

THE GOSPEL OF JOHN CHAPTER 1 Part 2

We have already looked at Jesus as the "Logos" of God, and how He is the physical Revelation of the Father to the world. As we move forward in John 1, we will continue to find evidence that Jesus can be none other than GOD HIMSELF.

- I. JESUS IS THE CREATOR – JOHN 1:2,3
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.**

God created Jesus before creating Adam. In fact, God created Jesus and then used him to make everything else, including the angels. That is why the Bible calls Jesus "the firstborn of all creation" by God.—Read [Colossians 1:15, 16](#). - [JW.org](#)

Jehovah's Witnesses attempt to remove Jesus' deity from John 1:1, falsely claiming that "the Word was a god", and that Jesus is a created being.

The earliest translations of the Christian Greek Scriptures were into Syriac, Latin, and Coptic. The Sahidic Coptic translation uses an indefinite article with the word "god" in the final part of [John 1:1](#). Thus, when rendered into modern English, the translation reads: "And the Word was a god." Evidently, those ancient translators realized that John's words recorded at [John 1:1](#) did not mean that Jesus was to be identified as Almighty God. The Word was a god, not Almighty God. - [JW.org](#)

This is ludicrous. There are so many problems with this, we don't have time to look at them all.

John 1:3 - Jesus was NOT created **John 10:30** - "I and my Father are one."

John 14:9 - If we've seen Him, we've seen the Father.

John 8:58 - Before Abraham was I AM. **John 15:24** - "hated me and the Father"

John 20:24-29 - "My Lord and my God." **John 8:43,47** - "God's words"

- Deut 32:39 See now that I, *even I, am he*, And *there is no god* with me: I kill, and I make alive; I wound, and I heal: Neither *is there any* that can deliver out of my hand.
- 1 Kings 8:23 And he said, LORD God of Israel, *There is no God* like thee, In heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart:
- 2 Chron 6:14 And said, O LORD God of Israel, *there is no God* like thee in the heaven, nor in the earth; which keepest covenant, and shewest mercy unto thy servants, that walk before thee with all their hearts:
- Isa 43:10 Ye *are* my witnesses, saith the LORD, And my servant whom I have chosen: That ye may know and believe me, And understand that I *am* he: Before me there was *no God* formed, Neither shall there be after me.
- 44: 6 Thus saith the LORD the King of Israel, And his redeemer the LORD of hosts; I *am* the first, and I *am* the last; And beside me *there is no God*.
- 8 Fear ye not, neither be afraid: Have not I told thee from that time, And have declared *it?* ye *are* even my witnesses. Is there a God beside me? Yea, *there is no God*; I know not *any*.
- 45: 5 I *am* the LORD, and *there is none else*, *There is no God* beside me: I girded thee, though thou hast not known me:
- 14 Thus saith the LORD, The labour of Egypt, and merchandise of Ethiopia And of the Sabeans, men of stature, Shall come over unto thee, and they shall be thine: They shall come after thee; in chains they shall come over, And they shall fall down unto thee, they shall make supplication unto thee, *saying*, Surely God *is* in thee; And *there is none else*, *there is no God*.
- 21 Tell ye, and bring *them* near; Yea, let them take counsel together: Who hath declared this from ancient time? *who* hath told it from that time? *Have* not I the LORD? and *there is no God* else beside me; A just God and a Saviour; *there is none* beside me.

II. JESUS IS THE LIGHT - JOHN 1:4-5

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.

What does the Bible mean when it talks about "life and death"?

Turn to Deuteronomy 30

Background: Moses is talking to the Children of Israel about following the Law of God
- In this chapter God uses Hebrew parallelism to show what He means by "life and death"

I. A SIMPLE DEFINITION

- v15 A. Good and Evil
v19 B. Blessing and cursing

Gen 2:16,17 **II. A SCRIPTURALEXAMPLE** "Surely Die" (4 views for death)

- A. **spiritual death**- they died spiritually as soon as they ate.
- B. **physical death stressing mortality**- you will become mortal if you eat the fruit.
- C. **the decaying process.**
- D. The above views all have truth to them , but it is probable that this is speaking of **separation from the blessings of Eden (the presence of God)**
 1. Very frequently OT and the NT life and death terminology has to do with **fullness of experience and fullness of blessing.**

2. This would also foreshadow being cut off from the tabernacle and the temple. The temple represents God's presence. **Eden** is full of **symbols that represent the presence of God.**
3. In Israelite worship, true life was experienced when one came to the sanctuary. **For the Israelite, to enter the sanctuary was to enter the fullness of life** To enter the sanctuary is to be into the life realm. To be expelled from the sanctuary was to enter into the death realm because you were being cut off from the truest form of life. This is why lepers are told to mourn when they are expelled/excommunicated from the fullness of life associated with normal life and temple worship.