

“And the **Word** (*Logos*) became **flesh** (Gk. *Sarx*) and **lived** (Lit. *Tabernacled*) among us, and we saw his glory, such glory as of the one and only of the Father, full of grace and truth.”
John 1:14

Introduction - John 1:14:

- It is one of the most, if not the most, important verses for the claims of Christianity that the eternal word of God took on temporary flesh (humanity).

Icons are intended to draw you into the mysteries of God in a way that a definition or a statement of systematic theology cannot. The icon depicts the mystery of the light of the world entering humanity through the Virgin Mary.

1. Prologue -

- Modern scholars generally divide the Gospel of John into four sections –

Prologue	Book of Signs	Book of Glory	Appendix
John 1:1-18	John 1:19 – John 12	John 13 – John 20	John 21

- John’s prologue reads like an ancient hymn. It is poetic, paradoxical, circular, and mysterious.
- Starting at John 1:19, a shift occurs into narrative, telling the story of John the Baptist.

2. John 1:14 -

- Word = Greek *Logos*.
 - Flesh = Greek *Sarx*.
 - Dwelt – literally, “tabernacled.”
1. **Paradox** – Eternal Word became Temporary Flesh.
 2. **Flesh (Gk. Sarx)** – What do you mean by flesh?
 3. **“Tabernacled”** Among us – What is John referring to?

3. Paradox – Word and Flesh

- The Word of God is eternal, and Flesh is temporary – how do these two come together?
- During the exile to Babylon and later, many Jews only spoke Aramaic.
- Upon return from Babylonian exile, the Hebrew scriptures needed to be translated into Aramaic.
- **Isaiah 40:6-8** – flesh is compared to the grass that naturally withers.

“All **people** (Hebrew *Basar* – lit. Flesh, meat) are like grass,
and all their faithfulness is like the flowers of the field.
7 The grass withers and the flowers fall,
because the breath of the Lord blows on them.
Surely the **people** (Hebrew *Am* – common word for people) are grass.
8 The grass withers and the flowers fall,
but **the word** (Hebrew *Dabar*) of our God **endures forever.**”

- **Flesh and Good News** – The Hebrew word for flesh – *Basar* – is also the same word for – to **bring the Good News** (see Isaiah 40:9).
 - The Good News is delivered to others in the flesh
 - The Good News is that God dwelt with his people in the flesh.
 - See our short lesson on the Hebrew word *Basar*: <https://youtu.be/yjamiXfkkow>

4. What do you mean by Flesh?

- The Greek Word *Sarx* can mean the following:

1. Skin, muscle, ligament
2. Marriage – ‘ <i>the two shall be one flesh</i> ’ (Matthew 19:5)
3. Contrasting Spirit v. Flesh (Matthew 26:41)
4. The Human Tendency toward Temptation and Sin
5. The Fullness of Humanity/Mankind in General

- God created the body Good. Flesh is not evil in itself. For many Greek thinkers, the flesh is ‘evil’ or ‘a prison for the soul’ and was thought of as bad. This view is not Biblical. God created humanity as Good, and we must learn to live within our limitations for God’s glory.

5. ‘Dwelt’ or ‘Tabernacled’ Among Us –

- John is referencing the Tabernacle, where the Presence of God (the Sh’khinah) dwelled during the wanderings in the desert.
- The book of Exodus tells us that God’s goal is for His presence to “dwell” among His people. This is the idea of Redemption.
- Redemption is the *presence of God* dwelling with the *people of God* in the *place of God*.

Then, I will **dwell among** the Israelites and **be their God**.
They will know that I am the Lord their God, who brought them out of Egypt
so that I might dwell among them. I am the Lord their God.

Exodus 29:45-46

“Behold, the **dwelling place of God** is with man,
and He will **dwell with them**.
They will be His people,
and **God Himself will be with them** as their God.

Revelation 21:3

- **Exodus 25:8** (ESV) –

Then have them make a sanctuary for me, and I will dwell among them.

Exodus 25:8 (ESV)