
The Babe Who is God

John 1:1-2

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Transcript By: <https://riverside.fm/transcription>

00:01

Last week I said that I wanted to give you three reminders for Christmas, and I gave you the first one last Sunday morning, which is, God Became Man. And today I want to give you the second reminder, and that is found also in the Gospel of John. So I'd like to invite you to take your Bible once again and turn to John chapter 1. Last week we looked at verse 14, and we hinted at verse 1 as we were

00:31

briefly defining what John meant by the word, but we're going to look more closely at that this morning as we look at the first two verses. John chapter 1, verses 1 and 2, listen to what the Word of God says. "In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God."

01:02

I don't know how often that you've read that verse, but I know for myself I read it a lot, memorized it years ago, and also when taking New Testament Greek, the Gospel of John is one of the books that you work with because of the simplicity of the Koine Greek. But this verse right here, these two verses are packed with so much meaning and so much to give us the understanding about the baby that we are

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lowly manger, feed trough if you will, there was no room for him in the inn because everyone was having to come back to their hometown and to be numbered in the senses. But let's talk about this babe who is God. You know many people are willing to talk about Jesus during this time because they don't have any problem thinking about Him as a baby. Babies are not threatening, it's only when they grow up.

02:01

That's when things change. But this baby was more than man. Now we talked about last week God becoming man, and we talked about the incarnation from chapter 1 and verse 14. We talked about what that essentially meant. Now again today I want to look at verses 1 and 2. And I chose this passage because it's my conviction that there are many who are okay with talking about Jesus during Christmas

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as I said, being a baby in a manger, but this passage says so much more. John's purpose for the Gospel of John is to convince his readers of Jesus' true identity. If you look at the four Gospels, this one is so much different than the first three. In fact, there are events that are mentioned in the Gospel of John that are not mentioned in the first three Gospels.

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In fact, when we talk about the synoptic gospels, which means seeing together, we usually don't include the gospel of John per se because it is written from a totally different standpoint. In fact, as I said, the idea is to convince the readers of Jesus's true identity. Now, John presents Jesus in three ways. First, he presents Him as God incarnate. Secondly, he presents Him as the Messiah.

03:28

And third, he presents him as the savior of the world who brings the gift of salvation to mankind. And listen, if there's any message that we need to publish during this Christmas season is that our savior is God. Our savior has already come, and he can save you right now from your sin. If you turn in faith and trust him with your life, you give him your life.

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unfortunately not everyone will accept that message, as simple as it may be. So as John introduces this gospel, he introduces Jesus, the Word of God.

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If you were to read the remaining three verses of the first five, you would see that John gives us both the deity of Christ and his pre-incarnate work. Let me just take a minute and read those five verses again, starting at verse 1. In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through Him, and apart from Him nothing came into being that has come into being.

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In him was life, and the life was the light of men. The light shines in the darkness, and the darkness did not comprehend it.

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You know, when you hear those five verses, you can't get away from, again, his identity. Jesus was more than mere man.

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that baby in the manger was more than just a baby. Herbert Lockyer says of these five verses, he says, in the brief compass of 42 words, eternity, personality, deity, co-equality, and creatorship are ascribed to him. Now the gospel here opens with one of the most elevated statements about Jesus found anywhere in the New Testament, and John begins his gospel with that Greek word

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translated word is the word logos. He uses it three times in verse one. The term logos occurs 1239 times in the Greek translation of the Old Testament which is known as the Septuagint. He uses it 330 times in our New Testament. The term generally refers to a word, refers to a saying, but here John is

06:00

And as I said last week, John is the only one who uses the term logos to apply to a person, to apply to Jesus. And when pinning his letter to the believers in Asia Minor, he used this term for Jesus in 1 John 5, 7, when he said that there are three that bear witness in heaven, the Father, the Word, and the Holy Spirit.

06:23

these three are one. When he described the rider on the white horse in Revelation 19 13, he identified him as the Word of God when he said he was clothed with a robe dipped in blood and his name is called the Word of God. Again, no other rider has referred to Jesus by these terms. Wayne Grudem says that when this term is applied to Jesus, the term implies both the Old Testament concept of the powerful creative Word of God

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and the Greek idea of the organizing and unifying principle of the universe. In other words, by calling Jesus the Word, God was expressing Himself to mankind in the person of the Lord Jesus. And He was saying, if you want to know the Word that brought everything into existence, here He is in a body, the Lord Jesus Christ. To the Greeks, He was saying,

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If you want to know the organizing and unifying principle of the universe, here he is. It's the Lord Jesus Christ.

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writer of Hebrews captured that same thought when he said in Hebrews 1, 1 and 2, God who at various times and in various ways spoke in time past to the fathers by the prophets has in these last days spoken to us by his Son, whom he has appointed heir of all things through whom also he made the worlds.

07:53

See, that verse tells us so much just like this verse in John 1-1. Jesus Christ is the Word of the Lord as expressed in the Old Testament, and He's also the organizing and the unifying principle of the universe. So as we talk about reminders, God became a man. Our second reminder is Jesus is God. Remember that. Don't ever forget that. That is your strength.

08:23

That is the anchor in your life. That's the anchor to your salvation of who he truly is. More than just savior, but Lord God. Now notice how John begins verse one. He tells us, in the beginning was the Word. And what is he saying here? We've already identified Jesus as the Word. So he's telling us that Jesus was in the beginning with God.

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The cults want to say that Jesus had a beginning. The cults want to say that he was born, or he was the first thing that God created. Well, we knocked that completely out of the ballpark when you look at verse three, all things came into being through him, through Jesus. If everything came into being through Jesus, and apart from him, nothing came into being that has come into being, and he wasn't created.

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No, they come back and say, well, he was created and then God used him after the creation of Jesus to create everything. But that's not what verse three says. Verse three says, all things came into being through him. Apart from him, nothing came into being that has come into being. Also, verse four, in him was life. The very life that was breathed into the very nostrils of Adam came from Jesus.

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Jesus was in the beginning with God. And we know that by the use of the term beginning, that he is telling us that he existed before time and creation. You know,

when we think of a beginning, we think of a starting point, right? We think of time. But in the case here, archaic, the word that's used here could mean source.

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It can mean origin, it can mean rule, authority, it can mean ruler or one in authority, and certainly all of these meanings are true about Jesus, but I think the one that really identifies him here is the source and the origin and the ruler of the universe. He is the source of it. And yet man refuses to believe that.

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One of the problems with Israel is that they don't believe that Jesus is their Messiah. Oh wow, how we need to be praying that they would believe that Jesus is their Messiah and embrace Him and be saved. But this word, archaic, is used here in referring to the period before the creation, not the beginning of the universe, because creation is, again, not mentioned until verse 3.

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lexicon state in Genesis 1.1. The sacred historian starts from the beginning and comes downward, thus keeping us in the course of time. Here, John starts from the same point but goes upward, thus taking us into the eternity preceding time. Kittle says the logos is before all time so that no temporal statements can be made about him. Eternal pre-existence is plainly implied.

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tell you another place that you can see this and let me just have you to hold your place in John 1 and go to John 17 John 17

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Look at verse 5. Here Jesus is praying to the Father.

12:06

verse 5 he says, Now Father, glorify me together with yourself with the glory which I had with you before the world was. That's what Jesus prayed. That's what Jesus said to the Father. So we know here in John 1, 1 the beginning is before there was a beginning. Again you and I we have to have a starting point. We can't understand

12:34

We can hear it and we can accept it, but when you hear things like, he's always been, sometimes that doesn't compute very well with a finite mind. But he has always been. And let me show you how we see that in verse one. Notice it says, in the beginning was the word. And the word was with God. And the word was God.

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And he was in the beginning with God. That little verb, imi, translated was, tells us that in the beginning always existed Christ.

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When we celebrate him at Christmas, we celebrate the Virgin birth, we're talking about the beginning of his incarnation. We're talking about him taking on a body, but he has always been. He's always existed.

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And so by saying in the beginning the logos or the word did not then begin to be, but at that point at which all else began to be, he always existed. J.C. Rowland said he had no beginning. He was before all things. There was never a time when he was not. You already heard the verse in John 17, 5, where he said to glorify him with the glory which he had before.

14:11

world was. You know in Hebrews you have the introduction of a man named Melchizedek, he occurs in the book of Genesis. We don't know anything about him other than what's given in the verse. Listen what it says about him. It says Melchizedek was without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God. Remains

14:41

a priest continually. Now, I don't understand everything about that verse, but I do know this, that the point of emphasis is to point out that Jesus Christ neither had beginning of days nor end of life.

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Now when we talk about genealogy, he had an earthly genealogy. The book of Matthew opens up with his genealogy as it comes through the line of Joseph in Luke 3. We have another genealogy and that's given it through the line of Mary. Both of those are given to point out that Jesus is the rightful heir to the throne of David, that he is Messiah.

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But he's always existed.

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He's before time, he's before creation, he's always been. That's the simple answer that you give to a little child when they ask, well, where did God come from? He's always been. You know, it's usually us adults that have more trouble with that phrase, he's always been, rather than a little child, because a little child pretty much believes just about anything you tell them, right?

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And what's it tell us when it comes to salvation unless you're converted like a little child unless you become like a little child and a little child is trusting believing hanging on to every word. He says unless you become like that you can't enter the kingdom of heaven.

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Notice also it tells us that he was with God the Father. John says the word was with God. Verse 2 says he was in the beginning with God. That's giving us a glimpse of the glory of Jesus. The phrase literally means to be face to face. Again, I point you out to that verb, I'my, translated was. Now let me tell you a little bit more about that verb. That is an imperfect...

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verb and that imperfect verb is telling us that he existed or pre-existed. He existed in the past. You could translate it this way, he's always existed. In the beginning was always the Word and the Word was always with God and the Word was always God and he was always in the beginning with God.

17:14

Sometimes it helps to literally translate a verse that way to help you with your understanding of it. That's what it means. He always. And when it says here that he was with God, he was always with God, that's prostantheon. Prostantheon means face to face with God.

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the Word existed with God. It gives us the picture really of two personal beings facing one another and engaging in intelligent discourse. One writer says, from all eternity, Jesus as the second person of the Trinity was with the Father in deep, intimate fellowship.

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The scriptures affirm that Jesus had this kind of relationship with the Father. He even took on the same names in many cases. Like, for example, in John 8.58, when Jesus said, before Abraham was born, I am. And claiming to be the I am of Exodus 3.14, they knew exactly what he was saying. That's why they picked up stones and they wanted to kill him, because they said he was speaking blasphemy.

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glory that he had with God before the world was. I mean that's a relationship that you and I don't really understand, but we can understand this in Philippians chapter 2 that when he left heaven's glory and became a man that was utter humiliation for him to become man, to become a slave.

19:05

He said in John 17 24 in that still in that priestly prayer he says, Father, I desire that they also whom you gave me may be with me where I am, that they may behold my glory, which you have given me for you love me before the foundation of the world.

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See, we hear these statements referring to this face-to-face relationship that Jesus had with the Father, yet in an infinite act of condescension, He left that glory. He left heaven. He left the privilege of that face-to-face communion with the Father. He willingly emptied Himself, taking the form of a bond servant and coming in the likeness of men, and humbling Himself even to the point of death, the death of the cross.

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But you know, John's description of the Word reaches its pinnacle in the third clause in this opening verse. Not only did the Word exist from all eternity and have face-to-face fellowship with God the Father, but it also says the Word was God.

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Jesus Christ is God.

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I don't have any problem whatsoever with that statement, and hopefully you don't either. Because it's so critical of how important that statement is. Because that is really essentially what you're confessing at salvation.

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that you confess with your mouth Romans 10 9 that Jesus is Lord what's it mean that he's Lord what's it mean that he's courteous what's it mean if he is Lord that he is sovereign Lord that he is God

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Again, Herbert Lockyer reminds us language has no meaning if these four words do not clearly teach that Christ is very God, a very God. That's John's theme. Jesus is the God-man. He is God-manifest.

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And again, the imperfect verb is used to express that continuous existence of the Word as God. And the Word was always God. That is perhaps the clearest and most direct declaration of the deity of the Lord Jesus Christ to be found anywhere in Scripture. Yet there are many heretical groups that have twisted their meaning to support their false doctrines concerning the nature of God.

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You have groups like the Jehovah's Witnesses and say, well, there is no definite article here so we could translate it that the word was a god.

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Yeah, the very moment they did that, they even presented problems for themselves. You know why that? Why that is? Because they announced that they are monotheist.

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Mono means one. They're announcing that they believe in one God.

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but by adding an indefinite.

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one little letter, A, now they're saying that Jesus is a God, but he is not the God. And let me just tell you some things that are going on here in Greek that will give you some help here. The Greek word for God is theos. In Greek that is in an anarthrous construction and what that means is it's not preceded by a definite article.

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As we said, some argue that it is an indefinite noun and they mistranslate the phrase the word was a God or the word was divine. The absence of the article before the term God does not make it indefinite. And why is that? Because the term word, logos, has the definite article to show that that is the subject of the sentence.

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So it's not God was the Word because the Word, not God, is that subject and it would be theologically incorrect since it would equate God with the Word, thus denying that they are two separate persons. There are people like T.D. Jakes that come along and say that God is really one, but He plays three roles. He doesn't believe in the Trinity. My understanding of Scripture is if you don't accept the Trinity, you can't be saved.

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And if TD Jakes is out there preaching that, then he's not saved. And if he's preaching this, then he's a false teacher. And he's not alone. There are others that are doing the same thing that you find on the Totally Bogus Network, I mean the TBN.

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what it is because most of the teaching is heresy. It's totally bogus.

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John Calvin said that there may be no remaining doubt as to Christ's divine essence. The evangelist distinctly asserts that He is God. Now since there is but one God, it follows that Christ is of the same essence with the Father and yet that, in some respect, He is distinct from the Father.

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I mean, when you read the Old Testament, you find the same three individuals working, the same three having the same attributes and characteristics, the same power, all three called God. You go into the New Testament, you find those same three individuals also working, all three called God.

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And if you want to know where he is in the Old Testament, sure, he's mentioned in prophecy.

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but he's also seen in that super angel, angel of the Lord. The term Lord is Yahweh, angel of Yahweh. Now Jesus is not an angel and so that angel of Yahweh that's mentioned in the Old Testament has to be Jesus and I'll tell you why. Because when he is speaking to Hagar, he tells Hagar, I will multiply your seed, I'll multiply your offspring.

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Do Ishmael. What's the problem with that phrase? No angel can do that. There is no record of any angel doing anything like that.

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And by the way, when you come to the New Testament, guess who disappears? The angel of Yahweh. Not mentioned ever again. You leave the Old Testament, he's not in the New Testament. How come? Angels are mentioned in the New Testament. The angel of Yahweh is not an angel.

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When you go to Genesis 18, for example, three men appear to Abraham. Two were angels. It says one was God. Now, John 4.24 tells us God's a spirit.

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When Jesus appeared to the disciples, He said, It is I, handle me, touch, for a spirit does not have flesh and bones. So what did He just reveal? God's invisible. Can't see Him.

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if that's true, the Holy Spirit's invisible too. But as far as Jesus, we know from verse 14, we looked at last week Jesus took on a body, visible. They saw Him, they beheld Him, they heard Him, they witnessed His miracles, His healings, they witnessed His resurrection.

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He took on a body.

27:14

Let me give you some other things that contribute to this understanding that he is God. And let's start with his titles.

27:32

I have never seen anybody in all of history to have so many titles than Jesus. It's amazing. And all those titles are revealing something about him, but let me just give you a few of them. In Matthew 1-21, he is called, very specifically, God with us.

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Remember the angel told Joseph, you shall name him Jesus, he'll save his people from their sins. He told him that his name will be called Emmanuel, which means God with us. That's very clear. In my mind, I can close my Bible and go home, you don't have to tell me any other verse.

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That's where my faith is, I believe that. You don't have to say it over and over. But for those who need to hear it over and over, here's some other ways it's said. In Romans 9-5, Jesus is called the eternally blessed God. The eternally blessed God. How specific are we? We're still being very specific, aren't we?

28:46

In 2 Peter 1, he's called, Our God, Our Savior. In 1 John 5, 20, he's called, The True God and Eternal Life.

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I didn't put all these verses, put most of them on your handout. And of course Hebrews 1, 8, God Himself refers to Jesus the Son as God. He says, Your throne, O God, is a scepter of righteousness, is the scepter of Your kingdom. There God the Father says of God the Son that He is God.

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Over in John 20 and verse 28, remember Thomas? Thomas said, My Lord and my what? God. In Titus 2 13, Paul says that we're looking for the blessed hope and the glorious appearing of our great God and Savior, the Lord Jesus Christ.

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and probably one of the greatest verses and and i don't minimize that by or minimize any of the verses when i say this but in romans chapter ten inverse thirteen i want to read it to you

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It says that whoever will call on the name of the Lord will be saved. That is an exact quotation from Joel 2.32.

30:26

Guess what the word for Lord is.

30:31

Yahweh.

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That's the Tetragrammaton, that's the name that we get from Exodus 3 14, the I am, the self-existent God. Remember Abraham? I'm not saying, not Abraham, Moses said, whom shall I say you sent me? And God said, I am. I am. I'm the one who sent you. And over in John 4 when Jesus speaking to the Samaritan woman,

31:03

and she says when Messiah comes he'll tell us all these things and he says to her I am.

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I am. The one that you're looking at, the one that you're speaking to, I am, is right here in front of you.

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You know in the Old Testament we see when angels would appear to people and they would fall on their face, they'd about have a heart attack. Could you imagine the reception that you would have to see the Lord Jesus Christ? Now He appeared in His human form, the body that He had been given, but you know in Revelation

31:53

When John is on the island of Patmos, he has a vision, and he has this vision about Jesus. Let me read this to you. He says in chapter 1 verse 10, I was in the Spirit on the Lord's Day, and I heard behind me a loud voice, like the sound of a trumpet, that would be loud, commanding, brilliant. He's told in verse 11 to write in a book what you see.

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send it to the seven churches. He says in verse 12, then I turned to see the voice that was speaking with me and having turned I saw seven golden lampstands and in the middle of the lampstands I saw one like a son of man, clothed with a robe reaching to the feet and girded across his chest with a golden sash and his head and his hair were white like white wool, like snow and his eyes were like a flame of fire.

32:47

and his feet were like burnished bronze when it had been made to glow in a furnace, and his voice was like the sound of many waters. In his right hand he held out seven stars, and out of his mouth came a sharp two-edged sword, and his face was like the sun shining in its strength." And listen to John's response. See, he just saw the glorified Jesus. When I saw him, I went on TBN.

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started telling everybody about him. Some people think TBN was back then, some people think CNN was there as well. No, he says, when I saw him I fell at his feet like a dead man. See all these people today that are out saying I saw Jesus they don't have this kind of response.

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don't say anything like this. You just say the stupid bizarre stuff like the one guy in California says every time I go in and shave Jesus comes in puts his arm around me. Really? The true historical Jesus from the Bible comes in puts his arm around you and you continue to shave?

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If the real historical Jesus came and put His arm around you while you were shaving, you would fall down and hit the sink so hard you would die.

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you wouldn't stand there and continue to shave. And you certainly wouldn't proclaim that there are toilets in heaven, like the other guy did.

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He fell down like a dead man. John says Jesus placed his right hand on him and told him do not be afraid I am the first and the last and the living one and I was dead and behold I am alive forevermore and I have the keys of death in Hades. And second time he's told to write the things which you have seen. The things which are. The things that will take place after these things.

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That's what Jesus said to him. Listen folks, we need to be BIBLISIS!

35:03

not culturalist. We don't get our understanding of the Bible from the culture. We don't interpret the Bible with the culture.

35:14

We get our understanding of what's going on by the Bible.

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You should know your Bible and know it very, very well. There are people that have been in church their whole life and still don't know their Bible. Can't defend the faith or anything. That's tragic.

35:35

So his titles reveal who he is.

35:42

He is God with us, the eternally blessed God, our God, our Savior, the true God in eternal life, God, Lord God, our great God and Savior, God our Savior, Yahweh. That's just mentioning a few. His testimonies always also reveal who He is. For example, in John 5 18, He said God was His Father. They knew exactly what He meant. He was claiming equality with God. That's why, again, they wanted to kill Him.

36:11

Just like I mentioned in John 8 58 when he claimed to be the I Am. Or in John 10 30 where he said, I and my Father are one.

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How about even Revelation 1-11? He claimed to be the Alpha and the Omega.

36:32

His titles, his testimonies, and even testimonies from others revealed who he is. As I said earlier, John 20 28 Thomas called him my Lord and my God, my Lord and my God.

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and Thomas believed in one God.

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The Jewish people believed in one God. They were monotheistic. Here, oh Israel, the Lord our God is one.

37:11

Paul said that God was manifested in the flesh, 1st Timothy 3 16. God was manifested in the flesh. John said in 1st John 5 7 that the Father, the Word, and the Holy Spirit are one.

37:30

Hebrews 1, 8 again, God the Father called him God. Here's the testimony from others, even from God himself. Who is Jesus? Jesus is God. This babe in the manger is God.

37:49

And the tragedy really is this, to hear that and to go on living your life just as you lived it before and never embracing Him, never coming to Him, never repenting, never believing, but rejecting Him. That's the tragic response.

38:14

He's presented in his gospel as being in the beginning before the creation, as being face to face with God, as being God.

38:27

You know in Matthew 16, 15 Jesus asked his disciples this very question. He says, Who do you say that I am? Who do you say that I am?

38:38

How do you answer that question? Who do you say Jesus is? Can you defend it with the Bible? Well, hopefully you can now.

38:51

we all should have the same answer Peter gave at that question. You are the Christ, you are the anointed one, you are the Messiah, the Son of the Living God.

39:06

Jesus said to Peter, flesh and blood didn't reveal that to you Peter, but my father who is in heaven. I've said this over and over until I'm blue in the face. Our salvation is solely in God. Our salvation source is God.

39:21

Pray this morning that God opens hearts.

39:26

pray that God will open your heart.

39:31

Remember John's purpose in writing this gospel, John 20, 31, that you may believe that Jesus is the Christ, is the Messiah, is the anointed one, the Son of God, and that believing you may have life in His name. I pray with all my heart.

39:51

that you have that life.

39:55

Thomas Watson said that faith and repentance are the two wings by which we fly to heaven. In Adam we all have suffered shipwrecked and repentance is the only plank left us after shipwreck to swim to heaven.

40:13

Is that the way that you've come?

40:17

Like we mentioned in our last few times together, we're saved by grace alone, through faith alone, in Christ alone, according to Scripture alone, all for the glory of God alone.

40:33

you've never been saved I urge you I plead with you come to Christ put your trust in Christ and Christ alone believe that what he did he did for you put your trust in his work he died on the cross for you he died to redeem you from your sin if you put your trust in anybody else you can't be saved

41:02

There's no name given among men whereby we must be saved in the name of Jesus. As I've been pointing out, heaven and hell are real. Flee the wrath that is to come and come to Jesus.

41:19

For Jesus, we thank you for your word this morning. We thank you for the privilege that's been ours to look at it today, and we just pray now as we have heard it, that we will listen to your spirit as your spirit draws us to yourself. Thank you for each person you brought here today, Father, by divine appointment to hear your message.

41:43

Lord may we go and tell this message on the mountain and in the valleys, in the marketplace, in the streets. Go out in the highways and the hedges and compel people to come in to this place to hear about the Savior.

42:02

We pray all this in Jesus' name, Amen.