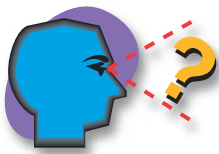
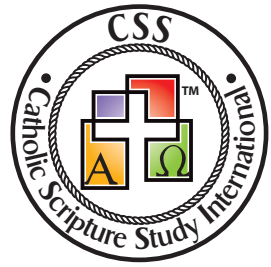


John



Responses to the Questions

NOTE: BE SURE TO ANSWER ALL THE QUESTIONS YOURSELF BEFORE READING THE ANSWERS IN ORDER TO MAKE THE MOST OF THIS STUDY.

Read John 1:1-18

1. They are intended to remind us of Genesis 1:1. The Word is the Second Person of the Godhead, who became incarnate in the Person of Jesus Christ. Answers may vary. Parallels include God, his creative Word present with him in the beginning, light, life, the creation of all things, the "image" of God present in human flesh, a divine plan bringing order out of chaos and foreseen from the beginning, darkness and sin, God coming to his own and his own receiving him not, the promise of redemption, etc.
2. The Word is God, the Creator. John means everything that exists, whether natural or supernatural.
3. Answers may vary. Life can refer to natural life or (especially) to the supernatural life of the Holy Spirit. Light is John's image for the goodness and truth and love of God.
4. Darkness is an image of sin, death, ignorance, corruption and the devil. John's double meaning refers to the fact that the power of evil is ultimately no match for God and that, as medievals used to say, "The devil is an ass." In John's gospel the brilliant schemes of Jesus' enemies, both human and demonic, are turned by him into instruments of his own purposes.
5. John the Baptist. His mission was to "bear witness to the light" who is the Word made flesh. His mission was not to be the Light himself. The evangelist emphasizes this, in all likelihood, because some of his audience have an exaggerated view of the importance of John the Baptist.
6. He means both that the light of Christ enlightens the minds and hearts of all people through history and that he is, in particular, the bringer of light through the revelation of the New Covenant. It foreshadows the rejection Christ received from the world and the mystery of a Creation at war with its Creator to the point that it would put him to death.
7. John is referring to the rejection of Jesus by human beings and, particularly, by his own countrymen in Judea.
8. John is alluding to the fact that the rejection of Christ by the Jews led to the acceptance of Christ by the world, including both Jews and Gentiles. The evangelist rejects the idea that divine sonship can be achieved by human will power. It is a gift of grace that can only come through the Divine Son who is Jesus. At the same time, the gift must be received by free human choice and will not be forced down our throats by God. For John, supernatural birth is of the Holy Spirit. Natural birth "of blood" is only a dim image of the true birth by "water and the Holy Spirit" as Jesus will teaching in John 3.



Responses to the Questions (cont.)

9. He means the second person of the Godhead became human. His glory comes from God the Father.
10. "Before" suggests not only Christ's pre-existence from all eternity, but his superiority to John (and all of creation as well) as the Creator.
11. Grace is the Trinitarian life of God given us by the new birth in water and the Spirit.
12. The words "grace and truth" are synonymous with "goodness and fidelity" which are two attributes that were normally applied to God in the Old Testament. He is the Son through whom grace and truth are given us, making us participants in his divine sonship.
13. God reveals himself through the Son. Read Matthew 11:27. The image of the "bosom" of the Father shows that the Son dwells in the very heart of God.