

# The Book of John – 1

**Text: John 1:1-14**

**Introduction:** We have finally come to our verse-by-verse study in the book of John. The book of John begins with what many have termed a **prologue**. A **prologue** is an introduction to a discourse.

Let's begin by reading together **verses 1-14**.

## I. Prologue - The \_\_\_\_\_ of the Word 1:1-14

### A. The \_\_\_\_\_ vs. 1-5, 9-14

*“1 In the beginning was the Word, and the Word was with God, and the Word was God.”*

There are **three statements** here that reveal to us the deity of Jesus Christ.

- In the beginning was the Word.
- The Word was with God.
- The Word was God.

#### 1. The **eternality** of the Word. **v1**

John uses the term ‘Logos’ translated as “the Word,” to express profound truth concerning the Lord Jesus Christ. “The Word” is the perfect expression of God.

It declares as **Hebrews chapter 1** does that Jesus Christ is *“...the brightness of his glory, and the express image of his person, and upholding all things by the word of his power...”* (**Hebrews 1:3**)

**AW Pink** stated it this way, “Christ is the final spokesman of God. Closely connected with this is the Saviour’s title found in **Revelation 1: 8** *“8 I am Alpha and Omega....”* which intimates the He is God’s alphabet, the One who spells out Deity, the One who utters all God has to say.”

The Lord Jesus Christ has made manifest the invisible God.

The Lord Jesus Christ has communicated to us the life and love of God.

The Lord Jesus Christ has revealed to us the attributes and perfections of God.

John's purposeful opening here ties to the rest of Scripture.

And in particular, as you hear that phrase "in the beginning," we are caused to think of **Genesis 1:1** *"1 In the beginning God created the heaven and the earth."*

First, we have a point of reference for us to grasp eternity. This is made clear as we see the word 'was' in our English translation.

*"In the beginning **was** the Word..."*

Secondly, the term *"In the beginning..."* is given to declare for us His existence before anything ever was.

The Word **eternally exists** before any point in times past you, and I could conceive of with our finite minds. I pointed out earlier that the usage of the Word 'was,' as seen in this verse, is a different word than what we find in **verse 6**.

Notice verse 6 with me for just a moment.

The Bible says in **John 1:6**, *"6 **There was a man** sent from God, whose name was John."*

Look also at **John 1:14**, *"14 And the Word **was made flesh**, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."*

The word translated as '**was**' in these two verses (γίνομαι - ginomai) means "to come into being---or to generate).

And we would expect to see this when speaking about the coming of John the Baptist and also the incarnation of the Word.

But here in **verse 1**, the word εἶμι (to be) is used (translated as **was**), which just denotes existence.

**AT Robertson** said it this way, "Three times in this sentence John uses this imperfect of εἶμι [*eimi*] to be which conveys no idea of origin for God or for the Logos, simply continuous existence." A.T. Robertson, *Word Pictures in the New Testament* (Nashville, TN: Broadman Press, 1933), Jn 1:1.

We see not only the eternity of the Word but also the coexistence of the Word.

## 2. The **coexistence** of the Word v1

Notice this second phrase; the Bible says, (**John 1:1**) *“1 In the beginning was the Word, and **the Word was with God, ...**”*

This statement by John speaks to the Godhead; the triunity of God.

In **Matthew 28:19**, for instance, we see this expressed, *“19 Go ye therefore, and teach all nations, baptizing them in the **name of the Father, and of the Son, and of the Holy Ghost.**”*

In **Genesis 1:26**, this is expressed in the plurality used *“...And God said, Let us make man **in our image, after our likeness...**”*

The Hebrew word ‘Elohim’ [translated as ‘God’] (אלהים) is in the plural, as in **Genesis 1:1**.

And so, as we see this expression, we understand that John is declaring the Word’s coexistence.

The Word **was with** the Father. The term again that John uses declares not only the indefinite eternal existence of the Word but places the Word **in the closest possible conceivable relationship** with God the Father.

We might translate it this way; The Word **was toward** God.

## 3. The **Deity** of the Word v1

*“..., **and the Word was God.**”*

One Bible scholar said, “A more emphatic and unequivocal affirmation of the Deity of the Lord Jesus Christ is impossible to conceive.” There is no beating around the bush here with the Deity of the Word.

This is characteristic of this Gospel record, and you will repeatedly see that the Deity of Jesus Christ is declared plainly.

I am reminded of the Lord Jesus speaking about Lazarus in **John 11:11** *“11 ... he saith unto them, **Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.**”*

The disciples misunderstood what the Lord was saying, and so we find the disciples’ reaction knowing that Lazarus was gravely sick, *“Lord, **if he sleep, he shall do well.**”* But then, **in verse 14**, we find these words, *“14 Then said Jesus unto them **plainly, Lazarus is dead.**”*

Does it matter what I believe about the Lord Jesus Christ? And I will tell you, **yes, it does matter what we believe.**

Our faith must have the proper object of faith, and that is the Lord Jesus Christ.

The Lord Himself spoke about this when He questioned the disciples, "*Whom say ye that I am?*" (**Matthew 16:16**)

The Lord asked a similar question of the Pharisees, "*What think ye of Christ? whose son is he?*" (**Matthew 22:42**)

Any belief that is outside the realm of what is declared to us in the Bible concerning the Lord Jesus Christ is man's contrivances.

The Bible tells us that "The Word" was with God and that "The Word" is God.

The Bible tells us that "the Word" was made flesh and dwelt among us. (**vs. 14**) In other words, the Lord Jesus Christ is **fully God and fully man. He is the second person of the triunity of God.** This is what the Bible teaches; to believe anything less than this is to believe in a different Jesus.