

CHRISTMAS IN THE GOSPEL  
OF JOHN  
Or  
Who Is This Jesus of Christmas?  
Message 2

INTRO: Welcome to Christmas morning. Although Christmas is a Catholic name, I do not believe they started the practice of commemorating Christ's birth. I have given you that history in another message. And, although I do not think He was born in December, I am not opposed to commemorating His birth. I do think His conception and birth is one of the greatest moments of all of history! I also think it is good for us to remember His birth yearly.

Well, last Sunday I began on John 1:1. I gave you a brief outline of the first chapter and then an outline of verse 1. I expanded the section I originally intended to deal with and want to look at verses 1 to 1-5. The title is the Word. But I will title verse 1 as the primary history of the Word. The first point of verse 1 is, "When The Word Was." You see, it says, "In the beginning was the word!" The second point is, "Where the Word was." It says, "...and the Word was with God." In the third and last clause we have a very interesting grammatical shift. We have no modifier, whereas in the first two clauses we had one modifier each. But, in the first two clauses there was no predicate nominative to follow the 'to be' verb. Now we have one, and we will see later some of what that means. But it says, "...and the Word was God!" So the third point is, "What The Word Was."

Now I mentioned that Matthew and Luke begin their Gospels with the time when the Word became flesh. But John goes back before creation. We said that the Word was the second Person of the triune God and spent the message on that concept. But I did not tell you why John calls Him the Word. It is because I do not know the answer. I do know some things. But I cannot give you a definition in a sentence or two of the meaning of calling Him 'The Word'. Not yet. Maybe you can help me.

Then we considered what is meant by Jesus being pre-existent. It means He existed as a Person before He was conceived. That has never been true of any other person and never will be. Then we considered what it means that He was pre-incarnate. And that means He existed as a Person before He was conceived, but when that conception took place, the second Person of the Triune God

became enveloped in flesh. You see, John 1:14 says, "And the Word became flesh and dwelt among us." Amazingly, people saw Him, but He looked so ordinary they had no idea He was God manifest!

Then I gave you the three main theories as to when a person becomes a person. Now theologians argue that like this: They ask, when does the soul enter the body? Well, I gave you the three main views and then told you I believe human parents procreate the person with all his or her possessions; body soul and spirit. That makes me a Traducianist.

By the way, the devil did not like that message. One of our folk recognized that. I have prayed that the Lord would bind the forces of darkness for this morning. I think at least a few spirits were around last Sunday. The other day I came home. I had been visiting with a certain person. And when I came home, a spirit had entered our home and I noticed it. I think that has often happened but I did not recognize it. And so I asked the Lord to remove it and told my wife about it, and the spirit was gone. And, no, I am not out of my tree. I have not been in my tree for too long.

Then, in the last message, we asked, was Jesus the Son of God before He was born of Mary? Did He pre-exist as the Son of God? And I took exception with many theologians who say He was. It is my view that He was the Word. And when He was conceived, He became the Son of God. We looked briefly at Proverbs 8, where scholars think Wisdom may refer to the Word, and it seems the Word was born, way back there. We will look more at that in a later message. This is a Jehovah's Witnesses stronghold.

It does not take a rocket scientist to understand that before God created angels and man, He had a plan. Some time ago, a certain man, a professing brother in the church, forced a meeting in our church. And our chairman said, "I want an agenda." An agenda is the plan of the meeting. And this man said there was no agenda. Now think of that. You force a meeting and you don't have an agenda, a plan? Hello? Well, you can be sure that the meeting had hardly begun when the agenda began to roll.

Now think of this. Just like that, can you look at the universe and consider creation, and read the Bible and think God did not have a plan? To figure that out does not take a rocket scientist either. And theologians call this the decrees of God. Check that out on Google and you should get a lot of results. Scripture

says Jesus Christ was the Lamb slain before the foundation of the world. That reveals a plan. All of that ended up in God creating the physical universe where He could place personal beings who were in a realm where they could not see God. And thus, through this He would save man and destroy the devil and make a place where unbelieving people would suffer in hell forever; in hell, the heart of the earth. But on this earth saved man would dwell with Him forever, or should I say, He with them. He would do this especially through the one Man, Christ Jesus, and through every person who lives by faith. You might jot down Ephesians 1:15-23, and read it at your leisure.

You see, God created the universe of matter. He put man there so that in this realm he could learn to live by faith, and through this God would achieve the greatest accomplishment of all that He did. Through each person who lives by faith, He will defeat the devil, and have personal beings in His presence who will be able to truly glorify Him for all eternity.

And we now come to the first clause in John 1:1. If one should write the words of the first five verses in gold, it would be far too cheap! To make it worth writing them in gold, one would then need to make each letter about 2 inches high and at least a quarter of an inch thick. This is a most glorious passage. It is no wonder that in early church history the devil put the Arians to work on this verse to distort its truths, and that he raised up the Jehovah's Witnesses in our day to make every effort to destroy this revelation!

Let me show you here one of the most scholarly, organized writings I have ever seen devised to hide the truths revealed in John 1:1 and other such passages (J.W. booklet). If you can take this brief booklet, understand its teachings, and refute them successfully, you should be among the most outstanding of Christianity's modern theologians!

Our text, this Christmas morning, is the first clause in John 1:1. "In the beginning was the Word..." It is fitting to consider this on Christmas, because, you see, verse 14 tells us the Word became flesh. That is what we commemorate today.

## I. THE PRIMARY HISTORY OF THE WORD

### A. When The Word Was

So, our text is, "In the beginning was the Word..." Our first point in the primary history of the Word is, "When

The Word Was." As to the clauses, the first clause says, "In the beginning was the Word!" It has only one modifier, and that is, 'in the beginning.' So point 1 is *when the Word was*; in the beginning.

Now in this first verse, there are three verbs, and they are all the same. What is the verb? Yes, 'was'. The simple 'to be' verb, which is not so simple since in the present tense it forms the highest and most powerful name in the existence of any language. It is the name for God Almighty, the name, 'I am'. We say it as Jehovah, or Jahwey.

But the 'to be' verb here is not 'I am'. It says, 'In the beginning was...' It is a 'to be' verb in the imperfect tense. He didn't say, "In the beginning 'am' the Word. No, the Word was! But if the Word 'was', is it now no more? No, the word 'was' is in the imperfect tense. The Word still is. You see, it speaks of something ongoing in the past. In the beginning was the Word, but it did not end there. It is an ongoing Word. And furthermore, the imperfect verb is in the indicative mood. It makes a statement of fact. You can argue with it, but it has stated what the writer views as a fact. In our verse, the 'to be' verb occurs 3 times. The Word was in the beginning. Fact. The word was with God. Fact. The Word was God. Fact.

Now it literally reads, 'In beginning'. In English that does not work so we say, 'In the beginning.' Then it says, "In the beginning was THE Word." The word *the* is the definite article in English and now it is in the text. I must confess here that my understanding of Greek is limited. Those who have studied John 1:1, no matter how highly educated, will agree that figuring out the grammar of this passage is very, very complicated.

John is an amazing writer. If you want to learn to read Greek, I am told you would do best by beginning your reading in John because he writes in such simple language. If you would like some of the heaviest theological truths to ponder through and understand, you might also begin with John. Just these first 5 verses are evidence for that.

Now, let me give you some information on the article. Like most words, it is used for various purposes. But, I believe the article before the word, 'Word' in our text has only one possibility, out of numerous others. I have no doubt John used it to indicate a monadic substantive. And, just

what does that mean? It means this: In the beginning was THE Word. It means there is only one such Word. There is no other Person who could be referred to as 'the Word'. In the beginning was 'the Word'. This One, whoever it may be, is the only one who can be referred to as 'the Word'. You see, He is not 'a' Word. He is 'the' Word!

Now, maybe you say, "Why do you give all this grammar stuff. I was done with that a long time ago and am not interested." Well, maybe you were done a long time ago, and maybe you never even really started. I am doing this in the hopes that some Jehovah's Witnesses will listen to these messages. You see, they use grammar to disprove our views of this verse. If you ever have a JW visitor, you could say, "Our pastor did a number of messages on John 1:1-5. Let me give you the address, I would like you to listen to those. And when you are done, would you please come back and tell me where he went wrong." And if that should happen, would you please tell me what they told you. If you should discuss these verses with the cults, you would find this grammar most interesting.

We go now to the modifier. I want you to notice in our text that it first tells us 'when' the Word was. The Word was 'in the beginning'. Of course, we must ask, when was the beginning, or what beginning is he talking about? Let's start with what beginning he is talking about. I think there would not be much competition among theologians that it is the beginning of the universe. It speaks of the time of creation, which we know took only six days, don't worry about the day age theory or evolution and such like. It was 6 days; 24 hour days.

When was the Word? In the beginning. So when God created everything, the Word was already there. So, we can say just as well that the Word was there before the beginning. And when we say He was there before the beginning, we might as well ask, how far before the beginning was the Word? And though I prefer not to quote Augustine, he called it the beginning without a beginning. That is profound.

Now let me say what doctrines are under question in this verse. First, the doctrine of Christ. Who is He and when did He become Jesus? When did He become the Son of God? And there is another doctrine under question. It is the doctrine of the Trinity. Now all of this was under huge debate, beginning almost right after Christ ascended to

heaven. There were all kinds of heresies and debates. There was no established doctrine of Christ, or of the Trinity.

And by the time the Catholic Church was born, this doctrine was already established. That is why they believe in the Trinity, and that is also why we believe in the Trinity. From there, the Church debated one doctrine after another and gradually systematic theologies for God and Jesus and the Holy Spirit were developed.

Now if you ever discuss this subject with a JW, this verse is well known to them. They will wrap your head around a post and leave you in such a daze, you might begin to wonder if this Trinity talk is actually even possible. Let me read to you from their booklet on the Trinity. Here is what they say about the Trinity, "Nearly all other churches in Christendom agree [i.e. with the doctrine of the Trinity]. For example, the Greek Orthodox Church also calls the Trinity 'the fundamental doctrine of Christianity.' Even saying: 'Christians are those who accept Christ as God.' In the book *Our Orthodox Christian Faith*, the same church declares: 'God is triune...The Father is totally God. The Son is totally God. The Holy Spirit is totally God.' Thus, the Trinity is considered to be 'one God in three Persons.' Each is said to be without a beginning, having existed for eternity. Each is said to be almighty, with each neither greater nor lesser than the others."

Well, for the most part they captured what Christians believe. By the way, the Greek Orthodox and the Catholics did not get this teaching from their own scholars originally. They got it from those who were true Christians before the Catholic Church existed and long before the Greek Orthodox came into existence. But, with regard to the Trinity we are in agreement, though with very many of the rest of their doctrines we are not in agreement. You see, our subject is, "When was the Word?" You see, that Trinity statement tells you when the Word was with God. He was without beginning, so He always was with God.

Now, how do the JW's stick their hook in people? Try to remember this quote for later. Here is what they say next, "Is such reasoning hard to follow? Many sincere believers have found it to be confusing, contrary to normal reason, unlike anything in their experience. How, they ask, could the Father be God, Jesus be God, and the holy spirit (small letter Holy Spirit) be God, yet there be not three Gods but

only one God?" Then later they say, "How could such a confusing doctrine originate? The Catholic Encyclopedia claims, 'A dogma so mysterious presupposes a Divine revelation.'" Then they say this, "However, contending that since the Trinity is such a confusing mystery, it must have come from divine revelation creates another problem. Why? Because divine revelation itself does not allow for such a view of God: 'God is not a God of confusion.' - 1 Corinthians 14:33", end quote.

What are they doing? They are ridiculing this teaching so as to make people feel foolish for believing something so confusing and unreasonable. They say, "Many sincere believers have found it to be confusing, contrary to normal reason, unlike anything in their experience." Let me show you what their problem is. Go to Psalm 50 (read 16-20). It says, "But to the wicked God says: What right have you to declare My statutes, Or take My covenant in your mouth, Seeing you hate instruction And cast My words behind you? When you saw a thief, you consented with him, And have been a partaker with adulterers. You give your mouth to evil, And your tongue frames deceit. You sit and speak against your brother; You slander your own mother's son.'" "

In verses 1-15, the Lord speaks of the righteous. In verses 16 and on He speaks of the wicked. And there are many forms of wickedness. I am not comparing all the wickedness of these verses to the JW's. But I would apply the first verse to them. The Lord says, "What right have you to declare My statutes, Or take My covenant in your mouth, Seeing you hate instruction And cast My words behind you?" And I would further apply these words to them, "You give your mouth to evil, And your tongue frames deceit." Now, the evil of the JW's is not moral, it is spiritual. It is heresy.

But, why are people evil, whether it be moral or spiritual? The Lord then gives the reason. Here it is from verse 21, "These things you have done, and I kept silent..." I have been amazed sometimes what God allows man to do and He keeps silent. When we sin and God keeps silent, we begin to think we can get away with it, or even that we are right. But there is a reason why God remains silent. God then reveals what happens when He keeps silent when people do wrong. They begin to think like this, and here are the Lord's own words, "You thought that I was altogether like you..." You see evil people compare God to themselves. That is their problem. And then the Lord says, "But I will

rebuke you, And set them in order before your eyes." And we do well to remember that that time is coming for all.

So, let me read once more what they say about the Triune God, "Is such reasoning hard to follow? Many sincere believers have found it to be confusing, contrary to normal reason, unlike anything in their experience." What is their problem? They thought God was altogether one like they are. They are comparing God to themselves.

I did a series on God. You can take any attribute of God you want and you will find such reasoning hard to follow. You will find it contrary to normal reason. You will find it unlike anything in your experience. Shall I prove that? God is eternal! Do you find your mind able to grasp that? Go back 50 trillions of years and you are no nearer the beginning than you were when you started at year one. How does your little computer do with that? Let me ask you, do you find that contrary to normal experience? In normal experience we die. Let me ask you, do you find that contrary to normal reason? Do you see what their problem is? They thought God was altogether one like they are!

Think of all this now. When did God begin? Paul says in 1 Timothy 1:17, "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen." When he calls Him the eternal king, it is literally the 'king of the ages.' Now you can combine all the ages together. No matter how you dice them up, even if you are a hyper dispensationalist, if you put all the ages together, God is the King of them all. But where is the beginning of these ages, and where is the end? Well, we know of no beginning, and we know of no end. And when the NT wants to speak of the endless future, it says, 'Eis twm aiwniwn twm iawniwn, 'into the ages of the ages'. And when you say that, then the future is simply endless.

You see, there were the ages before creation. How far back do they go? There is no beginning. If there was, how did God begin? And if He had a beginning, did He come into existence as a big bang, or did He evolve? So we have here the beginning with no beginning. And in the end, there is no end. In the beginning was the Word. How far back does the Word Go? Well, our mind simply cannot comprehend this.

If you begin to compare the Triune God to yourself, you will easily become a JW. We have only looked at one



attribute. Every single attribute of God is like that. Do we then think God's Person is more simple than His attributes? Do you think we have to be able to figure Him out, and if we can't, then He cannot be God? No, Psalm 50 has set out the problem of the JW's.

Well, we cannot enter this passage without interacting with the group who call themselves Jehovah's Witnesses. By the way, these are not modern errors. They were there in the early Church, almost 2,000 years ago in the Arians. Let me give you another JW error with regard to the clause, "In the beginning was the Word." We are asking, when did the Word begin? Let me read to you from their internet site. Here is what they say, "God does not have a literal wife with whom he fathered children. But he is the Creator of all life ([Revelation 4:11](#)). Therefore, the first human that God created, Adam, is called a "son of God." ([Luke 3:38](#)) Similarly, the Bible teaches that Jesus was created by God. So Jesus is also called a "Son of God."—[John 1:49](#).

So, just as Adam was created, but is called 'a son of God', which is true; therefore we must conclude that Jesus was also created and called a son of God. And that is not true. We do have abundant proof that Adam was created. But do we have any proof that Jesus was created? The JW's don't give any, and I know of none. Jesus was not the Son of God because God created Him! Jesus was the Son of God because God begot Him, not in eternity past, but in time present!

Now the fact that they claim that Jesus was created means that somewhere God created him. You see, we are dealing with the words, "In the beginning was the Word..." And we know, and JW's know that the Word referred to is the One we know as Jesus. And we are asking, when did He begin? So, here is the JW conclusion; God created Jesus before he created Adam.

And what evidence is there for that? Well, that is simple, so they think. Turn to Colossians (read 1:15). So the apostle Paul taught that Jesus was the firstborn of all creation. Here is the reasoning: of everything created, He is the firstborn. And they say further, "He is the image of the invisible God, the firstborn of all creation." ([Colossians 1:15](#)) Jesus' life began long before he was born in a stable in Bethlehem. In fact, the Bible says that his 'origin is from early times, from the days of time indefinite.' ([Micah 5:2](#)) As God's firstborn Son, Jesus was

a spirit creature in heaven before he was born as a human on earth. Jesus himself said: "I have come down from heaven."—[John 6:38; 8:23](#) ([www.jw.org](http://www.jw.org)).

Now, I ask you, can you and I objectively consider their claims? Or are we afraid to do that? Is our faith the truth so that it can stand scrutinizing? How do we know they don't have the truth if we are not willing to test their claims objectively? Does our faith stand the test of opposition? Or do we just say, "Oh, I don't believe that"? If we are right about the Trinity, can we objectively take on such teachings? Or are we afraid to check our views out? These are very serious questions.

So, consider their view that Jesus was created. In the quote I gave they say, "As God's firstborn Son, Jesus was a spirit creature in heaven before he was born as a human on earth. Jesus Himself said: 'I have come down from heaven.'" (John 6:38; 8:23). But before that they said, "The Bible teaches that Jesus was created by God. So Jesus is called a 'Son of God.'" Then they said, "God created Jesus before he created Adam." And to prove all that they give Colossians 1:15 which says, "He is the image of the invisible God, the firstborn of all creation."

So go now to Colossians 1 once more. Look at verses 16-18 which says, "For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him." Whom are we talking about? Well, check the context. It is the Son of God's love! And who is that? Well, the One whose birth we commemorate today! But note now that it says ALL things were created by Him. No matter where these things are, either in heaven or on earth; and no matter if they are visible or invisible, He created them!

Woa! Jesus was created before the universe? And He created all things? Did He then create Himself? Ponder that! You see, just maybe they have somebody as Jesus who is not all that easy to explain either! Maybe confusing as well. Go now to John 1 (read 1:1-3). All things were created by Him!

All things! Does that not include Him, if He was created? And if so, He must have created Himself! Did they not earlier give the impression their view was not confusing?

And that is not all. Go to Colossians 1 once more (read 1:15-17a). He was created somewhere in time past, and yet He is before all things? Woa! He was created, and He existed before He was created? Did they not say the Trinity was confusing? And this isn't? Did they not say the Trinity was 'contrary to normal reason'? And that He created Himself, and that He existed before He existed, this is in accordance with normal reason? Is this not unlike anything in human experience?

But the proof they give that Jesus was created before the universe began is Colossians 1:15, which says, "...He was the firstborn of every creature." So, of every creature, He was the first one created. But it says He was the firstborn, not the first created. Now I ask, was He born or was He created? A firstborn is born. Was Jesus born or created? Well, here is what they say in an internet article, "God does not have a literal wife with whom he fathered children. But he is the Creator of all life. ([Revelation 4:11](#)) Therefore, the first human that God created, Adam, is called a "son of God." ([Luke 3:38](#)) Similarly, the Bible teaches that Jesus was created by God. So Jesus is also called a "Son of God."—[John 1:49](#).

This is difficult. Think with me. Here is what they are saying. He was not actually born. He was created. But Adam was not born either. He was created. But still He is called 'a son of God.' And they give Luke 3:38, where Adam is called a son of God, and it is by creation not by birth. Just so, they argue, Jesus was created but he is called 'a son of God.'

But look now at Colossians 1:15. It says He was the firstborn of creation, not the first created. Scripture never says Adam was born of God. We know he was not. He is called a son of God because God created Him. And nowhere does it ever say God created Jesus. But it does say over and over He is the only begotten Son of God! We do not call

birth creation; we call it procreation. As a matter of fact, we saw before that it is impossible that Jesus was created because Jesus created everything that has ever been created. So if He was created, He must have created Himself!

Let me go a little further now, if Jesus was created, or if He was born in eternity past before He was born to Mary; when was He born before He was born to Mary? And the J.W's have no answer. A few months ago I discussed some of this with a couple of JW's. They were a very nice couple and we could peacefully discuss the subject. And I said, "We might both be wrong about Jesus, but we cannot both right. This matter of who Jesus is, is very important to salvation because if we don't get it right, then neither are we saved." We are not splitting hairs here about finer theological points. This is a matter of life, everlasting life, and death; everlasting hell fire.

Warren Smith wrote a book called, "Another Jesus Calling." I want to tell you there are all kinds of Jesus's. Many professing Christians have another Jesus. Paul warned about this. He said in 2 Corinthians 11:4, "For if he who comes preaches another Jesus whom we have not preached, or if you receive a different spirit which you have not received, or a different gospel which you have not accepted—you may well put up with it!" You see, there are all kinds of Jesus's and all kinds of spirits that parade themselves as the Spirit of God. But they are not. Our subject is of vital importance. On Christmas we commemorate the birth of Christ. Is it then not absolutely crucial that we have the right Christ in our mind?

So, let us look at Colossians 1:16-18 a little more closely. Let us begin with verse 9. Paul begins in verse 9 like this: "For this reason we also, since the day we heard it, do not cease to pray for you, and to ask that you may be filled with the knowledge of His will in all wisdom and spiritual understanding..." And then he explains why he prayed like this. It is found in verse 10a: "...that you may walk worthy of the Lord, fully pleasing Him..." And what would a walk worthy of the Lord and fully pleasing to Him look like? It would look like this: First, being fruitful

in every good work. Second, ever increasing in the knowledge of God. Third, being strengthened with all might, according to His glorious power, for all patience and longsuffering with joy. Fourth, giving thanks to the Father who has qualified us to be partakers of the inheritance of the saints in the light.

And now that he has mentioned the Father, he gives us this information about the Father. First, in verse 13, God has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love. And now that he has transitioned to the Son of God's love, He will tell us some things about this Son of God's love. First in verse 14, we have redemption and the forgiveness of sins in Him through His blood. Every modifier here needs a whole message. Second, in verse 15, He is the image of the invisible God. And I ask, how is He the image of the invisible God? Well, an image is visible. He made God visible. After Jesus resurrection, Philip said, "Show us the Father, and that would suffice us." And Jesus said, "Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, 'Show us the Father'?"

Now, who is this image of the invisible God? Well, the appositive in the verse tells us. It is the firstborn of or over all creation! And here we are in an Arian or JW stronghold. According to the JW's Jesus was God's firstborn because He was the first thing God ever created. He is the beginning of God's creation. And as Adam is called the son of God, and obviously he was the son of God by creation, not birth, therefore Christ can be called the Son of God because He was the first thing or Person ever created. So He is the firstborn of creation!

Now I want you to notice that the very next verse starts with the word 'for'. It will now give us the reason why He is the firstborn of creation. And before we look at that, if the JW doctrine is true, we would expect it to say this, "He is the image of the invisible God, the firstborn over all creation, for He was the very first one ever created." Is that not what you would expect if the JW's are right? But now let me read what it says, "He is the image of the invisible God, the firstborn over or of all creation. For by Him all things were created! Wow! That is different from

what one would expect if the Son of God, Jesus, was the first thing God ever created.

Now, since it says that all things were created by the firstborn, and if the firstborn was created, now we ask, did He create Himself? So, let me now lay out in this passage why Jesus is the first born. Why is Jesus considered the firstborn? According to our passage, first, verse 16, "For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him." That is reason number one given in the text. Second, verse 17, He is the firstborn of all creation, "For He is before all things." Woa! He is before all things? He is, *estin*, before all things! We are asking, when was He in the beginning? He is, not was before all things. Does that not remind you of when He said, "Before Abraham was I am"? Here is the eternal One who had no beginning.

Third, still in verse 17, He is the firstborn over or of all creation for, "By Him all things consist." Literally, by Him all things are held together. I am not a scientist. I am told scientists do not know what holds everything together. All known laws would indicate that everything should fly apart. Well, they would, but He is the one who holds everything together. Fourth, now, in verse 18, "He is the head of the body." Oh, what body? Well, it tells us. It is the Church. Oh, what does the Church have to do with being the firstborn? Well, it says, "He is the head of the body, who is the beginning." Oh? Ok. Of what is He the beginning? Well, thank goodness, Paul tells us and that is where he was going in the first place. He is the beginning, the firstborn from the dead! And why does God have Him as the firstborn from the dead? That He might have the pre-eminence in all things!

You see, Christ was not the firstborn in eternity past. He was not the firstborn when He was born of Mary. He was not God's firstborn! Christ was God's only born! He is called the 'only begotten Son of God'! But He became the firstborn when He arose from the dead. So, He is the firstborn from the dead! You see, firstborn presupposes there are others who are or will be born from the dead as well. Listen to 1 Corinthians 15:22-23, "For as in Adam all die, even so in

Christ all shall be made alive. But each one in his own order: Christ the first-fruits, (and we could say the firstborn) afterward those who are Christ's at His coming."

CONCL: In conclusion, I could not finish this clause this morning to my satisfaction, and I might give some of the rest in the introduction of the next message. But in conclusion '...in the beginning was the Word...' Here we have a little of the primary history of the Word. And when was He? Well, we cannot go back that far. He was not created, for if He was, He had to create Himself. Nor was He born in eternity past before He was born of Mary. No, He was the Word!

And when He was born, the day we commemorate today, He was born as Mary's firstborn, for, as much as the Catholic church denies it, Mary had other children. So He was Mary's firstborn. But He was not God's first born, as such, because that presupposes there were more born to God. He was God's only born. So Scripture says, "For God so loved the world that He gave His..." His what? Only begotten Son!

But, as to the resurrection from the dead, He was the firstborn. And firstborn like first-fruits presupposes more to come. And there are more to come. Praise God, because that is for all truly born again believers!