Westboro Baptist Church - none of which celebrate any holidays. Some, even think it's sin to celebrate birthdays! The United States in cooperation with the religious community originally BANNED Christmas all together. ["It was outlawed in New England from 1649 to 1658, and it was condemned for its pagan roots by the Puritans, the Methodists, the Quakers, the Amish, Presbyterians and Baptists. It was later made an illegal holiday in 1856."]

WARNING: This article is anti-Christmas...

<https://christiannews.net/2012/12/22/truth-or-tradition-christians-who-dont-celebrate-christmas/>

The big C Church has had many a disagreement, **some drifting towards extreme legalism and some towards some kind of pantheistic liberalism, finding themselves in heresy.** Church history has always been filled with controversy and division – **DISUNITY is the best method of getting us off mission!**

So as we tell and re-tell the Biblical stories of Christ coming as a human: where it happened, when it happened and how it happened; let's not ever forget WHY it happened!

What would the Apostle John say is the "reason for the Season?"

Christ? You say. Ah, but what about Christ is the reason for our attention and celebration?

Christmas is a promise kept. And, it is an encounter to personally know God.

John 1:1-5 NLT "In the beginning the Word already existed. **The Word was with God, and the Word was God.** He existed in the beginning

with God. God created everything through him, and nothing was created except through him. **The Word gave life to everything** that was created, and his life brought light to everyone. The light shines in the darkness, and the darkness can never extinguish it."

John gives us a good old fashion mystery!

It's John's use of this word, "word" that gets me.

Logos: λόγος - a word (as embodying an idea), a statement, a speech. is a common term (used 330 times in the NT) with regards to a person sharing a message (discourse, "communication-speech").

Lógos is a broad term meaning "reasoning expressed by words."

John starts his account, his good news journal with the most brilliant, high level, deeply thought provoking sentence ever recorded in history.

He starts out sounding very Jewish with the very familiar

Hebrew phrase, "In the beginning..." בְּרֵאשִׁית בְּרָא אֱלֹהִים אֶת הָאֵרֶץ

Familiar? The first three words written in Genesis 1:1.

Then he immediately shifts to the Greek world and drops this word, Logos.

This word was the most popular and most discussed word among the Greek philosophers of that day, even dating back to 500 BC and spans all the way to modern day times in 2004. This was the Philosopher's FIFA, the sport of discussing words and concepts, bickering, bantering with brash, broad brushstrokes of IDEAS!

In the fist six words John has the attention of the entire world at his time!

In the beginning was the LOGOS!

You'll have to get my notes or do a study on your own, but this word is so amazing in its definition and scope, it's meaning and application.

It started as a math term and ended up being used to describe the miracle of Incarnation.

λόγος (logos) evolved from a primarily mathematical term to one identified with speech and rationality.

At a basic level, logos means “to pick up, collect, count up, give account [in a bookkeeping sense]”—the act of bringing concrete items into relation with one another.

Mathematicians used it to describe ratios, mathematical descriptions of two measurements in relationship to each other (Brann, Logos, 10–11). **Logos eventually came to communicate the idea of “giving an account” in the sense of explaining a story.**

Using “Logos,” John tells us that **ALL THINGS** came into being through this person. And, tying it directly to the concept of creation through the divine Logos, **reflects Yahweh’s act of speaking the universe into existence in Gen 1:3–26. This logos is uncreated and preexistence in the role as Creator and sustainer of all things!**

The suspension of intrigue and mystery had to have been flooding the mind of the reader, with such grand curiosity, it must have felt like torture to wait to see who this Logos was and what his purpose would be!

As you slowly read John 1:1-5, the tension just continues to build until you’re begging the text to let you know who this could be!

John 1:1-5 NLT

In the beginning was the Logos.
The Logos was with God.
And Logos was God.
He was in the beginning with God.
All things came into being through him.
And, without him nothing came into being.
In him was life and the life was the light of men.
And the light shines in the darkness and
the darkness would not overtake it.

John who is this Logos? Please tell us!!!

But John doesn't tell us right away. Whether he's breaking the tension or like a good writer, stops and introduces other character, John writes about the the forerunner, the witness. He takes a couple of verses 6-8, to tell us about John the Baptist before going back to his Logos story. He tells us this man, John is NOT the Logos.

Then in verses 8-13, he continues the building of climax...he tells us that even though this Logos is the creator, no one recognized him, even his own people didn't recognize him.

Then John then tells us the purpose of the Incarnation of the Logos—**to be a visible revelation of the invisible God.**

John also tells us how God would do what no other deity had done, would do or even could do.

Jesus is God and he would do what no one, deity or mortal, had ever done or would ever do!

As an eternal creator, He would...
Become human.
Live as a human.
And, die as a human.

John gives us the teaching, the understanding of who Jesus was and where he came from BEFORE John even writes about how Jesus came to this world as a human being. John extravagantly describes WHO before WHAT and WHY.

John never even talks about where or when God became a human being. The purpose of his book, is different from the other writers.

John 1:14 NLT “So the **Word became human and made his home among us.** He was full of unfailing

love and faithfulness. And we have seen his glory, the glory of the Father's one and only Son."

Logos became human and made his tabernacle, his tent among us
John 1:14 NLT "So the Word became human and made his home
among us. He was full of unfailing love and faithfulness. And we
have seen his glory, the glory of the Father's one and only Son."

That's why the Angelic Hosts went bonkers at the annunciation. All of creation, in some way, must have known and must have exploded with anticipation that it was finally happening!

- **Gabriel tells Mary, Luke 1:26-33**
- **An angel tells the shepherds, Luke 2:11-14**

The Word became flesh Continues the symbolism of v. 1 by describing how the logos took on human form. **This depiction of the logos as a personal being in human flesh is a reversal of the philosophical concept of the logos as an impersonal principle or force.**

John seems to take extra care to emphasize that Jesus was human, not that He merely appeared in human form.

The later christological heresies, Docetism or Arianism, emphasized Jesus' humanity at the expense of His divinity, claiming He was a created being. Or that Jesus just lived as a "spirit-being" thus was some kind of hybrid illusion to encourage humans to obtain some spiritual realm like himself. These were errors in theology that frustrated and divided the church for over 500 years.

John wants to really emphasize this point: Jesus, being fully God and fully human wanted to live and eventually die as the only perfect human after the fall in the garden of eden.

God chose everything about how this incarnation would happen.

John just covers one aspect. God would **DWELL with humans as a human.** But, not as royalty or privilege, but as a commoner.

However, John chose a unique word for “dwell.” He chose the word tent. This Logos would tent with us!

John could have chosen the word, “house” among us, giving us all the warm fuzzies of family, lineage with a specific address in the neighborhood. But, he didn’t.

He chose **skénoó** instead of **oikos**. Logos would temporarily tabernacle among us. Tabernacle or tenting gives a much different vibe than homing with us. Tabernacle gives that “God visitation” or “tenting” gives that temporary, mobile and possibly even poor or common feeling. Remember Jesus really didn’t own anything substantial.

Skénoó – properly, to pitch or live in a tent, denoting much more than the mere *general* notion of dwelling. For the Christian, *skēnóō* is *dwelling* in intimate communion with the resurrected Christ.

Oikos - a house, a dwelling (a) a house, the material building, (b) **a household, family, lineage**, nation.

The last thing John writes in his Good News Story, the Gospel of John is, All of this is written so that you may believe!

John 20:31 ESV

“but these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.”

John clearly wanted his readers to know the truth, but also experience the truth about Christ through his own firsthand observations and writings.

John’s story doesn’t even start with Logos being a baby.

You know that Jesus isn't a baby anymore. I know as we get older, we tend to memorialize children and youth, keeping them young in our memories as they age well beyond adults. A few people here remember me as a teenager. I don't mind too much, but that was 45 years ago!

Jesus made an amazing statement and promise to us in John 8:31-32 NLT, "Jesus said to the people who believed in him, "You are truly my disciples if you remain faithful to my teachings. **And you will know the truth, and the truth will set you free.**"

Jesus listeners were a little confused, so they said, ""But we are descendants of Abraham," they said. **"We have never been slaves to anyone. What do you mean, 'You will be set free'?"** Jesus replied, **"I tell you the truth,** everyone who sins is a slave of sin." **John 8:33-34 NLT**

Some of you may say something similar, "I've never been a slave to anyone." Jesus would disagree. You are a slave to your own sin and without Christ you will never be free of it.

Pontius Pilate, with all his power and wealth flippantly said to the Jesus, creator of truth, "What is truth."

Also in John... John 18:37-38 NLT

"Pilate said, "So you are a king?" Jesus responded, "You say I am a king. Actually, I was born and came into the world to testify to the truth. All who love the truth recognize that what I say is true." "What is truth?" Pilate asked. Then he went out again to the people and told them, "He is not guilty of any crime."

In my notes I have some comments about a book and study guide that came out several years ago. **It was written by Henry Blackaby. It was called Experiencing God. It sold millions of copies for one reason. People could know of God and know about God, but many had never experienced God, active in their life.**

Somewhere back in the history of Christianity, there seemed to be a holder-over from the Old Testament that NO ONE could see God or for sure be close enough to experience His presence.

John wrote his true account to get rid of that stereotype. God is not mad at you. God is not trying to crush you or be a giant, cosmic kill-joy in the sky. He is as close as your next breath, your next thought.

Jesus, being the perfect representation of God, let's us know He loves us and wants the absolute best for us.

And, if you wonder about your sin and the perfection of God being compatible. It's not and would never be. Jesus took the punishment and judgement of my sin, your sin. God doesn't tolerate sin, His justice won't allow anyone to get off scott free, with no penalties or guilty verdicts. Jesus took all of that on our behalf.

When I committed my life to Christ, I knew very little about the Bible. None of the evangelist efforts would have worked on me.

People would say! "Jesus loves you." And, I would think, well that's nice.

People would say, "You're going to hell." I would think, "Buddy, I live in the most chaotic, screwed up family anywhere... I live in hell."

But when God supernaturally offered me a deal to BE my Dad, I broke and said yes. That was 45 years ago. I've never regretted it nor looked back since. My name is written in God's book of life, I belong to him and heaven is my final destination.

What about you? What is your understanding or knowledge of God?
What's your experience with God?

Christ didn't come as a human to get to know us... He came for you to truly know Him – know and experience God.

NOTES

How do you know your great or great great grandmother even existed? You say, because I saw pictures of her, duh. But how can you verify those pictures are truly YOUR grandmother and not someone else's. One of your parents told you, because they actually experienced, lived with and talked with your great grandmother. Think about this, if you go back far enough, in your own lineage, you'll soon come to just stories either told or written by them. At some point, you have to trust and believe that it is true and that your great grandmother really did exist.

The religious cult called evolution (it's not science because it can't be observed, reproduced and verified) would have you believe that you (or all of us) came from absolutely NOTHING. (<https://answersingenesis.org/evolution/three-ways-evolution-violates-basic-science/>) "Instead, the evidence is clear: life does not self-assemble. Life arises *only* from life. This is the empirically verified and scientific position. There are no known exceptions. Hence, it has become a scientific law: the law of biogenesis."

This isn't the first time in history that "truth" has been questioned!

What is Truth? Answering Pontius Pilate's Famous Question

<https://iowalum.com/what-is-truth-answering-pontius-pilates-famous-question/>

Truth Decay

An Initial Exploration of the Diminishing Role of Facts and Analysis in American Public Life

Truth Decay - https://www.rand.org/pubs/research_reports/RR2314.html

What Is Truth Decay?

- Truth Decay is defined as a set of four related trends: increasing disagreement about facts and analytical interpretations of facts and data; a blurring of the line between opinion and fact; an increase in the relative volume, and resulting influence, of opinion and personal experience over fact; and declining trust in formerly respected sources of factual information.

Is Truth Decay New?

- This report explores three historical eras — the 1890s, 1920s, and 1960s — for evidence of the four Truth Decay trends and compares those eras with the past two decades (2000s–2010s). Two of the four trends occurred in earlier periods: the blurring of the line between opinion and fact and an increase in the relative volume, and resulting influence, of opinion over fact. Declining trust in institutions, while evident in previous eras, is more severe today. No evidence of an increase in disagreement about facts and analytical interpretations of facts and data was seen in the earlier periods.

What Causes Truth Decay?

- Four drivers, or causes, of Truth Decay are described: cognitive bias, changes in the information system (including the rise of social media and the 24-hour news cycle), competing demands on the educational system that limit its ability to keep pace with changes in the information system, and political, sociodemographic, and economic polarization. Various agents also amplify Truth Decay's trends.

What Are the Consequences?

- The consequences of Truth Decay manifest in many ways. The most damaging effects might be the erosion of civil discourse, political paralysis, alienation and disengagement of individuals from political and civic institutions, and uncertainty about U.S. policy

Scriptures

John 1:1-5 NLT “In the beginning the Word already existed. The Word was with God, and the Word was God. He existed in the beginning with God. God created everything through him, and nothing was created except through him. The Word gave life to everything that was created, and his life brought light to everyone. The light shines in the darkness, and the darkness can never extinguish it.”

John 1:14 NLT “So the **Word became human and made his home among us**. He was full of unfailing love and faithfulness. And we have seen his glory, the glory of the Father’s one and only Son.”

COMMENTARY REFERENCES

[Faithlife Study Bible](#)

John 1:1: In the beginning John begins by quoting the opening words of Genesis in Greek (Gen 1:1). He uses Genesis 1:1–5 to establish the “Word” as a **preexistent agent of creation present with Yahweh from the beginning**.

This first section of the prologue (John 1:1–5) functions as an interpretation of Gen 1:1–5 read through the framework of Prov 8:22–31 (see note on Prov 8:22). This exegetical technique resembles a method of Jewish exegesis called midrash [MIDRASH (מִדְרָשׁ, midrash). May refer to: rabbinic interpretations of biblical texts, related interpretive methods, a particular interpretation or exposition of a biblical text, or various collections of rabbinic literature]. A midrashic interpretation typically begins with a text from the Pentateuch and explains it through allusions to a text from the Prophets or the Writings. John begins with a quotation that invokes the context of Gen 1:1–5 with its imagery of creation by divine word and opposition between light and darkness. His interpretation centers on the Word as Creator and bearer of divine light. Genesis 1:1 and Proverbs 8:22 both use the Hebrew word *reshith* (usually translated “beginning”), and the larger context of both passages is God’s creation of the universe.

In making this connection, John states that Jesus existed prior to the first acts of creation. God’s Son isn’t an act of creation, but the means of it (compare Col 1:15–23; Heb 1:1–4). It is all the more dramatic, therefore, that the one through whom all of creation came to be has become part of the creation.

John 1:1–4: the Word was with God This phrasing testifies to the distinction between God the Father and Jesus while emphasizing the intimate relationship between the Father and the Son.

the Word was God The Word shares the same character, quality, and essence of God. John’s phrasing preserves the distinction between God the Father and God the Son while emphasizing their unity in all other regards.

1:3 All things came into being through him The concept of creation through the divine Word reflects Yahweh’s act of speaking the universe into existence in Gen 1:3–26. Jesus’ preexistence and role as Creator and sustainer of all things is also seen in Col 1:15–20.

John’s Jewish audience would have been familiar with the idea that Yahweh created the world through His divine wisdom (see Prov 8:22–31); however, that **wisdom was still viewed as a created thing, the first thing Yahweh created (see Prov 8:22)**. John pushes that familiar concept into new territory, implying that **“the Word” was uncreated and preexistent** (compare Isa 43:10–11). John’s use of *logos* in the context of creation draws on these associations with the divine Word/Wisdom/Law as the effective agent of creation, as well as the Stoic philosophical concept of the *Logos* as the impersonal force of “Reason” giving

order to the universe. This makes Jesus not only the reason for the creation and the means of creation, but also the ruler over the creation in the way that God the Father has jurisdiction over it.

1:4 In him was life The Word is the source of life, both physical through the creation of all things (looking back to John 1:3; compare Col 1:17) and spiritual (looking ahead to John 1:4; compare 6:35).

A punctuation issue exists between the end of v. 3 and the opening of v. 4, where the phrase “in him was life” could be read with the sentence before it. The earliest Greek manuscripts have no punctuation. Later manuscripts have added punctuation that connects the phrases: “that which has come into being in him was life.” However, the phrase “in him was life” seems to function logically as the segue connecting physical life and spiritual life through the Word as the source of life. The symbolism of physical life and death presents a powerful contrast between the new spiritual life in the Word and spiritual death, destruction, and condemnation.

“The life” A key word for John; it is used 36 times in the Gospel. This Gospel and other NT writings associated with John account for more than 40 percent of the total occurrences of this word in the nt. For John, Jesus’ ability to grant life to those who walked in “darkness” or “death” is the key issue at stake. Jesus has the ability and authority to do so because He was there in the beginning when God’s creative works took place.

John uses the words “life” or “eternal life” as technical terms much like the Synoptic Gospels (Matthew, Mark, and Luke) use “kingdom of heaven” or “kingdom of God” (see note on Matt 3:2). **“Life” denotes salvation, the state of reconciliation, and access to the presence of God.** John’s Gospel accounts for 26 percent of the occurrences of this word in the nt; the letter of 1 John has 13 occurrences, and Revelation has 17. The word occurs 135 times in the nt.

John 1:14: **the Word became flesh** **Continues the symbolism** of v. 1 by describing how the logos took on human form (see note on v. 1).

This depiction of the logos as a personal being in human flesh is a reversal of the philosophical concept of the logos as an impersonal principle or force. The emphasis on the “flesh” could be an attempt to correct misunderstandings about the humanity of Jesus present in the early church. One of the earliest christological heresies from the second century ad was Docetism, which held that Jesus was fully divine and only appeared human and only appeared to die on the cross (see note on 1 John 4:2). The idea that divine beings could appear in human form was common in the ancient world, so **John seems to take extra care to emphasize that Jesus was human, not that He merely appeared in**

human form. The later christological heresy of Arianism emphasized Jesus' humanity at the expense of His divinity, claiming He was a created being.

DOCETISM A theological outlook in the early Christian period that maintained that Jesus did not take on a physical body, and thus only appeared to live a bodily existence and to die on the cross. It was rejected by the early church fathers as a heretical interpretation of the incarnation of Jesus Christ.

ARIANISM A movement in the early church that distinguished the divinity of God the Father from the divinity of Christ by arguing that Jesus was a created being. The movement derived from the teachings of Arius. In the early fourth century ad, the church was still debating the nature of Christ and his relationship to God the Father. Arius taught that Christ was a created being—the first one created by God the Father. This view made Christ subordinate to the Father and set off what is often called the “Arian controversy.” Church leaders opposed Arianism because they felt it denied full divinity to Jesus. The debate over Arianism raged throughout the fourth century, but the now-orthodox view that Christ was co-equal and co-eternal with the Father was strongly defended by the Cappadocian fathers: Basil of Caesarea, Gregory of Nazianus, and Gregory of Nyssa. The orthodox view was ultimately accepted as the official position of the Church at the Council of Constantinople in 381. After this, Arianism gradually died out.

John 1:14: **took up residence** The Greek verb used here literally means “**to dwell in a tent**” and likely alludes to the ot tabernacle as God's dwelling among His people (see Exod 33:7–11; note on Exod 27:21). Through His Son, God is taking up a post among His people just as He had done for ancient Israel.

John 1:19–12:50: **The first half of John's Gospel is sometimes referred to as the Book of Signs, as it centers on the miracles Jesus performs as proof that He is the Son of God** (e.g., 2:11; 4:54). This section deals with the public ministry of Jesus, culminating in the triumphal entry of Jesus into Jerusalem a week before Passover (12:12–19). The remainder of the Gospel focuses on the last week of Jesus' life.

Strong's Exhaustive Concordance

4637: skénoó – properly, to pitch or live in a tent, "denoting much more than the mere *general* notion of dwelling" (M. Vincent). For the Christian, [4637](#) (*skēnōō*) is *dwelling* in intimate communion with the resurrected Christ – even as He who Himself lived in unbroken communion with the Father during the days of His flesh (Jn 1:14). [See 4638](#) (*skēnōma*).

oikos: 3624 - a house, a dwelling (a) a house, the material building, (b) **a household, family, lineage**, nation. In the sense of **family** oīkos and oikia are alike employed

A **skéné** (a tent, tabernacle; fig: of the human body) not a **oikos** (a house, a dwelling)

The Lexham Bible Dictionary

LOGOS, GREEK BACKGROUND (λόγος, logos) that acquired special significance for ancient Greek philosophical concepts of language and the faculty of human thinking.

Etymology and Origins

The word λόγος (logos) evolved from a primarily mathematical term to one identified with speech and rationality. At a basic level, logos means “to pick up, collect, count up, give account [in a bookkeeping sense]”—the act of bringing concrete items into relation with one another.

Mathematicians used it to describe ratios, mathematical descriptions of two measurements in relationship to each other (Brann, Logos, 10–11). **Logos eventually came to communicate the idea of “giving an account” in the sense of explaining a story.** Having been identified with language, logos came to mean all that language involves—both the act of sharing information and the thought that produces language. By the time that Latin gained prominence, the Greek term logos was translated with the term oratio, referring to speech or the way inward thoughts are expressed, and ratio, referring to inward thinking itself (Schopenhauer, Fourfold; Ullman, Semantics, 173).

Logos (λόγος, logos, “word, reason”) **is used as a designation for Jesus only in the Johannine writings and once in Revelation, though it became one of the most important titles in the early Church.** As the “reason” or “word” of God, the title demonstrates Jesus’ preexistence and intimate connection to God. John 1:1 answers the question of identity with a paradox—God is equated with His logos yet is distinct from it. Where logos appears elsewhere in John, it reflects the proclamation of God channeled through Jesus. Human speech is referred to with other nouns (Cullman, The Christology of the New Testament, 260).

Logos was the Greek philosopher’s popular word, used often and hotly debated!

Pythagoras (ca. 570–495 bc)

Heraclitus (ca. 535–475 bc)

Protagoras (490–420 bc)

Socrates (469–399 bc)

Plato (c. 427–347 bc)

Aristotle (384–322 bc)

Philo (ca. 20 bc–ad 50)

Propelled through the centuries in its comparison/contrast to Christian theology, the logos continued into modern philosophical discussion with diverse thinkers including Hegel (1770–1831), Edmund Husserl (1859–1938), Carl Jung (1875–1961), and Jacques Derrida (1930–2004).

The Bible Knowledge Commentary

John 1:14: 1:14. The Word (Logos; cf. v. 1) became flesh. Christ, the eternal Logos, who is God, came to earth as man. Yet in doing so, He did not merely “appear” like a man; He became one (cf. Phil. 2:5–9). **Humanity, in other words, was added to Christ’s deity. And yet Christ, in becoming “flesh,” did not change; so perhaps the word “became” (egeneto) should be understood as “took to Himself” or “arrived on the scene as.”** “Flesh” in this verse means a human nature, not sinfulness or weakness. In the Greek the words lived for a while among us recall God’s dwelling with Israel in the Old Testament. The word “lived” is eskēnōsen, from skēnē (“tabernacle”). Much as God’s presence was in the tabernacle (Ex. 40:34), so Jesus dwelt among people.

The New Bible Commentary

John 1:14: The incarnation of the Word

This concluding part of the prologue leads into the account of the historical life of Jesus, hence the Word is said to have become flesh. The most significant thing about this statement is the emphasis on the word flesh, which is used as a symbol of humanity. The statement, however, is more striking than if John had written ‘the Word took on the form of humanity’. **Flesh draws attention to the entry of the Word into the full flow of human affairs. The divine Word had become the human Jesus.** The phrase made his dwelling among us uses a word which means ‘tabernacled’ and carries with it reminiscences of God dwelling among his people in the tabernacle in the wilderness. **The dwelling is clearly seen as temporary.** But John is anxious to make clear that the stupendous coming of the Word into human life was fully witnessed. John had been an eyewitness of the glory of the earthly life of Jesus (14b). This is more likely than to suppose that the we refers to Christians generally, and that the glory is the glory of Jesus after the resurrection. The context requires that there were **some who actually saw the glory of the incarnated Word.** An allusion to the transfiguration may be intended, but it is more likely that the glory refers to the whole ministry of Jesus. The distinctiveness of the glory is seen in the description of the the One and Only, who received the kind of glory which could be bestowed only by a loving Father on a beloved Son. The uniqueness of Jesus is thus seen at the outset of the gospel. But it is not merely his coming from the Father but the fact that he is the source of grace and truth which is most significant. John intends us to see in the ministry of Jesus an expression of God’s grace and a revelation of his truth.

Cambridge Bible for Schools and Colleges

The Evangelist solemnly sums up the purpose of the Incarnation of the Logos—to be a visible revelation of the invisible God.

Experiencing God

Henry Blackaby - Seven Realities of Experiencing God

1. God is always at work around you.
2. God pursues a love relationship with you.
3. God invites you to become involved in His work.
4. God speaks by the Holy Spirit through: the Bible, prayer, circumstances, and the church to reveal this.
5. God's invitation always involves a crisis of faith for you.
6. You must make major adjustments to your life to join God's work.
7. You come to know God by your experience as you obey and God works through you.