
THE DEITY OF CHRIST IN THE JOHANNINE WRITINGS

Daniel F. Cates

WHY THE FOCUS ON JESUS' DEITY?

- Deity is "divine status, quality, or nature" (Oxford Languages on-line dictionary)
 - "The faith that the Gospel of John wants us to have is that Jesus is both Lord and God" (Smeal)
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“I AM”

- A reminder of the voice from the burning bush in Exodus 3:13,14 and the self-existence and eternity of the Godhead
 - Richard Bauckham's *Gospel of Glory* recognized “seven ‘I Am’ sayings with predicates in John” and “seven absolute ‘I Am’ statements” (195)
 - The bread of life (John 6:35,41,48,51)
 - The light of the world (John 8:12; 9:5)
 - The gate for the sheep (John 10:7,9)
 - The good shepherd (John 10:11,14)
 - The resurrection and the life (John 11:25)
 - The way and the truth and the life (John 14:6)
 - The true vine (John 15:1,5)
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“I AM”

- Bauckham’s “Absolutes”

- John 4:26
- John 6:20
- John 8:24
- John 8:28
- John 8:58
- John 13:19
- John 18:5,6,8

- I would include a number of others in John as well

- John 7:28,29; 8:16-18,23 [note this directly precedes 8:24]; 13:13; 14:10,11,20; 18:37
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“I AM”

- I would also recognize numerous from the Revelation
 - Rev. 1:11 [I believe 1:8 is the Father, which may be supported by 21:5,6]; cf 2:8
 - "By the use of these two words, the first and the last of the alphabet, the early Christians understood that the Lord Jesus Christ was the beginning and the ending and that He was continuous in existence" (West 26)
 - Rev. 1:17,18; 2:23; 21:6; 22:12,13,16
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“SON OF GOD”

- "The OT and Jewish tradition apply the title to those who belong to God; the OT and early texts call Israel God's son, and the title naturally came to be extended to a righteous man in general. ... The biggest problem with Hellenistic and most Jewish parallels is that, in extant Gospel tradition, Jesus is not merely a son of God, but the Son of God, his beloved and unique Son" (Keener 294,295)
 - This “Sonship” would incorporate not only the title "Son of God," but also "only begotten" (μονογενής)
 - John 1:34,49; 3:16-18; 5:19-27; 9:35; 10:36; 11:4,27; 19:7; 20:31; cf 6:69; 3:35,36; 6:40; 8:35,36; 14:13
 - 1 John 3:8; 4:14,15; 5:5,9-13,20; cf 1:3,7; 2:22-24; 3:23; 2 John 1:3
 - Rev. 2:18
 - cf Dan. 3:25
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“ONLY BEGOTTEN”

- On John 1:13,14, Rex A. Turner, Sr., wrote, "Here John, instead of beginning with the virgin birth of Christ as Matthew and Luke did, gave a perspective of Christ which had not been specifically set forth in either of the other three Gospel records" (153)
 - I would suggest that idea fits both "the Word was made flesh" and μονογενής, which Greek word, John only used in connection with the incarnation (Smeal)
 - John 1:14,18; 3:16,18; 4:9
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“LAMB” & “LION”

- One's immediate thought regards the lamb as potential and then actual sacrifice, but, interestingly, lamb-ship is retained far beyond the sacrifice in the Revelation--and is tied to lion-ship
 - John 1:29,36
 - Rev. 5:6-13; 6:1,16 [cf. Phi. 2:10]; 7:10,14,17; 12:11; 13:8; 14:1-4,10; 15:3; 17:14; 19:7-9; 21:9,14,22,23,27; 22:1-3
 - In a 1984 lecture manuscript on "Christ, the Victorious Lamb and Lion," Thomas B. Warren consistently hyphenated "lamb" and "lion," writing, "It might be noted here that the hyphenated 'lamb-lion' will be used throughout this study in much the same way that Paul asked men to behold both the goodness and severity of God--Rom. 11:22" (259)
 - Rev. 5:5; cf Gen. 49:9,10
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“MESSIAH” AND “CHRIST”; I.E. ANOINTED ONE

- On John 20:31, Carson wrote, "In John, the nature of Jesus' deity is profoundly and repeatedly tied to the exposition of his sonship (cf. esp. notes on 5:16-30), which is linked with his messiahship. If one must use the somewhat question-begging categories 'higher' and 'lower', it is not that 'Son of God' has been dragged lower by its connection with 'Messiah' [which term was not always reserved for Deity; in his *The Epistles of St. John*, pages 198-200, Brooke Foss Westcott developed well the number of times and ways Messiah was used in the Old Testament-DFC], but that 'Messiah' has been raised higher by its connection with 'Son of God'" (663)

 - “Confessions”
 - John 1:41; 4:25-29,42; 6:69; 10:24,25; 11:27

 - 1 John 4:2,3; 5:1,20

 - 2 John 7,9
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“MESSIAH” AND “CHRIST”; I.E. ANOINTED ONE

- “Implications”

- John 7:31,41,42

- I John 2:22

- Rev. 11:15; 12:10; 20:4-6

- “Statements”

- John 1:17; 12:34; 17:3

- I John 2:1; 5:6

- Rev. 1:1,2,4,5a,9; 12:17; 22:21

“WORD”

- "Jesus as the 'Word' illuminates this Gospel" (Carson 96)
 - The word is an expression of a thought
 - "The word and its idea are coetaneous ["of the same age of duration"; the point was that one cannot exist without the other, for even in the thought the word, the symbol of the thought, is formed] (Mosher)
 - John 1:1,2,14
 - 1 John 1:1,2
 - Rev. 19:13
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“KING OF KINGS” & “LORD OF LORDS”

- Rev. 17:14; 19:16
 - King of Israel
 - John 1:49
 - Lord
 - John 1:23; 20:28
 - Rev. 22:20
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POSSESSED AND WORTHY OF GLORY

- John 1:14; 2:11; 7:18; 8:50; 11:4,40-42; 12:37-41; 17:5,24 (cf 22)
 - Rev. 5:12,13
 - cf Gal. 6:14
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“TEMPLE” & LADDER & OTHERS

- “Temple”
 - John 2:19-21
 - Rev. 21:22
 - The Ladder to Heaven
 - John 1:51; cf 28:12,17
 - Other “Divine” Self-descriptions
 - Rev. 2:1,12; 3:1,7,14
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HOW WOULD IT PREACH?

- We know Peter's (Mat. 16:16), the eunuch's (Acts 8:37), Timothy's (1 Tim. 6:12), and even Jesus' own (1 Tim. 6:13; cf John 18:36,37) confessions
 - Have we considered these?
 - John's confession of the Word of Life (1 John 1:1,2)
 - John's the baptist's confession of the Lamb of God (John 1:29,36)
 - Nathanael's confession of the King of Israel? (John 1:45-50)
 - The Samaritans' confession of the Messiah, the Christ (John 4:25-29,41,42)
 - Thomas' confession of "my Lord and my God" (John 20:24-29)
 - What should be our response?
 - Jesus is the Word Whom we should hear, the King and Messiah Whom we should obey, the Lamb Whose sacrifice we should accept, and the Lord and God before Whom we should submit
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FOR FURTHER STUDY

- I've not included "Rabbi" or "Teacher" or some other "titles and emphases" which Carson did on pages 96,97,147
 - Also, Keener has some interesting parallels showing that "the two verbs for love ... function interchangeably for all practical purposes" when speaking of the Father and Son (324,325)
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