

The Prologue of John and the Person of Jesus 1:1-18

The Word and Creation (1:1-5)

The Baptist's Testimony about the Word (1:6-8)

The World's Reaction to the Word (1:9-13)

The Word is the Incarnation of God to the World (1:14-18)

The Word and Creation (1:1-5)

- I. The Allusion to the LOGOS-WORD in Creation
 - A. The Focus
 - The Creator and Creation (Col 1:15-20, 2:9-10 Heb. 1:1-4)
 - Light (Gen 1:3, 14-18)
 - Life (Gen. 1:11-25 Specific life, Gen. 1:26 Special life-man)
 - B. The Function
 1. Implications of WORD- LOGOS as LIFE
 - * Essential Sense
Identity of Life of the Father and Word
 - * Mediational Sense
The Word gives His Life for others 6:36-40 ,11:25-27, 14:6
 - * Relational Sense 5:29
Believers have relationship no judgment 3:16 5:24 I John 5:12
Non Believers are delivered up to judgment John 3:16,18
 2. Implication of the WORD-LOGOS as LIGHT
 - * Essential Sense
The Word is Light- Pure, Righteous (Rev 1:15-16, 21:23-25 22:5)
 - * Mediational Sense
The Word guides man John 1:8-9, 8:12, 9:5 12:46
 - * Ethical Sense
For the Believer 8:12,11:9-10 12:35-36 I Jo 1:6-7 2:8-10 Rev 1:20
For the Unbeliever Men love darkness 3:19
- II. The Affirmation of the LOGOS -WORD'S Pre-Existence
The Word/ Logos is timeless in beginning and eternal with no end
- III. The Association of the LOGOS -WORD with the Father

- A. The Word was (and still is) IN the beginning
- B. The Word was (and still is) WITH
- C. The Word was (and still is) GOD

The Baptist's Testimony about the Word (1:6-8)

The contrast between John and Jesus is seen in 1:15, 27 by John's own statement. The contrast is also seen concerning the difference between the sign and the substance or in this case between the witness (John the Baptist) to the Word and the Word Himself (Jesus the Christ).

The World's Reaction to the Word (1:9-13)

I. The True Light Came In to the World :9

- A. This Does Not Teach that All Will Respond (Universalism)
- B. This Does Teach that All Are Responsible (Natural Revelation)
Rom 1:18-20 Creation Rom 2:12-15 Conscience
- C. This Does Declare The Logos is the Light to the World

-The Logos Enlightens God's Creation

In beginning of creation the world was dark- God provided physical light

In beginning of the incarnation salvation, God provided spiritual light.

John says Jesus says He is the light of the world. 8:12 9:5 11:9 12:35, 12:46

In the consummation God is light; literally & spiritually Rev 21:23, 22:5

-The Logos Entered the Cosmos

"coming into the world" John 6:14, 9:39, 11:27, 16:28

" I have come as light into the world that every one who believes in Me may not remain in darkness." 12:46

II The World Did Not Receive the Word :10-11

- A. The Word Entered the World (Not Pantheism or Pan-en-theism)
- B. The Word Created the World see 1:3, Col. 1:15-16, Heb 1:2-3
- C. The World Rejected the Word

III. Those of the World who Receive/ Believe the Word gain Eternal Life :12-13

- A. Although most will reject some will receive

B. All who receive/ believe are Born of God

* Note the tension of Sovereignty of God and the free will of man Acts 2:23, 4:27

* Note condition for being born again/gaining eternal life, becoming children of God

Children of God John 1:12, 11:52 I John 3:1,2, 5:2

Born again John 3:3, 7 I Peter 1:3,23

Eternal life 3:15,16,36, 1:14, 5:24,39, 6:27,40,47,54,68 10:28, 12:50 17:2,3

-- BELIEVE IN HIS NAME (See 20:31 The purpose of the bulk of the book)

The Word is the Incarnation of God to the World (1:14-18)

- I. The Theological Fact of the Incarnation 1:14
 - A. Secular Expression
Greco/Roman (Divine Human- Apotheosis-Glorification Divine level)
 - B. Sacred Expression
 1. The Person and Presence of the Logos- :14 The Eternal Son
 - a. The Trinity
 - Matthew 3:16-17
 - 2 Cor. 13:14
 - Rev 1:4-5
 - b. The Transformation
Phil. 2 Kenosis
Heb. 1 The Son
 - c. The Tabernacle Ex 33:15-19 (Presence and Grace)
Beheld His Glory- the splendor majesty grandeur, greatness, glory
 2. The Perfect Balance of the Logos :14
We “ the apostles or the church?
Grace- Moral concept- for the Guilty Unmerited favor-Gift- Goodness
(Ex 34:5-6?)
Truth- Moral concept Right and wrong

Illustration
 - John 4 Woman at well. JC offered gift/ Grace. He told her to bring husband. He knew the truth about her and made sure she knew that He knew so that she understood that it was a true offer for her guilt.
 - John 8 Women caught in adultery- Grace and truth No one condemns you? Neither do I. Now go and sin no more

The Logos came to provide the presence of God, to manifest the person of God and to demonstrate the power of God

II. The Historical Act of the Incarnation 1:15-18

- A The Humility of John the Baptist :15
See 1:26,30
- B. The Honor to Jesus the Christ :16-18
* The Man who is the Speaker- Who is speaking in :15b and then in 16-18?
2 Options: John the apostle in 16-18, OR John the Baptist.

I believe it is the Baptist- 1. It flows naturally and is changed in 1:19. 2. It is possible that John the Apostle was one of the 2 men who were identified as

disciples of John the Baptist in Lk 1:35-39. Hence John the Apostle is allowing his mentor to speak. 3. John the Baptist was a prophet thought to be in the power of Elijah Lk 1:13-17

* The Message of the Speaker- 15b-17

1. Jesus is to be Exalted because he has precedence over John :15
2. Jesus is Exalted because of His provision :16-17
 - If this is John the Baptist speaking then the “We all” refers to either all the prophets or all Israel. If John the apostle speaking, he might be referring to one of John the Baptist’s speeches or lectures to his disciples which John may have been.
 - “Grace upon Grace”
 - Replacement- Grace Old Cov. Moses/ Grace New Cov. Messiah
 - Correspondence- Grace for Grace (Grace in both OT or NT.)
 - Accumulation- Grace upon Grace.

If the speaker is John the Baptist, the OT is in view- the context is Ex 32-34

1. The Mosaic Cov. at Sinai Provided grace to a sinful nation Ex 33:13
2. Moses is upon the Mt receiving the law graciously given by God, the people were below with the Golden Calf 32:1-6 (They will need more grace)
3. Gods wrath burned against the people 32:7-10
4. Moses pleads with God to relent based on His grace through the Abrahamic Cov. 32:11-13.
5. The result is that the nation is spared 32:14 but a purifying judgment occurred 32:15-29
6. Moses in this context desires reassurance of Gods continued grace and divine presence and so asks to see Gods glory. 32:12-18
7. New tablets are constructed to receive the word of God 34:1-4
8. With the new tablets Moses goes up the Mt to receive the word and hear the divine name 34:5-7
9. Finally, Moses asks God to forgive the people and accept the nation 34:8-9 and that the Lord would work mightily before the people 34:10

Israel needed grace and it was extended. But the truth of the law was also demanded by the Lord.

Exodus 34:6-7 Then the LORD passed by in front of him and proclaimed, "The LORD, the LORD God, compassionate and gracious, slow to anger, and abounding in lovingkindness and truth; who keeps lovingkindness for thousands, who forgives iniquity, transgression and sin; yet He will by no means leave *the guilty* unpunished, visiting the iniquity of fathers on the children and on the grandchildren to the third and fourth generations."

In light of this it appears that the nation needed grace upon grace. Where would this come from and who could extend it? The answer for the nation and for the world is to listen to the Word, that dwelt among them and us. Hence the nation needed to move from Moses the first lawgiver to Messiah the second law giver, a prophet in the likeness of Moses (Deut 18:15, 18). John the Baptist as recorded by John the Apostle declares and designates this man the messiah as the lamb of God who as "the Word" takes away the sins of the world (1:29)

Both grace and truth (1:17) are expressed through Jesus the Christ. And as such, it is HE and HE alone who explains or interprets God 1:18

* The Motif of the witness John the Baptist and the writer John the Apostle 1:18

1. Moses did not see the Lords face and only saw part of Gods glory.

2. In the incarnate Word of God, Jesus the messiah we see God Himself for He has explained Him.

- Textual variant- "Only begotten God" or "Only begotten Son"

- "Explained" Him (**ἐξηγεομαι**) (To exegete, explain, expound, interpret)

* For the nation of Israel- If God had made Moses a nation Ex 32:10 most of Johns audience would not exist. A Mosaic nation would exist. The nation of Israel expressed its rebellion against God perennially and as such rejected the truth and needed grace. And so John the Baptist declared, "we all received grace upon grace".

The OT example of Israel is for the church. (First Cor 10:11)

* For the Church- Gods grace and truth, the fullness of His face and glory is exhibited, expressed and explained in the Word- the Son of God- Jesus Christ the Messiah. To any sinner who will simply receive Him, believe in Him, HE will give everlasting life 1:12, 20:30. That is grace upon grace, and that is the truth. Jesus is the fullness of them both in perfect harmony which manifests the fullness of His glory.

Jesus is to be Exalted because he has precedence over John. :15

Jesus is Exalted because of His provision for the world. :16-17

Jesus is to be Exalted because He explains the Person of God. :18

Hallelujah..... Amen
"Praise God"..... So let it be