

The Eternal Son of God

John 1:1-14

1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God. 3 All things were made through Him, and without Him nothing was made that was made. 4 In Him was life, and the life was the light of men.

5 And the light shines in the darkness, and the darkness did not comprehend it. 6 There was a man sent from God, whose name was John. 7 This man came for a witness, to bear witness of the Light, that all through him might believe. 8 He was not that Light, but was sent to bear witness of that Light. 9 That was the true Light which gives light to every man coming into the world. 10 He was in the world, and the world was made through Him, and the world did not know Him. 11 He came to His own, and His own did not receive Him. 12 But as many as received Him, to them He gave the right to become children of God, to those who believe in His name: 13 who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. 14 And the Word became 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. NKJV

Let's pretend this morning. Let's pretend that we are first century Christians and that we have just received the gospel of John. We have never read it before and we are anxious to learn from this man who walked and talked with Jesus. We can pretend that we have the other three gospels and we know the stories of Jesus birth, life, death and resurrection. We might even assume that John's gospel will much like Matthew, Mark and Luke.

Imagine our surprise when we open the book and read what we have just read. Wow. John's gospel is certainly different from the others. John does not begin with the birth of Jesus but in eternity when only God existed.

- I. In the beginning was the Word,
 - A. In the beginning
 1. No Jew could read this passage without thinking of the book of Genesis.
 2. In the beginning God created the heavens and the earth.
 3. The difference between Genesis and John
 - a. Genesis stands at the beginning of time and looks down through the ages.
 - b. Genesis gives us the generations of earth's history, and the genealogy of different men.
 - c. John on the other hand stands at the beginning of time, but he is not looking forward, but he is looking backward.
 - d. He is looking into eternity, before time began, before there was even one created being or thing.
 4. It is hard for us to study eternity. It gives us a headache.

- a. But there John stands, looking at the creation but at the creator.
 - b. By the way the creator is much more interesting than the things that He has created.
5. So what does John see? What does he have for us? Is he able to communicate it? Seeing something is no good unless we can articulate it.

B. Was the Word

- 1. We must first look at the verb before we can understand the meaning of John's words.
- 2. "The verb ην 'was' the durative imperfect, which reaches back indefinitely beyond the instant of the beginning." Lenski *Commentary on John* p 27
- 3. So it is more than just past tense. It has the idea of a continued existence.
- 4. We are so conditioned by time we cannot comprehend eternity.

C. Was the Word

- 1. Logos, The Word, The Word of God
- 2. Every Jewish person understood the significance of the Logos.
 - a. "And God said, 'Let there be light'." They understood the power of the Word of God.
 - b. Heb. 1:3 "By faith we understand that the worlds were framed by the word of God"
 - c. Psa. 33:6 By the word of the LORD the heavens were made, And all the host of them by the breath of His mouth. 9 For He spoke, and it was done; He commanded, and it stood fast.
 - d. The word Logos tells us that God communicates with His creation and has spoken to us through His Son, His ultimate communication.
- 3. But here John has a much greater revelation.
 - a. That is that Jesus is the Word.
 - b. He does not reveal that at the first but will get to it when he tells us that the Word was made flesh and dwelt among us.
- 4. This is an exclusively John
 - a. Rev. 19:11 Now I saw heaven opened, and behold, a white horse. And He who sat on him was called Faithful and True, and in righteousness He judges and makes war. 12 His eyes were like a flame of fire, and on His head were many crowns. He had a name written that no one knew except Himself. 13 He was clothed with a robe dipped in blood, and His name is called The Word of God.

- II. And the Word was with God,
 - A. The idea of with can be used in different meanings.
 - 1. You might be with a group but not really be a part of it.
 - 2. You might be with someone and not really have anything in common with them.
 - 3. There is also the idea of closeness, the idea of fellowship, communion, a constant interchange of closeness.
 - 4. That is the idea here.
 - B. The Greek $\pi\rho\sigma$ the key
 - 1. “Literally it means ‘the Word was towards God’ Leon Morris Commentary on John
 - 2. “John thinks of no opposition between the Word and the Father” *ibid.*
 - 3. It brings in “two ideas of accompaniment and relationship.” *ibid.*
- III. And the Word was God.
 - A. There is no stronger way of saying this in the Greek language.
 - 1. He is not saying that Jesus was divine, for there was a different word that is used in the New Testament for that found in Acts 17:29 & 2 Peter 1:3
 - 2. The Greeks mixed up their sentences and put the words that they wanted most to emphasize at the beginning of the sentence.
 - 3. The word God becomes an adjective to describe what the Word is.
 - B. We must also note that this was written by a Jew to Jews who were tenaciously monotheist.
 - 1. The Romans could conquer them and destroy their cities but to the Jews the Romans were pagan idolaters, ignorantly worshipping many Gods.
 - 2. For John to write this and for the early church, composed of a significant number of Jews, and have it accepted was unbelievable.
- IV. He was in the beginning with God.
 - A. John includes this to show us that the Word and God the Father are not the same person.
 - B. They are together as one but separate in their beings, offices, and actions.

Who is this Jesus. He is God’s final revelation to us. He is God’s ultimate revelation. But down through time it was Jesus, the Word, the Son of God who communicated to humans.