

THE WORD

John 1:1-2

Introduction: John 1:1-18 is the Prologue to John's Gospel

1. What is the Word?

A) The Word is a title uniquely used by John in the Prologue in reference to Jesus Christ

> The ministry and testimony of John the Baptist will point to the Word – Jesus (John 1:6-7, 15)

> The Word is God Incarnate, the Son of God sent by the Father (John 1:14)

B) The “Word” is a word (logos) that is packed with potential meaning

> The primary thrust is in reference to God's revelation

In creation God spoke a word and it was so - General Revelation (Psalms 33:6).

In the Scriptures we have recorded the Word of God - Special revelation
(2 Tim 3:16)

In Jesus Christ we find the fullest and clearest revelation of God (John 1:14, 18)

2. What does John Want Us to Know about The Word?

A) The Word is Preexistent (John 1:1a)

> In the beginning

> In the beginning **WAS** the Word

When time began the Word already **WAS**

The Word existed before the beginning of time - He is preexistent. He is eternal.

B) The Word is Relational (John 1:1b)

> The preexistent Word was **WITH** God

The Word is a Person, not an attribute of God or an emanation from God.

> We must stop here for a moment to consider an implication of monumental proportions

John is introducing us to an earth shaking truth - The God who is One is more.

Father, Son, and Holy Spirit

Jesus will introduce us to God the Father (John 5:16-18; 10:25-30; 14:7-11)

Jesus High Priestly prayer / God talking to God. (John 17)

Jesus will also introduce us to God the Holy Spirit (John 14-16)

C) The Word is God (John 1:1c)

> What John hints at in the first two phrases of this verse are leading us toward a declaration about the Word that staggers us - the Word was God.

> The foolishness of the attack directed at this phrase

Why doesn't John use an article?

A definite article before God (theos) would have so equated God and the Word as to negate the distinction made in the previous clause (with God).

The absence of an article can hardly be interpreted in John's gospel as another god (John 1:6, 12, 13, 18; 3:2, 21 – all statements about God without an article)

If John wanted to say that Jesus was a god, 'divine,' he could have used an adjective

Lest anyone doubt John's intention note what he clearly teaches in his gospel (John 10:30; 8:56-59; 19:7)

D) The Word became a Man (John 1:14)

> Jesus, fully a man in every respect, stands before the Jews and says, I Am God, Maker of Heaven and Earth, the God of Abraham, Isaac, and Jacob.

The Athenasian Creed

Whosoever will be saved, before all things it is necessary that he hold the catholic (universal) faith; Which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly.

And the catholic (universal) faith is this: That we worship one God in Trinity, and Trinity in Unity; Neither confounding the persons, nor dividing the substance. For there is one person of the Father, another of the Son, and another of the Holy Spirit. But the Godhead of the Father, of the Son, and of the Holy Spirit is all one, the glory equal, the majesty co-eternal. Such as the Father is, such is the Son, and such is the Holy Spirit. The Father uncreated, the Son uncreated, and the Holy Spirit uncreated. The Father incomprehensible, the Son incomprehensible, the Holy Spirit incomprehensible. The Father eternal, the Son eternal, and the Holy Spirit eternal. And yet they are not three eternals, but one uncreated and one incomprehensible. So likewise the Father is almighty, the Son almighty, and the Holy Spirit almighty; And yet they are not three almighties, but one almighty. So the Father is God, the Son is God, and the Holy Spirit is God; And yet they are not three Gods, but one God. So likewise the Father is Lord, the Son Lord, and the Holy Spirit Lord; So are we forbidden by the catholic* religion to say: There are three Gods or three Lords. The Father is made of none, neither created nor begotten. The Holy Spirit is of the Father and of the Son; neither made, nor created, nor begotten, but proceeding. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Spirit, not three Holy Spirits. And in this Trinity none is afore, or after another; none is greater, or less than another. But the whole three persons are co-eternal, and co-equal. So that in all things, as aforesaid, the Unity in Trinity and the Trinity in Unity is to be worshipped. He therefore that will be saved must thus think of the Trinity