

## LECTURE 2, The Gospel of John

### John 1:1-14

### INTRODUCTION

- A. The serious student of John will find that each time he returns to the Gospel, Christ will be a little bigger. Something like Lucy's experience with the lion Aslan (The Christ symbol in C. S. Lewis's *Chronicles of Narnia*)

**"Welcome, child," he said.**

**"Aslan," said Lucy, "You're bigger."**

**"That is because you are older, little one, " answered he.**

**"Not because you are?"**

**"I am not. But every year you grow, you will find me bigger."**

My hope is that as we work our way through the wonders of this book, we will find Christ bigger and bigger and bigger.

- B. The **prologue** to John's Gospel (vv. 1-18) is considered to be **one of the most sublime sections in all of Scripture**. Some call it an early Christian "Hymn of the Incarnate Word" for Christ's incarnation is its subject.

### EXPOSITION

#### I. The Greatness of Christ (vv. 1-3) **READ**

##### A. Eternally Preexistent

1. **"In the beginning was the Word . . ."** The **imperfect tense** of ἦν – "was being" is the literal translation. "Was continuing" would be a good handling of it. As someone has said, "Jesus always **was wasing!**"

**Contrast** with ἐγένετο (used 10x in the remainder of the Prologue) and carries the basic idea of **"to come into existence or being."** In contrast to the "was" of vs 1, this verb stresses **change, timeliness, and becoming**.

2. Beyond the **beginning of creation** and beyond the **beginning of time**. It strains the mind . . . trying to look that far back makes for a super-headache.

3. Thus we BEGIN our thoughts of the **greatness of Christ . . . and He starts to get BIGGER!** Similar thoughts can be found in:

**2 Corinthians 8:9 – “For your sakes He became poor”**  
**Philippians 2:6ff – “Let this mind be in you . . . ”**  
**Colossians 1:17 – “For by Him all things were created”**

#### **B. Eternal in His Relationship with the Father**

1. “. . . and the Word was **CONTINUALLY TOWARD GOD**” The Son and the Father were **continually FACE to FACE**. That little preposition **πρός** (“with”) has the idea of **nearness**, along with a **sense of movement toward**. This is John’s way of saying that **there has always existed the deepest equality and intimacy in the Holy Trinity**.
2. **THINK** of what it meant to leave the “ivory palaces” and become a man forever, and **THINK** of what going to that Cross must have meant to Him.

#### **C. Eternally God**

1. “. . . and the Word was God” **“Was continually God”** This simple sentence in John 1:1 is the **most compact** and **pulsating theological statement** in all of Scripture.
2. Here is what **separates** Christianity from **all other religions**. Christianity alone acknowledges Him as God. Here is the test!!!!!!!

#### **D. Eternally Creator** (“all things were made by Him . . .”)

1. Christ as Creator is the consistent witness of the NT

**Colossians 1:16-17      Hebrews 1:2-3      1 Corinthians 8:6**

**ILLUST:** Grapefruit, Lira, One ounce of pure uranium.

**Size of the universe (Comments from Einstein article in July 2000 Newsletter)**

2. **QUESTION: Did the eternal Logos create all things or did God the Father create all things through the *Logos*????**
- a. In **Genesis 1:3** and **Psa. 33:6-9**, the **Word of God** appears to be the creative agent: "He **spoke** and **it was done**." Also, in **1 Corinthians 8:6**, Paul "distinguishes between the Father as the **primal source** of all things and the Son as the **actual Creator** (EGT, I, 685).
  - b. Here, as in **Hebrews 1:2**, the use of  $\delta\iota\acute{\alpha}$  with the genitive **designates the agent through whom the work of creation was done**.
  - c. **CONCLUSION:** So, it seems clear that God the Father created the universe **through the agency of His Son**, the Father being the *efficient cause* and the Son the *instrumental cause*.
  - d. **ILLUST:** Henry Ford and Charles Steinmetz, the "tinkerer."