

## Introductions

- How do we introduce people?
  - there are different ways...
  - often will start with our relationship with the person: "this is my friend who I met on holiday last year..."
  - or maybe its something about the person being introduced: "this is Jim; he's a fireman..."; (cf Big Brother!!)
  - sometimes there is a place for the whole baby-photos thing... though we often find that incredibly embarrassing if we are the one being so introduced!
- John is writing a gospel, literally "good news" about Jesus
  - he's right at the beginning, just getting going... how does he go about introducing his subject?
  - the other gospel writers start with Jesus' earthly life - either its beginning (Matthew, Luke), or the commencement of his public ministry (Mark)
  - in some ways the other gospels major on what Jesus did and leaves the reader to infer who he was
  - John starts the other way round - he starts with who Jesus is, and leaves the events of his life to fall then into their proper context, a simple, natural extension of who he is

## Exegesis

### (1) In the beginning was the Word, and the Word was with God, and the Word was God. (2) He was with God in the beginning.

- "In the beginning" - cf Genesis 1:1!
  - idea is of continuity, so of pre-existence - ie, the Word was with God before the world was made
  - "with God" implies communion with God; it is literally "towards God"
  - "the Word was God" - Greek construction permits no other interpretation than the full deity of the Word - He is God; not "a God" as John 1:1 in the Jehovah's Witness "New World Translation" would have it - this is just bad Greek!
  - v.2 simply repeats the thought of the beginning of v.1

### (3) Through him all things were made; without him nothing was made that has been made.

- The picture is amplified:
  - the Word, part of the Godhead, was not merely a spectator at creation...
  - it was through him that God enacted creation
  - there are hints at this even in the text of Genesis 1 - see v.26: Then God said, "Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground."

### (4) In him was life, and that life was the light of men.

- Two key words, pivotal ideas:
  - life, and light
  - life - cf John 10:10: I have come that they may have life, and have it to the full.
  - light - cf John 8:12: When Jesus spoke again to the people, he said, "I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life."
  - close connection of the two ideas is not so unexpected - created life needs light to flourish!

### (5) The light shines in the darkness, but the darkness has not understood it.

- Implication is that the world is dark... and lifeless
  - understood - for clearly you could physically see Jesus - the critical question was acceptance, understanding of who Jesus is

### (6) There came a man who was sent from God; his name was John.

- From what follows it seems the readers of the Gospel already knew of John's ministry
  - indeed, it seems likely that John **assumes some** knowledge of the events of Jesus' life through the gospel - his purpose was to introduce people to the significance of those events, to meet the person behind the events

**(7) He came as a witness to testify concerning that light, so that through him all men might believe.**

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- Pointer to Jesus

**(8) He himself was not the light; he came only as a witness to the light.**

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- Was this a heresy of John's time? Or only of Jesus' time?

**(9) The true light that gives light to every man was coming into the world.**

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- We are circling round ideas here:
  - Jesus as true light of the world
  - that he is coming into the world

**(10) He [Jesus] was in the world, and though the world was made through him, the world did not recognize him.**

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- Note change in person - he is Jesus!
  - repeating ideas of v.5...
  - but clearest statement yet that God was coming into this world, entering creation: **"in the world"**

**(11) He came to that which was his own, but his own did not receive him.**

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- Again, lack of recognition
  - note implication that his own **should** have known and recognised him

**(12) Yet to all who received him, to those who believed in his name, he gave the right to become children of God-**

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- Source of life:
  - through belief
  - made children - language is of adoption - **"gave the right"**

**(13) children born not of natural descent, nor of human decision or a husband's will, but born of God.**

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- Their birth is from God

**(14) The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth.**

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- Word taking flesh - wonder of the incarnation - literally - "in carno" - in flesh!
  - is the glory in his divine word'ness, or in his taking on humanity!?!)
  - seeing him - how did "we" do that? - in the incarnation!
  - his full glory seen as he enters humanity and does the work his Father sent him to do, in his faithfulness
  - **grace and truth...**

**(15) John testifies concerning him. He cries out, saying, "This was he of whom I said, 'He who comes after me has surpassed me because he was before me.'"**

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**(16) From the fullness of his grace we have all received one blessing after another.**

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**(17) For the law was given through Moses; grace and truth came through Jesus Christ.**

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**(18) No one has ever seen God, but God the One and Only, who is at the Father's side, has made him known.**

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## **Conclusion**

- Worship!
  - this is Jesus, this is our Lord, this is his glory!