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Pastoral Care: Session 2—Grace Contextual Study

The class will split up the list. Only complete the words your teacher assigns to you. Upon completion, e-mail your word study chart to the rest of the class. You can find the template on the ANLI website under Pastoral Care. Password:

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Key Word	Gloss definition	Context Information
Transliteration	(Starter definition—Your	(Pull out information from the formal definition, book, chapter, and passage. You
Greek	own words--Only be a	can add an applicable cross reference)
Strong's Number	few words long)	
"And of His fullness we have all received, and grace for grace: (John 1:16).		
Grace <i>charis</i> χάρις	Gloss God's constant, overflowing abundance	Behind the Text <ul style="list-style-type: none">• In John 1, the author writes of Jesus who embodies the <i>Logos</i> (Word) in presence, attributes, and mission (cf. 1:1,18; 14:9).• The theme of the Logos carries through John 1 and the Book in its entirety. Its message speaks to our Creator becoming our Savior. Jesus Christ as Emmanuel, meaning God with us, came to save His people from their sins (Matt 1:21, 23) providing the foundation for grace.• Accordingly, Jesus has one single, divine identity and origin as the <i>Logos</i>. Therefore, one cannot speak of Him apart from the action of God.

		<ul style="list-style-type: none"> • The concept of one-God doctrine—His Spirit distributed upon or in people, as well as His image--differed from the surrounding inhabitants of Greek origin who believed in multiple gods. • As a result, early Greek philosophers could not understand the nature of the word <i>logos</i> referring to the personification of God’s truth and wisdom as Jesus Christ in its incarnation (Marlowe, 2012, para 1, https://www.bible-researcher.com/logos.html) • Further, <i>logos</i> in Greek culture present in the eastern Roman Empire expressed reason as the controlling principle of the universe. It also could mean thought (unexpressed word) in addition to speech or action (expressed word) (Bernard, <i>Oneness View of Jesus Christ</i>, Kindle Locations 300-303). • The apostle John wrote his Gospel to believers in Asia Minor while he lived in Ephesus. They had a well-versed knowledge of the Old Testament terminology throughout the book. Thus, they viewed terms in John 1 with familiarity. • Jews referred to the <i>Logos</i> in the book of John from the Old Testament <i>davar</i> meaning the revelatory activity of God (see 2 Sam 7:4; the word of the Lord). Since the Apostle referred to Jesus as the <i>Logos</i>, the embodiment of the Torah in flesh, his terminology could draw in Jews with its explanation as the letter circulated. Further, they could understand the one-God doctrine from the Old.
		<p>Within the Text</p> <ul style="list-style-type: none"> • The meaning of grace for grace wraps itself in the context of the <i>Logos</i> in John 1. • Jesus embodies the <i>Logos</i> (Word; 1:14a) with the fulness of God’s presence, attributes, and mission (cf. vv.16,18; 14:9). Therefore, the incarnate <i>Logos</i> expressed God’s mind, thought, and purpose in action as God Himself the Creator of life in terms of grace.

		<ul style="list-style-type: none">• God had Jesus in mind before the foundation of the earth as the spotless and sinless, slain Lamb who would sacrifice Himself for fallen humanity's redemption who would become the <i>Logos</i> (1:15).• With this fulness (v.16), grace from Jesus, the Incarnate <i>Logos</i>, ranks superior to the law of Moses. Jesus did not come to destroy the law given by Moses, but to fulfill it. Moses gave the Law; Jesus gives greater grace (v.17).• John 1:14 refers to Jesus' bestowal of grace (and truth) as the begotten Son. The invisible God incarnated Himself in flesh as the Son underwent the hardships and miseries of man to carry out His salvific plan on earth. Through Jesus' sufferings and death, He procured salvation for humanity (BLB, grace; 1:18b; Ps 107:20). As a result, we have access to God's divine grace of salvation that comes to man by Jesus' atoning work.• Grace (noun) in John 1:16 means "the gift of grace seen in the reception of life" (BLB; grace, https://www.blueletterbible.org/lexicon/g5485/kjv/tr/0-1/). The gift of grace in the reception of life come through Jesus' atoning work.• Various translations render χάριν ἀντι χάριτος as "grace upon grace" (NASB); "grace for grace" (KJV); "one gracious gift after another from his abundance" (ISV); and "one gift after another because of all that the Word is" (GWT).• Second Corinthians 13:14 describes the works of God as grace, love, and communion. God dispensed this constant, abundant grace through Jesus Christ-- the Giver of Grace (John 1:17b).• John 1:17 explains the two graces. The grace of the Law gave way to a greater grace from Jesus that surpasses and perfects the prior. The phrase grace for grace (KJV)
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		<p>affirms the grace given by the law of Moses and points to the better way of dispensing grace from the new covenant because of its constant renewal through Jesus as the <i>Logos</i>. The word ἀντι in between the two graces signifies the preposition for. Jesus comes in terms of giving grace in exchange or return for (ἀντι) grace (Schlatter, <i>Grace for Grace</i>, 1948, p.32).</p>
		<p>Cross References</p> <ul style="list-style-type: none"> • John 1:14: The Incarnation expresses the source of God’s grace. • John 1:17: contrasts grace from the Law, given through Moses, against the more accomplished grace from Christ. • John 1:29: The Lamb of God died to take away the sin of the world for humanity to access grace for an intimate fellowship with the Father. • 2 Cor 3:18 Grace comes unveiled in Jesus Christ • Heb 10:10: Jesus dealt with sin once and for all “through the offering of the body of Jesus Christ” (10:10, NKJV). He stands ever ready, at any “time of need,” to offer grace (and mercy). • Rev 22:21: The last book in the New Testament signifies the eschatological, true grace from the Lord Jesus Christ for the saints in His millennial reign.
		<p>Four-Sentence Summary</p> <ol style="list-style-type: none"> 1. Grace (noun) in John 1:16 means “the gift of grace seen in the reception of life” (BLB), wrapped in Jesus the Logos’ atoning work as the embodiment of the Torah in flesh—conceptually familiar to Asia Minor believers familiar with Yahwist terminology and a draw to Jews from one-God doctrine (Deut 6:4)

		<ol style="list-style-type: none">2. The phrase grace-for-grace (KJV) affirms the grace given by the law of Moses, yet points to the better way of dispensing grace from the new covenant because of its constant renewal through Jesus as the <i>Logos</i> (John 1:17).3. Through the <i>Logos</i>,⁹ fulness His grace ranks superior to the law of Moses (vv.16-17)-- Moses gave the Law; Jesus gives greater grace (1:16).4. To further explain grace-for-grace, the word ἀντι (Gr.) in between the two graces signifies Jesus coming in terms of giving grace in exchange or return for (ἀντι) grace (Schlatter, <i>Grace for Grace</i>, 1948, p.32).
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What is your takeaway about grace from the study? (3-4 sentences)

Sometimes a pastoral leader views a fallen congregant's mistakes fixating on works-based salvation or man-made rules in legalistic terms resembling a pharisaic approach. Rather than supporting the believer in discipleship, the leader rejects the person resulting in him or her isolated from spiritual growth and possibly turning away from Christ. Jesus is full of grace, which He freely provides us (John 1:14). Likewise, pastors must focus on leadership that points the believer back to Christ to receive the grace He has already given.