

INTRODUCTION:

The fourth Book of the Gospels in the New Testament is written by the Apostle John, not John the Baptist. He is the son of a fisherman named Zebedee and brother of James (called a "*Son of Thunder*"). He was an eyewitness to the events he describes. John makes it clear that Jesus is not just a man; He is the eternal "*Son of God*." He gives the true meaning of who God really is. John knew the "Man" Jesus intimately. He ate in His presence, slept out in the open as one of His disciples, had opportunity to touch and handle the Son of God; he heard Him speak and followed Him.

The first three Gospels majored on describing events in the life of Christ:

- ¹Matthew traces the genealogy of Jesus.
- Mark began with the ministry of John the Baptist.
- Luke starts with the story of Jesus' birth.

But John emphasized the meaning of these things (*His existence*). In his first two verses John transports us to eternity past—before creation, before man—before the existence of time itself.

LESSON: I. THE WORD JOHN 1:1-5

1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

The first thing: John starts his book with three truths to explain Jesus' deity:

- 1) in the beginning was the Word (the Word already existed),
- 2) the Word was with God (the Word existed with God),
- 3) and the Word was God (the Word was God).

It can't get any plainer than that according to John. So, in the Book of Genesis 1— In the BEGINNING God created the heaven and earth" points to the Word being there. The beginning begins with the Word already in existence.

1:1b ...the Word was with God. The Word being a Person is not outside of Him, but in Him. He existed at the same time. This "*Word's*" relation to the Godhead is eternally woven in Him. He was with God from the beginning.

1:1c ...and the Word was God. John concludes the verse with an emphatic statement that the "*Word*" was completely God. This shows the Deity of God. Jesus Himself said, "*The Father and I are ONE; he that has seen ME has seen THE FATHER.*" (John 10:20; 14:9). The Triune Godhead, three in One— God the Father, God the Son, and God the Holy Spirit are One. Jesus Christ is the Word is God!

1:2 The same was in the beginning with God. Christ, the Word existed in the beginning, long before being born of Mary. He was Self-existent— He was eternally, with God existing in the beginning and owing His existence to no one.

1:3 All things were made by him; and without him was not any thing made that was made.

- 1) Christ is the Creator — This verse establishes Christ as the subject of Creation and not the object of Creation. He was the Creator not the created.

This particularly shows that "*All things*" (*panta*) were made by Him; every detail of Creation, each element and thing, each being and person—whether, angelic or human—has come into being by Christ.

¹ <http://www.redlandbaptist.org/sermons/sermon20100606.php>
<http://www.pitwm.net/pitwm-sunday-school.html>

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The words "were made" (*egeneto*) means, *came into being or became*. **Note**, this is saying that nothing was existing—no substance, no matter whatsoever. God did not take something outside of Himself; something less than perfect (meaning evil) and create the world. He took nothing; created every single thing out of "nothing" (*ex nihilo*) and spoke it into existence. **THE FATHER IS THE ADMINISTRATOR**—overseer. He speaks the thing. **CHRIST IS THE CREATOR OPERATING IN THE SPOKEN WORD**. **THE HOLY SPIRIT MANIFESTS CHANGE IN THE DELIVERY**.

In **Genesis** we can see the operation of the Trinity at work. *The earth was without form, and void; (the Word was there) and darkness was upon the face of the deep (the Word was there). And the Spirit of God moved upon the face of the waters (the Spirit was there). **And God said***. Whatever was created, the Word was there. Whatever God spoke, **the Word created it**.

The words "not anything" (*oude hen*) means not even one thing, not a single thing, not even a detail was made apart from Him. Therefore, *without Him nothing was made*. **John 4:24** says *God is a Spirit: and they that worship Him must worship Him in spirit and truth*. The Father, Son, and Holy Spirit are ONE having the same eternal goal of operation, manifesting as will.

FOCUS ILLUSTRATION 1

The picture of the SUN is the FATHER—the light from the SUN is the SON—and the heat from the SUN is the HOLY SPIRIT. All are ONE, for you see one SUN operating toward the same goal.

OPERATING ILLUSTRATION 1

- **The ARCHITECT conceives the plan on paper**.
- **The BUILDER executes / constructs and makes it a reality**.
- **The ENGINEER** is focused on one specific area of a project whether structural or mechanical—the delivery process.

OPERATING ILLUSTRATION 2

- **The ADMINISTRATOR oversees and governs**. That's the Person of the FATHER. He speaks a thing into existence. He sends forth the WORD. **Psalm 107:20** says *He sent His Word and healed them, and delivered them from their destruction*
- **The CREATOR produces and makes**. That's the Person of the SON. He creates what the Father speaks. *For the word of God is alive and active (it's quick and powerful). Sharper than any double-edged (or two-edged) sword, it penetrates even to dividing (asunder) soul and spirit, joints and marrow; (a discerner of the thoughts and intents of the heart) it judges the thoughts and attitudes of the heart* Heb.4:12.
- **The MANIFESTOR reveals and displays**. That's the Person of the HOLY SPIRIT. His POWER manifests that spoken Word causing change from the inside out, causing a stirring in the atmosphere. **John 16:13-15** *Howbeit when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. 14 He shall glorify me: for he shall receive of mine, and shall shew it unto you. 15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.* **John 6:63** says *"It is the Spirit that quickened, the flesh profit nothing: the words that I speak unto you, they are spirit, and they are life."*

The Father said *Let there be light: and there was light*. Christ Jesus, the Word created the Light. The power of the Holy Spirit reflects that light. They all are together ensuring that the integrity of the design is maintained. **The three in one operating as one**. That's the Holy Trinity seen but unseen!

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Who is the image of the invisible God, the firstborn of every creature: 16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: Col.1:15-16. Whatever was needed the Word created it.

- Man needed a Savior, God came down.
- Man needed the Light of the world, God came down.
- Man needed the Bread of Life, God came down.
- Man needed a Restorer of the Breach, God came down.
- Man needed a Shepherd, God came down.
- Man needed Hope, God came down.
- Man needed Salvation, God came down.

1:4 In him was life; —

- 2) **Christ is Life** — In Him was life because **All** things were made by Him; existed and have their being (their life) in Him. He gave life to everything created. Life is His quality, purpose, and fulfillment, and the distinct thing about life is that He is eternal; He lasts forever, and if He, so do we.

1:4b ...and the life was the light of men.

- 3) **Christ is the light of men** — Our spirits become alive. If a person receives Jesus, this Light, He has eternal life. He lives in us now by means of the Holy Spirit. He is the "*light*" both physical and spiritual. This light gives everything the power to be. This reminds me of the illustration of the moon. The moon does not shed any light of its own. The moon gets its light from the sun. The moon reflects the sun's light. We reflect the light of Jesus! This relation pertains to man being **in** Christ. Jesus is the way to life; He is the truth of life; and He is the very substance of life!

1:5 And the light shineth in darkness; and the darkness comprehended it not. Since man had brought darkness into the world (by sin), the life of Christ was the light of man, the beam that showed man the way, the truth, and the life. Christ is the answer to darkness because His Light manifests and illuminates. The verb "*shineth*" (*Gr phaino*) is the Greek present tense. "*Present*" because Christ continues to shine as the Light. The "**darkness**" referred to here is the unbelief and sin of mankind. The darkness could not grasp, comprehend, put out or seize with hostile intent what Christ delivers. Darkness **was not able** to put out the Light. This life in Christ delivers us from the darkness of sin.

II. THE LIGHT JOHN 1:6-13

1:6 There was a man sent from God, whose name was John. Here it is, God sends a Forerunner; a witness of the Light. This was no ordinary man. This was the man that was filled with the Holy Spirit in his mother's womb when Elizabeth greeted Mary. This man would become a very special witness seeing the Savior of the world. His name was already ordained by God before he was born. John the Baptist's name means "**gracious.**" His assignment was from God! He was sent! The word "**sent**" (*apestalmenos*) means to send out; to commission as a representative, an ambassador, and messenger. Now he is the one "**sent from God.**"

1:7 The same came for a witness, to bear witness of the Light, — God was always sending someone to announce Jesus' coming. The angels heralded His birth. Now John was sent to "**bear witness**" of the Light; of Jesus Christ's coming to all mankind. The first thing God applied to the earth was Light. The servant of God is not left on his own to think of a message. He was not dependent upon his own reason, thoughts, and ideas. His message is Christ, the "**Light of the world.**" He is not to testify of himself, nor about himself, but he is to be the witness of Christ's coming; the light of men.

1:7b ...that all men through him might believe. The purpose of John's witness is clearly stated. His purpose was to lead men to believe in the Light. He was not to organize, to administer, to oversee, or to

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manage, but His true purpose was to testify and proclaim of the coming Light, thereby, causing men to believe—trust in, adhere to, and rely on. He came to prepare the minds of the people to receive Him (the Light). His focus was on the people and they were to see the Light of whom he witnessed about.

1:8 He was not that Light, but was sent to bear witness of that Light. From Isaiah to Malachi the prophets had been prophesying the coming of the Light (Jesus Christ, the Messiah). John comes on the scene and he was extraordinary, but he was not the Light. John's one job was to make ready for the Light. His function was that of a 'herald' who went ahead of a king to announce his coming and to prepare the popular mind to receive Him.

1:9 That was the true Light, which lighteth every man that cometh into the world. Christ is the true Light. Other men may claim to be lights and may claim that they can lead men to the truth. Some may even claim they can show the future, guide a man out of the darkness of sin or hell. However, such men were false lights. Their claims are only ideas in their minds, counterfeit claims which lead to failure. But, this Light is ...

- clear and pure
- penetrates
- enlightens
- reveals
- guides
- exposes
- Routs the chaos
- discriminates between right way & wrong way
- protects!

The mission of Christ was to give light to men. The Jews were content with the "**copies.**" They had Moses and the law, the temple and the sacrifices, but they did not comprehend that *these lights* pointed to the true Light who was the fulfillment, the completion of the Old Testament religion.

1:10 He was in the world, and the world was made by him, and the world knew him not. Christ, the "**Word**" and the "**Light**" was in the world; the world He created; He being incarnate, but was tragically rejected and not accepted by the world. So, the Creator entered into creation and creation didn't know Him! He was working to help them even from the very beginning of Creation but their eyes were not opened to Him. The world did not love or approve of Him. They wanted their own way.

This verse gives some raw true facts:

1. The world and all the people are His by creation. He came to all the people of the world, but they didn't realize or understand it was Him.
 - The supreme fact of history—He was in the world!
 - The supreme truth about the world—The world was made by Him!
 - The supreme tragedy of humanity—The world knew Him not!

The true God, the Creator showed up and they didn't know Him!

1:11 He came unto his own, and his own received him not. The words "**unto his own**" (*eis ta idia*) literally mean "*to His own home; to His own people.*"

2. The Jewish nation of Israel was His chosen people whom He had chosen to be the messengers of God to the world. They of all people should have known better because of the special privileges, and prophecies, but they too rejected Him; didn't acknowledge Him to be the Messiah. His own didn't accept Him. They rejected Him and put Him to death, agreeably to the prophecy, Isaiah 53:3, 4.

The true God, the Creator showed up and they didn't received Him!

1:12 But as many as received him, to them gave the power to become the sons of God, even to them that believe on his name: — This verse shows us that not everyone rejected Christ; most did, but a few received Him. Note three points:

1. How men receive Christ—They believe on His name (Jh.2:24).
2. The results of receiving Christ—A person is given the power to become a son of God.
 - a. The word "**power**" (*exousian*) means both power and right or authority.

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- b. The word "**sons**" (*tekna Theou*) means children of God.
 - i. ²Because they are adopted by Him.
 - ii. Because they are like Him; resemble Him and have His spirit.
 - iii. They are united to the Lord Jesus, the Son of God; regarded by Him as His brethren (Matt. 25:40).
 - c. The words "**to become**" (*genesthai*) mean to become something a person is not.

When we see adults as children, we all want to be grown like that adult. But, as Christians we all want to be like Jesus, being mature as a child of God. When a person receives Christ into his life (as LORD), Christ gives that person the power and right to become something he is not—that is, a child of God!

1:13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. Our "**natural birth**" introduces us to life. The "**new birth**" is the beginning of our spiritual life. Before the new birth, the sinner is dead in trespasses and sins (Ephesians 2:1); now he begins truly to live.

1. The new birth is not of man.

- a. It is "**not by blood.**" The idea is that heritage (being born of a particular family, race, nation or people) is of no value in becoming a child of God. Human blood is not what caused the new birth.
- b. It is "**not by the will of the flesh**" (*ek thelematos sarkos*): sexual desire. The idea is that a person is not spiritually born again by wanting and willing to become a child of God just like a person wills to have an earthly child.
- c. It is "**not by the will of man**" (*ek thelematos andros, husband*). The idea is that even man (the husband, the stronger member, the one who is usually the leader) cannot bring about the spiritual birth of others. No man, no matter who he is—husband or world leader—can cause or make a person a child of God.

2. The new birth is of God.

- a. God produces the change, and bestows the privilege of being called His children.
- b. The heart is changed by His power.
- c. ³To be a part of God's kingdom, one must be born again.
 - i. John 3:5—"Jesus answered, Verily, Verily, I say unto thee, Except a man be born of water and of the Spirit he cannot enter into the kingdom of God."
 - ii. John 3:6—"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

You see, we must be born of His Spirit to be sons of God. If we are never reborn of the Spirit, then we remain flesh; and flesh cannot inherit the kingdom of God.

III. THE INCARNATION JOHN 1:14

1:14 And the Word was made flesh— Simply, the "**Word**" became man. The WORD became human. "**Incarnate**" is deity embodied in human fleshly. The WORD embodied HIMSELF in flesh. He is Spirit, but He was "**made flesh**" without ceasing to be fully God co-existing in the same body—fully God and fully man. Conception was brought forth by "*the Holy Ghost and the power of the Highest overshadowed the virgin Mary.*" And the scripture said "*that holy thing, which shall be born (conceived by the virgin Mary) shall be called the Son of God*" Luke 1:35. ⁴That is the incarnation of the Person of Jesus made flesh. The Word became flesh for us in order to save us by reconciling us with God, who "*loved us and sent His Son to be the expiation (recompense) for our sins.*"

² http://www.studyight.org/com/bnn/view.cgi?book=joh&chapter=001&verse=001#Joh1_1

³ <http://www.lovetheLord.com/books/john/02.html>

⁴ http://www.studyight.org/com/acc/view.cgi?book=joh&chapter=001&verse=001#Joh1_1

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1:14b **and dwelt among us...**— The word "**dwelt**" signifies "**tabernacled**" or "**lived in a tent.**" The "**Word,**" Jesus Christ took on the form of flesh and dwelt; made His home among us here on this earth with us. By the miracle of the virgin Birth, the "**Word became flesh.**" He is called "**Emmanuel**" (God with us) in Matthew. Jesus associated Himself by living, and conversing, eating, and drinking with those around Him. And for 33yrs He abode in the world with us. He was not an illusion but the "**Word made flesh**" going through the same needs as man lived here. The first proof of the Incarnation is that Jesus Christ dwelt visibly among us.

1:14c **...(and we beheld his glory the glory as of the only begotten of the Father.**— John says we beheld God's glory. His presence, essence, splendor and majesty was seen on the "**Mount of Transfiguration.**"

- John said we (Peter, James, and himself) beheld His glory; looked at Him (His face shined like the sun, and His raiment was white as the light. Moses and Elijah were standing and talking with Him and a bright light overshadowed them. God's voice out of the cloud spoke and said "*This is my beloved Son, in whom I am well pleased; hear ye Him*" and they knew He was *the only begotten of the Father.* All that Jesus was in His person and being, character, and behavior was the very embodiment of God. This is what John was witnessing to.

1:14d Jesus Christ was "**full of grace and truth.**"

- He was the very embodiment of grace.
- He was the very embodiment of truth.

⁵Others had been messengers of gracious tidings, but He came to bring grace. Others teach us truth, but Jesus is the "**Truth.**" He is that grace and truth whereof others spoke. Jesus is not merely a teacher, an exhorter, a worker of grace and truth; but these heavenly things are in Him: He is full of grace and truth. He brings in Him the embodiment (the incarnation) of grace (*the gift of God's mercy that saves sinners*) and truth (*the Son of God who saves sinners*).

- ⁶(1) "**In the beginning was the word:**"— the **Word** already existed before creation.
 - (a) "*And the word became flesh*" — the Word began human life--incarnated.
- (2) "**And the word was with God**"— **coexisted**— existed at the same time.
 - (b) "*And tabernacled among us*" — lived in the midst of men.
- (3) "**And the word was God**"
 - (c) "*Full of grace and truth.*" All tells us that the WORD is God.

SUMMARY:

John, the writer of this epistle wants us to understand that *in the beginning the Word was here.* The "**Word**" is a Person and the "**Word**" also means the Message of the Gospel He gives. The "**Word**" always existed. He was alive before time and the world began. *The Word was with God*—Preexistent, and *the Word was God*—completely God, *the same was in the beginning with God*—Self-existent. *All things were made by him; and without him was not anything made that was made; nothing was made. In him (Christ Jesus) was life,*

⁵ <http://www.spurgeon.org/sermons/1862.htm>

⁶ http://www.pbministries.org/books/pink/John/john_03.htm

<http://www.pitwm.net/pitwm-sunday-school.html>

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and the life was the light of men. He is the way to life; He is the truth of life; and He is the very substance of life! This light shined in darkness; and the darkness comprehended it not. This relation pertains to man being in Christ. He is the way to life; He is the truth of life; and He is the very substance of life! (1:1-5)

There was a man sent from God, whose name was John. This was no ordinary man. This was the man that was filled with the Holy Spirit in his mother's womb when Elizabeth greeted Mary. This was the man that would become a very special witness, the forerunner for the Savior of the world. He, John the Baptist is the one "sent from God." He was sent to "bear witness" of the Light of Jesus Christ's coming to all mankind. He was not dependent upon his own reason, thoughts, and ideas. His message is Christ, the "Light of the world." The purpose of John's witness is clearly stated—that all men through (Jesus) might believe. John's function was that of a 'herald' who went ahead of a king to announce his coming and to prepare the popular mind to receive Him. Christ is the true Light. His was to give light to men which lights every man that comes into the world. Jesus, the Light was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. The true God showed up and most didn't know or receive Him! Not everyone rejected Christ; most did, but it was only a few that received Him. So, When a person receives Christ into his life (as LORD), Christ gives that person the power and right to become something he is not—a child of God or sons of God even to them that believe on his name, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. You see, we must be born of His Spirit to be sons of God. If we are never reborn of the Spirit, then we remain flesh; for flesh cannot inherit the kingdom of God (1:6-13).

And the Word was made flesh. Simply, the "Word" became man. The WORD became human. The WORD embodied HIMSELF in flesh— "Incarnate." Jesus Christ took on the form of flesh and dwelt here on this earth with us. And we beheld his glory, the glory as of the only begotten of the Father full of grace and truth — God's glory was seen. John said we, meaning Peter, James, and himself beheld, looked at His presence, essence, Jesus' splendor and majesty on the "Mount of Transfiguration." The essence of Jesus Christ's presence as of the only Incarnate; only begotten Son of the Father was full of grace and truth. He brings in Him the embodiment (the incarnation) of grace (the gift of God's mercy that saves sinners) and truth (the Son of God who saves sinners). All that Jesus was in His person and being, character, and behavior was the very embodiment of God. This is what John is witnessing to. (1:14).