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Leonard W. Koehler

Concordia Seminary, St. Louis, ir_koehlerl@csl.edu

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THE CHRIST OF ST. JOHN'S GOSPEL

A thesis

presented to the faculty of

Concordia Seminary,

St. Louis, Mo.

by

Leonard W. Koehler

in partial fulfillment of

the requirements for the degree

of

Bachelor of Divinity

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THE CHRISTIAN CHURCH

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BY

LEONARD W. HOSLER

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THE CHRIST OF ST. JOHN'S GOSPEL

I. Introduction

THE purpose in writing this treatise on the Christ in St. John's Gospel is most ably expressed by the Beloved Disciple himself when he says in his gospel 20,31, "But these things are written, that ye might believe that Jesus is the Christ, the Son of God." Jesus did so many things outside of those recorded in the gospels that John says, "I suppose that even the world itself could not contain the books that should be written", 21,25. Therefore, with the help of God, the present writer, too, shall try to briefly show from this one gospel that Jesus, the son of Joseph and Mary, was also Christ, the promised Messiah and Son of God.

No apology is necessary for the present treatise, for as long as there are enemies of Christ, Christians must do all that is in their power to oppose the heresy promulgated by false teachers and unbelievers. Even during Jesus' visible sojourn here on earth "many of His disciples went back, and walked no more with Him," 6,66. "Except ye see signs and wonders, ye will not believe" was the Master's complaint, 4,48. But the same ration-

alism, unbelief, and enmity prevails in our age.

Schopenhauer brazenly, yes ridiculously asserted,

"The consideration for the welfare of animals characteristic of both Buddhism and Brahmanism showed them to be nearer perfection than either Judaism or Christianity." ¹⁾ Strauss, a German theologian

and philosopher 1808-74, boldly asserts, in his book *The Old Faith and the New*, "We know far too little respecting the man of Nazareth to warrant the cherishing of any religious dependence upon Him." ²⁾

On March 4, 1928 Rev. Wm. Montgomery Brown, former Episcopal Bishop of Arkansas, who was expelled from his ministry for heresy, preached in Community Church, New York, and said, "Jesus is wholly a myth. Even if He lived as a man, there are no historical facts of His life." ³⁾ But be that as it may, be-

cause God's Word is much more powerful than man's, may He grant that these pages serve, in a measure,

to combat and successfully oppose such rank unbelief and heresy as that quoted above by exposing their

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- 1) Sheldon - Unbelief in the Nineteenth Century, p.137.
 - 2) Sheldon - Unbelief in the Nineteenth Century, p.273.
 - 3) Post-Dispatch, St. Louis, March 5, 1928.

errors and refuting them on the basis of God's Holy Word and specifically here from St. John's Gospel.

In our day comparatively few are so bold as to say that "Jesus is wholly a myth" because the weight of evidence against them is too great.

Teachers whose ambition it is to get into the public eye, who are enemies of Christ and instruments in the hands of Satan clothe their doctrines concerning the Son of Man in a dress that will hide the subtlety of their arguments. In the second century of the Christian era Docetism, a form of Gnosticism, arose which taught a wrong view of the union of the divine and human natures in the person of Christ.

"In order to remove the author of all good from all contact with matter, which they conceived the same as evil, they called in the aid of Oriental philosophy in order to people the space between God and matter with a vast succession of superhuman beings as mediators between God and the world. These, emanating from the Deity, were called aeons, among these the highest rank was assigned to Christ." 4)

In this way they denied the humanity of Christ saying

4) M'Clintock and Strong Cyclopedia, Vol. II, p. 844.

that He was superhuman, a mere vision or deceptive show (Scheinleib). We mention this here because "Docetism (the speculative view of Christ's person) reappears in modern times in the mythical and spiritualistic theories which attempt to reduce Christianity to an aesthetic religion, in which no realities are necessary but such as the human mind can supply as ideas." 5) Today there are many sects who deny that Jesus is the Son of God and Son of Man. Guenther's Symbolik⁶⁾ lists the Socinians, Unitarians, Quakers, Seventh Day Adventists, Universalists, Mormons, Spiritualists, Russellites, and others who in their confessions teach that the incarnation of an eternal Son of God, a person of the Trinity, is impossible. Like the stubborn, unbelieving Jews they ask, "Who is the Son of Man?" 12,34, even after Jesus had told them and demonstrated to them by many miracles who He was. However, our intention is not so much to set forth the distinctive errors of these sects as the presentation of the person of Christ according to St. John's Gospel.

5) Martensen, Dogmatics, Par. 128.

6) Guenther's Symbolik, p.172 ff.

A careful student of the Fourth Gospel will easily detect that especially two fundamental truths are repeatedly emphasized: 1. that Jesus, the Son of God, is also 2. the Son of Man. Let us first show that the latter is true.

II. JESUS IS THE SON OF MAN

The Evangelist John tells us nothing of Jesus' nativity, infancy, youth, or baptism and yet D. A. Hayes says, "The central thought of the Gospel is the incarnation, the Word became flesh, the Son of God as the Son of Man. The central figure of the Gospel is that of Jesus the Divine Revealer and Human Brother throughout." 7) Why, then, is John silent on this subject? We have seen that John did not intend to mention everything in connection with Jesus. Luke and Matthew had already written everything that was known about his birth, therefore it pleased the Holy Ghost to guide John's pen along different lines and at the same time to prove just as emphatically that Jesus is the Son of Man.

7) John and His Writings, p. 114.

John says, "The Word was made flesh," δ $\lambda\acute{o}\gamma\omicron\varsigma$ $\sigma\acute{\alpha}\rho\kappa\iota\varsigma$ $\epsilon\grave{\iota}\nu\epsilon\tau\omicron$, 1,14, but he is here not trying to bridge the chasm between Greek philosophy and Christianity, as some have claimed; so that the Gospel of Jesus Christ should no longer be "Foolishness" to the Greeks because he says, "the Word was made flesh" and according to contemporary philosophy (Alexandrianism) "The defilement of the human soul arises from its connection with the body." 8)

To whom John refers with the word Logos, which occurs four times in his prologue, is readily seen because he is not introducing a conception that had hitherto been unfamiliar. As an inspired writer the Holy Spirit, of course, directed him to use just this term, but he also fixed on the Word Logos as a designation of Jesus Christ in order to expose the futility of pagan philosophy, and above all, because the Old Testament, before him, suggested it as appropriate. 9)

8) Theological Quarterly, Vol. VIII, p. 65.

9) Gen. 1,20: "God was with the lad," $\text{וְיְהוָה אִתּוֹ וְיָצַח בְּיָמָיו}$, which is rendered by the paraphrasts (Targumim), "the word of Jehova was with the lad." Is. 40,8: "The grass withereth, the flower fadeth: but the Word of our God shall stand forever," $\text{וְיִשְׁתַּבַּח לְעֹלָם וָעֶד}$.

The word of man, if sincere, is the revealing of his real self, and thus the Logos of God, Christ, became flesh and dwelt (tabernacled, tented) among us as the Revealer of God "sui generis." In the very first verse of his gospel John then says, "The Word was God"; hence, if the Logos was made flesh, God was made flesh, and this came to pass when Jesus was "born of the virgin Mary." John acknowledges this by his various references to Jesus' mother.

John mentions Mary for the first time in his account of the marriage at Cana when he says that "the MOTHER OF JESUS (ἡ μήτηρ τοῦ Ἰησοῦ) was there," 2,1. Certainly, if anyone of the disciples was intimately acquainted with Jesus' mother, Mary, it was John, for when like a dutiful Son, Jesus in the hour of His death saw His mother standing at the foot of the cross, He provided for her by saying to John, "Behold thy mother! And from that hour that disciple took her unto his own home," 19,27.

The Jews, too, knew Jesus' mother and foster father for on the occasion when He said, "I am the bread which came down from heaven," 6,41, they took

offence and said, "Is not this Jesus, the son of Joseph whose father and mother we know?" 6,42.

Thus while people were slow to accept the divine Sonship of Christ, they readily acknowledged Him according to the flesh, viz. as a true man.

This is significant that the Jews who daily associated with Jesus never once doubted His humanity. They regarded Him as a TRUE man even though rays of His divine glory shone forth at frequent intervals and showed that He was no ordinary man. As a matter of course John mentions not only His mother but also His brothers, 2,12, clearly showing that Jesus was a man among men.

And what the people, even Jesus' closest friends, accepted as selfevident, Jesus Himself emphatically corroborated. In a dispute with unbelieving Jews ~~He~~ He says, 8,28: "When ye have lifted up the Son of Man, (Τὸν υἱὸν τοῦ ἀνθρώπου), then ye shall know that I am He, and that I do nothing of myself; but as my Father hath taught me, I speak these things." Even though He came down from heaven, He insists that He is also the Son of Man, and three times in one chapter John quotes

Jesus as calling attention to Himself as the Son of Man; 6,27. 53. and 62. The entire gospel contains the expression eleven times, ¹⁰⁾ which clearly proves that Jesus' participation in the human nature was complete. He was a true man, the Son of Man who "came down from heaven".

Finally we shall prove that according to His human nature Jesus was a true man by showing that He had the natural parts and ways of a man. He had a natural body, 2,21: "He spake of the temple of His body, τοῦ σώματος αὐτοῦ". This body and soul was subject to the same needs and received the same impressions that our own flesh and blood receives. While on His way from Judea to Galilee, He passed through Samaria and "being wearied with His journey, He sat thus on the well," 4,6. He was thirsty and asked the woman of Samaria for a drink, 4,7. His disciples having purchased provisions in Sychar, beg Him on their return to eat, 4,31. We are told 11,5 that He was filled with affection towards His friends: "Jesus loved Martha, and her sister, and Lazarus." Their great sorrow in their bereavement

10) 1,51; 3,13; 3,14; 5,27; 6,53; 6,62; 8,28; 6,27; 12,23; 12,34; and 13,31.

moved Him to tears, 11,35. And when suffering His greatest agony on the cross, He thirsted, 19,28. In death "He bowed His head, and gave up the ghost," 19,30. "But when they (the soldiers) came to Jesus, and saw that He was dead already, they brake not His legs: but one of the soldiers with a spear pierced His side, and forthwith came there out blood and water," 19,33.34. "And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly, came therefore, and took the body of Jesus," 19,38, and gave it an honorable burial.

Certainly at John's time Jesus' humanity was not the object of so much speculation and doubt as to-day, but just as though John had anticipated that many would deny the Savior's human nature, he challenges modern scepticism and unbelief by adding to the above, "And he that saw it bare record, and his record is true: and he knoweth that he saith true, **THAT YE MIGHT BELIEVE,**" 19,35.

III. CHRIST, THE SON OF GOD

MANY so-called theologians have gone too far in the opposite direction and asserted that Christ is purely a human being, in this way denying His essential deity and eternal Sonship of which Christendom makes confession in the Apostles' Creed by saying, "We believe in Jesus Christ, His (God the Father's) only Son." According to Unitarian doctrine Christ is only called God without actually being God in the metaphysical sense of the term. "Unitarians believe, that Jesus is the Christ, the Son of God; not that He is God the Son." 11) Thus by juggling dogmatical terms they seek to win over those who are not alert, or indifferent to pure doctrine.

Others who deny that the Son is of the same essence as the Father are the Socinians, Universalists, Campbellites, Quakers, Seventh Day Adventists, Spiritualists, and others. 12) David Schenkel, a Swiss theologian 1813-85, believed that Christ was nothing but an ordinary man. His intolerance for mir-

11) Scriptural Belief of Unitarian Christians, p.1.

12) Guenther's Symbolik, p.126.

acles together with a pronounced antipathy for Catholic Christology, Sheldon tells us, were among the motives which caused him to take great pains in making prominent his conviction that "Jesus was in essence a purely human being." 13)

A denial of Christ's deity necessarily opens the flood-gates to all manner of human doubt and speculation giving Pelagianism and rationalism free rein. When John says that Christ performed so many wonders that they could not all be recorded, Philipp Mainlaender on the other hand says, "The miracles recorded in the gospels must be regarded as the product of the ideas which had gained lodgment in the religious consciousness of the people, the congenial forms under which the hoped-for and the expected were given a standing in the sphere of the real." 14)

The formal definition of Strauss reads, "We rate as gospel myths any narrative related directly or indirectly to Jesus, which is not, and in so far as it is not, to be accounted an expression of fact, but a precipitate of an idea of His earliest disciples" 15)

13) H. G. Sheldon, *Unbelief In The Nineteenth Century*, p. 315

14) *Philosophie der Erloesung*, Sheldon, p. 149.

15) *Leben Jesu*, Par. 15.

Because the views propounded by these men are false and have a following let us consider one more, which also follows in the wake of the denial of Jesus' deity, before presenting our position. Theodore Keim, a follower of the Teubingen school 1825-1878, not only denied the supernatural conception of Jesus and His pre-existence but also the sacrifice of God's Lamb on Calvary's cross and His resurrection by calling these occurrences mere SUBJECTIVE appearances.

But "there can be no salvation without the deity of Jesus assured,"¹⁶⁾ Does John teach the deity of Christ? Certainly if any prophet, apostle, or evangelist testified to the fact that Jesus is the "Christ the Son of the living God," (6,66) John does in the Fourth Gospel and that not in speculative or ambiguous terminology but in statements so clear and beautiful and at the same time so powerful and convincing that this "Son of Thunder" not only unequivocally presents his own unshakable convictions but also convinces others and strengthens the faith of the weak.

16) Dr. Kretzmann's Popular Commentary, N.T. Vol. I, p. 414.

D.A. Hayes says, "The keynote in John is the Son of God," 17) and again, "John's whole book was written that men might believe that Jesus was the Christ, the Son of God." 18) In an excerpt from notes taken in a lecture room in Leipsic Luthardt says, "John would picture Christ as the Son of God in the absolute sense," 19) and for these statements there is ample proof in John's gospel due to the many divine names ascribed to the Lord Jesus.

The Evangelist himself calls Him the Word, *Λόγος*, 1,1; the true light, *τὸ φῶς τὸ ἀληθινόν*, 1,9; and the Only Begotten of the Father, 1,14, who was born of God, 1,13. These are divine names used of Christ in Old Testament prophecy. It was this Light of the gentiles that Isaiah referred to 9,2 and 49,6, and the Word of which he spoke 9,6.

In chapter one the Evangelist also records the splendid testimony of John the Baptist who baptized Jesus as He was about to enter His public ministry concerning which he says, "And I saw, and

17) D.A. Hayes, John and His Writings, p.114.

18) Hayes, p.83.

19) Hayes, p.113.

bare record that this is the SON OF GOD," οὐτως
ἔστιν ὁ υἱὸς τοῦ Θεοῦ 1,34.

Several of Jesus' disciples also bear splendid testimony to the divine Sonship. When at the beginning of His ministry the Nazarene, a stranger to Nathanael, called him by name, this future disciple realized that God incarnate was standing revealed before him and in his surprise and joy he makes this noble confession, "Rabbi, Thou art the Son of God; Thou art the King of Israel." 1,49.

Perhaps, the most note-worthy confession of the disciples was made by Peter, the rock-man, Jesus had just finished His discourse on the bread of life and, as always has been the case, the Word was a stumbling-block for some because we are told, 6,66, "From that time many of His disciples went back, and walked no more with Him." It was discouraging and sorrowfully the Savior asks the twelve, "Will ye also go away?" 6,67. Here it is, then, that Peter takes it upon himself to voice the convictions of his fellow-disciples and confidently declares, "We believe and are sure that Thou art that

Christ, the Son of the living God," ὁ υἱὸς τοῦ θεοῦ
τοῦ ζῶντος, 6,69.

Even Thomas, who was somewhat inclined toward scepticism, especially after the Savior had been crucified and laid into the grave, was fully convinced of Jesus' deity after seeing the risen Master with his own eyes so that he acknowledged his conviction exclaiming, "My Lord and my God," 20,28.

A beautiful profession of faith in Christ as the Son of God outside of the circle of His disciples was made by Martha, the sister of Mary and Lazarus just before Jesus raised the latter from the dead. Jesus was comforting the sorrowing Martha, who had approached Him first, with those words that are most dear to every Christian, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?" Whereupon she answered, "Yea, Lord: I believe that Thou art the Christ, the Son of God, which should come into the world," 11,25-27.

Even people who had never met Jesus before accepted Him as God's Son when they saw His miracles or were convinced from Old Testament Scriptures.

The inhabitants of Sychar had their attention first called to Him by the woman of Samaria, who had had five husbands. When they had come to faith, they confess, "Now we believe, not because of thy saying: for we have heard Him ourselves, and know that this is indeed the Christ, the Savior of the World," 4,42. 20)

In accordance with these professions of faith Jesus Himself taught that He was the Son of God. His bitterest enemies acknowledged that. That was their accusation against Him before Pilate: "By our law He ought to die, because He made Himself the Son of God," 18,7. He laid claim to this divine Sonship in His conversation with Nicodemus saying, "God so loved the world, that He gave His only begotten Son," 3,16, even Jesus who was now instructing him. One hundred and nine times He calls God "Father," *Πατήρ*, or "My Father," *τοῦ Πατρὸς μου*. It was the Father who sent Him, for in speaking of

20) Cf. Isaiah 49,6.

His teachings He says, "The word which ye hear is not mine, but the Father's WHICH SENT ME," 16,24. Likewise when praying to the Father, He says, "This is life eternal that they might know thee, the only true God, and Jesus Christ WHOM THOU HAST SENT," 17,5. In obedience to the Father's will He did come and tells the disciples, who were somewhat slow in comprehending His divine origin, "For the Father Himself loveth you, because ye have loved me and have believed that I came from God. I CAME FORTH FROM THE FATHER, and am come into the world," 16,27 & 28. And because He came from God, He also knows God and is most intimately acquainted with Him and can say to the disciples, "I shall shew you plainly the Father," 16,25. He kept the Father's commandments (15,10) and will again return to Him for He says, "I go unto the Father, for my Father is greater than I," 14,28.

But if Christ is God, why does He say, "My Father is greater than I?" "These words which Arians and Socinians perpetually quote as triumphant evidence against the proper divinity of Christ, really yield no intelligible sense on their principles. Were a MAN on his deathbed, beholding his

friends in tears at the prospect of losing him, to say, 'Ye ought rather to joy than weep for me, and would if ye really loved me,' the speech would be quite natural. But if they should ask him, WHY joy at his departure was more suitable than sorrow, would they not start back with astonishment, if not horror were he to reply, 'Because my Father is greater than I?' 21) Evidently, then, the words *ὁ Πατήρ μου μέγας μου ἔστιν* describe Christ according to His human nature in the state of humiliation. 22)

Nothing aroused more hatred and persecution toward Jesus among the Jews than the claim to divine Sonship. When He healed the man at the pool of Bethesda on the sabbath day, enmity ran high; but it took on the form of persecution when He said He performed such things as God's Son for John tells us 5,18: "Therefore the Jews sought the more to kill Him, because He not only had broken the Sabbath, but said also that God was His Father, making Himself equal with God."

21) Jamieson, Fausset, and Brown Commentary, Vol. II, p.147.
22) Cf. Christliche Dogmatik, Dr. Pieper, Vol. II, p.64.

Not only when teaching the disciples or the people but also when danger and persecution, yes, even death by crucifixion threatened, Christ insisted that He was the Son of God, and that was what Pilate, superstitious Roman that he was, feared most (19,8) when the Jews insisted that he condemn Him to death;

These appellations alone establish the deity of Christ but John gives us additional proof by recording many divine attributes to which Jesus either laid claim or which are otherwise ascribed to Him. Although Christ was sent by God the Father to perform His will, although He is the Father's Son, still He is not inferior but in all things coequal with the first person of the Trinity, or as Guenther's Symbolik lists the pure doctrine on this point page 127, "Der Sohn Gottes, vom Vater in Ewigkeit geboren, ist wahrer, wesentlicher, natuerlicher **Gott**, **EINES** ewigen goettlichen Wesens mit dem Vater." We have seen above that Christ is the Son of God. It is now our task to show that He is essentially God, the second person in the Trinity, because He has the attributes of God.

Like the Father, Christ is eternal for the Evangelist says, "In the beginning WAS the Word," 1,1; that is when time began (were it possible to conceive of such a time) Christ WAS γ . The Jews also knew that and therefore they wonder how it is possible for Him to die and still maintain that He is God saying, "We have heard out of the Law that Christ abideth FOREVER," 12,34. However, they did not understand because they could not distinguish between His human and divine nature. Christ Himself told the Jews, "Before Abraham was, I am," 8,58, and again while communing with His Father in prayer, He refers to His eternal being saying, "Thou (Father) lovedst me before the foundation of the world," 17,24.

The omniscience of the Savior was instrumental in winning Nathanael as a disciple, for it seems that when Jesus told him where he came from and what his name was, the disciple believed without any further proof. An incident almost parallel to this is the one that transpired at Jacob's Well in Samaria where the Savior proves to the Samaritan women that He knew all things by relating certain incidents in her past life, as for instance: that she

had had five husbands and was now living with a common-law husband. He saw into the hearts of men, "For Jesus knew from the beginning who they were that believed not, and who should betray Him," 6,64; 13,11. He foretold the time of Peter's denial (13,36) and knew the suffering that was before Him but He did not seek to avoid it, for when the betrayer and his accomplices entered the Garden of Gethsemane, Jesus "knowing all things that should come upon Him, went forth, and said unto them, Whom seek ye?" 18,4.

Furthermore, Christ is one in essence with the Father and again we quote 1,1: "The Word was with God and the Word was God." He as the only begotten Son is "in the bosom of the Father," 1,18, which shows the close relation in which they stand. The disciples were not always clear on this point and Philip on one occasion demands, "Lord, shew us the Father, and it sufficeth us", 14,8. But Jesus answers, "Believe me that I am in the Father and the Father in me," 14,11. "He that hath seen me hath seen the Father," 14,9. And, "He that hateth me hateth my Father," 15,23. Perhaps, the clearest

statement to this effect is 10,30 where Jesus declares,

"I and my Father are one", $\epsilon\gamma\omega\ \kappa\alpha\iota\ \delta\ \pi\alpha\tau\epsilon\rho\ \epsilon\iota\mu\epsilon\nu$.

Certainly, they are two distinct persons, Father and

Son, otherwise Jesus would not speak of them, but

they are one in essence because He says, "I and my

Father are one."

From this close union it follows that the other divine attributes also belong to Christ.

John claims omnipotence for Him in the opening verse of chapter one: "All things were made by Him; and

without Him was not anything made that was made,"

1,3. However, the omnipotent power of the Father

is not different from that of the Son; they are the

same, "For the Son can do nothing of Himself, but

what He seeth the Father do: for what things soever

He doeth, these also doeth the Son likewise," $\delta\ \upsilon\iota\acute{o}\varsigma$

$\delta\mu\omicron\iota\omega\varsigma\ \pi\alpha\tau\epsilon\rho\acute{\omicron}\varsigma$, 5,19.

At times the Savior also used this power.

When He acknowledged His identity to His captors in the Garden of Gethsemane, "They went backward and fell to the ground," 18,6. In addition there are the many miracles He performed which John says he

has not recorded in his book because of their great number (20,30). In fact, John records only eight of the Savior's miracles. The turning of water into wine, 2,1-9; the healing of the nobleman's son, 4, 50-54; the healing of the impotent man at the pool of Bethesda, 5,8 & 9; the healing of the man born blind, 9,6 & 7; the raising of Lazarus 11,43 & 44; the draught of fishes, 21,6; feeding the five thousand, 6,11-14; and walking on the sea, 6,19.

Evidently John did not wish to rename all the miracles recorded by the other evangelists for all of these just named, except the last two, are new miracles, that is, they are not recorded in any of the other gospels.

John also teaches the sinlessness and holiness of the Son of God who in praying to the Father addresses Him as "Holy Father", Ἅγιος ὁ πατήρ, 17,11; as a result Christ too is holy because He is one with the Father. A little later (17,25) He calls Him "Righteous (δικαίος) Father." This righteousness and sinlessness He also claims for Himself in a direct statement when He says 14,30: "The prince of this world cometh, and hath nothing in me," Ἐγὼ οὐκ ἔχω τὸν αἴμα τῆς σαρκὸς οὐδὲ τὸ αἴμα τοῦ ἀνθρώπου, ἔχω τὸν αἴμα τοῦ Θεοῦ. Even

Pilate said, "I find no fault ($\nu\acute{\epsilon}\tau\acute{\iota}\nu$) in Him at all," 18,38. So silently and meekly did He suffer that Pilate testified two more times in the subsequent chapter to His blamelessness (19,4 & 6) before giving Him over to death by crucifixion.

Christ's authority, too, is essentially the same as that of the Father, "For the Father judgeth no man, but hath committed all judgment unto the Son," 5,22. "All things that the Father hath are mine," (16,15) Christ says in a clear statement regarding the close relationship of Father and Son, a passage in which we have "A wonderful glimpse of the inner relations of the Godhead," ²³)

That Christ is one of the persons in the Trinity is also clearly taught. We have seen that He and the Father are one and in the same familiar terms He also speaks of the third person in the Trinity: "But when the Comforter ($\delta\ \pi\alpha\rho\acute{\alpha}\kappa\lambda\eta\tau\omicron\varsigma$), which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things," 14,26.

23) Jamieson, Fausset, and Brown Commentary, John 16,15.

Yes, Christ even identifies Himself with the Comforter, the Holy Ghost, for He says, "I will pray the Father and He shall give you another Comforter (ἄλλον παρακλήτοιν), that He may abide with you forever," 14,15.²⁴⁾ Certainly a mind that is free from prejudice will readily see and acknowledge that also the divine attributes of Christ establish His divine Sonship.

In a separate paragraph let us briefly consider that the Fourth Gospel also gives Christ divine honor and glory. Indeed, some have said, "The aim is to set forth the glory of the divine Logos,"²⁵⁾ We also see the glory of the Son of God, but with more fulness of meaning John the evangelist can say of himself and the other disciples, "We beheld His glory, the glory of the Only-begotten of the Father, full of grace and truth," 1,14. On special occasions His divine glory shone forth with increased brightness. Thus after His first miracle when He turned water into wine, John says, "This beginning of mir-

24) It may be well to mention here that in his first epistle 2,1 John uses the word *παρακλήτος* of Christ Himself
25) Bernard Weiss, *Biblical Theology of the New Testament*, Vol. I, p. 113.

acles did Jesus in Cana of Galilee, and manifested
forth His glory," 2,11. Also the miracle of raising
Lazarus from the dead served the glorification of
Jesus, for when He heard that Lazarus was sick, He
said, "This sickness is not unto death, but for the
glory of God, that the Son of God might be glorified
thereby," 11,4. John the Baptist in all humility
says, "He must increase, but I must decrease. He
that cometh from above is above all: he that is of
the earth is earthly, and speaketh of the earth: He
that cometh from heaven IS ABOVE ALL," 3,30 & 31.
This attitude taken by John, Jesus requires of all
men when He says, "All men should honour the Son,
even as they honour the Father. He that honoureth
not the Son honoureth not the Father which hath sent
Him," 5,23. The Father Himself shares the glory of
the Son as Jesus indicates when His hour had come by
saying, "Now is the Son of Man glorified, and God is
glorified in Him," 13,31. From eternity this glory
had been His as we see from the prayer He addresses
to His heavenly Father 17,15: "O Father, glorify me
with thine own self with the glory which I had with
thee before the world was."

Thus the Evangelist establishes the deity of Christ and although the enemies assail this doctrine, yet they are without proof because they delve among the false sources of unbelief and rationalism instead of heeding the Savior's words: "Search the SCRIPTURES; for in them ye think ye have eternal life: and they are they which TESTIFY OF ME," 5,39. So lavish is the Fourth Gospel in ascribing divine names and attributes to the Son of God and according to Him the glory, majesty, and honor of God that we may readily subscribe to the statement quoted at the beginning of this part: "John's whole book was written that men might believe that Jesus is the Christ, the Son of God."

IV. THE MESSIAH

This Son of God made manifest in the flesh is He of whom Moses and the prophets wrote (John 1,45). He is THE Prophet promised by God Deut. 18,18, "I will raise them up a Prophet from among their brethren."

He is the Messiah ²⁶⁾ (The Christ) in whom the faithful placed their trust ever since the time God had promised (Gen. 3, 15) that the woman's seed should bruise the serpent's head.

Many people, especially Jews, did not believe that Jesus of Nazareth was that promised Messiah (John 7, 52), nor are they convinced of it at the present time. As a result many imposters have taken advantage of this opinion and after the capture of Jerusalem under Titus 70 A.D. sought to restore the Jewish kingdom by posing as the expected Messiah. Perhaps, the most noteworthy of these false Messiahs was Barcochba, a Jew of the second century whose real name was Simeon. Before Roman discipline prevailed, all who refused to submit to him, particularly the Christians, were put to death.

26) Messiah is derived from the Hebrew מָשִׁיחַ which occurs thirty-nine times in the Old Testament. It is the verbal noun from מָשַׁח meaning "anointed". In the LXX it is always rendered by the Greek χριστός. The Messiah, or the Christ are the official names of the Savior designating His office which, however, gradually came to be used as proper names. Official persons anointed on the O.T. were prophets (1 Kg. 19, 16), priests (Ex. 28, 41), and kings (1. Sam. 9, 16). These several offices Christ, the Antitype, embraced in Himself.

Today the Jewish camp is divided into three distinct branches: (1) the extreme right, (2) the extreme left, and (3) the center. The first branch is known as orthodox in their adherence to the literal interpretation of the Bible and tradition. "This class of Jews continue to look for a personal reign of Messiah, and their restoration to the land of their forefathers." 27) The second class are the Reformed Jews who neither expect nor desire a Messiah. The third class is a moderate party which is awaiting a future Messianic age. However, let us briefly see that the Messiah has come by pointing out the fulfillment of Old Testament prophecy also in John.

God had promised a Deliverer to the parents of the human race (Gen.3,15). He was to be a mighty Prophet as Moses is told Deut. 18,18: "I will raise them up a Prophet from among their brethren like unto thee." Isaiah says of Him, "The government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, the mighty God, The everlast-

27) M'Clintock and Strong, Cyclopaedia of Biblical Literature, Vol. VI, p.139.

ing Father, The Prince of Peace," 9,6. And regarding His qualifications: "The spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding, the spirit of council and might, the spirit of knowledge and of the fear of the Lord," Is.11,2. Such an one were the believers of New Testament times hoping for and some recognized Him saying, "Of a truth this is the Prophet," 7,40. Others disagreed saying, "Shall Christ come out of Galilee?" 7,41. "Search and look: for out of Galilee ariseth no prophet," 7,52. They clung to Mica 5,2 saying that He must come out of Bethlehem from the seed of David, but had they been better informed, they would have known that He actually was born in Bethlehem and that Mary and Joseph were descendants of the House of David. As a matter of fact they were also wrong in maintaining that no prophet came or would come out of Galilee for, to cite an instance, the prophet Jonah came from Gath-hepher, near the Sea of Galilee. Jesus Himself acknowledges that in Him the Old Testament writings are fulfilled when He says

5,46: "Had ye believed Moses, ye would have believed me: for HE WROTE OF ME." The only reason for the unbelief of the Jews was that they would not agree that in Jesus the promised Messiah had appeared. Their conception of the Christ was purely carnal. They readily would have acclaimed Him a king could they have persuaded Him to accept a temporal crown (6,15). But according to the prophesy, "Yet have I set my knig upon my holy hill of Zion," Ps.2,6, Jesus could not rule except in the hearts of men "so He departed again into a mountain Himself alone;" 6,15. Even Pilate saw that He laid no claim whatever on temporal power when He simply and clearly stated, "My kingdom is not of this world," 18,36. But with these very words He also acknowledges to Pilate that He is a King, (18,37). Only very recently, on the occasion of His triumphant entry into Jerusalem, had the people acclaimed Him shouting, "Hosanna: Blessed is the King of Israel that cometh in the name of the Lord," 12,13, as the prophet had foretold Zech. 9,9; yet it was true what He had said

to Pilate, "My kingdom is not from hence," 18,36. 28)

By special little explanatory remarks John from time to time calls attention to the fact that in Jesus the sayings of the prophets were being fulfilled. Thus when Jesus purged the temple (Chap. 2), the Evangelist refers to the prophecy to this effect in Ps. 69,35: "For the zeal of thine house hath eaten me up." And again 19,36: "For these things were done, that the Scripture should be fulfilled, A bone of Him shall not be broken." Some of Jesus' sayings were not understood until after His resurrection as John points out 2,22: "When therefore He was risen from the dead, His disciples remembered that He had said this unto them."

The sufferings and crucifixion, too, were fulfilled according to prophecy. Isaiah, who lived about 750 years before Christ, pictures the Savior's suffering so vividly (Chap. 53) that one would think he witnessed that Good Friday scene from the foot of the cross. David also foretold His passion saying, "They pierced my hands and my feet" (Ps. 22,16) and in these wounds we are told 20,25, the doubt-

28) Cf. Ps. 110.

ing Thomas wants to place his finger before he will believe. The serpent of brass erected by Moses in the wilderness was a type of the crucified Redeemer as Jesus himself points out 3,14 and 12,32 & 33. The parting of His garments by casting lots as told in Ps. 22,18 is recorded as coming to pass John 19,23 & 24.

To these quotations we may also add the testimonies of certain believers. "Philip findeth Nathanael and saith unto him, We have found Him, of whom Moses in the Law, and the prophets did write, Jesus of Nazareth, the Son of Joseph," 1,45. Andrew said to His brother Simon, "We have found the Messiah, which is, being interpreted, the Christ," 1,41. Martha said, "I believe that Thou art the Christ the Son of God," 11,27. Peter speaks for the entire company of the disciples confessing, "We believe and are sure that Thou art that Christ, the Son of the living God," 6,69.

Thus in detail the words of the prophets concerning the coming Messiah were fulfilled also in the Fourth Gospel and many believed on Him (11,45).

But there still may be a question in the mind of the reader which has not yet been answered, viz. what was the work or mission of the Messiah?

That the Messiah was to redeem this sinful world was generally known even in the Old Testament for every Jewish sacrifice typified the one and All-sufficient Sacrifice which was to be realized in the Son of God. As a lamb without spot and blemish was sacrificed for the sins of the people so was Christ to be offered up in order to reconcile God to mankind. That is why John the Baptist on seeing Jesus exclaimed, "Behold the Lamb of God, which taketh away the sin of the world," 1,29.

The Evangelist well knew that there was need of a Savior in this world which was shrouded by the night of sin and living in carnal security for although "The world was made by Him, the world knew Him not. He came unto His own, and His own received Him not," 1,10 & 11. According to Jesus' own words eternal death awaited the unbelievers when He says, "I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am He, ye shall die in your sins," 8,24. "This is the con-

demnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil," 3,19.

It was the task of the Savior to bring light and salvation to this world straying blindly about in the darkness of sin. God had imposed it upon Him 29) "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," 3,16. To fulfill this wish of the Father Jesus came 30) as He says 12,47: "I came not to judge the world, but to SAVE THE WORLD," ἄλλ' εἶνα σώσω τὸν κόσμον, so that on the eve of His sacrificial death He can say, "I have kept my Father's commandments and abide in His love," 15,10. "Greater love hath no man than this, that a man lay down His life for his friends," 15,13; and by His death and resurrection He triumphed over the world and the powers of darkness, for He tells His sorrowing disciples, "In the world ye shall have tribulation but be of good cheer; I HAVE OVERCOME THE WORLD," 16,33. O glorious truth; Christ

29) 17,4: "I have glorified thee on the earth: I have finished the work ἡ δόξα σου ἵνα ποιήσω .

30) "As the Father gave me commandment, even so I do" οὕτως ποιῶ ,14,31.

He has conquered sin, death, and the devil, so that the prince of this world, Satan "has nothing in Him" and He is at liberty to go and prepare a place for us in His Father's house where there are many mansions (14,1). He is all thing to all believers and assures the disciples of this saying in seven different discourses: "I am the bread of life" (6,25), "I am the light of the world" (8,12), "I am the door" (10,9), "I am the good shepherd" (10,11), "I am the true vine" (15,1), "I am the resurrection and the life" (11,25), and "I am the way, the truth, and the life" (14,6), that according to His ultimate purpose we may be united with Him who is the Head of the Church and with Him share the glory of God in heaven as He says 17,22; "The glory which thou gavest me I have given them; that THEY MAY BE ONE, even AS WE ARE ONE."

V. CONCLUSION

This briefly is the Christ of St. John's Gospel. We note especially two truths that the Beloved Disciple has reiterated again and again: 1. That in the person of Jesus Christ, there is a truly divine and

human nature, and 2. That He is the promised Messiah sent of God to redeem the world. For this "Gospel of Gospels" ³¹⁾ we are very grateful for it is a bulwark of defence against the assaults of those who would deny these doctrines in an effort to strip the Savior of the work of Redemption. Would to God that we at all times and especially over against false teachers could be so powerful in the defence of our Savior as the "Son of Thunder" is in his precious Gospel.

We dare not stand idly by when rationalism and unbelief attack such doctrines as these which are the very heart and life of Christian doctrine because whosoever denies Jesus Christ denies God, for He and the Father are one. Above all let us hold fast to the Scriptural doctrine of the Redeemer as He is also taught in our confessions ³²⁾ for "He that believeth on the Son HATH everlasting life", John 3,36.

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³¹⁾ Philip Schaff in John and His Writings, Hayes, p.80.
³²⁾ Luther's Small and Large Catechism, Second Art.
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