

**THE GOSPEL OF JOHN:
CLOSE ENCOUNTERS WITH GOD
Introduction of Deity
John 1:1-14**

THE ANNOUNCEMENT OF DEITY (1:1-2)

The focus of the Gospel of John is to present Jesus as God. John boldly opens his book by describing God in the flesh (1:1-14). He is setting the stage for the rest of his Gospel to show that those who interacted with Jesus, were actually interacting with God. He reminds us of this towards the end of the book when he writes, , “But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name” (Jn. 20:31).

Christ is Announced as the Eternal Word (Logos)

Three times in verse 1 John uses the term “Word” to refer to Jesus Christ. The Greek term is *logos* and it carries the meaning “word,” “principle,” or “thought.” In a deeper sense it was used to refer to divine reasoning or the mind of God. The term *logos* was frequently in Greek and Hebrew writings; therefore, John employs it because his readers would readily identify with the word. He utilized the word here to refer to Christ who was the divine embodiment of the fulness (Col. 1:19; 2:9) and essence of God (Phil. 2:6). “*In the beginning was the Word.*” The beginning spoken of here is not Genesis 1:1, which refers to the beginning of time for mankind but it refers to the everlasting period before the creation of this world and the things in it. Christ existed in eternity past, has always existed and there has never been a time he did not exist.

The Announcement of the Logos (Christ) in Fellowship with the Trinity

John said, “*and the Word was with God.*” He uses the preposition “with” which is the Greek word *pros* and it means “face to face.” In eternity past, Christ existed face to face with the Father and the Holy Spirit. He was there in eternity past when the decision was made to make man (Gen. 1:26). John repeats this thought in verse 2 when he says, “*The same was in the beginning with God.*”

The Announcement of the Divine Nature of the Logos (Christ)

Christ consists of the very essence of God; this is clear from the phrase, “*and the Word was God.*” The Jehovah’s Witnesses mutilate this phrase when they translate it, “The Word was a god,” thereby making Christ one of many gods. The Greek translation literally reads, “and God was the word.” This means that Christ is not a god but the God.

THE ACTIVITIES OF DEITY (1:3-5)

In Creation (1:3)

When there was absolutely nothing in existence, the Word was active in creation. John records, “*All things were made by him; and without him was not any thing made that was made.*” Along with the Father and the Holy Spirit, Jesus was active in the creation of all things (Col. 1:16).

In Salvation (1:4-5)

“*In him was life.*” The word for life here is *zoe* and it means spiritual life. Christ is the very essence of spiritual life. When a person receives Jesus as their personal Savior and Lord they receive spiritual life. “...*and the life was the light of men.*” This spiritual life is the light for those who are living in spiritual darkness. This light gives understanding, moral insight and spiritual vision. To further solidify this point John says, “*And the light shineth in darkness; and the darkness comprehended it not.*” This light shines in the midst of a dark world and in the darkness of the human heart. Darkness represents evil, immorality, death and alienation from God. Christ’s light shines in the darkness and the darkness “comprehended it not. The word “comprehended” (Greek *katalambano*) means to “overpower, overcome, gain control over.” The darkness cannot overpower the light of Christ. Individuals who allow the light of Christ to shine in their lives will never be overpowered by darkness. They will be victorious over the filth of the world. The theme of Christ as the Light is one that is echoed throughout the Gospel of John (1:4, 5, 7, 8, 9; 3:19, 20, 21; 5:35; 8:12; 9:5; 12:35, 46). In John 8:12 Jesus said, “I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.”

JOHN THE BAPTIST: THE PROCLAIMER OF DEITY (1:6-8)

John the Baptist was sent from God to proclaim that the True Light had come. “*There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light.*” The Apostle John wanted to make sure that no one mistook John the Baptist for the Light so he makes it clear he was not that Light but was one who pointed others to the Light. John the Baptist said of himself, “I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esias” (Jn. 1:23).

THE REJECTION OF DEITY (1:9-11)

“*That was the true Light, which lighteth every man that cometh into the world.*” The Logos shines Gods law within the conscience of every man. Paul talked about this in Romans 2:14-15 when he said Gentiles have the law written in their hearts. The fact they have a sense of what was right was due to the fact the light of Christ was shining in their conscience. Jesus was “*in the world, and the world was made by him, and the world knew him not.*” What a tragedy, the God who created this world walked in it claiming to be the Messiah but the people of the world totally missed it. Concerning the word “world” (Greek *cosmos*), in Scripture it has three meanings—the earth, the world of people and the world system controlled by Satan. Another way to translate this phrase is, “Jesus was in the world [walked on the face of the earth] and the world [this earth] was made by Him, and the world [the system controlled by Satan] knew Him not.” Jesus “*came unto his own, and his own received him not.*” This can mean either He came into His own world or He came unto His own people (the nation of Israel). Most commentators take this to mean the Jewish people. He came first to the people of His earthly blood line and they rejected Him.

THE ACCEPTANCE OF DEITY (1:12-13)

Even though there are many who have rejected him, there are those who recognize who He is and receive Him. *“But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.”* The ones who receive (Greek *lambano* “to seize or grasp”), the idea is to embrace Jesus firmly in the heart. These are the ones who have the power (Greek *exousia* “right”) to become children of the Almighty God. To believe in His name is to intellectually acknowledge and whole-heartedly embrace all that Jesus represents (His Deity, His Person and His Work). As a result these are individuals *“Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.”* They were not born into God’s royal family by blood, i.e., by the seed of a man and the egg of a woman; nor of the will of the flesh, i.e., because two individuals decided to conceive a child. This was a supernatural birth that comes out of the will and grace of God.

THE INCARNATION OF DEITY (1:14)

“And the Word was made flesh, and dwelt among us.” The Word (i.e. Jesus Christ, God the Son) becoming flesh is known as the Incarnation. Jesus, while still maintaining full deity, took on the nature of human flesh and blood. He did not take on the sinful qualities of human flesh but the non-sinful characteristics. One reason for the Incarnation was for Jesus to identify with the frailties and weaknesses of the human race. The word “dwelt” comes from the Greek word *eskenosen* from *skene* which means “tabernacle.” The Israelites built the Tabernacle (a massive tent) in the wilderness in order for God to “dwell among them” (Ex. 25:8). Here in the first chapter of the Gospel of John, the writer says that the Word (Jesus) became flesh and “tabernacled (pitched His tent) among us.” John adds this footnote to the Incarnation of the Word *“(and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.”* John, along with the other disciples were eyewitnesses to the person and work of Jesus Christ which were full of God’s goodness and truth.