

## John 1:1-18

### Introduction.

- A. Written by John, the beloved Apostle.
- B. Date: late 80s, early 90s.
- C. Place: Ephesus.
- D. Purpose: Jn. 20:30-31 “that you might believe that Jesus is the Christ, the Son of God, and ... you might have life...”
- E. Redaction theology.
  - 1. The evangelist is not only a historian.
  - 2. He is also a theologian.
  - 3. He uses the events of Christ's life to illustrate his purpose.

### I. The Word of God (1-2).

- A. In the beginning -- Genesis creation theme.
  - 1. Was.
    - a. Existence.
    - b. Relationship.
    - c. Predication (God and the Word are the same).
  - 2. Word (Logos).
    - a. The very mind of God.
    - b. The word given through the prophets is personified in Jesus.
  - 3. With (*pros*): a face to face relationship.
  - 4. Nature of the Word: God.
    - a. Stresses divine essence.
    - b. Jehovah's Witnesses (Colwell's Rule).
- B. Summary.
  - 1. Eternity.
  - 2. Relationship.

### II. The Word in Creation (3-5).

- A. Source of all (Father willed it, Son performed it, H.S. the divine power).
- B. Life (transitions from physical life to spiritual life).
  - 1. Used 36 x in John (1/4 of NT).
    - a. Rev. 17 x.
    - b. 1 Jn. 13 x.
  - 2. Purpose of John: life through his name.
  - 3. Genesis picture (2:7; cf. 1 Co. 8:6).
    - a. God breathed life into man.
    - b. Jesus breathes spiritual life into man (cf. 20:22; breath = spirit).

### C. Light.

1. Used 23x in John (1/3 of NT).
2. Never stops shining.
3. OT symbol for life (*shekinah* glory of God).
4. God is light -- no darkness at all (1 Jn. 1:5).
5. Salvation light.
6. Darkness cannot overcome.
  - a. Believer as conqueror.
  - b. Calvary.

### III. John the Baptist (6-9).

#### A. Contrasts.

1. Became            Was.
2. A man            The Word.
3. From God        With God.

- B. A witness (47 x in John; 6 x in Synoptics; the lawyers Gospel) to the “true” light “coming into the world (Isaiah 60: 1-2).

### IV. The Word became flesh (10-13).

#### A. The world (step parallelism).

1. In it.
2. Made it
3. Rejected by it.

#### B. Rejection.

1. Israel: the people of God.
2. Into his own home.

#### C. Acceptance.

1. Some accepted.
2. Authority (*exousis*, not *dynamis*).
  - a. Stress on status, not power.
  - b. A gift (he gave).
3. Children of God - the will of God (not “sons”).

## V. Conclusion.

A. Word became flesh: blunt declaration of Christ's deity and humanity.

1. Contrasts of divinity and humanity.

- |                           |                    |
|---------------------------|--------------------|
| a. Word was               | Word became.       |
| b. Word in God's presence | Word among us.     |
| c. Word was God           | Word became flesh. |

2. Dwelt.

- a. Tabernacled.  
b. OT picture of God dwelling with his people (beg. with Exodus).

3. Glory = *shekinah* glory of God.

- a. Two elements.  
i. Visible.  
ii. Acts of power.  
b. Associated with the Tabernacle and the Temple.

4. Only Son -- unique relation to the Father.

5. Full of grace and truth: God's lovingkindness and faithfulness in his plan of salvation.

B. John the Baptist.

1. A witness.  
2. The one who comes after is greater.

C. Grace upon grace -- accumulation.

D. Greater than Moses.

E. Climax: Jesus is the ultimate revelation of God.