

JOHN 1 vs 1

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The ancients tell us, John lived the longest of the 12 disciples; the original followers of the Lord; **eye-witnesses to Jesus Christ**. Where and when John was inspired to use this opening phrase **In the beginning** 8 times in his account of the Good News is unimportant to the early church leaders who affirm the message.

¹ **In the beginning was the Word** / in Greek: **ho Logos**,

and the Word was with the God / this Greek preposition is: **pros...** it means: **facing...** accompanying; and there are 2 Greek words : **tov theon**... Often in translations, some scholars try to be helpful and decide not to translate the accusative, masculine, singular article. **and God was the Word**

So, let's hear what John was inspired to tell us.

In the beginning was the Word, and the Word was facing the God, and God was the Word. here, the word order is inverted. This could read : **and the Word was God.**

notice, it does **not** say: The God was the Word, **or** the Word was The God. Yet consider this verse.

In the beginning was **The Logos**, and **The Logos** was **facing** **The Theon**, and **Theon** was **The Logos**

The Logos, the Word was **facing...** **The God...** and **Theon** was **The Logos**. Whatever **Theon** is; whatever the meaning of **God** is... **The Logos was the same**. And to anticipate what the New Testament writers will reveal: **The Logos**, the Lord of glory, the Eternal Son of God was **facing the God**, His Father from the beginning!

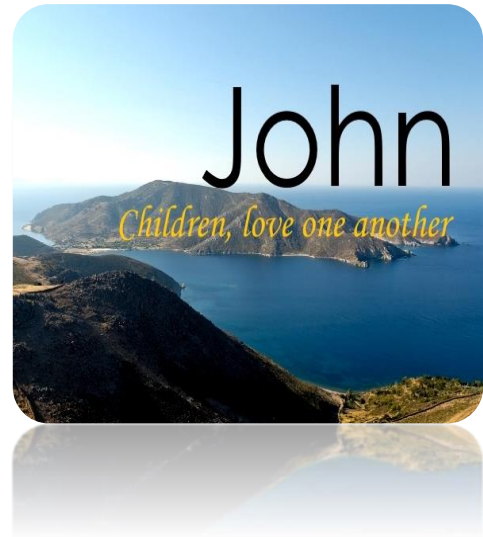
John tells us that **Jesus is not... God talking to himself**. Jesus tells us He came to do His Father's will. These verses throughout the Scriptures, make it clear why mankind was created. **And don't worry about the seating arrangement in heaven**. Up there, **THEY like each other, a lot! And THEY know where to sit!** Don't worry about God our Father and the Lord Jesus Christ... THEY are a little different than us. THEY worry about us, because THEY hope to welcome each of us one day into Their home of joy and peace!

These words help to shed light on the bold statement found in Genesis 1: **Let us make man in Our image**. The God in the eternities is not an old senile, lonely guy talking to himself. The God in the eternities is talking to Someone who is with Him, who He likes a lot! And these words disclose this beautiful relationship in the Godhead... that is beyond anything we could have guessed at, imagined... or invented.

In the beginning was the Word,

and the Word was with... the God,

and the Word was God / this verse is understood in our many analogies: like Father, like Son. He is a chip off the old block! The apple doesn't fall far from the tree. Whatever God is... so also is the Word!



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² **The same was in the beginning with the God** / They have been around for a long time.

³ **All things were made by Him / by the Logos** all that exists was made by Him. To the Colossians Paul wrote: by Him all things were made, for Him. He holds all things together by the Word of His power;

and without Him was not anything made that was made.

All things emerged through Him, and without Him... emerged not even one / not one thing, not a bug, not a star, not a flower, not an atom came into being without Him. Not one___, and fill in the blank. We may marvel over these inspired words but John says, without the Word of God, not a thing came to be.

⁴ **In Him was life** / in Him is: zoe, the life of God;

and the life was the light of mankind / the word is: **anthropos**; men and women.

⁵ **And the light shines in darkness** / it continues to shine;

and the darkness did not grasped it / this word is: **katalambano**; to reach and seize what it is looking for; to overpower. In other words: The Life of God... is like a powerful light piercing through darkness. When confronted with the Life of God, its power is cut off; turn on the light in a room and darkness disappears.



⁶ **There was a man sent from God, whose name was John** / John the Baptist.

⁷ **Now, this one came as a witness** / the word: **marturia**... **he came as a martyr, that through him... to give witness of the Light** / the Greek verb is: **martureo**... a form of the previous word, meaning to put one's life on the line, on the edge; John was not only willing to live... he was willing to give his life, willing to die,

for the Light, that all believe through him / all men, all women and children **pisteuo**... it's a verb; it's **acting in faith**... the faithing word of the New Testament. It is not just sitting around, thinking and speculating about it... Without faithing... we are powerless to please God. And John came, willing to give his life... for this Light... that all would please God, and trust Him, too.

⁸ **He was not that Light** / **but he was the first to give witness for the Light** / **martureo**; John the Baptist for sure was not the light; but he was the first martyr, to forfeit his life for the Light.



⁹ There was the **true Light**, that coming into the world, enlightens all mankind / coming into this disordered and fallen kosmos. John lets us know... this Light enlightens all mankind.

Now, regarding The Light...

¹⁰ He was in the world -- the world that was made by Him / how this is possible is hard to imagine: ask Him when you meet Him. The world was made by Him; and through Him; created on account of Him,

yet the world did **not know** Him / ginosko; **to know**, it's why we go to school; to personally know,

¹¹ He came to His own / He came to what belonged to Him; the life made in His image and likeness, first breathed into mankind long ago; that breath came from Him,

and His own did **not receive** Him / what belonged to Him... what was His for the most part, did not freely reach out to Him; to learn from Him, to value or to know Him.

¹² **But to those who received Him**, to them He gave authority to become children of God / to those who welcomed Him; and in faith said, I'll take Him; I want to know Him, and receive Him; He gave authority to become God's adopted children, billions of first graders... no adults.

those believing on His name / the word: **pisteuo**... faithing, trusting, giving their lives to Him for His Name: Regarding these children...

¹³ who were born, not of **bloods** / John is not talking about being born of earth's fathers and mothers,

nor of the desire of the flesh / he is not talking about those born as a result of some passionate fling,

nor of the will of man / he's not even talking about those born due to the genius of any parent's plan,

but of God / John is talking about those... born of God Himself, born again, born from above.

¹⁴ And the Word became flesh / the word: **ginomai**...means: **to become**; so He was not created; The Logos who was with the God... became like us: He put on flesh and blood,

and tented among us / the word is: **skenoo**; meaning: **to tent**; to tabernacle. A tent is a very temporary shelter right? John says, this Logos of God... temporarily camped among us,

and we beheld **His glory** / David wrote... **the heavens declare the glory of God** Paul said **Jesus Christ is the glory of God** and John tells us , we saw with our own eyes this **out-raying brilliance** of God.

with our own eyes we saw... **His glory, the glory as of the only Son born of the Father** / born of the **Godhead**, His Father, who is now our adopted Father, too.

And this **Logos** of God... this **Light** from God the Father, this One who was facing the Father... His unique Son, this only-born of **the Godhead**... John tells us this **true light** is...

full of grace and truth / in every deed, in every word filled with grace and truth. John Wesley wrote: We are all by nature liars and children of wrath, to whom both grace and truth are unknown. This verse might be paraphrased thus: In order to raise us to this dignity and happiness, the eternal Word, by a most amazing humility, was made flesh, uniting Himself to our miserable fallen nature.

15 John the Baptist gave witness of Him, and shouted saying, This is He of whom I said,

He who comes after me is preferred over me,

for He existed before me / John the Baptist, cousin of Jesus knew the unique miracle that took place when they were born; Luke tells us, John was born 6 months before Jesus; here, we understand, John the Baptist said, before I was born, He already was. So, is there any confusion? No! John declares this glorious One who came from the eternal Father... since He existed before us, His rank is superior to us, so He should be preferred over all of us.

16 And of His fulness we all received, and grace upon grace / John tells us, all that comes from the eternal Father of love and life: all that we received, all truth, all mercy; all peace and joy it was packaged complete and in abundance in Him. Like we say of a new vehicle He is fully loaded with everything we need! He freely piles grace upon grace, and lots of peace, too.

17 For while the Law was given to us by Moses / while all the little rules and regulations, all the hostile threats: all the do this, but don't do that stuff, Moses gave that we could know our fallen disorder, **grace and truth came to us by Jesus the Christ** / Yeshua **the Messiah** of God.

18 No one has seen God at any time / no man, woman or child, how could they? FatherGod and the Holy Spirit, are only known in spirit and truth; it is said, Jesus the Son is the only One we will ever see,

but the only One born of God, who is in the bosom of the Father / this dear Son, uniquely born of God our Father who is spiritual, unbodily presence; this Son who is closest to the Father's heart,

He has declared Him. With force and clarity this Son, **exegeomai, He leads out. exegesis:** to critically explain; to exposit in description and explanation. John tells us, this **Logos**, this **living Word**... facing the Father from the beginning... **He** can best explain His Father... as if leading Him from behind a curtain, introducing Him on the stage of history. This Son is closest to His Father's heart, **He** was sent by God to show us the way; and told us all we need to know about His Father. Jesus said, **what He spoke were the words His Father told him to speak.** So, let us learn what He came to tell us.

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