

Questions	The Gospel of John John 1:1-2
<p>THE BACKGROUND Why did John write this book? (Jn.20:31) What is the background? What heresies was he fighting?</p> <p>THE BEGINNING What is the beginning? When was the beginning? How is this beginning different from the beginning in Genesis? What verbs are used in John 1:1 and Genesis 1:1 and what difference does that make? How is the beginning in John 1:1 differ from the beginning in 1John 1:1?</p> <p>THE WORD Why does John use the term, the Word (logos)?</p> <p>WITH & WAS How is the Word at once with God and is God? [see John1:1³]</p> <p>GOD What does the Word being God tell us about God? [see John1:1⁴] What part of the Godhead is represented by the word, God? (see John1:1⁵)</p>	<p>UW STUDY OUTLINE</p> <p>I The Eternal Word in the Beginning</p> <p>A. What is the difference between the beginning in Genesis and in John? The beginning in Genesis is the beginning of time. Time began at the creation of the universe and continues until the final judgment at the great white throne (Rev.20:11-15). The emphasis in Genesis is the action of creation. God started at the beginning to create. Time is for the accomplishing of God's eternal purpose, which God made in eternity past (Eph.3:11) for eternity future. The beginning in John 1:1, on the other hand, is in eternity past and the emphasis is on the pre-existing Word of God. What is the difference in the verbs of Genesis and John? In Genesis 1 we have an action verb (created) and that action has a start at the beginning. In John we have the other verb (was), a state of being, demonstrating that already at the beginning the eternal Word was there.</p> <p>B. The Word From Eternity Past to Eternity Future. As the introduction to this Gospel, this chapter begins in eternity past with God, who had divinity but not humanity (v.1); it then passes through His creation of all things (v.3), His incarnation (v.14), His becoming the Lamb who takes away the sin of the world (v.29), and His being the Spirit who causes the believers to be transformed into living stones for His building (vv.32, 42), and continues all the way to eternity future, in which the son of Man, who has both divinity and humanity, is the center for the communication between heaven and earth and for the union of God and man in eternity. (v.51)</p> <p>II The Word Defines, Explains and Expresses God</p> <p>A. The Word here means logos, i.e., the expressed, definitive word. The Word being God means that the Word is the definition, explanation, and expression of God; hence, it is God defined, explained, and expressed. God is mysterious. He needs the Word to express Him. If you want to appear mysterious, the best way is to be silent, for the more silent you are, the more mysterious you become. However, the more you talk, the more you expose yourself. All that is deep within you is revealed by your words. This is the meaning of the Word. Although God is a mystery, Christ as the Word of God defines, explains, and expresses Him. Thus, this Word is the definition, explanation and expression of God</p> <p>B. The Word is with God and is God. The Word is not separate from God. It is not that the Word is the Word and God is God, and that they are thus separate from one another. Rather, the two are one; hence, the next clause says that the Word was God. In the beginning, that is, from eternity past, the Word was with God. (vv.1-2) Contrary to what is supposed by some, it is not that Christ was not with God and was not God from eternity past, and that at a certain time Christ became God and was with God. Christ's deity is eternal and absolute. From eternity past to eternity future, He is with God and He is God.</p>

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