

A New Look at the Gospel of John

A panoramic, detailed, and outlined view of the Gospel of John should unveil its depths rather than just describe the seemingly simple scenes that have captivated the hearts of believers throughout the ages. Such a view should underscore the basic thought that this Gospel speaks of Christ's coming into humanity through incarnation in order to bring God into humanity and of His going to God the Father through death and resurrection in order to bring humanity into God for the producing of a mutual dwelling place for the Triune God and His redeemed people.

This economical process is activated, energized, and dependent upon the operation of the divine, uncreated, eternal life of God that should be understood hypostatically as being God Himself. Like God, the life of God has a purpose. The Gospel of John, which is a Gospel of life, reveals that the purpose of God's life is to build an eternal dwelling place for both God and redeemed humanity, a dwelling place which was prefigured in the tabernacle and the temple in the Old Testament, realized in the person of Christ in chapters one through twelve of this Gospel, and enlarged to include all of the redeemed in chapters fourteen through twenty-one of this same Gospel. Ultimately, this enlarged dwelling place, this mutual incorporation of the Triune God and redeemed humanity, is depicted by the same author of this Gospel of life as the New Jerusalem, a city of life, not a physical city designed to fulfill our sensual desires, in the final book of the holy Scriptures. This dwelling place is being built by God Himself. In fact, it is God Himself, who has been processed through incarnation, death, and resurrection to be imparted into redeemed and regenerated humanity and who has been incorporated with the believers according to the model of and through the bridge of the Johanne Jesus, the Jesus revealed in the Gospel of John.

The Gospel of John reveals that in order to accomplish God's purpose, Christ is the reality of the tabernacle and the offerings, fulfilling all of the Old Testament types. And through the Spirit of reality as the reality of Christ, we now can experience Christ and be constituted with Him for the fulfillment of God's eternal purpose. This purpose was expressed in His God-man living, a living characterized by His living of the divine life in His human life for the expression of divinity in humanity. Even though He had a perfect and sinless human life, He did not live by this life;

rather, He rejected and denied His natural human life, even to the point of death on the cross. In His death He accomplished redemption as the Lamb of God, taking away sin from humankind, and as the bronze serpent, dealing with the totality of sin by condemning sin in the flesh. And in resurrection the divine life and power behind His God-man living was released and made available to meet every need of all humankind.

For those who are moral, this life regenerates, causing its recipients to be born of God so that they can draw from the only source that is truly good—God. For those who are immoral, those who seek satisfaction in the temporary and often profane pleasures of the age, this life satisfies by continually springing up from within as a fountain of living water. For those who are dying, this life heals. For those who are powerless and impotent in the midst of their circumstances, this life enlivens and sustains in the midst of weaknesses. For those who are hungry and in need of physical and psychological sustenance, this life feeds and supplies. For those who are thirsty, even after feasting on the best elements of the world, this life quenches their thirst and even fills them to overflow their abundance of the divine life to others. For those who are under the bondage of sin, this life sets free. For those who are blind in the midst of religion, this life enlightens and even shepherds them out of the religious fold into the flock of God. And for those who are spiritually dead, awaiting physical death, this life resurrects.

This life is available only in the all-inclusive person of Christ, who is a bridge and a model of the divine incorporation of the Divine Trinity and of the believers' entrance into this same divine incorporation. The Gospel of John unveils to us that this saving Jesus is not simply the lone Son in incarnation but the incarnate Son bearing in Himself the Father, who exists with Him mutually, abides in Him continually, and operates with Him in all His actions and words. Jesus is the incarnate incorporation of the Triune God. And this incorporate Christ, through the operation of the Triune God and particularly the operation of the Holy Spirit, economically introduces the believers into the life and living of the Triune God so that they too are incorporated into the Son and thus into the Triune God. This is John's Gospel of the eternal and incorporated divine life.

The Editors