

Exod 03-12-21b

We're ready now to resume our study. As soon as Patty clicks one more button there in code. Okay, now we're ready to resume our study in John Chapter 1. You do a wonderful job as the backup sound person.

This is our Christmas special. As I said, we don't often do specials, but this is a little bit different look at the incarnation of the Lord Jesus Christ, more from a theological and historical point of view than the manger scene in Bethlehem. But it is so important for us to understand.

It is not just because there have been theological debates and there have been heresies and there have been great misunderstandings about the nature of the Lord Jesus, but it makes a difference in the way we live and the way we understand God and the Lord Jesus Christ, who is our Savior and who is our example. We had some great questions during the break about the nature of the Lord Jesus' knowledge, if He was God before the foundation of the world and could look ahead just as God the Father does to see the progress of human history and the facts of His own life and so on and see all the way through to the end of the 6,000 years of history that precedes the Sabbath rest of the millennial kingdom. And yet He says to His disciples that no man knows the day or the hour of His return, not even the Son, but the Father only, which would evidently indicate that the Spirit does not know.

Of course, it is by the Spirit that the prophets and the Lord Jesus came to know much of what they needed to know. The apostles, divine guidance is taken care of by the Holy Spirit. So it would seem, and again we may run afoul of someone's theological picket fences, but if you just look at the witness of the Word of God, it would seem that at the point that God decided to organize for human history in a subordination way, the three equal and eternal beings that comprise the Trinity decided to subordinate, to organize themselves.

And so member number one became God the Father, member number two became God the Son who is subordinate to the Father, and member number three serves as God the Holy Spirit who is subordinate to both the Father and the Son. No diminishment, no loss, just an assignment of function for the purposes of human history. And this is something of a change, and people get all wrapped around the axle in terms of immutability, and people work the unchangeability of God, the doctrine of immutability, to the point where He wouldn't be able to do anything, because any action you take, any thought that you think, produces a change.

And if there is no shadow of turning in God and He is immutable, then how could He change? Well, people get their doctrine ahead of the Word of God. The Word of God says that the Word became flesh and dwelt among us, here in John chapter 1. That's a change. If the Word is God and the Word became flesh, what does that mean? If you do your syllogism, A equals B, B equals C, therefore A equals C. If the Word is God and if the Word became flesh, that means God became flesh and dwelt among us.

It's an inescapable conclusion. And if God became flesh, guess what? He changed. He changed.

There is change. There is action and progress. There is order and sequence to the things that God does.

And sometimes you just get so... This is the discouraging thing. In my opinion, you can only take a limited amount of seminary before it just drives you crazy. So you have to go in and get the tools and get language skills and understand the pitfalls to avoid.

But some of the things that have been written by people with a lot of letters after their name, I think they spent more time reading each other's writing and not enough reading the Word of God. The Word of God says that God became flesh and dwelt among us. And as soon as you say God became, the Word became, that Word means change.

If you become something you were not, you have changed. What we realize is that yes, God is unchangeable in His character, in His purposes, in His righteousness, in His essence. But it doesn't extend to being imprisoned within His unchangeableness so that He can't do anything.

There was a time when the angels were just a glimmer in God's eye. They were uncreated. They had not yet been formed.

There was a time when mankind was uncreated and had not yet been formed. And when God, the Father, Son and Spirit created the universe and created the earth and created the animals and created man, they became something they were not. They had not been the creators of the earth and now they are.

That's a change. That is a mutation, a mutable point. You didn't used to be a creator of human beings, now you are a creator.

Jesus was not always the Savior of mankind. He became the Savior on the cross and Jesus is God. And if anyone does not acknowledge that Jesus is God, he is none of His.

So if you acknowledge that Jesus is God and you acknowledge that Jesus became the Savior, then you've got to revise the whole doctrine grid that is created, that sort of boxes in and stifles the actual God of Scripture. So where are we at here? John chapter 1, In the beginning was halagas, the Word. And it's so much more than what our English term, Word, actually means.

The Word was face to face with God. The Word was God. There is your essence of the Trinitarian truth right there.

Then it says in verse 3, All things were made through Him. In Greek it says, Panta dia autu egeneto. Now, egeneto is the aorist middle indicative.

Aorist, we tend to think of it as a point in time, but what it really means is you're looking at something in its entirety, which often means you're looking at a snapshot or a particular event. But all things through Him, dia autu egeneto, came to be, came into being. This is, as I said, the

aorist middle indicative from *genomai*, which is the word that means to become.

Panta, everything, P-A-N-T-A, *dia autu*, through Him, *egeneto*, became, came into being. And, nothing, actually it says, and without Him, there came into being nothing that is. *Kai koris autu*, *koris* means without, C-H-O-R-I-S, this is not *koris* like the refrain of a song, but C-H-O-R-I-S, *koris autu*, without Him, *egeneto*, very same word we had before, nothing, came into being nothing that is, *ein*.

And this *ein* is, oh I'm sorry, this is *hen* rather than *ein*, which is just a singular nominative adjective here. So nothing came into being without Him. What does this say? He is not a part of the created universe.

He is the creator. He is not created. So all of the ideas that say that He was just a man who was real holy and God put His Spirit on Him for a three hour period and then the Spirit left at the cross, there's a whole realm of theology that says that God was just using Jesus as sort of the super prophet, the last and greatest prophet, that He was a man like any man, until God overshadowed Him and filled Him to an unusually high degree with the Spirit, that He so reflected God that He was sort of referred to as the Son of God and was said to be the fullness of deity and bodily form because He was just such a great guy, but that He's not pre-incarnate, He's not a part of the deity, not a part of the trinity, and John says you're wrong about that.

All of you Gnostics and all of you Modalists and all the rest of you wild-eyed, wild-haired, and hand-waving Strangioids need to pay attention to what John is saying and this is being spoken. Remember, someone is standing up and reading this and eyebrows are raising in the Greek world as John communicates these words. Whoever read this epistle, they say there's a lot of strange ideas floating around about Jesus, enough time had passed, several decades, that already heresies and misunderstandings had grown up around the Lord Jesus and so John says, let me just tell you about Jesus coming into the world.

He was in the beginning. If you want to know when it began, it's not in Bethlehem, it's in the throne room of God in eternity past. Face to face with God, He is God.

He was in the beginning with God. That verse 2, I gave a little short trip to, but once again, it says, In case we didn't get the second and the first statements, He repeats them for emphasis and this again is a part of the audibility, the orality of the message. This same one was, imperfect, kept on being in eternity past, in the beginning, face to face with God.

This one kept on being in the beginning with God. He was, how many different ways can he say it? Jesus is God. Everything through Him came into being and without Him, nothing came into being that is.

Then in verse 4, it says, In Him was life. *En alto zoein*. You hear certain girls, every once in a while, are named Zoe.

I think there's an actress named Zoe someplace. It's an unusual name, but it comes from this

Greek word for life. Zoology, the study of animals and things, living things, specifically animals.

They use zoe, zoology. In Him, in fact protozoa, the little microscopic things, what do you think that means? Protozoa. They think this is part of the evolutionary thinking.

These are the beginnings of life, the early life, proto-life forms, the little microscopic life forms. Protozoa. En alto zoein.

In Him, life kept on being. In Him was life. Now when are we talking about? At the cross? Eternity past.

He had the life. This is what is being spoken of in creation. Creation here is viewed in terms of life.

Through Him, everything that came into being, everything that has life, came through Him. So creation here is in view with an emphasis on living things. In Him was life.

And the life was the light of men. En alto zoein ca phos. PHOS.

Long O there, an omega, phos. This is the root of our word photo, photosynthesis, light. Ton Anthropon, light of men.

Now, what on earth is the light of men? Well, He has used this very familiar phrase in the beginning. Everyone that had a Septuagint, everyone who heard the Septuagint read, just like us, one of the most famous verses is Genesis 1.1. In Arche, in the beginning. Well, what happens in the creation story? What is the first creative act? Spirit of God moves on the face of the waters.

Darkness is upon the face of the deep. And what happens? And God said, let there be phos. If you're reading the Greek version, let there be light.

This is the light that energizes and begins the creative process for the physical earth. Or in our understanding, this is the beginning of the clouds parting at the earth's surface to create an environment where life can exist. The story is told from the viewpoint of sea level.

Spirit of God is down at the face of the water. If the Spirit of God was out above the cloud cover, He might not have needed to have a communion with the Father and the Son and say the first thing we need here is light. But the Spirit of God is at the face of the water.

There's darkness on the face of the deep. It's shrouded in something that's blocking the light. So God says, let there be light.

And there was light. Well, in the realm of living things, and specifically in the realm of man, what is necessary? Light. Light is the first thing for life.

So when it says that life is the light of men, He's making an analogy. He's making a comparison.

In the same way that God began putting life on earth by putting light there, for men, remember the song of Zacharias, the ones dwelling in darkness have seen a great light, quoting the Old Testament.

This is the light of salvation. This life is the light of men. He generated the first light that brought about physical creation and His coming to earth is the light that is going to generate spiritual life and salvation.

So He's comparing the physical creation story of earth with what happens in the realm of men. So that life was the light of men. It's the beginning of life.

It's the beginning step. It doesn't fully accomplish it. God didn't stop after He said, let there be light and walk off and wait for the world to evolve, did He? It was the first step.

And the coming of the Lord Jesus does not accomplish salvation. It's the first step. His coming and His life is the first step, but not the last.

That life was the light of men. Verse 5, And the light shone in the darkness, and the darkness did not comprehend it. Comprehend it.

Caetaphos in te scotia fine. That light, the phos, in te scotia. Scotos, S-K-O-T-O-S, or scotia is darkness.

In the darkness. This has a definite article on it. In the darkness.

Same thing you have in Genesis 1. Darkness is on the face of the deep. The light shines in when God speaks. This light, the life of Christ, shines in the darkness.

Finos, P-H-A-I-N-O-S. Now what's interesting here is, this is a present active indicative. And the light in the darkness is shining.

Is shining. Something began at the time that the Lord Jesus came to earth. It says that life was the light of men.

He had the life back before creation. But now the light is shining in the darkness. And the darkness, it does not receive.

The word here that is translated comprehend is really not very good. This is cata lambano. Lambano is the word that means to receive.

Cata means alongside. So cata lambano means to receive to yourself. So the darkness did not receive it.

And this is an aorist active indicative. So the light began to shine in the darkness. But as soon as the darkness saw the light, it didn't receive it.

It didn't bring it on board. It didn't take it alongside. So that was a reaction at the point that the

light shone.

And the emphasis here is on the time that the light first shined. The darkness did not receive it. It doesn't say the darkness keeps on not receiving it.

It just says the darkness at the time that it shone did not. And that's why you have an aorist active indicative here for not receiving. And yet you have phinae in the present active indicative.

It keeps on shining. The fact that the darkness did not receive it doesn't keep the light from shining. Now, I've gone through a lot of Greek and a lot of grammar here.

But what's the point, especially here in verse 5? What are we called to do and to be? We are to shine as lights. We are to shine as lights in the world. We don't put the lamp under a bushel.

We don't hide it. We put the lamp on the lamp stand and let it shine. We've got the little song, this little light of mine, I'm going to let it shine.

Well, the darkness does not receive the light. Hostile reception. But you notice, the light of Christ keeps on shining.

If he had put this in the aorist, it would have been like, well, the light shone, the darkness didn't receive it. And the implication is, the light decided to give up and quit shining. This present tense surrounds and survives and goes beyond the aorist of the not receiving.

This light is going to keep on shining whether it is received or not. We oftentimes find ourselves called to be faithful and called to be obedient when we are misunderstood, when our actions are not well received, when the light that shines in our life is not received. And there will be instances, there will be these aorist times, these snapshot times where it actually creates ripples or creates opposition.

But the light keeps on shining in the darkness. Now, it doesn't say it goes and lights the darkness on fire. It doesn't go beat the darkness over the head.

It just keeps on shining. And the light of God's Word, the light of God's Spirit, the light of God's Son that is in us ought to keep on shining. Not be hidden, not be covered up.

Well, somebody is offended by this light, let me put a shade on it. You know how it is when you have a bright bulb and a lamp, you say, oh, it's too harsh, it's too bright, let me mute this down. The Word of God says, let your light so shine before men that they may see, maybe they will, maybe they won't, that they may see your good work and they may glorify your Father that's in heaven.

Our light shining creates an opportunity in the same way that the coming of the Lord Jesus, the coming of this life that was the light of men comes and creates an opportunity. It doesn't finish the process. And we don't necessarily convert, we don't necessarily win, we don't necessarily convince or bring over into the kingdom of light people that see our light.

But it should always shine. We shouldn't allow ourselves to get discouraged, we shouldn't let ourselves put a bushel basket over the lamp. That's the message of verse 5. Verse 6 says, There was a man sent from God whose name was John.

This man came for a witness, to bear witness of the light that all through him might believe. He was not that light, but was sent to bear witness of that light. What is John accomplishing in these two verses? Think about the situation of his day.

You still had a strand within Christianity of followers of John the Baptist. Paul ran into them, the other apostles ran into them, they had been to the Jordan, they had heard John preach, they liked him, they followed him, and in some cases, they couldn't get beyond him. And had sort of decided that he was God's great prophet, and to just stick with what John said, and not to advance.

And I think this is here, not only for the people in John's day, but for us as well, to remember that we must progress. God uses communicators, God uses churches, God uses communities, and fellow believers. As we learn and as we grow, we come to an understanding, and we come to a place of seeing clearly truths in God's word, and we receive them gratefully, and we appreciate it.

But God's plan is not static, and our status should not be static. We should be learning, we should be growing, we should be advancing our understanding, and not only our understanding, but our application of what we know ought to increase. Paul says, I pray that in fruitfulness, you will abound more and more.

Jesus said, It is the will of the Father, that when you abide in the vine, you bear much fruit. My Father will come and prune your branches, so that you can bear more fruit. And that is a significant statement.

It is not enough to bear fruit. He says, I want you to bear more fruit. Grow, expand your capability.

To do that, many times we have to look for nourishment. We have to look for the teaching of the word of God that meets the need of our souls. We attend a church, we listen to a pastor or a teacher, or we find books or radio programs or whatever, and we benefit, we glean information, we get good truth from the word of God.

But if we ever find ourselves sort of dog paddling, if we're just sort of floating and not advancing, if we stop making progress, if we stop growing, if we find that our application has become stagnant, we need to look two places. We need to look at the source of our spiritual food and make sure that it's fresh and that it's nourishing. And then we need to look at ourselves and see if we are availing ourselves of what is being provided.

A lot of manna fell in the wilderness for people that never went into the land of promise. And they did not fail to enter Canaan for lack of provision. They failed for lack of application, for lack

of looking at that manna day by day and saying, the God that provided this will give me the ability to prevail against the giants even though I am a grasshopper in their sight.

So you can't always... They say the worker is always the first one when something goes wrong to blame his tools and say, well, I didn't have the right stuff to do this job. We need to look at ourselves and ensure that we are looking for what is good, looking for what is nourishing, looking for what is positive and what is provided. If we truly cannot subsist, and that could be true in our church as with any other, then it's important for us to go where we can be fed.

Our first obligation is not to an individual, not to a church, not to a denomination. It is to the Lord and it is incumbent upon us, it is required of us to be faithful in seeking out and heeding the teaching of the Word of God. These people, followers of John the Baptist, plateaued.

They got it right in listening to John and I think they sort of felt like they had arrived looking at the rest of Israel and saying, well, look at all these people that didn't heed God's great messenger. But then they didn't really follow John's advice. He said, I must decrease.

He must increase. And they didn't hear that part. And so they stuck with the teaching of John and when Christianity began to spread and the teaching of the apostles began to be available, they didn't really listen to it.

They said, I've got what I need. I got it from John the Baptist. I was dumped by him in the Jordan and I'm going to be a Baptist till my dying days.

These are the first Baptists. You want to have the first Baptist church, it's way back in and around the Jordan. It's important to recognize what John the Apostle says.

Here, there was a man sent from God. Now, this is quite different. This is from Apostello.

Notice he doesn't use Apostello of the logos or of the light or of the life. He doesn't say that this was someone sent from God. He says, look, the son, the logos, is God.

He's not sent from God, he is God. The one that was sent was a man, Anthropos, John the Baptist. This is a complete contrast to what has been said in the first five verses.

There was a man, if you want to talk about a man, there was a man sent from God, Apostello, whose name was John. This man came for a witness, marturion, martureo, to bear witness. Where we get the word martyr.

He came for a witness to bear witness. You have both the noun and the verb form of martureo and marturion here. He came unto Aze with a view toward witness, in order that he might witness, this is the aorist subjunctive, pointing to the sum total of the ministry of John.

It was a thing that you can encapsulate. He's not still witnessing. Concerning the light, concerning the photos, peri to photos, to bear witness concerning the light.

In order that, this introduces a purpose or result, in order that all, *pantes*, might believe, might have faith, *pistuo*, this is the aorist active subjunctive. Subjunctive is the mood of potential. Potentially, everyone might believe through him.

Not believe in him, but through him. This is where your Greek prepositions are so important. *Pistuosin dia autu*, through him.

John makes it clear, he was not the light. The man that was sent from God is not the light. He bears witness.

And once again, for the third time, you have a form of *martureo*. *Martureo*, aorist active subjunctive. But, he was sent in order that he might bear witness.

In this subjunctive mood here, in the bearing witness, in both cases you have the aorist subjunctive. What does it mean? A witness is only born when you receive it. Your testimony is only testimony when it is accepted as testimony by the people that hear it.

He was sent in order that. In both cases you have *hina marturese*. In order that he might bear witness.

Scriptures bear witness to us. The Holy Spirit bears witness to us. But it isn't really effective.

It's only potential until we accept it. Until we exercise faith in it. Potentially, all, *panta*, can believe.

Pistuo. And two times it says, that witness is there to create the potential for belief. To bear witness of that light.

What is really being said here? First of all, it is the message, not the man. It is the witness. Three different times we have *martureo*, *marturea*.

It is the witness. It is the testimony that is the issue. That is where the arena of faith functions.

That's where the potential is. Do not make an issue of the man, John the Apostle says. If you're still following John the Baptist, wake up.

He is a witness. You need to be focusing on the witness. This was part of the problem with the darkness.

They did not comprehend the light. They didn't pay attention to the content of the *logos*. This that John bore witness to.

Verse 9, that was the true light which gives light to every man coming into the world. He just got through saying, John bore witness so that all might believe. Now he says, that was the true light which gives light to every man coming into the world.

Now, every elect man coming into the world, every Jewish man coming into the world, that's

not what it says. How many men come into the world? All of them that survived the birth process have come into the world. This is the true light.

This is the light of truth. This is an adjective. It's alethinos, used as an adjective.

This is the true light or the light, the true one. Which lights up. This is photizo, present active indicative, keeps on illuminating.

This is the light, the one illuminating all men, or every man. This is panta-anthropo. Anthrope is the singular, so each individual man is illuminated by this light.

And it is a man coming, erkomai, coming into the kosmon. Not so much the geis, meaning the physical world, but the kosmon, the civilization. This is human life.

The kosmon looks at the world in the sense of the situation, the world situation. You would have geis here if it just meant he was walking on the surface of the planet. Then verse 10 says, he was in the world, the world was made through him, and the world did not know him.

And all these words for world are kosmon. Because of course, we're not talking about the rocks and the stumps. We're talking about civilization.

We're talking about society. We're essentially talking about people. En to kosmo ein.

He was in the world. Now earlier in 1.1 it said he was in the beginning. He was with God.

He was God. Now we're back to the same imperfect use of eini applied to the Lord Jesus. He was with God.

Now he is, or was, in the world. A movement, a relocation. That light, that life, that logos that was in heaven is now, very same verb, in the world.

En to kosmo ein. And ha kosmos dia autu egeneto. Same statement that was made up above.

The kosmos, through him, came into being. It became. Genomai.

Dia autu, through him. We just saw that the witness came through John. Creation came through Jesus.

And ha kosmos autan uke egno. Ha kosmos, the world, him, uke. This is the strong negative in Greek.

Uke egno. This is the aorist active indicative from Genosko. To know.

Come to know. The world very much did not come to know him. This is aorist.

In the same way that the darkness didn't receive the light, and it was an aorist. The light kept on shining, but when it hit the darkness, the darkness didn't receive it. Here, you have this in

more concrete terms.

He was in the world. The world that he created, the kosmos that he created, he was in it. But it did not know him.

This is a contrast with the reception and the standing that he has in the heavenly realms, where he is before God, and received by God, co-equal with God, and is God. And when he comes into the world, we know that he is truly human, but he doesn't receive the same reception in his humanity among humans that he receives in his deity as God. So this contrast is set up.

He was in the world, the kosmos, that was made by him, and it did not know him. This is from Genosko. It doesn't say epigenosko, it's just genosko, and it means it did not come to know.

We have to come to know him relationship-wise before we can have epinosis, which is the experiential knowledge. So this is the idea of rejection. And then in verse 11, he came to his own, eis ta idia elfen, idia, idiomatic, I-D-I-A or I-D-I-O means it belongs to you.

Idiosyncrasies are the syncrasies that belong to you. eis ta idia elfen, unto his own, I've told you many times it means unto, much more than into, or with a view toward. With a view toward his own, he came.

Unto his own, he came. And hoy idioi auton, his own, u par elabon. This is the softer negative, u. Well, I'm sorry, it's actually, that's the abbreviated form of uk.

It's still the strong negative, uk or u par elabon. Now, earlier we saw kada lambano, which means to, kada means according to a standard, it means to bring near, to bring for the purpose of comparison. Here, para, para is like parallel, it means alongside, it means right close in, did not receive to themselves.

He came unto his own, his own did not, him did not receive. So, this is the general response. Now we're going to get an exception in verse 12.

But, as many as received him, Hosoi de elabon auton, and this is the simple word receive, it is not para lambano, not kada lambano, it's just lambano. The ones, but the ones who received him, eidokon, this is the aristocratic indicative from didomi, which means to give, to them, autois, exousion. Exousion is one of the Greek words for power, but this is power in the sense of rulership.

This is authority, rights. He gave the right, tekna theu genese, genese once again is gedomai, to become, the world became through him. And to those who received him when he came, they become tekna theu, same word.

He gave them the authority to become tekna theu. Tekna means child, little one, of God. The ones believing, and this is a present active participle, the ones believing, estaonoma autu, ontu, or with a view toward his name.

Authority to become, not to be called, but to become, sons of God, children of God. And this is the ones, this restates the ones who received, the ones believing, and this is a present active participle, which means this is a condition that accompanies the granting of the authority. It happens at the same time.

As they are believing, they are receiving the authority to be called the sons of God. And what's interesting about this is, that this is not so much talking about the point of salvation, although that's where it begins, but it is an ongoing status. We've seen the light that keeps on shining.

Those who keep on trusting, keep on having authority to claim the title, child of God. Now, if you stop believing, in the sense of not trusting day by day, it doesn't mean you're no longer a child of God, but by what right do you call yourself one? How can you call yourself a son of God when you don't trust, when you don't obey? It doesn't change your standing, but how can you claim the name? The idea is, God gives the authority to be called son of God to those who keep on and to become son of God in the true sense, in the inheriting sense. You can be a son that doesn't inherit.

You can be a son who leaves and doesn't return. To be a son in the fullest sense, you have this present active indicative. The ones who keep on trusting are the ones who receive the authority from God.

He says, Yes, I want to give you the title, my son, my daughter, my child. So, what does this tell us? In the same way that creation began during creation week and continues forward with the impetus that God gave it with His spoken commands, there is a life that comes to us through Christ that ought to carry with it an impetus that goes on where there's growth. God said, Be fruitful and multiply and fill the earth to the plants and to the animals.

Reproduce after your kind. In the same way, the life that is the light of men has come to us and we should grow and be fruitful and multiply and fill our spiritual potential. We have been given authority to be called sons of God.

The ones who keep on believing on His name. Verse 13 says, Who were born not of blood nor of the will of the flesh nor of the will of man but of God. The fact that we see the light and receive the light doesn't qualify us, doesn't earn us anything.

We did not choose to be born anew. We did not choose to become sons of God. We chose to receive the light.

We chose to accept the Son of God, to accept the opportunity for salvation. God decides what will be done as a result of that decision.