

A HARMONY OF THE GOSPELS
I. Introduction To The Life Of Christ
B. The Identity Of Jesus Christ
(John 1:1-14)

I. Introduction

- A. Gary L. Wall's article, "A catalogue of cults: Where they stand on the deity of Christ" (Moody Monthly, July-August 1979) claimed, "Jesus Christ's deity is what truly separates Christianity from a cult."
- B. The clarity and power by which John identified Christ in John 1:1-14 thus edifies and encourages us:

II. The Identity Of Jesus Christ, John 1:1-14.

- A. Jesus Christ is identified in John 1:1-3 (as follows):
1. Each time the verb "was" appears in John 1:1-2 KJV, it is translated from the Greek verb *en*, the 3rd person imperfect of *eimi*, "to be." (U. B. S. Grk. N. T., 1966, p. 320; The An. Grk. Lex. (Zon.), 1972, p. 187, 118)
 2. Since the imperfect tense "denotes continued action in past time" (J. G. Machan, N. T. Grk. For Beginners, 1966, p. 65), each verb "was" in John 1:1-2 KJV can actually be translated "had been being."
 3. Accordingly, in the beginning, the Word, that we know from John 1:14-18 is Jesus Christ, "had been being," meaning He had **already** been (eternally) existing at the beginning, John 1:1a.
 4. Also, Christ "had been being" with God the Father, and Christ "had been being" God Himself, John 1:1b,c. Christ thus also "had been being" in the beginning with God the Father, John 1:2 with 1:18b.
 5. All things "came into existence" (*ginomai*, Ibid., U. B. S. Grk. N. T.; Arndt & Gingrich, A Grk.-Eng. Lex. of the N. T., 1967, p. 157-159) by Christ, and without Him did not anything come into existence (*ginomai* again) that came into existence (*ginomai* again), Ibid., U. B. S. Grk. N. T.; Ibid., Arndt & Gingrich, v. 3.
 6. In summary, John 1:1-3 claims that Jesus Christ is the Eternal God, that His Person is distinct from that of God the Father, that He was always eternally with God the Father, and that He is the Creator of all that was ever brought into existence.
- B. Jesus Christ has offered blessing according to John 1:4: In Jesus Christ "had been being" (*en* again, Ibid., U. B. S. Grk. N. T.) life, and the life "had been being" (*en* again, Ibid.) the light of men, what illuminated them revealing the truth of God (as seen in the John 1:5, 6-14 context to come).
- C. What occurred with Christ's offering was that the light "is shining" (*phainei*, present tense; Ibid.) in the darkness, and the darkness has **not** "comprehended" **or** "overcome" (*katalambano*, Ibid.; Ibid., Arndt & Gingrich, p. 413-414) it, John 1:5a,b. **Both** meanings of *katalambano* apply in the John 1:6-14 context.
- D. Christ's offer and its response is briefly summarized in the events of history in John 1:6-14:
1. John the baptizer was a man sent from God to bear witness of the Light that all men might believe through Him, John 1:6-7. John was not that Light, but he was sent to bear witness of the true Light Who lights every man who comes into the world, meaning He convicts every man with God's revelation, John 1:8-9.
 2. Christ "had been being" (*en* again, Ibid., U. B. S. Grk. N. T., p. 321) in the world, and the world came to exist (*ginomai* again, Ibid.) through Him and did not "recognize" (*ginosko*, Ibid., Arndt & Gingrich, p. 159-161) Him, John 1:10. The meaning of "not comprehend" in *katalambano* is here applied from v. 5b.
 3. Jesus Christ came unto His "own" Hebrew people (*idios*, Ibid., U. B. S. Grk. N. T.; Ibid., Arndt & Gingrich, p. 370-371), and His own Hebrew people did not receive Him, John 1:11. Again, the meaning of "not comprehend" of *katalambano* is applied here as it appears in John 1:5b.
 4. However, as many as received Him, to them He gave the "power" (*exousia*, Ibid., p. 277-278) to become sons of God by faith in Him, who were not born of a natural birth but by the supernatural birth of God, John 1:12-13. Thus the definition of "not overcome" of *katalambano* in v. 5b is applied here.
 5. The "Word" in John 1:1-13 "became" (*ginomai* again, Ibid., U. B. S. Grk. N. T.) flesh and "dwelt as in a tent" (*skenoo*, Moulton & Milligan, The Voc. of the Grk. N. T., 1972, p. 578) among believers who saw His glory, the glory as the "one-of-a-kind" (*monogenes*, Ibid., p. 416-417) of the Father, full of grace and truth, v. 14. Thus, the meaning of "not overcome" in *katalambano* applies in its richest sense here.

Lesson: Christ is the Eternal Creator God Who became flesh and tented among human eyewitness believers, and though the world and His own Hebrew people did not receive Him, as many as believed in Him did He give the right to become sons of God and to behold His glory as the one-of-a-kind of the Father, full of grace and truth.

Application: May we worship and praise our Savior Jesus Christ for Who He is and What He has done for us.