

1/12/25

John 1:1-18

In our introduction we looked at the various aspect of the gospel of John and saw that it is authentic and excepted as such throughout church history.

The prologue has been said to be the gospel of John in a nutshell, in fact it is the announcement of all it contains. Jn. 1:18

* God who is Eternal came down became man to redeem the world.

1. Jesus existed from all eternity. vs. 1
2. Jesus sent a man to prepare His way. vs. 6
3. Jesus became man. vs. 14
4. Jesus alone reveals the Father. vs. 18
 - 1) Matthew uses the name Jesus 151 times.
 - 2) Mark uses the name Jesus 13 times.
 - 3) Luke “ “ “ “ 83 times.
 - 4) John “ “ “ “ 247 times.

1:1-5 The eternal Word, Jesus.

1:1 The three-fold witness of the Word and eternity.

- 1) The Word existed in eternity, “In the beginning was the Word.” vs. 1a
 - a) The Greek word for “Word” “logos” and is said to be present in existence in the

beginning before time existed as man knows it. vs. 1a

* There is no article in the Greek simply “In Beginning”. Mic. 5:2; Jn. 8:58; 1Jn 1:1-2

- b) The tense is the durative imperfect, a continuous existence reaching back before the beginning of Genesis that marks the beginning of chronological and linear time of past, present and future Gen. 1:1
 - 1)) The Word was a prophetic type of Jesus, having not beginning and no end. Heb. 7:3
 - 2)) Micah attests to the eternal existence of Jesus as he prophesied about His in Bethlehem, “Whose going forth have been from of old, from everlasting”, which literally means from the days of eternity or from the vanishing point to the vanishing point. Mic. 5:2
- c) The apostle John uses the word “Logos” as the unique and exclusively title to identify the person of Jesus Christ as the Eternal God Incarnate. Jn. 1:1, 14; 1Jn. 1:1; Rev. 19:13
 - 1)) Not like the Gnostic that could never conceive the “Logos” become Incarnate, for all matter was evil and spirit good, so one did not affect the other and a person was able to enjoy

- sins of the flesh and not affect the spirit of man.
- 2)) The word “logos” is used as reason, thought and audible speech throughout the Scriptures.
 - 2)) John introduced Jesus by this title “Logos”, yet Jesus never applied to Himself.
- 2) The Word “Logos” was with God the Father in fellowship and distinct from the Father, “and the Word was with God.” vs. 1b
- a) The “Logos” has already been declared to have pre-existed from eternity, He was in an unchanging, timeless existence in Eternity.
 - * The word “was” in the imperfect durative tense again implying continuous existence, reaching back from the point of the beginning of Genesis!
 - b) The word with “pros” means literally “face to face”, after the Old Testament type of the shewbread, which means bread of the face.
 - 1)) The word describes intimate in timeless eternity with another, you cannot be alone and say you are with someone else, two distinct persons.
 - 2)) The triune Godhead said, “Let us make man in our image after our likeness.” Gen. 1:26

- c) The Bible ascribes plurality to the Godhead, the Trinity.
 - 1)) The very title “God” in the opening verse of Genesis means three or more, “el” means one, “elah” means two and “Elohim” God, means three or more.
 - 2)) The “Shema of Israel” “Hear, O Israel: The Lord is one, “yaheed” it means a compound unity of one, not an absolute one “achad”, but distinct. Deut. 6:4
- 3) The Word “Logos” was God, “and the Word was God.” vs. 1c
 - a) Literally it says, “God was the word”.
 - b) The article is before “Word” describing nature and no article before “God” emphasizing quality or kind, not like the J.W’s say that there is the article “a” and translated it “a God”.
 - c) Jesus is called God without question.
 - 1) Thomas calls Jesus God, “My Lord and My God” Jn. 20:28
 - 2) The Father calls Jesus God. Heb. 1:8
 - 3) Matthew calls Jesus God, Emmanuel, God with us. Matt. 1:23

1:2 The Word pre-existed before time with God.

* “He was in the beginning with God.”

- 1) The verse is both a conclusion and summary statement of verse one of facts about the Word, Jesus.
- 2) The Word, Jesus and the Father God have always existed together from Eternity, which is unchanging and timeless as we know it, past, present and future.
- 3) Therefor the “Logos” Jesus was already there with God the Father at the beginning of the creation of time, as we know as past, present and future.
- 4) All three persons of the Trinity are said to be eternal: the Father, the Son and the Holy Spirit.
 - a) The Father, “Thus says the LORD, the King of Israel, And his Redeemer, the LORD of hosts: **I am the First and I am the Last**; Besides Me there is no God.” Is. 44:6
 - b) The Spirit, “how much more shall the blood of Christ, who through **the eternal Spirit** offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?” Heb. 9:14
 - c) The Son Jesus, “And when I saw Him, I fell at His feet as dead. But He laid His right hand on me, saying to me, “Do not be afraid; I am the **First and the Last.**” Rev. 1:17
- 5) All three are called God in Scripture.

- a) The Father says Jesus is God, “But to the Son He says: “Your throne, O God, is forever and ever; A scepter of righteousness is the scepter of Your kingdom.” Heb. 1:8
- b) Peter says the Holy Spirit God, “Ananias, why has Satan filled your heart to lie to the Holy Spirit, You have not lied to men, but to God.” Acts 5:3a-b, 4f
- c) Paul says both are God in his salutation, “Grace to you and peace from God our Father and the Lord Jesus Christ.” 2Cor.

1:3

The channel of all creation was Jesus.

- 1) All three persons of the Godhead are said to have created in the Scriptures, but Jesus is the medium, “All things were made through Him.”
 - a) Colossians declared, “He is the image of the invisible God, the firstborn over all creation. For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him.” Col. 1:16-17
 - * There is not one thing that is exempt, He created all things.
 - b) Hebrews says, “through whom also He made the worlds”, “and upholding all

things by the word of His power.” Heb. 1:2c, 3b

- 2) All three person of the Trinity in the creation are said to be Omnipotent, Omniscient and Omnipresent in the Scriptures, but Jesus is the preeminent person, “and without Him nothing was made that was made.” vs. 1b
 - a) They are three distinct persons, yet one God co-equal, co-eternal, but throughout the Scriptures.
 - b) The three are altered one for the other and inter-related in such a way that it is difficult at times to know whether it is the Father or the Son, at other times it is very clear.

1:4 The person of Jesus is the life and light of man.

- 1) Jesus is the source of life, “In Him was life”. vs. 4a
 - a) Jesus the “Logos” was life “zoe” the life principle and source of both animal and humanity.
 - a) We get our word zoology from “zoe”.
 - b) The very essence that makes life possible for us to exist.
 - c) The context in John is always eternal life and associated with “eternal life” and “everlasting life” a total of 36 times in his gospel.

2) Jesus is the light giver, “and the life was the light of man.” vs. 4b

- a) Jesus the “Logos” was and is the light of man in reference to the moral and spiritual illumination for salvation.
- b) The word light “phos” means to illuminate and shed light on something, in our text is to illuminate the spiritual death of man and lostness.
- c) God uses creation and conscience also history to give evidence that there is a God, called general revelation, but it can not save the sinner.
- d) The special revelation of the Scriptures communicates the lostness of man and the only way of salvation. Rom. 1:20; 2:15; Heb. 1:1-3
- e) Jesus said, “I am the light of the world.” Jn. 8:12

* John’s commentary is, “That was the true Light which gives light to every man coming into the world.” Jn. 1:9

1:5 The person of Jesus has shined in the past, the present and will continue to shine in the future.

- 1) The proclamation, “And the light shines in the darkness.” vs. 5a
 - a) Jesus the light has been shining “in the darkness”, meaning the fallen and depraved sea of humanity, the world.

- b) There has never been a time when the truth and illuminating work of God has not gone on!
- c) The problem is not with God, but with man.
 - 1)) The fallen world of humanity is an enemy of God. Rom. 8:7
 - 2)) The fallen world of humanity is not open to receive the witness of God about His Son. Jn. 1:11
 - a)) “He came to His own, and His own did not receive Him.”
 - b)) This means His own nation and His family relatives; Jesus was rejected by the nation of Israel and His brothers and sisters did not believe till after His resurrection. Jn. 7:5
 - c)) The world of lost humanity, “This is the message which we have heard from Him and declare to you, that God is light and in Him is no darkness at all.” 1Jn. 1:5
- 2) The problem is stated, “and the darkness did not comprehend it.” vs. 5b
 - a) The phrase “not comprehended it”, the word “katalombano” means to receive, apprehend, grasp or appropriate.
 - a) The darkness loves darkness and stays away from the light because it exposes the evil they do, remember! Jn. 3:19-21

- * “And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil. For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed. But he who does the truth comes to the light, that his deeds may be clearly seen, that they have been done in God.”
- b) Satan the god of this word blinds and holds men captive at his will. 2Cor. 4:4; 2Tim. 2:26
 - 1)) The idea that this teaches that the darkness has never or can never overtake or seize the light is foreign to the context, though we do understand it to be a Scriptural truth. 1Jn. 4:4
 - 2)) The context is the unwillingness of fallen and sinful humanity to receive, be open and come to the light!

1:6-13

The witness about the true light.

1:6-8

The identity and call of John the Baptist.

1:6

The commission of John the Baptist was from God.

* “There was a man sent from God, whose name was John.”

- 1) John had a beginning as any other man, but announced according to the prophecies to his father Zaccharias, after the order of Elijah, to come in the power and spirit of Elijah. Lk. 1:17
- 2) John was not eternal, but temporal., the forrunner of Jesus
- 3) John was the greatest of the Old Testament prophet according to Jesus.
 - * Jesus said, “What did you go out into the wilderness to see? A reed shaken by the wind? But what did you go out to see? A man clothed in soft garments? Indeed, those who wear soft clothing are in kings’ houses. But what did you go out to see? A prophet? Yes, I say to you, and more than a prophet. For this is he of whom it is written: Behold, I send My messenger before Your face, Who will prepare Your way before You.” “Assuredly, I say to you, among those born of women there has not risen one greater than John the Baptist; but he who is least in the kingdom of heaven is greater than he.” Matt. 11:7-11; Lk. 7:27

1:7 The purpose and commission of John.

- * “This man came for a witness, to bear witness of the Light, that all through him might believe.”

- 1) The coming of John was for a witness “marturia”, the word means to testify what he knew of and about Jesus the Messiah.
- 2) To bear witness, as a herald of the Light, who was Jesus, that all might believe on Jesus through his preparatory work.
 - a) He affirms this through his ministry. Jn. 1:20, 29, 32, 34
 - b) Jesus affirmed John’s faithful witness. Jn. 5:35; Lk. 7:24-28

1:8 The distinction between John the Baptist and Jesus.

- * “He was not that Light.”
- 1) The clarification about John, “He was not the light”, but sent by God as the precursor of Jesus. Jn. 1:6; Lk. 1:17
 - * Jesus was the light! vs. 7
- 2) The identification of John, “but was sent to bear witness of that Light.” vs. 8b
 - a) The word “but” marks a sharp contrast between the two, Jesus and John.
 - * The word is used by John 101 times.
 - b) John is said again to be the one who was sent to bear witness of the Light, Jesus, the Messiah, the distinction being clear and important.
 - * John a mere man, Jesus God Incarnate!

1:9-10 The identity and function of Jesus.

1:9 The Messiah Jesus was the true light and light giver to mankind.

- 1) Jesus was and is the true genuine light. “That was the true light.”
that illuminates sinners, not John.
- 2) Jesus illuminates every sinner and person that is born into the world, without exception by the Holy Spirit, “which gives light to every man coming into the world.”
 - a) The word true “aletheenos” means genuine and is a favorite of John and is used over 46 times in its various forms.
 - b) The word world is “cosmos” and refers to the fallen world of humanity, the first of 76 times to appear.
* Some attempt to say that “coming into the world” refers to Jesus, but the giver of light is Jesus!

1:10 The Messiah Jesus was in the world, but rejected.

* “and the world did not know Him.”

- 1) The Messiah Jesus came to this world, “He was in the world.” vs. 10a
 - a) He was a real human being, the God-Man Incarnate. Jn. 1:14
 - b) The word “kosmos”, means multitudes of Human beings on the earth.
 - c) Having been born of a virgin according to the prophecies, Immanuel, God with us. Is. 7:14; Matt. 1:23

- d) Having been born of a woman under the law, according to the fulness of exact time of the prophecies. Gal. 4:4
- 2) The Messiah Jesus had come to the world He had created, “and the world was made through Him.” vs. 10b
* This second word world “kosmos” means the material world. Jn. 1:3
- 3) The Messiah that came to the world He created rejected Him, “and the world did not know Him.” vs. 10c
 - a) The word know “ginosko” means to perceive, come to know or learn to know.
 - b) The world did not receive, recognize or except Him.
 - c) The world did not receive or want Jesus, the light of man and the world or the light He brought.
 - d) This third word world “kosmos” indicates again the inhabitation or people on earth.
 - 1)) The word know “ginosko”, means to know or come to know, it is in the aorist constative, ongoing, they “did not want to know Him”, Jesus and continue to the present day.
 - 2)) Being dead in trespasses and sins. Eph. 2:1-3

1:11-13 The pursuit of man by Jesus.

1:11 The Jews rejected Jesus as their Messiah.

- 1) The nation of Israel is identified by the first phrase “He can ti His own” is a neuter plural meaning one’s own land, the Jewish nation of Israel. Ex. 19:5
- 2) The second phrase “and His own did not receive Him,” is a masculine plural and refers to His own family, His relatives, His brothers and sisters did not believe. Jn. 7:5
 - a) Notice the sharp contrast, Jesus came to His own, but His own did not received Him.
* The aorist tense marks the historical fact, Lenski the Greek Scholar says.
 - b) God declared that the donkey knows its Master, but His people did not recognize Him. Is. 1:3
 - c) Jesus ultimately rejected and gave the nation up to judgment. Ex. 19:5; Matt. 23:37-39

1:12 The Messiah Jesus saves those who are open to Him.

- 1) The positive contrast is now stated, be they Jew or Gentile, the number of children of God is determined by those who receive Jesus as Messiah and Savior by faith, “But as many as receive Him”. vs. 12a
 - a) This happens by receiving the message of light and the exercise of their free-will to repent from their sin and ask Jesus to

- be their Savior and Lord. God initiates and man responds to the gospel.
- b) Jesus said to the church of Leodeceans, “Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me” Rev. 3:20
 - 2) This authority is from Jesus, “to them He gave the right to become the children of God”. vs. 12b
 - a) The word right “exousia” means the authority to become the children of God”, literally born ones.
 - b) The authority of such a privilege comes from Jesus alone by virtue of the fact that the individual has opened their heart and received the message of repentance!
 - c) All of grace, unmeritted and undeserved!
 - 3) The condition is one “to those who believe in His name.” vs. 12c
 - a) All that Jesus was and is according to the Scriptures, the prophetic Messiah, the Savior of the world. Gen. 3:15; Is. 7:14; Mic. 5:2
 - b) The name Jesus means Yahweh is salvation, He alone can save a person from his or her sins!
 - 1)) The only name. Acts 4:12
 - 2) The only way. Jn. 14:6
 - 3) The only mediator. 1Tim. 2:5

1:13 The birth is distinguished from a natural one.

* “who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.”

1) Not of human origin of fallen mankind, “who were born not of flesh”, vs. 12a-b
* But super-natural by the Holy Spirit. Matt. 1:18, 23

2) Not by the sexual desire of man to conceive a child, “who were born not of blood, nor of the will of the flesh.” vs. 12c

3) Not of the volition of man, “nor of the will of man, but of God.” vs. 12c-d
* Jn. 3:3-5; Tit. 3:5; 1Pet. 1:23

1:14-18 The Incarnation of the Word.

1:14 The Word, God, became a man, Jesus.

* “the glory as of the only begotten of the Father, full of grace and truth.”

1) Jesus, the “Logos”, who is God became a man, “And the Word became flesh and dwelt among us.” vs. 14a-b

a) The Last Adam, just like the First Adam before the fall. 1Cor. 15:45

b) The Word “Logos” became flesh and dwelt among us, the aorist indicates a historical fact. Gen. 3:15; Is. 7:14; Rom. 1:3; 8:3; Gal. 4:4; Phil. 2:6-8; 1Tim. 3:16; Heb. 10:5; 1Jn. 1:1-2

b) The word dwelt “skenoo” means tabernacled among us, again a historical fact by the aorist tense, recalling the Tabernacle in the wilderness.

* “And without controversy great is the mystery of godliness: God was manifested in the flesh, Justified in the Spirit, Seen by angels, Preached among the Gentiles, Believed on in the world, Received up in glory.”

1Tim. 3:16

2) Jesus, the “Logos” was the unique Son of God, “and we beheld His glory.” vs. 14c

a) The shekinah glory was seen in the Old Testament over the Tabernacle and the wilderness journey. Ex. 16:10; 24:16; 40:34

b) The statement is “we beheld His glory”.

1)) The word beheld “theaomai” means to look at carefully, deliberately, to interrogate such as they saw at Cana. Jn. 2:11

2) Peter, James and John saw the glory of Jesus in the preview of the Second Coming on the mount of transfiguration. Matt. 17; 2Pet. 1:17; 1Jn. 1:1

3) Jesus the “Logos” was the Savior and Redeemer of sinners, “the glory of the only begotten of the Father full of grace and truth.” vs. 14d

* Jn. 1:16-17; 3:34

- a) Begotten through the Incarnation.
 - 1)) Perfectly and completely God, He divestws Himself of His glory, never His deity. Phil. 2:5-11
 - 2)) Limiting Himself for the set time of His earthly ministry.
- b) Full of grace and truth, the two central things for salvation!
 - 1)) Jesus is the source of grace and truth.
 - 2)) Jesus is the brightness, the effulgence or splendor of the glory of the Father and the expressed image of His person.” Heb. 1:3a
 - 3)) The firstborn “prototakos”, the preeminent One of every creature, the First in rank, not created, He was the Creator. Col. 1:15

1:15-18 The witness of John the Baptist about Jesus.

- 1) John attested to Jesus being the Eternal God having become man through the Incarnation was superior to the Law and the fulfillment of the Law, “For the law was given through Moses, but grace and truth came through Jesus Christ.” vs. 15
 - a) The law was not inferior, but prophetic of Jesus.
 - b) The law was a school master to point and bring us to Jesus. Gal. 3:24

- c) The coming of Jesus made the law null and void by Jesus fulfilling the law. Matt. 5:17; Rom. 8:3
- d) The grace is the gift of God and the truth is the full revelation of God in Jesus. Heb. 1:1-2; Jn. 14:6
- 6) John attested Jesus is the only revealer of the Father to man, “No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him.” vs. 18
 - a) No one has seen God at any time, they only saw heophanies, manifestations of God to know He was present.
 - 1)) Man cannot see God’s face and live. Ex. 33:20
 - 2)) Moses saw God in a greater measure than any other, but still it was a theophany. Num. 12:7-8
 - * They saw no similitude. Deut. 4:12, 14-16
- b) The Son is the only One who has seen God the Father having an intimate relation with the Father implied by the word “in the bosom of the Father”.
- d) The Son is the only One who declares the Father.
 - * The word declare “exegemai” is a technical word used for the exposition of the law by Rabbis in order to bring out what was not seen, Jesus is the

exegete and interpreter of God. Jn.
5:19-23