

10/29/95

**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 is the gospel of John in a nutshell, in fact it is the announcement of all it contains.

\* God who is eternal came down, became man to redeem the world.

1. He existed from all eternity. vs. 1
2. He sent a man to prepare His way. vs. 6
3. He became man. vs. 14
4. He 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** John tells us three things about the "Logos".

- 1) The "Logos" was in the beginning before time existed as man knows it. vs.1a
- a) 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 genesis. Gen. 1:1

\* No beginning no end...Melchizedek. Heb. 7:3

2) The "Logos" was in fellowship with God and distinct from God. vs. 1b

a) The word with "pros" means literally "face to face". after the Old Testament type of the shewbread which means bread of the face.

b) The word describes intimate in timeless eternity with another, you can not be alone and say you are with someone else

c) The triune Godhead said, "Let us make man in our image after our likeness". Gen. 1:26

3) The Word was God. vs. 1c

a) Literally it says, "God was the word"

b) The article is before "Word" and no article before "God" like the J.W's say.

c) Jesus is called God by Thomas, "My Lord and My God" Jn. 20:28, by the Father, Heb. 1:8, by Matthew, Emmanuel Matt. 1:23

**1:2** The Word pre-existed before time with God. The verse is both a conclusion and summary statement of fact about the Word.

**1:3** Jesus is the channel of all creation.

1) All three persons of the Godhead are said to of created in the scriptures but Jesus is the medium. Col. 1:16-17; Heb. 1:2

2) There is no one thing that is exempt. Eph. 3:8

**1:4** In Him, the "Logos" was life "zoe" the life principle of both animal and man and also the light of man "phos".

\* We get our word zoology from "zoe".

1) The very essence that makes life possible for us to exist.

\* The context in John is always eternal life and is associated with "eternal life" and "everlasting life", a total of 35 times in John.

2) The light is in reference to the moral and spiritual illumination for salvation.

\* God uses creation and conscience to give evidence that there is a God but it can not save us, only special revelation of the Scriptures communicates the lostness of man and the way of salvation. Rom. 1:20; 2:15; Heb. 1:1-3

**1:5** The person of Jesus has shinned in the past, the present and will continue to shine in the future, for there has never been a time when the truth and illuminating work of God has not gone on.

1) He has been shinning in the "darkness" meaning the fallen and depraved sea of humanity, the world.

2) The problem is not with God but with man.

a) The fallen world of humanity is an enemy of God. Rom. 8:7

b) The fallen world of humanity is not open to receive the witness of God. Jn. 1:11

1) The word comprehended not, "katalombano" means to receive, apprehend or appropriate.

2) The darkness loves darkness and stays away from the light because it exposes the evil they do, remember! Jn. 3:19-20

3) Satan the god of this world blinds and holds men captive at his will. 2Cor. 4:4; 2Tim. 2:26

\* 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. 1John 4:4

### **1:6-13** **John's witness of the True Light.**

**1:6-8** *The identity and function of John the Baptist.*

**1:6** John the Baptist was commissioned by God.

1) He was the greatest of the Old Testament prophet according to Jesus. Matt. 11:9-11;  
Lk. 7:27

2) He had a beginning as any other man but announced according to the prophecies after the order of Elijah, in the power and spirit of Elijah. Lk. 1:17

3) He was not eternal but temporal.

**1:7** John came for a witness, as a herald to bear witness of the Light who was Jesus, that all might believe on Jesus through his preparatory work.

1) He affirms this through his ministry. Jn. 1:20, 29, 32, 34

2) Jesus affirmed John's faithful witness. Jn. 5:35;  
Lk. 7:24-28

**1:8** The distinction between John the Baptist and Jesus is important

1) John was sent as the precursor of Jesus. Jn. 1:6; Lk. 1:17

2) The word "but" marks a sharp contrast between the two and used by John 101 times.

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

**1:9** Jesus was the true or genuine light not John who gives light to every person who comes into the world.

\* Some attempt to say "coming into the "world" refers to Jesus" but either is possible!

1) The word truth "aletheenos" is a favorite of John and is used over 46 times in it's various forms.

2) The world is "cosmos" the fallen world of humanity, the first of 76 times it appears.

**1:10** Jesus was in the world, the world did not receive, recognize or except Him or the light He brought.

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

**1:11** He came to His own but His own received Him not.

1) His own in primary application refers to the Jewish nation which He rejected. Ex. 19:5; Matt. 23:37-39

2) His own family in a secondary application, for His brothers did not believe. Jn. 7:5

\* God declared that the donkey knows it's Master but His people did not recognize Him...Is. 1:3

**1:12** He saves those who are open to Him.

1) As many as receive Him by receiving the message of light and the exercise of their free-will.

2) To them He gave the authority to become the children of God, literally born ones.

\* The right of such a privilege comes from the fact that the individual has received the message of repentance!

3) To those who believe in His name.

\* Jesus means Jehovah is salvation, He alone can save a person from his or her sins!  
Jn. 14:6; Acts 4:12; 1Tim. 2:5

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

1) Not of blood referring to human origin.

2) Not of the will of the flesh referring to the sexual desires of man.

3) Not of the will of man referring to the volition of man.

\* Jn. 3:3-5; Tit. 3:5; 1Pet. 1:23

### **1:14-18      The Incarnation of the Word.**

**1:14** The person of Jesus.

1) The "Logos" became flesh and dwelt "tabernacle" among us. Gen. 3:15; Is. 7:14; Rom. 1:3; 8:3; Gal. 4:4; Phi. 2:6-8; 1Tim. 3:16; Heb. 10:5; 1Jn. 1:1-2

2) The glory of the "Logos", the unique Son was seen as the Old Testament shechinah over the Tabernacle and the wilderness journey. Ex. 16:10; 24:16; 40:34

\* The word beheld means to look at carefully, deliberately, to interrogate such as they saw at Cana or on the mount of transfiguration. Jn. 2:11; 2Pet. 1:17

3) The "Logos" was full of grace and truth. Jn. 1:16-17; 3:34

### **1:15-18      *The witness of John the Baptist.***

1) Jesus is after me referring to His ministry in earthly time. vs. 15

2) Jesus is preferred before me, referring to being ranked higher than John. vs. 15

3) Jesus was before me referring to His pre-existence from eternity. vs. 15

4) Jesus is the source of all grace, unmerited favor. vs. 16

5) Jesus is the fulfillment of the Old Testament. vs. 17

a) The law was not inferior but prophetic of Jesus.

b) The law was a school master to point us to Jesus.

c) The coming of Jesus made the law null and void by Jesus fulfilling the law. Mat. 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) Jesus reveals the Father to man. vs. 18

a) No one has seen God at any time but only theophanies.

- \* Man cannot see God's face and live. Ex. 33:20
- \* 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 who has seen God the Father.
- c)** The Son has an intimate relation implied by the word "bosom".
- 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