

Wednesday in the Word
Digging Deeper
December 8, 2021
The Word

John 1:1-5, 14 KJVS

[1] In the beginning was the Word, and the Word was with God, and the Word was God. [2] The same was in the beginning with God. [3] All things were made by him; and without him was not any thing made that was made. [4] In him was life; and the life was the light of men. [5] And the light shineth in darkness; and the darkness comprehended it not.

The following notes were excerpted and edited from the work of Dr. Henry Morris and will dig deeper into the thought and word of the original Greek of this passage.

[1] **"In the beginning"** It is significant that the apostle John began his Gospel with the words. "In the beginning." He obviously intended that his record should start with the same words as Genesis; that is, with creation. His explicit purpose in writing was to win his readers to Christ as Son of God and Savior (see 20:30-31), and he realized the foundational importance of belief in special creation of all things by God. People need to know Jesus Christ as offended Creator before they can believe on Him as sin-bearing Savior and Redeemer. A foundation of true creationism as the only meaningful context for true evangelism is thus revealed through John, under divine inspiration.

"Word" (Greek *logos*) is the first of at least a dozen titles given to Christ in this first chapter of John's Gospel. Note the others: "the Light" (1:7-9); "only begotten of the Father" (1:14,18); "Jesus Christ" (1:17); "the Lord" (1:23), "Lamb of God" (1:29,36); "Master" (1:38); "King of Israel" (1:49); "Son of God" (1:34,49); "Son of man" (1:51); "Jesus of Nazareth" (1:45); "Messias" (1:41). Probably, "the Word of God," a phrase used 1,200 times in the Old Testament, is the most meaningful. Note Psalm 33:6; Hebrews 11:3; 2 Peter 3:5.

"Word was God" This is a very strong assertion that Jesus is God. The eternal Word, who was to be made man (1:14), is God (not merely "a god" as some have alleged), and is the same God who created heaven and earth in the beginning. In fact, He is the only "true God" (1 Jo 5:20), who was there in the beginning.

[2] **"beginning"** The definite article has been supplied. The actual Greek is *en arche*-that is, "in beginning." The "Word of God thus was there before the creation of the universe, so that John's "beginning" even precedes the Genesis "beginning" extending without an initial beginning into eternity past, before even time was created. Note also John 17:24, where Jesus, in His humanity, acknowledged that He was with the Father, and loved by the Father, before the foundation of the world.

"with God" The "Word of God" (i.e., Jesus Christ) was God, yet also "with God." Thus God is both personal and plural (in a triune sense only, however, a mysterious category that makes sense only in terms of the doctrine of the Trinity).

[3] **"made by him"** This is an emphatic statement declaring that Jesus Christ, before His incarnation, had made everything in the universe. He is the God of Genesis 1:1, the God of all creation. Furthermore, note that all things were made" They are not now being made, as the

concept of evolution requires, The Creator rested from all His work of creating and making all things (Ge 2:1-3) after the six days of the creation week. Also, note the past tense in such passages as Colossians 1:16; Hebrews 1:2-3; and other verses dealing with creation.

[4] **"life"** The last part of John 1:3 and the first part of John 1:4 can also be read as follows; "That which was made was life in him." As Paul said, "In him we live and move and have our being" (Acts 17:28)

[5] **"comprehended"** The darkened minds of sin-blinded men could not (because they would not) come to the light when it was offered to them. "Men loved darkness, rather than light, because their deeds were evil" (3:19). Note 2 Corinthians 4:6; Genesis 1:3.

[14] **"made flesh"** This is the great verse of the incarnation, when the eternal Word took on human flesh. This verse, and the following verses, unequivocally refer to "Jesus Christ" (1:17) so there is no legitimate escape (though many have tried) from the great truth that Jesus was the Great God and Creator, as well as perfect man and redeeming Savior. Furthermore, He has assumed human flesh forever, while still remaining fully God. He is not part man and part God, or sometimes man and sometimes God, but is now and eternally the God-Man. He is fully and always true God and perfect man; man as God created and intended man to be. See also Philippians 2:5-8 and 1 John 4:2-3 on the reality and importance of the incarnation.

"dwelt" This is not the usual word for "dwelt," but rather is the Greek word for tabernacled." The glory of God was resident for a time in the tabernacle (or tent) in the wilderness, also God in Christ dwelled on the earth for a time, in a body prepared by God (He 10:5). Eventually, when the Holy City descends out of heaven to the new earth, "the tabernacle of God' will forever be with men," and He will dwell with them and "be their God eternally" (Rev 21:3)

"beheld his glory" The Greek word for "tabernacle" (skene) is a word related to shakan, the Hebrew word for "dwell," both being related to what has come to be known as the shekinah glory cloud that filled the ancient tabernacle (Ex 40:34). The latter term is not directly used in either Testament, but was used in Talmudic literature with this meaning. It is thus commonly associated with the glory of God dwelling in the tabernacle, or the later temple, or in Christ's human body. In this sense, the disciples "beheld His glory" while He was on earth, and Christ prayed that we would also behold His glory in heaven (17:5,22,24). Even now, we can, in a spiritual sense, behold His glory as we see Him in the written Word, just as the disciples recognized Him as the living Word (see 2 Co 3:18)

"only begotten" "Only begotten" is the Greek monogenes, which precisely means "only begotten," not just "only", as some translators render it. God has many "sons" and "daughters" (1:12), but Jesus Christ is the only begotten Son; in fact, He eternally proceeds from the Father, manifesting and revealing Him.

"grace and truth" 'Grace and truth came by Jesus Christ' to mankind (1:17).