



Audio versions of Sermons and detailed sermon notes are available on our website: [LakeRegionBibleChurch.org](http://LakeRegionBibleChurch.org) (see "Messages 2023" tab)

## Jesus Christ: the Word, the Creator & the Light

### 1. Jesus is the Eternal Divine Word:

- the Word was in the beginning
  
  
  
- the Word was with God and the Word was God
  
  
  
- He was in the beginning with God: do you know Him? (1:10,18)

### 2. Jesus is the Preexisting Creator:

- all things were made thru Him
  
  
  
- in Him was life – the light of men
  
  
  
- He's "the life-bringer & light-bearer" – (quote from NT Scholar Leon Morris) do you have life in His name? (20:31)

### 3. Jesus is the Light

- the light shines in the darkness but the darkness has not overcome it
  
  
  
- people loved darkness more than light b/c their works were evil (3:19)
  
  
  
- Jesus is the light of the world: are you following Him or walking in darkness? (8:12)

### **Excursus: John's Prologue & Use of "the Word" (logos)**

Sources: *The Gospel According to John*, by D.A. Carson (PNTC, © 1991)  
*The Gospel According to John*, by Leon Morris (NICNT, © 1995)

#### **John's Prologue & Central/Major Themes in "John"**

John 1:1-18 (the prologue) introduces & summarizes central themes in John  
 The chart below is adapted from D.A. Carson & J.A.T. Robinson (Carson, 111)

<u>Central/Major Themes in John</u>	<u>1:1 – 1:18</u>	<u>1:19 – 21:25</u>
Pre-existence of the Word/the Son	1:1-2	17:5
In him was life	1:4	5:26; 17:2; 20:31
Life is light	1:4	8:12
Light is rejected by the darkness	1:5	3:19; 13:30
Light is not conquered by the darkness	1:5	12:35; 21:3ff
Light is coming into the world	1:9	3:19; 12:46
Christ is not received by his own	1:11	4:44; 19:15
Being born to God and not of flesh	1:13	3:6; 8:41f
Seeing his glory	1:14	12:41; 17:1ff
The 'one and only' (begotten) Son	1:14, 18	3:16; 17:1ff
Truth in Jesus Christ	1:17	14:6; 18:37
No-one has seen God	1:18	6:46; 20:29

(except the one who comes from God's side)

The Prologue [John 1:1 – 18] is a foyer to the rest of the Fourth Gospel (as John's Gospel is often called), simultaneously drawing the reader in and introducing the major themes ... Supremely, the Prologue summarizes how the 'Word' which was with God in the very beginning came into the sphere of time, history, tangibility – in other words, how the Son of God was sent into the world to become the Jesus of history, so that the glory and grace of God might be uniquely and perfectly disclosed [made known]. The rest of the book is nothing other than an expansion of this theme (Carson, 111).

#### **John's use of "the Word" (logos) \* by Leon Morris**

The term *Logos* was in frequent use among the Greeks ... It denoted something like the world-soul, the soul of the universe. It was an all-pervading principle, the rational principle of the universe. It was a creative energy. In one sense all things came from it, in another people derived their wisdom from it ... But ... his essential thought does not derive from the Greek background ... The Greeks thought of the gods as detached from the world ... John's idea of the *Logos* conveys exactly the opposite idea ... a God who is passionately involved. The *Logos* speaks of God's coming where we are, taking our nature upon himself, entering the worlds' struggle, and out of this agony winning our salvation. More important for our understanding ... is its Jewish background. The opening words, "In the beginning," compel a comparison with Genesis 1:1, while "the Word" irresistibly turns our attention to the repeated "and God said" of the opening chapter of the Bible. The Word is God's creative Word (v. 3). The atmosphere is unmistakably Hebraic [Hebrew, biblical in nature]... throughout the Old Testament the Word of the Lord is thought of as an effective agent for accomplishing the divine will. "By the Word of the Lord were the heavens made" (Ps 33:6) ... There are also semipersonalizations of Wisdom or the Law ... (Pv 8:22-31) ... In such passages "wisdom" or "the Law" or "the Word" is in some sense divine, yet not quite the same as God ... We may sum up this part of the discussion in the words of Williams Temple ... "... The Jew will remember that 'by the Word of the Lord were the heavens made'; the Greek will think of the rational principle of which all natural laws are particular expressions. Both will agree that this *Logos* is the starting point of all things." John was using a term that, with various shades of meaning, was in common use everywhere. He could count on all his readers catching his essential meaning (Morris, 102-108).