

1  **“Who Is Jesus Christ?”**
(Part 2)
John 1:1-5

2 

From the beginning to the end of John’s gospel, it is obvious that John perceived that the answer to this question is absolutely central and vital when it comes to understanding the significance and importance of Jesus Christ, His life and His teaching. In fact, John insisted that our eternal destiny depends upon a correct understanding of who Jesus is.

3  **Jesus as**
“The Word”

I. The Word

II. The Word Was In The Beginning

III. The Word Was With God

IV. The Word Is God

V. The Word Was God - The Word Became Flesh

4  **I. The Word**

- The word “Logos” was familiar to both Jews and Greeks, although for different reasons. But John was seeking a term with which nearly everyone in the world of his culture was familiar. He found that word in “Logos,” and he invested it with meaning far beyond anything they could ever imagine or conceive on their own.

5  **II. The Word Was In The Beginning**

- The physical universe is not infinite, but finite! It has not existed forever, it had ‘a beginning’ at some point in the past!
- When he says, “*In the beginning*,” John is referring to that indefinite expanse of existence prior to the creation of the universe! ... i.e., He is saying that Jesus Christ existed prior to the creation itself!
- He is saying that Jesus Christ is an uncreated being Who has existed for all eternity!

6  **III. The Word Was With God**

- The important question is: *What did He do?*
- The Greek word for “*with*” is “*pros*,” It means “*Towards*.” - Therefore, the literal translation could be “the Word was towards God.”
- The teaching of Scripture (as Roger Fredrikson says) is that, “... the Word is oriented toward the Father, and is in eternal, active communion with Him. The Word is in the presence of God, face to face with Him.”

7  **“This living intercourse is revealed in the words and deeds of Jesus throughout His earthly existence.”**

Roger Fredrikson

- John 5:19 “*Jesus gave them this answer: “I tell you the truth, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does.”*
- John 14:10 “*Don’t you believe that I am in the Father, and that the Father is in me? The words I say to you are not just my own. Rather, it is the Father, living in me, who is doing his work.”*

8  **The Word and the Father are not identical, yet they are One!**

- v. 1 “... the Word was with God, and the Word was God.”
- John 17:1-5 “After Jesus said this, he looked toward heaven and prayed: “Father, the time has come. Glorify your Son, that your Son may glorify you. For you granted him authority over all people that he might give eternal life to all those you have given him. Now this is eternal life: that they may know you, the only true God, and Jesus Christ, whom you have sent. I have brought you glory on earth by completing the work you gave me to do. And now, Father, glorify me in your presence with the glory I had with you before the world began.”

9 

- John 10:27-31 “My sheep listen to my voice; I know them, and they follow me. I give them eternal life, and they shall never perish; no one can snatch them out of my hand. My Father, who has given them to me, is greater than all; no one can snatch them out of my Father's hand. I and the Father are one. ... Again the Jews picked up stones to stone him ...”

10  **This explains the dynamic and power which is available to the Christian and in the Christian community**

“It is not worthwhile action projects, nor common goals, nor geographic or ethnic homogeneity, nor a particular theological language that holds us together as believers. Much of our so-called ‘Christian fellowship’ has waded in a shallows of human effort and organization rather than swimming in the deeps of God’s reality. No, it is abiding in the intimate, loving relationship of the Word turned toward the Father that creates our life together.”
Fredrikson

11  **IV. The Word Was God!**

- In verse 1, John explicitly declares that Jesus [“the Word”] “was God”! - Then, in verses 3-5 John attributes two of the attributes of true deity to Christ: the work of creation and self existence!

12  **Creation**

- v. 3 - “Through Him all things were made, without Him nothing was made that has been made.”
- In verses 1 & 2 John uses the verb “*eimi*,” “to be”! This indicates that “the Word” simply exists; always existed and always will!
- In verse 3, when John speaks of the creation of the universe, he uses the verb “*ginomai*,” “came into being.”
- The fact that Jesus is the “Creator” verifies His deity, because God is portrayed as the Creator throughout the Bible. (Gen. 1:1; Ps. 102:25; Isa. 40:28; 42:5; 45:18; Mk. 13:19; Rom. 1:25; Eph. 3:9; Rev. 4:11)

13  **John’s teaching counteracted all forms of the philosophical dualism known as Gnosticism!**

- Gnosticism’s dualism held that:
 - ✓ matter is evil
 - ✓ spirit is good
 - ✓ ... that since matter is evil, it is impossible for a good god to have created it.
 - ✓ Therefore, ... there was a series of spirit beings which emanated from God and one of them foolishly created matter.

14  **Scripture teaches that Jesus’ work of restoration will include the material creation**

- Romans 8:19-20 “The creation waits in eager expectation for the sons of God to be revealed. For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope that the creation itself will be liberated from its bondage to decay

and brought into the glorious freedom of the children of God.”

15 ☐ **Creation itself becomes the arena of God’s salvation!**

- “How wonderfully creation becomes the arena of God’s salvation. All through the Gospel, creation and salvation are intertwined. At the time of John’s writing there was a growing school of thought which insisted that all matter was inherently evil. Salvation then really became a denial of creation, a deliverance from all fleshly entanglements. Or at best, it meant that a perfect God could approach creation only at a distance, through a series of downward steps or emanations by emissaries or angels, to avoid besmirching His perfection.

16 ☐

- “But this is a denial of a Gospel that is very earthly and fleshly. For, if God created ‘all things’ through His personal Word and continues to communicate with His creation, then even a fallen, alienated creation is His and ultimately becomes the historical arena for His saving acts. The cross was really driven into the ground. Here He lays claim to His whole creation. There will be in the end not only a new heaven, but a new earth (Isa. 65:17. Rev. 21:1).”
Roger Fredrikson

17 ☐ **Self Existence**

- v. 4-5 *“In Him was life, and the life was the light of men ...”*
- *“I charge you to keep this command without spot of blame until the appearing of our Lord Jesus Christ, which God will bring about in his own time - God, the blessed and only Ruler, the King of kings and Lord of lords, who alone is immortal
I Tim. 6:14-16*

18 ☐

- Because Jesus alone has this essential life in Him [i.e. **underived, self-existent, uncreated life**], John says in **verse 5**, that **this “... life was the light of men.”**
- **Life in this world without God was full of darkness!** For mankind, living in the world without God, seeking the meaning of life and existence, wondering where they came from and what was the purpose of their being; ... Jesus was the answer! He was the light in the darkness which provided the answer and the meaning of existence!

19 ☐ **V. The Word Was Made Flesh**

- *“The Word became flesh and made his dwelling among us.” - Verse 14*