

Week 7
March 6, 2019

John 1:14

- But what should we see when we look at Jesus in the flesh?
- Grace=His inherent okayness
- Truth=Aligned with the reality of things
- Resulting Glory or Beauty=totally Ok and totally Real
- Only Begotten= Monogenes=Only one becoming united with God and men
- The uniqueness of Jesus

I want to go back to verse 14, **NIV** “The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the {only begotten} one and only Son, who came from the Father, full of grace and truth.” A sinless man is filled with grace and truth as we beheld his Glory.

NASB, “And the Word became flesh, and dwelt among us, and we saw His glory, glory as the only begotten from the Father, full of grace and truth.”

Where we left off a couple of weeks ago, we have been pouring through the idea of GRACE and TRUTH and why He was filled with Glory. We’ve seen that this idea of the glory of the Lord is associated with the beauty of the Lord in the Bible, and the idea of the attraction that comes {from that}. So we’re usually attracted to things that are beautiful. Our eyes tend to go toward things like a landscape or something.

I read a huge Treatise that I think was written by Jonathan Edwards, one of the reformers, where he tried to understand the nature of beauty in creatures. It was a fascinating thing – I couldn’t follow most of it, but I tried to understand why there are things on the earth that have beauty put into them and reflect the beauty of God. What is the correlation between **that** beauty and the beauty of God?

{<http://www.onepassionministries.org/blog/2015/7/8/how-then-should-we-preach-about-gods-beauty-wisdom-from-jonathan-edward>}?

Psalms 27:4, the verse that Alison quoted is, “One thing I ask from the Lord, this only do I seek: that I may dwell in the house of the Lord all the days of my life, to gaze on the beauty of the Lord and to seek him in his temple.” He talks about gazing on the beauty of the Lord. We even sing the song, “He is Beautiful Beyond Description” which shows us how beautiful God is.

The summation of this is not simply the outward manifestation of that glory; that which is being manifested is summed up in two words: GRACE and TRUTH, and HOW beautiful Grace and Truth really are. It is an amazing concept to me that if we could somehow wrap our heads around this, we could begin to know the mind of Christ because He was full of both. I have talked a lot about that, although I don't know if I understand it very well.

So John 1:14 gives us a place where we have, so far, found the term “only begotten”. Jesus is the only begotten from the Father. So let's investigate that for a little. (It was on this on May 27, 2010)

Did Jesus know that He was the “only begotten” of the Father? He was flesh. He said that He knew in Chapter 3 verse 16, “**For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.**” So Jesus understood he was the **only begotten** son of the Father.

So what does that mean: “only begotten”, and how am I affected by this thinking? How do we flesh this out? And how did this affect **His** thinking? The word used, Monogenes, is in fact, two words. It is derived from the words “Monos” {μονο} meaning only, and “Genos” {γενος} meaning ‘kind’. The complete word in Greek is “μονογενη” meaning **only** of a kind or class. It is related to another word, Genomai – we see that word “**becoming**” again. We talked about how we leave, cleave and become. The concept of **becoming** starts in Verse 12, “**But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name.**” Jesus gives us this power and the right to be “**becoming**” children of God or ‘to become’ children of God. So there is something in the nature of God and the thinking of Christ that is this “**becoming**”; that is wrapped up in this word “only begotten”.

In Luke 7:12 we read about Jesus raising the widow's son. “**As He approached the town gate, a dead person was being carried out—the only son of his mother, and she was a widow.**” This is the same context—he's the **only son** of the widow.

It is used in Luke 8:42 where they're talking about Jairus' daughter who was dying. We read, “**Then a man named Jairus, a synagogue leader, came and fell at Jesus' feet, pleading with him to come to his house ⁴² because his only daughter, a girl of about twelve, was dying.**”

The words mean more than they were just an **only** child. The concept is broader than they're simply being an only child. It cannot be an indication of origin because Jesus didn't have an origin. He always existed so it can't be about origin. He is the only begotten in that His relationship was unique with the Father ... He was dimensionally with the Son of God. We don't know exactly what that means, but I have a theory of what it means. We have to look more clearly at the idea of **becoming**. Becoming things helps inform us about Jesus. Jesus is the only **becoming** Son ... the only One who let go of His equality with God. He was the only One who has grasped humanity to become like man and like God. He is the only One who could. In other words, He is becoming like man. Just like we are called to become like Him, He became like us. He is the only “becoming” One of God. He is in a unique position because He is the only person who is fully God and fully human. He is the only One who could let go of His divinity in some way or form, and grab a hold of humanity and be truly both human and divine at the same time. If this is so, then how does this affect His thinking? He must have known that He was unique of all beings in a class by Himself. In His original form as God, He was in a class with His Father and the Holy Spirit, but it has now changed to being fully human and fully divine. There is no one else who can say that.

Carole: He is also the only one who has died, been raised, to never die again. Hebrews 11:17 says, “By faith Abraham, when God tested him, offered Isaac as a sacrifice. He who had embraced the promises was about to sacrifice his only begotten (or one and only) son”. And we **know** Abraham had Ishmael, Isaac’s older brother. But Isaac was a special son with a special relationship ... the son of the promise. So it doesn’t mean the **only** child. It can’t or Ishmael was never born. But Isaac was a special “kind” of son.

Rod: I know. Yes. It is important to see the lines in Hebrews but all of those things are in some way “particular of” something else. Jesus is **in substance** the only begotten. Isaac is a type of begotten but not of substance. They were both sacrifices, and can be called sacrifices, but Jesus was uniquely **the** sacrifice whereas Isaac was a shadow.

So who else was fully God and fully man in perfection? Jesus was the **one of a kind** – the **only** one to become completely united with the father and with men by virtue of death and resurrection. So Jesus is the only one who has that unique position of being fully united with man and fully united with God. He shared Deity and humanity because no one else could ever be in His position. The integrity of God and the salvation of man were at stake. It’s like, if you will, to have one foot in the divinity world – with a tension there to **not** fail ... to **not** sin; and one foot in the humanity section here to make the salvation of the world. So Jesus had to maintain [balance] both of these relationships with God **and** with man. He was the only one in a very unique position to do that.

I may be making more of the word “only begotten”, but here again, the other explanations I’ve seen haven’t convinced me. When people see the “begotten” thing, many try to talk about Jesus coming from the Father. He was obviously **sent** from the Father, but it can get into some really dangerous territory when some associate the only begotten Son with his origin.

Jesus must have thought about how pivotal, unique and important – how much was riding on His one, single, unique life. You know, in life, we sometimes occupy a position where we think we’re the only person who can do something. There are many other people who can do what I do. The whole world is not riding on me being successful in doing any one particular thing. But Jesus was unique in that **everything** was riding on His single, voluntary, unique life. I speculate that this must have provided Him with the incentive to stay absolutely focused on His mission and His relationship with the Father which was the **only** way to succeed. He had to stay focused on that relationship.

That is why my attention must be on **His** uniqueness; not on mine. Once you begin to put yourself in the light of being unique to the world; that becomes visions of grandeur. In other words, Jesus occupied the place that has no peer—there is no one who begins to compare. It’s another indication that there is no other way to God. But for Jesus to **be** there, He had to let go; first, of that divinity. In some way, He had to let go of that equality with God. He had to grasp humanity and take on that form of man and then **become** this unique Person that he was. So, that’s my interpretation of “only begotten.”

Now we’re back to John 1:15-18. John (the baptist) keeps being interjected in John’s Gospel. He tells us different statements about Jesus. So in verse 15, John reads: “John testified about Him and cried out, saying, “This was He of whom I said, ‘He who comes after me [m] has a higher rank than I, for He existed before me.’” The NASB is a bit more literal than other translations.

John 1:15

- John's witness (again):
 - Comes after John (6 months)
 - Became before John-the becoming Word
 - First (Protos)-higher rank not just prior existence=from Pro (Jesus is the Pro)
- How does Jesus highest rank affect his thinking?
- Human pros tend to struggle with pride & privildge
 - But Jesus lived and taught the opposite

The NIV says, “(John testified concerning him. He cried out, saying, “This is the one I spoke about when I said, ‘He who comes after me has surpassed me because **he was before me.**’”)

Here again, we see the high rank that Jesus had. He has “higher rank” or “has surpassed” me. Some translations say “he comes after me because he was before me”. It goes on in vss. 16-18, “From his fullness we have all received grace upon grace, ¹⁷ for the Law was given through Moses; grace and truth ^[p] were realized through Jesus Christ. ¹⁸ No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained *Him*” - (or **exegeted** Him).

So we return to the theme of John's witness of Jesus. He says that Jesus “comes” physically after John as he was 6 months younger than His cousin. John says he **became**... here's that word again. {See Jan. 30 - Egeneto (εγενετο).} The NIV says, “He **came before** me”, the NASB says “he **existed before** me”. This is the “becoming” word. John also said that he became first “protos” (πρωτος) meaning “of higher ground”. Literally, in the Greek, it means “He became first of who He was”. The word of God {Scripture} speaks of **higher rank**, not just **prior existence** which was already addressed in the previous phrase.

The protos is from the word “Pro” which fits the theme here. He is the pro. This is a Greek preposition meaning **advanced**, or **in advance of** something. It is a higher rank. I know we get the word “Pro” from professional, but this is literally the pro (protos). He is “chief”, He is “principal” and most importantly, Jesus is “prior”. In John 1:30 we will read, “**This is He on behalf of whom I said, ‘After me comes a Man who [t] has a higher rank than I, for He existed before me.’**” We know from Scripture that He has the highest Name, He is the King of Kings, the First and Last, the Alpha and the Omega **all** indicating the superiority of Jesus. Jesus was the consummate pro. He is at the top of every contender. No one outruns Jesus. He has more stars on His shoulder and won more super-bowls, more world series, more accomplishments than anyone ever could. And yes, I know Jesus didn't compete in sports. But He does **all** things well. He is **the PRO**. We are rank amateurs in comparison to Jesus. And sports are superfluous. In life, in all the ways that “**count**” Jesus is the consummate professional.

The world paints Jesus in a lot of different ways . . . even the art world. Sometimes the world paints Him as being somewhat effeminate or not very masculine and pale white. They seem to show weakness. This isn't really about His physical appearance; this is about this "Person" or "Being" of this highest rank. There is no one above Him. There is no one who compares to Him. He is uniquely the Son of God. Perfect Man and perfect God.

Brenda: I think people think of meekness as a lack of strength. But when I think of meekness, I don't think of someone being weak. I think of **controlled strength**.

Rod: Right. And Jesus was that way in the spiritual realm. He knew what to do, how much, and how to choreograph, and if we are to understand the mind of Christ, we have to say, "How do I think the same way He does so I can, at least, **try** to imitate the kind of way He goes about doing things."

It is like studying someone who is at the high end of their profession, so we can imitate them (Jesus).

So how does Jesus' higher rank affect His way of thinking? We ask that question because this is a description of Who He is, and how does that affect the way He thinks? If someone has a high rank in business or the military or whatever, it can 'go to their head'. They can think that they are more important than you are. It can affect people that way. Obviously, it didn't affect Jesus this way, but for humans, it can become a way of feeding themselves as they move through the battle. For people, comparisons to this approach in any area of life, often give way to arrogance, pride, or feelings that 'rules don't apply to them'. Sometimes they have privilege and expectations of always having the best of everything, expecting to be served, to be shown respect, given the best seats or put ahead of others, but none of this was how Jesus thought. The high Ranking of Jesus didn't go to His head and cause Him to think that He should be catered to. It was just the opposite. He turned that around and He became the servant of all. So even though He was the real Pro, He did not act or think like normal or worldly brothers.

John 13:13-17 says, "You call me 'Lord' and 'Master,' and rightly so, for that is what I am. ¹⁴ Now that I, your Lord and Master, have washed your feet, you also should wash one another's feet. ¹⁵ I have set you an example that you should do as I have done for you. ¹⁶ Very truly I tell you, no servant is greater than his master, nor is a messenger greater than the one who sent him. ¹⁷ Now that you know these things, you will be blessed if you do them." {called Teacher and Lord in the NIV}.

So the Lord and Master still washed feet. He taught against the things listed above that I just mentioned. The first shall be last and the last shall be first. The least will be the greatest and the greatest will be the servant – that is what Jesus taught.

Carole – When people know who they are, they don't have to prove anything to anyone. You don't have to show off to prove who you are. And that's how I think of Jesus. He **knew** who He was. He didn't have to bring out all the false "garbage" that we do.

Rod – Right.

John now speaks of Christ's fullness in this. He says in verse 16, "From his fullness we have all received **grace upon grace**."

John 1:16, 17

- Fullness=Pleroma=To cram as in a net, to stuff (Col.1:19; 2:3)
- Grace upon grace, one blessing after another
- The nature of grace is sustaining, supplying, fulfilling=creates dependence
- Law(Moses the agent)
- Grace (Jesus the agent)
- Comparison: Leave, cleave, become (first man and second man)

The word for “fullness” Pleroma (πληρωμα), when used in this way, means “to cram as much into a net as you can get”. Remember, on occasions, Jesus would tell some of the men to put their nets down, and they would be so loaded with fish that the nets would be breaking so they had to pull them onto the shore. Jesus’ *life* was crammed with as much as possible. That is the *fullness* of His life. Sometimes we talk about ... there have been a lot of comments that we’ve seen of people’s life and how ‘full’ his life was—spiritually full. We see the relationships and the various things he has done in his life. It was a life much like many people we’ve known that have passed away. We can definitely look at them and say, “They crammed a lot into their life.” It may amaze us regarding all the things that they did, or studied or understood or whatever. If you put that to the **max**, you get the fullness of Christ.

When Jesus says, don’t grieve for anything, He is replete {abundantly supplied, or overflowing}. Our abundance comes from **His** infinite storehouse.

We read in **Colossians 1:19** “For [aa] it was the Father’s good pleasure for **all the [ab] fullness to dwell in Him.**” NASB And “**For God was pleased to have all his fullness dwell in him**” – NIV

In **Colossians 2:3** - “**in {Christ} are hidden all the treasures of wisdom and knowledge**” NASB And “**in whom are hidden all the treasures of wisdom and knowledge**” – Colossians 2:3 NIV

The completeness of Christ is utter—nothing is lacking. This is why this study it is destined to fail because who can know the mind of Christ in its vastness and fullness? But if you don’t appreciate the vastness of it, well ... it must be like when the pioneers were making their way west and they came into these great broad plains and big skies. It was probably overwhelming. They saw the Rocky Mountains and the scope of mountain and there was nothing like it in the East. I am sure that they were overwhelmed by the fullness of the scene. How would we ever explore all this? How could we understand all of this? (Someone mentioned the Grand Canyon). How do you wrap your head around the Grand Canyon—its vastness and fullness of the scene?

Our ability to receive is based on His ability to give. He is amply supplied to meet our needs. We see “grace upon grace” as used here in verse 16, or “grace instead of grace” is difficult—and I’ve preached on that recently. The word for upon or instead of is the Greek word “anti” (αντι). The term “grace instead of grace” in the Greek is “χαριν αντι χαριτος”. The word for “instead of” is “anti” (αντι). It indicates contrast. It denotes a substitution or a correspondence. It can mean ‘over against’, or ‘in the presence of’, or ‘in lieu of’.

The Key Study Bible says it denotes “an overabundance of grace”, or “one favor after another”. It is almost like the contrast is—the more favors He gives out to us, {He out-gives} the other one. It’s better and better and better. As it progresses, it gets sweeter and sweeter and sweeter. It’s an overabundance of grace. It is like the more we are blessed - it seems that the blessings we received yesterday cannot compare with the ones we receive today! It is blessings, upon blessings, upon blessings, upon blessings, upon blessings. When we “have” this, we begin to understand the fullness of Christ!

Is this the sustaining nature of Christ? Just like the creation of the world there are two aspects to this. There is the “creation of the world” and the “sustaining” of the world. It was no small task to create the universe. It is also no small task to sustain it once He created it. We know how difficult it is to sustain certain things. I can become very hard. Today we had our air conditioner serviced. Well, it’s one thing to buy an air conditioner—It’s another thing to sustain and maintain it. Of course, they found a little part that needed to be replaced in order to get more ‘life’ out of the unit. We are constantly battling with sustaining the things that we are stewards over. And relationships; I just sustained a relationship. How do you sustain a work environment? How do you sustain your own health ... or anything?

Here is Jesus, who not only creates us in Christ Jesus, but He sustains us in Christ Jesus with one grace upon another ... with one aspect upon another. *What would happen if his grace stopped being extended to us?* I mean, I shudder to think what would happen if God’s grace was intermittent ... if it were just every now and then? But that’s not how it’s described here. It is grace upon grace. There is an overabundance of grace. So, once created, we must be sustained by grace, one favor from God after another.

We can go to a friend to ask for a favor. Sometimes we shutter because we don’t want to “over” ask. But we are in a position with God where we have to receive multiple favors from Him daily just to stay alive! And not only does He have the ability to do that, but He is willing to do that. So not only is God wise enough to create, but He is ingenious enough to sustain everything that has been created. If the flow of the favor of Jesus ceased, we would cease.

In verse 17 there is a reference to the Law coming by Moses. Moses was not the *source* of the Law ... God was, but Moses was the **agent** who represented God by giving the law to the people. “**For the Law was given through Moses; grace and truth [p] were realized through Jesus Christ**”. He was the filter, or middle-man”, if you will.

Jesus also “brokered” grace and truth to us. That is why He is in that position as “the only begotten Son of God” where He is **both** God and man. He is in the unique position to broker grace and truth to us. He talks about *truth* in this verse, and begins to exegete God to us.

So Jesus brokered grace and truth. It “became” through Him. Here’s that word “became” again (from page 68 and January 30 ... Egeneto - Higher rank.) Grace and truth “**became**” through Him. We see the third leg of the work of Christ; and by extension, our path. We leave, we cleave (grab hold of) and then we **become**. That becomes the theme of this. Jesus is a practical being giving us attributes of Himself. His **DNA** is His **grace** and **truth**. A parent’s DNA dwells unseen **inside** and **becomes manifest** or seen in the child. When conceived, that child takes on that DNA from mom and dad, but it doesn’t always show itself at first. But as that child grows, you begin to see mom and dad in the child ... you begin to see the reflection of the parents in the child. Then you begin to see mannerisms. You might see yourself walking like your dad, etc. Now a lot of that isn’t DNA but because of imitation. Even medically you begin to realize what diseases your mom and dad had or your grandparents went through so that you can be aware of what may be inside of you. But it may not manifest itself for some time. It may take years.

God creates us new in Christ Jesus, but we may not look a lot like Christ at that point. As time goes on and we become more developed, we become more like Him and it becomes more manifest to the world that we are a child of God and Christ; that we have His DNA in us. Grace and truth begins to come out of us and people begin to see that grace and truth by the way we live. Grace and Truth dwelt in Jesus always, but was revealed in His children. He gives *us* the power to become children of God (John 1:12).

So the transfer of qualities from Jesus to us isn’t instantaneous. We have to **live out** grace and truth for it to become evident in our lives. We are given red hair by our parents and we live it out naturally. We don’t have to tell our hair to be red. I understand—that is until we’re older (giggles). We really don’t tell our hair ... to will our hair to be a certain color—it naturally forms that way. Often the grace and truth that we receive from Jesus Himself is not always evident or seen. Our will or our spirit is connected to the living out of the grace and truth {attributes} we receive from God. We **have to** get our spirit and our will to **allow** that grace and truth to come out. We need to have the mind of Christ.

John 1:1-18

- No one has SEEN the Father (Horao)=stare at/discern clearly/perceive
- SEEN elsewhere in John: (6:46; 14:7; 15:24; 1 John 3:6; 4:20; 3 John 11)-
What these uses teach us?
- Bosom (father’s side)=kolpos (Luke 6:38; 16:22; John 13:23) This place of intimacy is what Jesus let go of.
- To exegete God; compare Matt. 11:27

The gap between the true God and our knowledge of God has to be done by Him to be breached. We read in verse 18 that, “No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained Him.” The word for **seen** in the Greek is “horao” or ὁραω and means to stare at, to discern clearly {physically or mentally} or to attend to. What John is saying is that no one has seen God, no one has stared at God, and *no one has been able to get a ‘good look’ at God*. Moses got a glancing view of God but he was not allowed to see His face ... square in the face. The implication of this is Psalm 27:4, “One thing I ask from the Lord, this only do I seek: that I may dwell in the house of the Lord all the days of my life, to gaze on the beauty of the Lord and to seek him in his temple.” It is being able to stare on the Lord all the days of our lives—to gaze, to stare at the beauty of the Lord. But one day we will be able to **stare** at Him—and not take our eyes off Him.

When this was written it says, “No one has seen God...” No one has been able to see clearly or to discern God or *know Him* clearly; and by extension, to attend to or experience Him or have the right perception of God.

John uses this word elsewhere:

John 6:46 NASB

Not that anyone has **seen** the Father, except the One who is from God; He has **seen** the Father.

John 6:46 NIV

No one has **seen** the Father except the one who is from God; only he has **seen** the Father.

14:7 NIV

If you really know me, you will know[b] my Father as well. From now on, you do know him and have **seen** him.” (If they had seen Jesus they would have seen the Father.)

15:24 NIV

If I had not done among them the works no one else did, they would not be guilty of sin. As it is, they have **seen**, and yet they have hated both me and my Father. (If you hate Him, you hate the Father as well).

1 John 3:6 NIV

No one who lives in him keeps on sinning. No one who continues to sin has either **seen** him or **known** him.

4:20

Whoever claims to love God yet hates a brother or sister is a liar. For whoever does not love their brother and sister, whom they have **seen**, cannot love God, whom they have not **seen**. How can you not love your brother who you DO see and love your Father who you do NOT see? There is a correlation there between the two.

3 John 11

Dear friend, do not imitate what is evil but what is good. Anyone who does what is good is from God. Anyone who does what is evil has not **seen** God. The idea of seeing God is found in many places.

These scriptures, {John 1:1-18}, indicate several things to us:

First of all, we discover Jesus' preexistence. Jesus has uniquely *seen* and *known* the Father. He has been in that position because of His preexistence to have known the Father.

Second, Jesus **revealed** the Father God who he has seen to us.

Third, to **know Jesus** is to **know God**.

Fourth, it is **possible** to see God and hate Him (because they had seen Jesus and hated Him).

Fifth, **sin** in our lives indicates **blindness** to God. Sin obstructs our view of God.

Sixth, **loving** the unseen God is **predicated** on **loving** the **seen** brother. In order to love the God you **cannot** see, you must first love the brother that you **can** see.

The position of Jesus at the time He saw the Father was “in the bosom of God”.

The Greek word for bosom is kolpos (κολπος). It is used in verse **John 16:22** where the “poor man” Lazarus was in the bosom of Abraham. In **John 13:23** it says, “[There was reclining on Jesus’ bosom one of His disciples, whom Jesus loved.](#)”

Luke 6:38 says, “[Give, and it will be given to you. They will \[w\] pour into your “lap” a good measure—pressed down, shaken together, and running over.](#)” The Greek word here is bosom (kolpos). Lap is another word for bosom. Goods or things that we receive are being poured into our laps or bosom.

Acts 27:39 says, “[When daylight came, they did not recognize the land, but they saw a bay with a sandy beach.](#)” The word for “bay” is also kolpon (κολπον). A bay forms something like a human chest. It is a **seat of emotion** or a seat of being hugged. It is a **place of comfort**. When a child hurt you wrap them up and bring them to your bosom or set them on your lap to give them comfort.

So **that** is where Jesus resided with the Father. He was intimate with the Father. Jesus and God *spoke*. They *hugged*. Jesus sat in His Father's **lap**. **They were close**. It's hard sometimes to “get that” when we're thinking about that in the spiritual realm, but they were close. This was a place of intimacy and comfort between Jesus and His Father and demonstrates how **well** Jesus knew His Father. We use the term mostly to describe or refer to a relationship between a husband and a wife. We use it for the relationship of a mother and child and very close friends, but *this* was the relationship between Jesus and His Father.

The outcome of all of this is that Jesus is letting go of this place of intimacy. He is letting go of the bosom of the Father. He is leaving the bosom of the Father behind in order to come **here**. I wonder if God gave him a hug before He sent Him to earth. How did Jesus let go of that? It's like somebody is going off on a trip. You have to release them from your hug, from your bosom in order to send them out. Jesus relinquished His place of intimacy and security and knowledge in order to come here to do what? Jesus gave up his security to explain God to us! And the word used here is the word we use to get exegete meaning to rehearse, to unfold or to declare or tell. The word is (εξηγεομαι).

Jesus came here to exegete God to us. (εξηγεομαι). **He is** the exegeses of God. I was meeting with Jeanie the other day and I said the word “exegete” and she didn’t understand what the word meant. I explained it to her and I told her that there is a difference between exegeting a passage, and applying a passage to your life. First you have to do the business of exegeting it. You have to understand it. You have to know **who** said it, **when** it was written, **to whom** it was written and **what all the words mean** in the passage ... you exegete the passage. It is only **then** that you can apply it to your life. It’s hard to apply it without first exegeting it. Some people are trying to apply God to their life before they let Jesus exegete God to them. They don’t understand Him and they come away with the wrong view of God.

I meet with people and they say things like, “I’m afraid of God” or “I think God is always mad at me”. The problem is that they are trying to apply ‘that’ god to their life before they let Jesus explain God to them. That is one of the problems in the world. People are searching into an unknown realm, running ahead, correlating conclusions and ways of life without first understanding Who God really is. He is truly an unknown God to most of the world. It’s like Paul said to the people at Mar’s Hill, **Acts 17:22-23** “So Paul stood in the midst of the [s] Areopagus and said, “Men of Athens, I observe that you are very religious in all respects. 23 For while I was passing through and examining the objects of your worship, I also found an altar with this inscription, ‘TO AN UNKNOWN GOD.’ Therefore what you worship in ignorance, this I proclaim to you.” We have to tell people who God really is. **Then** they can worship Him acceptably in the right way.

In **Matthew 11:27** Jesus said, “All things have been handed over to Me by My Father; and **no one knows the Son** except the Father; **nor does anyone know the Father except the Son**, and anyone to whom the Son wills to reveal Him.” No one knows the Father except the Son. The Father hands over all things to the Son and the Son reveals the Father. (The word “know” isn’t the word for **exegete**, but the word for ‘**reveal**’ - apokalupto {αποκαλυπτω}). This is the word from which we get the word apocalypse or revelation.

So in searching out the mind of Christ is to spend time to learn the mind of God that Jesus shared in His intimate relationship with the Father.

Okay: That’s where I was going through A. T. Robertson’s book on the Harmony of the Gospels and deciding on what direction I was going to go. I decided to do some of this preliminary work – the things that preceded the actual life of Christ and the words of Christ. Just from this background information, John 1:1-18 was part of that. When I got to the end of that section, I had to decide where to continue my study. He (Robertson) went to Matthew 1 through the genealogies and I really wondered if I wanted to do that. I didn’t want to spend a lot of time with that so I decided where I would pick the story up. I decided to bypass some of the first stories of Jesus like his birth and presentation at the Temple.

So where we will pick up next will be from the time Jesus was about two years old. Herod was trying to kill all the babies and Joseph was warned to flee into Egypt. Then He made Nazareth his home. One of the reasons I chose that is things can happen early in our lives, in for very formative years of our lives, and will affect the way we think. Even though Jesus is like most of us who don’t have a lot of conscious memories from two-years-old, Jesus certainly heard the stories. It was part of the culture of His family He was brought up in. It must have been a part of what went through His mind and affected His thinking. So that will be a backdrop of the thinking of Christ as He got older.