

# THE HUMANITY AND DEITY OF OUR LORD JESUS CHRIST AS SEEN IN JOHN 1:10-14

**v10** — *world* : the sum of mankind apart from God, created by the Word but alienated from the life of God by sin. That the world here does not refer to birds and trees is evident by the clause “*and the world did not acknowledge Him.*”

*knew* : more than just an intellectual assent but “to come to know, to recognize, to understand, to acknowledge as one’s own” (cp vs 5,11). The mass of mankind as His creation failed to recognize Him.

**v11** — the apostle moves from the universal action of the Word to His special action. Not only didn’t the world receive Him, but even His own people, specially prepared, failed to accept Him. Two different forms of the same word is used in this verse to bring out a definite message: the first *his own* is neuter, and could be translated “His own home, His own property” (cp 16:32; 19:27; Acts 21:6 where “his own” and “their own” is the same word). The second *his own* is masculine, translated “His own people”. “There can be no reasonable doubt that this phrase, and ‘hoi idioi’ (His own people) which follows, describe the land and the people of Israel as being, in a sense in which no other land and people were, the home and the family of God, of Jehovah.... Creation and mankind were His, and not unvisited by Him; but in ‘the world’ and in humanity one spot and one people were in a peculiar sense devoted to Him. The land of Israel was ‘ta idia’ (His own home), and the children of Israel were ‘hoi idioi’ (His own people). The Word came to the holy land and to the holy nation, and they ‘received Him not.’” [Wescott, *John*] Note in Zech 2:11,12; Hos 9:3; Jer 2:5,7; 16:18 God speaks of His land, and in Ex 19:5,6a; Dt 7:6; 14:2; 26:18; 32:9; Ps 135:4 the people is peculiarly the Lord’s. An interesting thing concerning these passages is that the OT is making reference to the LORD, which we know as referring to Jehovah Himself; yet these same promises is now being applied to Jesus.

*received* : contains within the word the sense of “receiving that which has been handed by another”, as distinct of “taking”. The word in this verse is different than the word in the next verse. The prophets of Israel, now through John their representative, “offered” Jesus to the people as the promised Messiah, but the leaders of the Jews refused to acknowledge Him as King. Used of welcoming into a home (cp 14:3); those who belonged to Him “gave Him no reception, gave Him no welcome” (Isa 1:2,3).

**v12** — although rejected by the nation, the rejection is qualified by the personal belief of some. *received* here has the sense of taking that which is within reach, as anxious to make it his own.

*As many as ... to them* was a common Aramaic idiom. This transcends Jewish boundaries, the “whosoever will” of both Jews and Gentiles.

*power* : not mere ability but legitimate rightful authority which includes the idea of power (authority in 5:27; power in 10:18; 17:2; 19:10,11). Note this is not inherent within man but given by God.

**v13** — *not of blood* : plural, “bloods”; various explanations why it is plural: the blood of two parents, the blood of many distinguished ancestors, etc. The general idea the apostle presents here is one of progression, beginning here with “physical descent”, e.g. as from Abraham (8:36-40; Lk 3:8). The Jews felt they were accepted by God merely by being Jews, descendants of Abraham.

*nor the will of the flesh* : the sexual fleshly desire of man and woman

*nor of the will of man* : the procreative urge of the male. This is not the general word for mankind here (male and female), but rather “man” in the strictest sense of the word.

**v14** — *the Word was made flesh* : we must maintain distinct truths with what’s being said: (1) that by becoming flesh, the Word did not cease to be what He was before, and (2) the term flesh must not be taken to exclude the rational soul of man; i.e. Jesus was only God in an appearance of a man but not truly human. *Jesus was truly human and subject to all the conditions of human existence, but He never ceased to be God.* We believe:

- **the Lord’s humanity was complete.** He was not “the soul of God in the body of a man” [Apollinarianism]
- **the Lord’s humanity was real and permanent.** He did not just temporarily appear in the form of man, remaining foreign from humanity itself. [Gnosticism]
- **the Lord’s human and divine natures remained without change.** He was 100% human and 100% divine. This combination did not form a unique third existence. [Eutychianism]
- **the Lord’s human and divine natures were united in one Person,** and the acts or deeds He did cannot be separated to one or the other natures. [Nestorianism]

*dwelt among men* : literally “tabernacled”, which speaks of several things: (1) although the Word assumed the human nature permanently, His habitation in its weakened condition was temporary, since a tent is easily set up and taken down, and speaks of the brevity of His life / ministry ; (2) although His dwelling here on earth was temporary, this speaks as well in opposition to the Christophanies of the OT in which

He would appear momentarily; and (3) to the Jew especially, the parallels with the Shekinah glory in the tabernacle would be obvious, when God dwelt among His people in a different form.

**beheld** : more than looking quickly or staring absent-mindedly; but rather *examining with care, studying it, viewing and considering it thoughtfully* (1:32; 4:35; 11:45; Acts 1:11).

**His glory** : *the glory the eyewitnesses saw in Jesus was what could be expected with respect to One who is the only begotten from the Father.* As the Lord manifested His glory in the wilderness (Ex 16:10; 24:16; 40:34), in Solomon's temple (1 Kings 8:11), and to the prophets (Isa 6:3; Ex 1:28; Acts 7:55), so Christ's glory shown in different events of His life. Possibly a direct reference to the transfiguration, which deeply impressed the "inner circle" of James, Peter and John. Note Peter's reference in 2 Pet 1:16-18. (James was martyred before he could leave any writings)

**only begotten of the Father** : (1:14,18; 3:16,18) not as all believers are children of God, because then *only begotten* would have no meaning. Not in the sense that He was the Messiah, since vs 1, 18 states this is a condition which has existed for all eternity. Not in the sense of a paternal sonship, accomplished when Jesus was born, because this would be different than that spoken of in vs 18. The reference that makes the most sense is that Jesus was the only begotten Son of God from all eternity, prior to His incarnation.

**full of grace and truth** : grace for when He spoke, He had nothing but unmerited favor for the guilty, truth for He Himself was the final truth in contrast to all the shadows that had preceded Him.

### **SUMMATION OF JOHN'S PROLOGUE**

*From eternity past, prior to creation, was the One that was to reveal God in the fullest sense. He was face to face with the Father, in closest intimate communion. And He was God, having the same essence as the Father and the Spirit. He was not created, but every individual thing was created through Him. In Him was spiritual life, the fullness of God's essence, the source of all other life. That fullness shined and continues to shine as light, but fallen mankind did not apprehend or lay hold of Him.*

*God sent John the Baptist with a commission to give testimony concerning what he saw and heard concerning Jesus, that men could believe through his testimony. John was not who prophecy was portraying, but was sent to give testimony concerning the genuine, the real anti-type of the OT prophecies. That was the true Light that was just now making His appearance to mankind that gives spiritual illumination to every person who hears the message of the gospel. [ alternate rendering: That was the true Light that gives at least a degree of illumination to each and every person's conscience that was ever born, without exception. ] Jesus was among mankind as His creation, but fallen man refused to acknowledge Him. He came unto His own property and His own people, but even they gave Him no welcome. But to any person who would reach out and receive Him, to those same persons He gave the authority and right to become God's children. These were not born because of their physical descent, nor from the physical desires of men and women, but they were born spiritually by the sovereign will of God.*

*This revelation of God took upon Himself humanity while remaining to be Divine, and "tabernacled" among mankind, full of grace and mercy towards lost mankind, Himself being the final Truth in answer to the OT shadows. We who were close to Him studied and considered Him carefully, and saw through Him the glory as one would expect from the One who was the eternal Son of God. Even John the Baptist testified concerning Jesus that although naturally John was older and in the ministry before Him, Jesus was worthy of the higher honor since He was eternally the Son. All of who God is, the sum of His attributes, was within Jesus, allowing all of His followers to receive that which we need. As soon as one manifestation of His grace goes, there is another to meet our needs. Because even though Moses gave the law in all its perfection, that which the law could not provide was found in Jesus. No one has ever seen God in the fullest sense except for Jesus, eternally intimately close to God. It is Jesus who expounds and reveals God to us.*

# The Humanity and Divinity of Christ

ERROR	ORTHODOX CHRISTIANITY	ERROR
<p><b>Ebionism</b> : Christ was just a man; at baptism He had an unmeasured fulness of the Spirit upon Him. “Judaism within Christianity.”</p>	<p><b>The Reality of the Two Natures</b></p>	<p><b>Docetism</b>: from the word “to seem, to appear”. Denied the reality of Christ’s human body. All matter is evil, therefore a holy God could not become material. Christ’s body was merely a phantom.</p>
<p><b>Arianism</b>: denied the integrity of the divine nature within Christ. Not the divine nature united itself with Christ but the highest the first and highest of created beings. cp JW; the Way</p>	<p><b>The Wholeness of the Two Natures</b></p>	<p><b>Apollinarianism</b>: denied the integrity of the human nature of Christ. God took upon Himself human flesh and soul but not the reasoning and spirit. “The eternal Word took into union with Himself not a complete human nature, but an irrational human animal.”</p>
<p><b>Nestorianism</b>: denied the union of the two natures. “Christ had two natures and two persons instead of two natures in one person.” Did not believe in a real incarnation but rather an “alliance” between God and man — a Siamese twin.</p>	<p><b>The Union of the Two Natures</b></p>	<p><b>Eutychianism</b>: denied the distinction and coexistence of the two natures but a mingling of both into one. Since the divine must overpower the human, the divine absorbs the human while becoming different than before. The union was a third nature unlike anything else.</p>

**In the one Person Jesus Christ there are two natures, a human nature and a divine nature, each in its completeness and integrity (wholeness). These natures are united in such a manner which makes them inseparable, yet so that no third nature is formed thereby. Orthodox Christianity forbids us from dividing the Person of Christ or confounding the two natures. Christ was 100% God and 100% man, a mystery to our understanding.**