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Salvation In John Chapter One.

(2019)

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Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

Salvation in John Chapter One.

INTRODUCTION: since this is a major chapter of the Bible and has been badly misunderstood by some religious leaders from all generations, we will travel through it in detail (all verses are cited from the KJV).

Topics.

- In the beginning was the word and the word was with God.
 - The language of personification.
 - In him was the life and the life was the light of men.
 - The light shineth in darkness; and the darkness comprehended it not.
 - The word, the logos and the rhema.
 - A principal of light and darkness.
 - John the Baptist the greatest of all prophets.
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JOHN 1:1-3

In the Beginning was the Word and the Word was with God.

- **John 1:1-3:** In the beginning was the Word, and the Word was with God, and the Word was God. ² He was in the beginning with God. ³ All things were made through him, and without him was not any thing made that was made.

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Word: in the original Greek language means, "Logos of speech" and never refers to a literal person, but the Greek language does personify the word, word simply because a person's speech expresses and reveals who that person is. In the context of these verses it refers to God's foreordained plan for the world and for eternal salvation, it embraces God's promises, purposes and all future events that God planned and purposed in His eternal mind before the world began.

The language of personification: the word him from Strong's Concordance can mean any of the following, him, it, himself, itself which means if the original manuscript were written in English rather than Greek the Greek word logos would not have been personified, but would have read:

- All things were made by it (the logos) and without it (the logos) was not anything made that was made (v3).

The French, Italian and the Spanish languages are all known as the romantic languages simply because any noun is personified as either masculine or feminine, the Hebrew and Greek languages are the same. The following is an example of God's word being personified:

- God sends out his command to the earth; his word runs swiftly (Psalm 147:15).

Here God's word is pictured as a person running swiftly throughout the earth. Throughout the Bible wisdom, understanding and patience are all personified and spoken of as woman even though they are not people and Jerusalem, is spoken of as a mother with children. It is the common expression of the Greek language to personify words especially if they are an attribute of human character. In Greek literature it is common for

nouns to be spoken of as persons, but it is never the intention of the author using the Greek style of writing that a reader would embrace the personified word to mean a literal person. Since the English language does not use personification as the Greek language does it would be biblically correct for English speaking people to read verse three in the following way:

- All things were made by it (the logos) and without it (the logos) was not anything made that was made (v3).

The following verses are just a few of the many that show that wisdom is personified as a woman:

- Wisdom has built her house; she has hewn her seven pillars. ²She has slaughtered her beasts; she has mixed her wine; she has also set her table. ³She has sent out her young women to call from the highest places in the town (Proverbs 9:1-3)

And in chapter eight we are told:

- The LORD possessed wisdom in the beginning of his way, before his works of old He set up wisdom from the beginning (Proverbs 8:22-30)

This verse shows us that wisdom was not only with God before time began but also with God before He began to speak into being all creation. For further information concerning personification see the title: "Personification," in Various Topics (ONE WEBSITE MENU)

The logos or Jesus: if it is the logos that is in focus then in the English language since we do not personify objects it would naturally be written it, but if a person is the primary focus then English speaking countries would naturally say him, whereas in the romantic languages such as Greek it would be written him whether it was an object or a person. Sadly in English speaking countries many have not understood this principal of personification commonly used throughout the Bible and have mistakenly believed John was saying that Jesus was with God from the beginning as some form of Spirit being, but it is not Jesus John has in focus, but the logos of God, meaning God's eternal foreordained plans, purposes and promises that God planned and purposed in His eternal mind before the world began. John is saying these were all with God from the beginning nothing that happens throughout history happens by chance even Judas betrayal of Christ and Jesus brutal and cruel death were all in God's eternal mind and part of his eternal foreordained plan for this world and mankind's eternal salvation. Nevertheless when referring to the logos of a person (i.e. their word) it is only natural to personify the logos since a person's words cannot be separated from the person themselves it is their words that reveal who they are and in another sense their words are the express image of who that person is and it is their words that manifest the character, plans, purposes of that person. John's use of the word logos (the word) embraces all of God's eternal foreordained plans, purposes and promises that are in His eternal mind and manifested through His word.

In the beginning was the Logos.

The first three verses of this chapter could read:

- In the beginning was the logos and it was in the eternal mind of God and the logos was God's plans, purposes and promises for this world and mankind's salvation this logos was in the beginning with God all things are made according to this same logos and without God's logos not one thing was made or happened that came to pass.

The following words of John:

- All things were made through him, and without him was not anything made that was made (John 1:3)

Refer to the following words of Genesis:

- In the beginning God created the heaven and the earth (Genesis 1:1)

And when writing of creations, the author of Hebrews wrote:

- Through faith we understand that the worlds were framed by the word (rhema) of God, so that things which are seen were not made of things which do appear (Heb. 11:3).

Rhema means utterance of speech and never refers to a literal person which means that both John and the author of Hebrews are saying the same thing which is that God created the heaven and the earth by the power of His logos or rhema. Both the logos and the rhema always refer to the words a person speaks and never to a literal person which clearly shows that it was the Logos of God that was with him from the beginning and not Jesus.

To support this even more the Scriptures state:

- God said, "Let there be light," and there was light (Gen. 1:3).
- God said, "Let there be an expanse in the midst of the waters, and let it separate the waters from the waters (Gen. 1:6).
- God said, "Let the waters under the heavens be gathered together into one place, and let the dry land appear" (Gen. 1:9).
- God said, "Let the earth sprout vegetation yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind, on the earth" (Gen. 1:11).
- God said, "Let there be lights in the expanse of the heavens to separate the day from the night (Gen. 1:14).
- God said, "Let the waters swarm with swarms of living creatures, and let birds fly above the earth across the expanse of the heavens (Gen. 1:20).
- God said, "Let the earth bring forth living creatures according to their kinds (Gen. 1:24).
- And God saw everything that he had made, and behold, it was very good (Gen. 1:31).

JOHN 1:4-5

In Him was the Life and the Life was the Light of Men.

- **John 1:4-5:** In him (the logos) was life, and the life was the light of men. ⁵ The light shines in the darkness, and the darkness has not overcome it.

Now John's focus has shifted to the light, John is saying that in the logos or rhema (i.e. God's word) is eternal life and that eternal life that is in the logos is the light that brings eternal salvation to mankind. Another way of saying the same thing would be, "In the logos and rhema of God's word is the Gospel which has within it eternal life, and that life that is in the Gospel is the salvation of mankind.

Light: comes from the Greek word (*phos*) and from Strong's Concordance means to shine or make manifest it carries the idea of revealing or making known one's thoughts by speaking. Figuratively it means to gain understanding of spiritual truth in the mind. God of course is the source of all light (literally and spiritually).

John's words:

- In him (the logos) was life; and the life was the light of men (v4).

Means that in the logos of God is light, meaning understanding of His truth, understanding of God's truth comes through the logos and rhema of God as the logos and rhema (God's word) is spoken understanding (light) comes to the mind of those listening (providing they have a right heart attitude) it reveals who God is and His eternal plans and purposes for this world and God's plan for mankind's eternal salvation.

The light shineth in darkness; and the darkness comprehended it not (v5) these words of John primarily refer to the people of Israel and the prophets during the Old Testament era. The prophets spoke the logos and rhema (i.e., God's word) so God's light (His truth) was in the world revealing God and his eternal plans and purposes to the minds of the people, but because they had a rebellious heart, they did not understand it. It is in this sense that John is saying the light (God's truth) shone in the darkness of the Old Testament people of Israel, but because they had a wrong heart attitude (darkness) they did not comprehend it.

The word, the logos and the rhema: all refer to the same thing, God's spoken word, it is God's word that reveals who God is and convicts a person of their fallen condition before God and shows them the way back to Him. It is the hearing and understanding of God's word (the logos and rhema) that brings understanding (light) to the mind and that reveals the path to reconciliation with God and eternal salvation it is in this sense that God's word is the life and light of mankind.

Eternal life is in God and comes from God, this is why Jesus says:

- And this is eternal life, that they may know you the only true God and Jesus Christ whom you have Sent (John 17:3).

Nevertheless, though God is the source of all life He has made eternal life available to all who will come to Him through the Lord Jesus Christ.

A principal of light and darkness: no matter how bright the light of God's word shines if a person's heart is not right, they will continue to remain in darkness. Old Testament Israel is a good example of this reality even today they refuse to accept that their Messiah came and so they remain in darkness even though God's light shone so brightly when it came to them in the Lord Jesus Christ showing how true the following words of John are:

- The light shineth in darkness; and the darkness comprehended it not.

God is light: John in his epistle says the message Jesus taught the apostles was that God (the Father) is light, and in him is no darkness at all (1 John 1:5). God the Father is light means that in God is all truth, all wisdom and all knowledge this light is revealed and comes to mankind through His eternal word (the logos and rhema).

In the Old Testament: the eternal word of God embraces all Old Testament prophecy and everything that is declared by the prophets. God's word was spoken and revealed by the prophets bringing light and life to those that believed and received the words they spoke.

In the New Testament: God's eternal word is revealed by His Son who not only spoke the word, but also manifested it in His life, in his miracles and then in the resurrection of his body from the grave to eternal glory and now God's eternal word comes to us through God's written word as recorded in the cannon of the Bible.

A word uttered by a living voice embodies a conception or idea: the Greek word logos of speech applies to what someone has said and carries the idea of a word uttered by a living voice that embodies a conception or an idea which can refer to a decree, mandate, order or moral precepts or to any of the following, a thought, doctrine, teaching, reasoning or to calculating something out in the mind, but nowhere in the meaning of the Greek word, logos or rhema does ever imply or refer to a literal person. The meaning of the Greek word logos and rhema is always in regards to speech or a word uttered by a living voice that embodies a conception or an idea. This reality shines a spotlight on the truth that when John wrote, "In the beginning was the word and the word was with God, and the word was God" (Gen. 1) John did not have Jesus in mind, but the logos of God which in this context contains and embraces within its meaning every eternal foreordained plan purpose and promise that

was with God in His eternal mind before our world began. The prophets, the apostles, God's Son the Lord Jesus Christ and finally the Bible reveal these eternal plans and promises that were contained in God's eternal mind from the foundations of the world and are now revealed through His word as recorded in the Bible.

SUMMARY VERSES ONE TO FIVE: The first five verses of Genesis show that in the beginning God had a foreordained plan for mankind that was in His eternal mind and with Him before our world began. In the beginning only God and His word (the logos and rhema) existed and it was by the power of His word that God created all things according to the eternal plan that was in His mind from the beginning. The first five verses of Genesis show that nothing that exists came into being without God allowing or creating it which means that nothing that happens in history takes God by surprise. Everything was created for the purpose of creating a special and precious people for God's Son. The first five verses of Genesis tell us that from the beginning, the visible creation and the invisible principalities, angels and powers were all created by the logos and rhema of God (i.e. His word). It should be noted that even without the language of personification it would be correct to refer to the word of God as him simply because a person cannot be separated from their words it is their words that reveal who the person is and their plans and purposes so in this sense God and His word are both God. The understanding of God's word brings knowledge of the one true God and knowledge of His eternal foreordained plan of salvation for mankind and it is through responding to this knowledge and accepting God's plan of eternal salvation that a person repents and believes so in this sense God's word (the logos and rhema) has brought light and life to that person.

THE CHAPTER NOW SOARS FORWARD TO JOHN

JOHN 1:6-9

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John the Baptist.

- **John 1:6-9:** There was a man sent from God, whose name was John (the Baptist). ⁷ He came as a witness, to bear witness about the light, that all might believe through him. ⁸ He was not the light, but came to bear witness about the light. ⁹ The true light, which gives light to everyone, was coming (or is born) into the world.

Made: carries the following two meanings:

1. To create in relation to material things.
2. To receive in relation to people.

It is the context the word made is used in that determines which of these two meanings it is referring to.

The prophets, Jesus and light: in the Old Testament the light came as the prophets spoke the logos (God's word) whereas in the New Testament the light is revealed in Jesus Christ's since he not only brought knowledge and understanding of God and His plans and purposes to the mind of those who embraced his Gospel, but also manifested God's grace and God's power through the miracles he did and his resurrection from the grave to eternal glory manifested the eternal power of God's word.

John the Baptist the greatest of all prophets: even though John the Baptist did no miracles Jesus said that Among those born of women there has not risen anyone greater than John the Baptist (Matt. 11:10-11). John was the greatest of all prophets because he was the one who introduced to the world the promised seed of Abraham and the promised seed of David the Messiah and Christ all the prophets spoke of. John was the final Old Testament prophet and the first New Testament prophet who prepared the way for Israel's promised Messiah the Christ and Saviour of the world. It was John who introduced the promised eternal life that is in God's word (the logos) that was with the Father from the beginning and

at the time of John was about to be manifested through God's Son the Lord Jesus Christ. Jesus is referred to as the light because he manifested God's word in his life, in his ministry, in speech, in power, in his lifestyle and finally in his resurrected body from the grave to eternal glory, added to all this it is through Jesus that all sinners come to God which means that he is the true light of the world.

God, Jesus and light: John said he came to, "Testify of the true light which lighteth everyone who is born into the world" (v9) and John wrote, "Jesus came to declare that God the Father is light in Him is no darkness at all, God is life and this life is the light of men (1 John 1:4-5). The expression, "In God is light" means God's word (the logos and rhema) is in God and when spoken it brings light (meaning understanding of spiritual truth) and life to those who receive it. The words, "God is the light of men" means that God's word and the Gospel of the Lord Jesus Christ have always been in God's mind from the beginning. The light and the Logos (God's word) cannot be separated it is God's word that gives light (truth and understanding) without God's word there can be no light. John tells us there is no darkness at all in God or in His word which means it can only produce light (truth) and that it is impossible for God's word to bring into being any form of darkness, but that does not mean that human men are unable to interpret it incorrectly so that it appears to contain darkness to others, but this is an error of interpretation and not an error of God's word or of God Himself.

Light in the Old and New Testament: in the Old Testament God's light (understanding of spiritual truth) was in the world by His word (the logos and rhema) spoken through Moses and the prophets, but though Moses and the prophets spoke God's word they never manifested the overcoming power of it in their lives since they remained sinful men and their bodies went on to die and decay in the grave. Whereas in the New Testament Jesus not only spoke God's word he also manifested it in the following three ways during his life on earth:

1. By all the fruits of the Spirit he manifested (i.e., kindness, compassion, forgiveness, mercy and love etc.), in this way he revealed the nature of His heavenly Father.
2. By the miracles he did he manifested God's power.
3. In the resurrection of his body from the grave to eternal glory he manifested God's majestic promise of eternal life to all who honour Him and accept His eternal plan of salvation.

In these three ways Jesus Christ was the manifestation of the light of God's word (the logos and rhema) that was with God from the beginning. It was God's eternal word that was with God before the foundation of the world. Jesus came into the world through the virgin birth and through his messages, and his life, the miracles and his resurrection manifested to the world the eternal word that was with God in the beginning.

JOHN 1:10-13

The Word (Logos/Rhema) and God.

- **John 1:10-13:** He was in the world, and the world was made through him, yet the world did not know him. ¹¹ He came to his own, and his own people did not receive him. ¹² But to all who did receive him, who believed in his name, he gave the right to become children of God, ¹³ who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.

The he of verse ten refers to the light of God's word we know this because the light is the focus of the previous verses and following these verses John begins to speak of Jesus manifesting this light. The word is personified simply because a person cannot be separated from their words since their words reveal a person's plans and their purposes and who they are likewise God cannot be separated from his word the two are the same,

therefore as is common with the Greek language God's eternal word can be rightly personified. For further information concerning personification, see the title: "The Language of Personification: following (v1-3).

John is saying the following four things in these few verses:

1. Even though God's eternal word was in the world and the world was created by it the world still did not believe (it is the same today).
2. Even though God's word came to His own people Israel through the prophets they did not believe.
3. All who did believe the eternal word of God and in His name are given the power to become the sons and daughters of God.
4. Those who did believe in the word of God are spiritually born by the will of God.

JESUS NOW APPEARS ON THE SCENE

JOHN 1:14-18

The Word became Flesh, the Only Son from the Father.

- **John 1:14-18:** And the Word (the logos and rhema) became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth. ¹⁵ John bore witness about him, and cried out, "This was he of whom I said, 'He who comes after me ranks before me, because he was before me.'" ¹⁶ For from his fullness we have all received, grace upon grace. ¹⁷ For the law was given through Moses; grace and truth came through Jesus Christ. ¹⁸ No one has ever seen God; the only God, who is at the Father's side, he has made him known.

John now brings us to the beginnings of the New Testament, the word (the logos and rhema) became flesh means that Jesus Christ the Son of God fully lived and fulfilled the word of God in His life, not only by publicly proclaiming its truths but living them and manifesting the power of God's word through the miracles he did. Jesus conquered sin and death in the flesh and finally manifested God's eternal word through the resurrection of His body from the grave to eternal glory. John's statement, "The word became flesh and dwelt among us and we beheld his glory," means that everyone who saw Christ beheld the glory of God's word (the logos and rhema) and the glory of God himself manifested in life of God's only begotten Son. The expression, "He that cometh after me is preferred before me" (v15) mean the following two things:

1. From the beginning God had pre-ordained Jesus to be preferred before John the Baptist.
2. In God's eternal plan and purposes, He predestined Jesus to be higher in rank and authority than John.

In the bosom of the Father: (v18) this expression means that Jesus is dearly beloved in the heart and mind of his heavenly Father, the faithful who belong to Christ can say they are in the bosom of the Father since they are also dearly loved by Christ's heavenly Father.

**FOR FURTHER INFORMATION SEE
THE FOLLOWING TITLES**

- Trinity (The Doctrine of the Trinity) in, Various Topics (ON WEBSITE MENU).

And for the remainder of the chapter see:

- John 1 in Commentary NT (ON WEBSITE MENU).

The following words of John show how glorious the language of the Bible and the description of Christ are: when John the Baptist sees Jesus coming, he says:

- Behold the Lamb of God, which takes away the sin of the world (John 1:29).

Then we read, John bore witness of Christ because he saw the Spirit:

- Descend upon him from heaven like a dove and it remained on him (John 1:32).

The lamb and a dove are amongst the most harmless of all creatures living on our planet earth and it is these two gentlest of living creatures that John (who Jesus said was the greatest of all prophets) uses to depict the Lord Jesus Christ and the Holy Spirit. This shines a brilliant spotlight on the following three things:

1. The Spirit of Christ is gentle.
2. Whoever belongs to the Lords family and are spiritually mature will be manifesting the same Spirit of gentleness.
3. Those who confess to believe in God and aggressively kill the innocent in the name of God are not only deceiving themselves, but deceiving everyone who follows their religion.

As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.
