

A CHRISTOLOGICAL DISCUSSION:

*Excelling in the
Knowledge of Jesus
Christ*

Part III

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April 10, 2024

EXPOSITION OF JOHN 1:1-18

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made. In Him was life, and the life was the light of men. And the light shines in the darkness, and the darkness did not comprehend it. " (NKJB)

ἐν ἀρχῇ ἦν ὁ λόγος καὶ ὁ λόγος ἦν πρὸς τὸν θεόν καὶ θεὸς ἦν ὁ λόγος

1) The Nature of the Word (1:1-5) He is divine in His person. Three aspects of His nature:

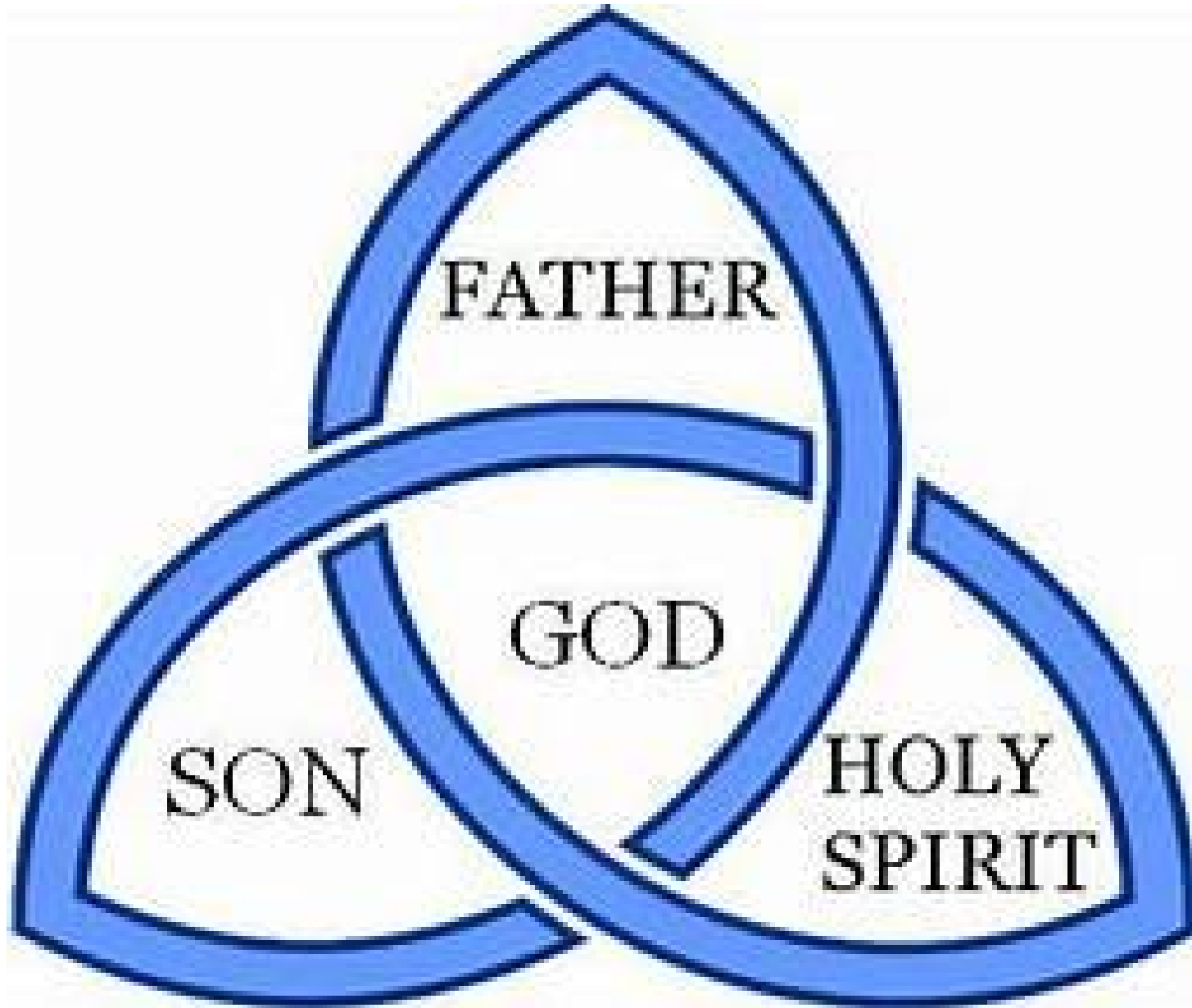
A. Pre-existence: 'In the beginning was the Word' "en" imperfect denoting "no idea of origin" but "simply continuous existence." (Robertson: 3)

- 1) Coequal*
- 2) Coeternal*
- 3) Coexistent*
- 4) Cosubstantial*

Interpenetration

JOHN 1:1-18 (CONT'D)

The concept of interpenetration



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B. Distinctiveness: "and the Word was with God"

- 1) *"with"* — *"pros"* is a preposition that indicates equality but with distinction.
- 2) With the accusative the literal idea is *"face to face with God."*
 - a. Robertson: Word Pictures, i.e., 1 Corinthians 13:12 *"prosopon pros prosopon"* (*"face to face"*)
 - b. Disallows any type of Modalism.

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C.Deity: "and the Word was God"— "*theos en ho logos* "

- 1) Not 'the Word was divine.' (Moffett) That is, mere qualities of 'God-ness will suffice. There is a perfectly serviceable word in the Greek for divine, namely *theios*' (*thigh-ous*)
- 2) Not "*the Word was a God*"
 - a) The lack of the article (*the*) in the predicate is so that subject can be distinguished. If it were not for the definite article before *logos*, the subject of the phrase would be indeterminate.
 - b) To translate it "*a god*" in the rest of the chapter were the word is "anathrous" (i.e., lacks the article) would be senseless (see 1:6, 12, 13, 18)

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2) He is divine in His relation. (2) "He was in the beginning with God"

A. Temporal relation, "*in the beginning*" in other words, when the beginning began, Christ was already there with the Father.

B. Positional relation: "*with God*". "They are distinct but with no disharmony.

1) He is divine in His creation. (3) A Jewish person would understand only God as Creator. To emphasize the point, its stated:

2) Positively: "*All things were made through Him*"

3) Negatively: "*and without Him, nothing was made that was made*"

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- 2) He is divine in His manifestation. (4-4) Carson calls these verses "a masterpiece of ambiguity" (Carson: 1991). He meant to refer to both His work in creation and salvation. *"He was in the beginning with God"*
 - A. He is life. (4) *"In Him was life, and the life was the light of men."*
 - B. He is light. (5) *"And the light shines in darkness, and the darkness did not comprehend it"*

EXPOSITION OF JOHN 1:1-18

¹⁴ *And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.*

B. The incarnation of the Word. (14)

- 1) The enfleshment: "*became flesh--sarx*"
 - a. Not just "*man*" but flesh
 - b. Not just robbed in flesh, but incarnated
- 2) The dwelling *eskenosen*, Christ pitched His tent or "*tabernacled among us*"
- 3) The glory: like when the shekinah glory cloud would rest upon the tabernacle in the wilderness

EXPOSITION OF JOHN 1:1-18

18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

C. The revelation of the Word. (18)

- 1) His uniqueness" the only begotten Son (*monogenes*) only born rather than only begotten—reference to the Logos rather than the incarnation (Roberson, Carson)
 - a. "One of a kind" or "unique" or "without precedent"
 - b. Textual question: some manuscripts "the only begotten God"
- 2) His declaration: "He has declared Him" He has explained Him (NASB) "has made Him known" (NIV)
 - a. "exegesato"
 - b. Jesus is the declaration and explanation of God

The Person of Christ

Preincarnate

Existed Eternally Before Creation

From the "beginning" (John 1:1; 1 John 1:1) "With God" (John 1:1-2) "Before the world was" (John 17:5) The Word "became flesh"(implies a preincarnate existence, John 1:14).

Participated in

Creation "Let us make man" (Gen.1:26).The "craftsman" (Prov. 8:30) The "firstborn over all creation" (Col. 1:15) All things were created "through him" (John 1:3; Col. 1:16). World created "through him" (John 1:10; 1 Cor. 8:6) All things created "for him" (Col. 1:16). All things hold together "in him" (Col. 1:17).

Manifested Himself After Creation (Old Testament)

As "Yahweh" To Abraham (Gen. 18) In judgment (Gen. 19) In promise (Hos. 1:7) As the "angel of Yahweh" To Hagar (Gen. 16) To Abraham (Gen. 22) To Jacob (Gen. 31) To Moses (Exod. 3:2) To Israel (Exod. 14:19) To Balaam (Mum. 22:22) To Gideon (Judg. 6)

Divine Nature

Possesses Divine Attributes

He is eternal (John 1:1; 8:58; 17:5). He is omnipresent (Matt 28:20; Eph.1:23). He is omniscient (John 16:30; 21:17). He is omnipotent (John 5:19) He is immutable (Heb. 1:12; 13:8)

Possesses Divine Offices

He is Creator (John 1:3; Col. 1:16). He is sustainer (Col. 1:17).

Possesses Divine Prerogatives

He forgives sin (Matt. 9:2; Luke 7:47). He raises the dead (John 5:25;11:25). He executes judgment (John 5:22).

He Is Identified With the Old Testament Yahweh

"I AM" (John 8:58). Seen by Isaiah (John 12:41; 8:24, 50-58)

Possesses Divine Names

"Alpha and the Omega" (Rev. 22:13) "I AM" (John 8:58) "Immanuel" (Matt 1:22) "Son of Man" (Matt. 9:6; 12:8) "Lord" (Matt 7:21; Luke 1:43) "Son of God" (John 10:36) "God" (John 1:1; 2 Peter 1:1)

Possesses Divine Relations

The expressed image of God (Col. 1:15; Heb. 1:3) He is one with the Father (John 10:31).

Accepts Divine Worship

(Matt. 14:33; 28:9; John 20:28-29)

Claims Himself to be God

(John 8:58; 10:30; 17:5)

Human Nature

Had a Human Birth

He was born of a virgin (Matt 1:18-2:11; Luke 1:30-38).

Had a Human Development

He continued to grow and become strong (Luke 2:50, 52).

Had the Essential Elements of Human Mature Human body (Matt. 26:12; John 2:21) Reason and will (Matt. 26:38; Mark. 2:8)

Had Human Names

Jesus (Matt. 1:21) Son of Man (Matt. 8:20; 11:18) Son of Abraham (Matt. 1:1)

Had the Sinless Infirmities of Human Nature

He become weary (John 4:6). He become hungry (Matt. 4:2; 21:18). He became thirsty (John 19:28). He was tempted (Matt. 4; Heb. 2:18).

Was Repeatedly Called a Man

(John 1:30; 4:9; 10:38)

Union of Natures

Theoanthropic

The person of Christ is theo-anthropic; he has two natures (divine and human in one person).

Personal

Hypostatic union, constituting one personal substance; two natures; one person

Includes the Human and Divine Qualities and Acts

Both the human and divine qualities and acts may be ascribed to Jesus Christ under either of his natures.

Constant Presence of Both Humanity and Divinity

His natures cannot be separated

Character

Absolutely Holy

His human nature was created **holy (Luke 1:35)** He committed no sin (1 Peter 2:22). He always pleased the Father (John 8:29).

Possesses Genuine Love

He laid down his life (John 15:13). His love surpasses all knowledge

Truly Humble

He took the form of a servant (Phil. 2:5-8).

Thoroughly Meek

(Matt. 11:29)

Perfectly Balanced

He was grave without being melancholy. He was joyful without being frivolous.

Lived a Life of Prayer

(Matt. 14:23; Luke 6:12)

An Incessant Worker

He worked the works of his Father (John. 5:17; 9:4).