

Jesus Christ, The Eternal God

John 1:1-4

pt 2

Introduction

In a Sermon, entitled
“Declaring and Defending the Deity of Christ”
John MacArthur states

Every preacher and every teacher who is faithful, every church, every ministry that is faithful presents the full and accurate truth concerning the Lord Jesus Christ. That is a benchmark; that is a litmus test of integrity in a preacher and in a ministry. That is the validation. I would say it this way, devotion to the glory of the Lord Jesus Christ is the benchmark of legitimacy in any preacher and in any ministry. If there is any diminishing of Christ, or deviation from the true Christ, there is a serious violation of the purpose of God in revealing Scripture, Old Testament and New Testament. Any and every legitimate preacher, legitimate church, legitimate ministry must be committed to the truth about Christ, to the glory and exaltation of the Lord Jesus Christ, being relentlessly biblical to understand the full revelation concerning Christ. The single source of the truth about Christ is the Bible. And if the theme of the Bible is Christ, and the purpose of revealing Christ is so that we may see the fullness of His glory, then legitimacy is tied inextricably to a consuming pre-occupation with knowing all that

has been revealed about Christ, to understand His full glory with a view to worshipping Him, honoring Him, and loving Him.

Steve Cha states

“there is the question of how important is the theology of Christ’s divinity for the Christian faith. Is it absolutely important to believe that Jesus is Lord? Is it an indispensable element of the gospel message and of Christian living? If so, then why? The next few paragraphs will answer the question of why Christ’s deity is important to the Christian faith. The first reason why the doctrine of Christ’s deity is important is that it authenticates the inspiration and authority of Scripture. If Jesus is truly Lord, then this shows that Jesus fulfilled the messianic prophecies of the Old Testament, an act which not only authenticates the inspiration of the Old Testament, but gives credence to the Christian faith. An example of a passage in which Jesus’ deity affects the integrity of Scripture is Psalm 110:1-7. Jesus implies in Matthew 22:44 that He is the fulfillment of the messianic prophecy of Psalm 110:1-7, since this passage speaks about the Son of David, which the people in New Testament epoch acknowledged Jesus as (Luke 18:38, Matthew 1). However, Psalm 110 mysteriously portrays the Son of David as greater than David. He is on par with the essence of God, since verse 1 states, “The Lord says to my Lord...” This verse hints that there are at least two Persons within the Godhead, and one of those Persons is depicted in Psalm 110 as human, since He is David’s human heir and a perpetual priest interceding for the elect people forever. The prophesied Messiah is inescapably both human and divine, which only Jesus is by His deific nature and

incarnation. David declared the nature of the Messiah in Psalm 110, and Jesus affirmed it in His words and ministry.[3] Jesus' deity and life gives us a clear understanding of the meaning of Psalm 110 and affirms its fulfillment, showing that Scriptures are indeed the word of God. Jesus' deity is also vividly portrayed in the New Testament, being a theme of central focus particularly in the book of John to inspire trust and obedience to Jesus and, essentially, God's Word. In John 2:13-22, Jesus cleanses the Jerusalem Temple of its corrupt practices. When questioned by the Jews about His authority to do such things, Jesus states in verse 19, "Destroy this temple, and in three days I will raise it up." Verse 21 interprets this saying of Jesus, commenting that it refers to Jesus' body rather than the Jerusalem Temple. This passage presents Jesus as the new temple, where proper worship is to be rendered. According to Jesus' words in John 4:23, true worship is not measured by one's presence in a physical location (the Temple). Rather, it is done according to a right heart, in spirit and in truth. As the book of John proceeds, Jesus shows that in His incarnation and ministry, He constitutes the replacement of the entire Jewish festival calendar, including the festivals of Tabernacles (chapters 7-8), Dedication (chapter 10:22-39), and even Passover.[4] Basically, Jesus is the new temple that replaces the old sanctuary by virtue of His crucifixion and resurrection. All of sayings that direct worship to Jesus would be truly blasphemous if Christ were not God in human flesh. If Jesus were not divine, the point that the author John tries to make concerning the book of John would be futile and pointless, since Jesus would not have been the fulfillment of Old Testament Judaism. However, since Jesus is evidenced to be divine through His fulfillment of OT prophecy and the New

Testament writers' endorsement of His identity, this reveals that Scripture is truly God-breathed, efficacious, and trustworthy. Since the gospel message speaks on the necessity to believe in Jesus as Lord (Romans 10:9, John 3:16), the deity of Christ is of tantamount importance to the Christian faith. Scripture commands us to believe in not only this gospel theology, but all the teachings found in the Bible (John 14:15, Deuteronomy 11:1) since they come from God. Failure to believe in Scripture's teaching of Christ's deity is to trivialize, ignore, or manipulate the Bible, which can lead a person to ignore other vital teachings about Christ and the Christian life. The second reason that Christ's deity is of importance to the Christian faith is that it informs believers of the true nature of the Godhead and of proper worship. Throughout biblical history, the Jewish people recited the Shema (Deuteronomy 6:4) twice daily because this foundational confession affirmed the existence of the one true and living God and entailed that He alone is the proper object of worship.[5] To worship other gods, humans, or other created objects entails blasphemy against the one true God. Against the backdrop of the historic Yahweh religion, two astounding points come to mind. First, Jesus was fully human, yet He received the praise, worship, and adoration that is due only to God without ever rebuking people of idolatry (Matthew 14:33, John 20:28). Second, after Jesus returned to heaven as the glorified Lord and Messiah, praise and worship of Jesus intensified in the church (Ephesians 5:19, Philippians 2:9-11). Since a mere human being cannot be worshipped, this entails that Jesus must also be God in nature. The life of Jesus portrays the fascinating reality that God is eternally existent through more than one Person. Passages such as Matthew 3:16-17, 28:19, and 2 Corinthians 13:14 shows that

there are three Persons within the Godhead: Father, Son, and Holy Spirit, which is a reality that was hinted at in the Old Testament (Genesis 1:1, 26) but given full light and understanding in the New Testament. Therefore, Jesus is apt to receive worship, devotion, confidence, and trust that God alone demands and deserves. Like the Father, Jesus is also the One whom prayer is directed towards and is the object of saving faith. Acknowledgement of Jesus as Lord and God as triune is absolutely essential to true understanding of God and proper worship of Him. Anything other than this constitutes apostasy, idolatry, and futile worship, whether it be from a Jew, Muslim, or professing Christian. The doctrine of Christ's deity is so significant that to deny this would reveal oneself to be a false Christian who does not truly worship Jesus or God.[6] Since John 4:23 states the importance of worshipping God in spirit and in truth, the revelation of Jesus and the triune relationship is of utmost importance to worshipping God in the right way and having a saving relationship with Him. In the New Testament, Jesus is presented as an additional object of saving faith, a reality not known before in the Old Testament times. In fact, God the Father in the NT is held up somewhat infrequently as the object of faith compared to Jesus.[7] This is not because Jesus is a competing object of faith separate from the Father. Rather, it is in Christ that God meets believers in salvation. Only because Jesus is fully divine, intrinsically sharing God's nature and attributes, does He become a legitimate object of trust.[8] Therefore, pleasing and saving worship of God springs from an acknowledgement of the Person and deity of Christ, which is in full harmony with the monotheistic reality of the historic Jewish faith. The third reason that Christ's deity is important to the Christian faith is that it is the basis for a believer's eternal salvation. In other

words, our salvation depends on the reality that Jesus is God and not merely a glorified man. Why is this so? First, Jesus' deity gives credence to the claim of His sinlessness (John 8:46, 2 Corinthians 5:21). If Jesus were not divine, then He could not have been sinless, since no human beings can be sinless by birth. All people are unrighteous by nature and deeds (Romans 3:10, Psalm 51:5, 1 John 1:8). If Jesus were not sinless, He could not have qualified to take our punishment upon Himself on the cross, for He would have needed to be punished for His own sins. Since only God is good and holy by nature (Mark 10:18, Leviticus 11:45), He alone is morally spotless and can empower the incarnate Christ to live out a truly sinless and obedient life. Thus, Jesus is fully qualified to be the perfect atonement and substitute for sinful humanity. As much as Christ needed to be God, He also needed to be human, since the debt of eternal justice is for man alone to pay, and not other created beings. That is why through Christ, humanity has an all-sufficient Lord and Savior. For the Son's sacrifice on the cross to be efficacious, the Redeemer had to be both divine and human simultaneously without ever losing one nature.[9] The addition of Christ's deity to His human nature is proof that His work on the cross has the power to save us, because our faith is futile if Jesus is forever dead and unable to grant us eternal life. The Son of God was able to sacrifice His human nature for our salvation and make it effective only because the death of that nature was not the end of his existence. It is because He remained fully divine throughout His earthly ministry (and even now) that death could not hold Him captive.[10] Because of Christ's finished work on the cross in His humanity and divinity, we are counted as righteous and just when we are united with Christ in repentance faith. Union with Christ means that Christians

receive every benefit of salvation when they abide in Christ by faith.[11] Union with Christ is the application of salvation, in which the Spirit of God join believers to all Christ's saving deeds, including His death (Romans 6:2-6), resurrection (Romans 6:4), ascension (Colossians 3:3), session (Ephesians 2:6), and second coming (Romans 8:19).[12] Being joined in Christ, we receive regeneration (Ephesians 2:4-5), justification (2 Corinthians 5:21), adoption (Galatians 3:26-29), perseverance (Romans 8:1), resurrection (1 Corinthians 15:22), and glorification (Colossians 3:4). Union with Christ is the central truth of the whole doctrine of salvation.[13] When we abide in Christ by faith, the entire righteous, holy, and pleasing life of Christ is credited and counted to the Christian's life so that He can be presented as perfect before the Father. God treated Jesus as if He committed all our sins so He can treat us as if we had lived Christ's perfect life. The life of Christ is the basis for our merit before God so that we may have eternal life and all its benefits counted and reckoned to us. If Christ were merely a teacher or human being, His work on the cross would not have been efficacious or acceptable, and our union with Him would grant us no saving benefits. Since God alone is the author and finisher of salvation (Psalm 62:1, Jonah 2:9), only He is qualified to pay the penalty of sinful humanity on the cross and make people perfect by crediting His ministry work to their account when they abide by faith in Him. This union underlies and makes possible the entire process of salvation. [14] From beginning to end, people are saved only in Christ, and that union is a role only God could take on. In conclusion, the doctrine of the deity of Christ is an indispensable one that is also exclusive to the Christian faith. No other religions or philosophies speak of a god who came to earth and took on

human flesh to pay the penalty of man's debt toward God so they can be made innocent and righteous. Christianity stands if Christ's deity is true and falls if it is not. If Jesus is divine, then He is the fulfillment of Scripture. His life testifies to the trustworthiness of Scripture, the power of God, the need to worship God in spirit and in truth, and the fact that there is salvation in no other name other than Jesus (Acts 4:12). The unbelieving world may misunderstand the life and nature of Jesus Christ, but the church must not for the sake of its missionary efforts to make disciples of all nations (Matthew 28:19) and preach the gospel to all creation (Mark 16:15). Christians must faithfully uphold the important doctrine of Christ's deity if they desire to see God at work in their preaching and evangelism. To believe otherwise would prove detrimental to the cause of the gospel, and make Christianity a lifeless religion." - See more at: <http://stevecha.net/the-importance-of-christs-deity/#sthash.D97hPUR8.dpuf>

It is difficult to overemphasize the significance of Christ's deity for the church. The church's lifeblood depends on who Christ is (the Godman) and what He did (died and arose, **1 Cor. 15:3-4**).

G.C. Berkouwer follows suit, when he argues that Christ's deity is essential to Christianity:

The heart of the Christian religion pulsates in the confession that in Jesus Christ, in the incarnation of the Word, God truly came down to us... . The practice of the ancient church, to speak of Christ "as of God," goes directly back to the New Testament itself where we hear adoring voices

addressing Christ as truly God and not as quasi-God (quoted in The Person of Christ, pp. 156–57, 161–62)

Robert L. Reymond underscores the importance of the deity of Christ when he argues that the affirmation or denial of it affects every other point for Christology and for systematic theology in general (see his *Jesus, Divine Messiah*, p. 323). He also points out that one's estimation of Jesus has consequences beyond this life, as Jesus Himself says: "Unless you believe that I am he you will die in your sins" (**John 8:24**). In fact, Jesus claims: "I am the way, and the truth, and the life. No one comes to the Father except through me" (14:6).

Wells laments the disastrous effects for those who deny the deity of Christ: *Their christs might be admired, but they cannot be worshiped. They might inspire religious devotion, but they cannot sustain or explain Christian faith. They tell us very much about their authors and very little about Jesus... . These christs are impotent, and their appeal is superficial. Their appeal is not that of the biblical Christ. (The Person of Christ, p. 172)* As Wells reminds us, *the biblical Christ is "the One who was God with us, the means of forgiveness for our sin, and the agent of our reconciliation. Forgiveness and reconciliation are what we need centrally. We need to know there is someone there to forgive us, someone who can forgive and heal us, and that was why the Word was incarnate" (The Person of Christ, p. 172).*

Review

I. Preexistence

Lesson

II. Coexistent

v. 1b and the Word was with God,

² He was in the beginning with God.

The Word was with God (*logos he pros ton theon*) - One could accurately paraphrase this as "the Word was [being] intimately before God." In other words John is saying there is more than one person in the Godhead! And picture is of the Word facing God. The Son was continually "inclined toward" the Father. The Son was forever face to face with the Father. The picture simply, but profoundly paints the picture that the Father and the Son enjoyed **intimate fellowship** with each other **throughout eternity**, being continually "face-to-face" as it were! The implication is clear that the Father had fellowship with a Person, not a philosophical principle (given that Logos could have a very abstract sense in Greek). This pre-existent Word was distinct from the Father, not in essence, but in Person.

In [Jn 1:18](#) we see another allusion to this intimacy, John writing "No man has seen God at any time; the only begotten God, **Who is in the bosom of the Father**, He has explained [Him.]" The phrase "in the bosom" clearly speaks of intimacy and communion between the Father and the Son. Jesus Himself describes this intimate communion in [Jn 17:5](#).

With (4314)(**pros**) is a preposition which properly speaks of motion towards to "interface with" (literally, moving toward a

goal or destination). In [Jn 1:1](#) **pros** indicates place or accompaniment, but also disposition and orientation.

[John 1:2](#) He was in the beginning with God.

[John 17:5](#) "And now, glorify Thou Me together with Thyself, Father, with the glory which I had with Thee before the world was."

[John 17:24](#) "Father, I desire that they also, whom Thou hast given Me, be with Me where I am, in order that they may behold My glory, which Thou hast given Me; for Thou didst love Me before the foundation of the world."

here is no new information in this verse which was not taught in [John 1:1-note](#). As **Bob Utley** says "This is parallel to [Jn 1:1](#) and emphasizes again the shocking truth in light of **monotheism** that Jesus, who was born around 6–5BC., has always been with the Father and, therefore, is deity." (**John 1 Commentary**)

He (this one) (houtos) - Masculine singular. Refers to the **Word**, the **Messiah**. John reiterates that He is **eternal** and that He is in close relationship with the Father. As **Leon Morris** says "These Two are not the same, but they belong together. The fact that One may be said to be **“with”** the Other clearly differentiates Them. Yet though They are distinct, there is no disharmony. John’s expression points us to the perfect unity in which they are joined." (**See related topic - How is the doctrine of the Trinity not tritheism?**)

A T Robertson on **houtos** - “This one,” the Logos of [John 1:1-note](#), repeated for clarity, characteristic of John’s style. He links together into one phrase two of the ideas already stated separately, “in the beginning He was with God,” “afterwards in

time He came to be with man” (Marcus Dods). Thus John clearly states of the Logos Pre-existence before Incarnation, Personality, Deity. (**John 1 Word Pictures in the N**

Hendriksen on [Jn 1:2](#) - This fully divine Word, existing from all eternity as a distinct Person, was enjoying loving fellowship with the Father. Thus, the full deity of Christ, His eternity, and His distinct personal existence are confessed once more, in order that heretics may be refuted and the Church may be established in the faith and love of God. (**New Testament Commentary Exposition of the Gospel According to John**)

III. Self-Existent

³ All things were made through Him, and without Him nothing was made that was made. ⁴ In Him was life,

All things (pas) - The Greek word pas (panta) leaves no room for exceptions. Since He created all things, by default He was not Himself created. Note striking contrast with "**nothing**" (literally "not even one thing") in the second clause which gives the same truth from a negative point of view. "Just as He was before all things, and therefore, **eternal**; so was He the Originator of all things, and therefore, **omnipotent**." (Pink)

MacLeod - Everything in the universe was made and put there by God. God has made it all, and He has made it through Jesus Christ. Because Jesus Christ is the Creator

God of all things ([Col. 1:16](#)), we “can trust such a God with everything. Because He is Creator,” says Hughes, “He knows just what His creation, His people, need.” Hughes writes further, It was said of Charles Steinmetz, the mechanical genius and friend of Henry Ford, that he could build a motor in his mind, and if it broke down he could fix it in his mind. So when he designed it and actually built it, it ran with precision. One day the assembly line in the Ford plant broke down. None of Ford’s men could fix it, so they called in Steinmetz. He tinkered for a few minutes, threw the switch, and it started running again. A few days later Ford received a bill from Steinmetz for \$10,000. Ford wrote back, ‘Charlie, don’t you think your bill is a little high for just a little tinkering?’ Steinmetz sent back a revised bill: ‘Tinkering—\$10. Knowing where to tinker—\$9,990.’ Only [the Creator, the Lord] Jesus knows where the tinkering should be done in our lives to keep us in perfect running order. Christ always knows which screw to turn, which belt to loosen, and the most beneficial octane [for each of His creatures]. ([The Eternality and Deity of the Word- John 1:1-2](#))

All (things) (3956)(**pas**) means "all" in the sense of "each (every) part that applies." The emphasis of the total picture then is on "one piece at a time." When **pás** modifies a word with the definite article it has "extensive-intensive" force – and is straightforward intensive when the Greek definite article is lacking.

Through (1223)(**dia**) is a preposition which means across (to the other side), back-and-forth to go all the way through, "successfully across" ("thoroughly"). **Dia** is also commonly used as a prefix and lend the same idea ("thoroughly," literally, "successfully" across to the other side). **Dia** is a root of the English term *diameter* ("across to the other side, through"). Before a vowel, **dia** is simply written di. As used in the present context **dia** is a **marker of**

instrumentality by which something is accomplished, by means of, through (cp [2Jn12](#), [Ro 5:2](#), [Col 2:19](#)). Thus "*by means of*" the Word all things were created. In other words, the Logos was the Father's Agent of creation of all things both visible and the invisible.

Him - As in [Jn 1:2](#), the Word of [John 1:1](#) is given personality even though He will not take on flesh and blood until [Jn 1:14](#).

Through Him - Jesus is the effecting agent. John follows up with a sad commentary that "He was in the world, and **the world was made through Him**, and the world did not know (by experience = **ginosko**) Him." ([John 1:10](#))

MacArthur - That Jesus Christ created everything (cf. [Col. 1:16](#); [Heb. 1:2](#)) offers two further proofs of His deity. First, the Creator of all things must Himself be uncreated, and only the eternal God is uncreated....That Jesus is the Creator also verifies His deity, because God is portrayed throughout the Bible as the Creator ([Gen. 1:1](#); [Ps. 102:25](#); [Isa. 40:28](#); [42:5](#); [45:18](#); [Mark 13:19](#); [Rom. 1:25](#); [Eph. 3:9](#); [Rev. 4:11](#)). (**John 1-11 MacArthur New Testament Commentary**)

Came into being (were made) (1096)(**ginomai** in the **aojist tense** = at a point in time in the past) means the universe came into existence.

A T Robertson says "**Came into being** is "Second aorist middle indicative of **ginomai** — the constative **aojist** covering the creative activity looked at as one event in contrast with the continuous existence of **ēn** (**imperfect tense**) in [John 1:1-note](#) and [John 1:2-note](#). All things "**came into being**." Creation is thus presented as a **becoming** (**ginomai**) in contrast with **being** (**eimi**).

Even as the worlds came into being by the Word, so those in darkness are transferred into light by the proclamation of the same Word, and now " **we are His workmanship** (**poiema**), created (**ktizo**) in Christ Jesus for good works, which God prepared beforehand, that we should walk in them." ([Eph 2:10](#))

We are the result of His Spirit's work on those dead in their trespasses and sins, those who now are His "poetic masterpiece". Ponder this truth for a moment!

John Piper writes that "**Creation** is God's **poiema - Work of Art** - What does He do to make Himself evident? He made the world. He created - like a potter, or a sculptor or a poet, except He created out of nothing. In [Ro 1:20](#), when it says that God is "understood through what has been made," the words "what has been made" stand for one Greek word (which you will all recognize), the word **poiema**. **It's the word from which we get "poem."** **The universe and everything in it is God's work of art.** What's the point of this word? The point is that in a poem there is manifest design and intention and wisdom and power. The wind might create a letter in the sand, but not a poem. That's the point. God acted. God planned. God designed. God crafted. He created and made. And in doing that, Paul says in [Ro 1:19](#), God made Himself evident to all mankind. The universe is a poem about God. (**Displays of God Remove the Excuse for Failed Worship**)

Paul gives us a parallel passage descriptive of the Word's creative power...

[Colossians 1:15](#)-note And He (Jesus) is the image of the invisible God, **the first-born (prototokos** = The 'firstborn' was either the eldest child in a family or a person of preeminent rank, in this context the latter. Jesus was not created as Jehovah's Witnesses falsely teach, but was Creator. The take verse 15 out of **context** - Context is King of accurate interpretation!) of all creation. 16 **For (A very important term of explanation)** by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities-- all things have been created by Him and for Him. 17 And He is before all things, and in Him all things hold together.

So from Colossians we glean the following about Christ and the Creation. He is...

THE ORIGINATOR: BY HIM

THE AGENT: THROUGH HIM THE GOAL: FOR HIM

[Heb 1:1-3](#)-note God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, 2 in these last days has spoken to us in His Son, whom He appointed heir of all things, **through whom also He made the world**. 3 And He is the radiance of His glory and the exact representation of His nature, and **upholds** () **all things by the word of His power**. When He had made purification of sins, He sat down at the right hand of the Majesty on high

Upholds - The picture is that of continuous ([present tense](#)) active and dynamic involvement by the Creator with His creation, not a passive and static (deistic) involvement. The Lord Jesus holds all things together and in their proper relationship to each other by His own power. The oceans are held in their beds. The rivers run down into the sea. The heavenly bodies are held in their orbits.

Application of the truth that Jesus is our Creator - The Psalmist shows us how to apply [Jn 1:3](#) declaring "I Will lift up my eyes to the mountains; From where shall my help come? My help comes from Jehovah, Who made heaven and earth. ([Ps 121:1-2](#)) Jesus is my Creator. He is **my** Help (note personal possessive pronoun). Therefore I will choose to lift my eyes to Him (enabled His Spirit) when trouble comes. He is able because all things were made through Him! If He can create everything then surely He can give help in my distress. Nothing is too difficult for Him! The next time you are in distress, will you humble yourself and lift up your eyes to your Creator Who made heaven and earth?

John Phillips - The Greek word panta ("all things") refers to all things individually, all things separately. It is a reference to the infinite detail of creation. The scientist takes his or her telescope and focuses it on the reaches of space. Out there are distances so vast that a special unit of measure is needed with which to express those concepts. The astronomer's yardstick is a light year: the distance light travels in one year (at 186,273 miles per

second-the equivalent of encircling the earth at the equator seven and a half times). In round numbers, that is about six trillion miles. Our sun, by that yardstick, is eight light minutes away. But out there in space are suns and stars believed to be billions of light years away. Nor can we count the stars or guess how many billions there are.

Some stars are large beyond all thought. The star Antares, for instance, could hold sixty-four million suns the size of ours. In the constellation Hercules is a star that could contain one hundred million stars the size of Antares. Our galaxy, the Milky Way, is 100,000 light years in diameter. It is revolving at a speed of two hundred miles an hour. It takes two million years to complete one revolution on its axis.

Not only are we awed by the size of space and the prodigality with which the creator has strewn it with stars, but we are overwhelmed by the precision with which all these vast orbs pursue their appointed paths. Our planet, for instance, does not travel in a true circle. It travels in three directions at the same time. It revolves on its axis, it travels around the sun, and its path is deflected by other planets. Yet it does not lose more than one one-hundredth of a second every one hundred years.

Let us turn from the world of the infinitely large to the world of the infinitely small. The building block of the universe is the atom, an entity so small that each one is less than one hundred fifty millionth of an inch in diameter. If the molecules of a single drop of water could be converted into grains of sand, there would be enough sand to build a concrete highway half a mile wide and one foot thick all the way from New York to San Francisco.

That is the world of inanimate things. When we turn to living things the complexities that confront us on every hand are incredible. Each cell in a living creature contains two hundred billion molecules of atoms. The nucleus of a cell (a complex life factory) is less than four ten-thousandths of an inch in diameter. The membrane that encloses the cell's component parts is only one half of that, or one-millionth of an inch thick.

Jesus made it all. "Without him," says the Holy Spirit through the

inspired apostle, "was not anything made that was made." The form of the text in Greek is even more emphatic: "not even one thing." (**Exploring the Gospel of John**)

Apart from Him nothing came into being that has come into being - panta di' auto egeneto (3SAMI), kai choris autou egeneto (3SAMI) oude en ho gegonen (3SRAI) - John follows a positive declaration with a negative one for emphasis, "another note of his style as in [John 1:20](#) and [1 John 1:5](#). Thus John excludes two heresies (Bernard) that matter is eternal and that angels or aeons had a share in creation." (A T Robertson)

Nothing is more literally "not even one thing," which is emphatic. "The whole of creation is included in one broad sweep. Nothing is outside the range of his activity." (**Leon Morris**)

Apart (5565)(**choris** related to **chora** = land from **choros** = field or place usually where cattle range and feed or **chasma** = thru idea of empty expanse) as an adverb means apart, separately, by itself ([Jn 20:7](#)). **Choris** as a preposition means (1) separately from, without, which is the main sense in the NT

Nothing (3761)(**oude**) means literally absolutely not one. The point is that this negative conjunction denies absolutely and objectively that nothing that came into being did so but through Jesus! **A T Robertson** says "**Not even one thing!**"

Has come into being - The verb ginomai is in the **perfect tense**.

Vincent writes "tense points back to the work of creation considered as a definite act or series of acts in the beginning of time. The perfect tense indicates the continuance of things created; so that the full idea is, that which hath been made and exists. The combination of a positive and negative clause (compare [Jn 1:20](#)) is characteristic of John's style, as also of James." (**John 1 Commentary - Vincent's Word Studies**)

Leon Morris - There is a change of tense. **Were made** (aorist - "came into being") pictures creation in its totality, as one act, but **has been made** ("come into being") is perfect, which conveys the

thought of the continuing existence of created things. What we see around us did not come into existence apart from the Word, any more than what appeared on the first day of creation. ([John 1:3](#)) (**The Gospel of John The New International Commentary on the New Testament**)

Wiersbe on **has come into being** (ginomai) - The verb is perfect tense in the Greek, which means a "completed act." Creation is finished. It is not a process still going on, even though God is certainly at work in His creation ([John 5:17](#)). Creation is not a process; it is a finished product. (**The Bible Exposition Commentary**)

In Him - "He was the fountain of life—**physical, moral, and eternal**—its principle and source." (Vincent) Notice that John does not say (as with the Creation by the Logos) that life is "through" Jesus but is **in Him**. (cf [Jn 3:15](#), [16](#), [Jn 3:36](#), [Jn 6:40](#), [Jn 11:25](#)) Paul takes this a step further in [Colossians 3:4](#) (**note**) when he describes "**Christ** [Who is] **our life**" (literally "Christ our life").

John explains later that "just as the Father has life **in Himself**, even so He gave to the Son also to have **life in Himself**." ([Jn 5:26](#))

Was (1510) (**eimi**) means to be and is the usual verb for existence. In the metaphysical sense as in [John 1:1](#), "In the beginning was the Word," meaning it had been before there was any beginning or existed before the beginning of anything; [John 8:50](#), *estín*, in the pres. tense indicating." (**Zodhiates**) Notice John does not say Jesus became life but that He was always life. **Was** is in the **imperfect tense** which speaks of continuous action in the past. In a word, the Word was continually life! This means that "from all eternity and throughout the entire old dispensation, life resided in the Word." (**Leon Morris**)

A W Pink on **in Him was life** - This follows logically from what has been said in the previous verse. If Christ created all things He must be the Fountain of life. He is the Life-Giver. We understand

“life” to be used here in its widest sense. Creature life is found in God, for “in him we live and move and have our being”; spiritual life or eternal life, and resurrection life, are also found “in Him.” If it be objected that the Greek word for “life” here is “zoe,” and that zoe has exclusive reference to spiritual life, we answer, Not always: see [Luke 12:15](#); [Luke 16:25](#) (translated “life-time”), [Acts 17:25](#), etc., where, in each case, “zoe” has reference to human (natural) life, as such. Thus, “zoe” includes within its scope all “life.” (**John 1:1-13 Christ the Eternal Word**)

Guzik - The Word is the source of all **life**. The ancient Greek word translated **life** is zoe, which means "the life principle," not bios, which is mere biological life.

Life refers to that supernatural life which includes a fullness of life which alone belongs to God the Giver of life and is available to His children now ([Ro 6:4-note](#), [Ep 4:18-note](#)) and forever, amen ([Mk 10:30](#), [Titus 1:2-note](#) on Eternal Life).

John frequently associates **life** with **Jesus**...

[John 5:21](#); [26](#) “For just as the Father raises the dead and gives them **life**, even so the Son also gives **life** to whom He wishes. [26](#) “For just as the Father has **life** in Himself, even so He gave to the Son also to have **life** in Himself;

[John 11:25](#) Jesus said to her, “I am the resurrection and the **life**; he who believes in Me shall **live** even if he dies,

[John 14:6](#) Jesus *said to him, “I am the way, and the truth, and the **life**; no one comes to the Father, but through Me.

Life (2222)(**zoe**) speaks of "life in the sense of one who is possessed of vitality and animation. It is used of the absolute fullness of life, both essential and ethical, which belongs to God. The ethical and spiritual qualities of this life which God is, are communicated to the sinner when the latter places his faith in the Lord Jesus as Saviour, and this becomes the new, animating, energizing, motivating principle which transforms the experience of that individual, and the saint thus lives a Christian life." (Wuest)

If Jesus Christ shares the nature of God, we are called to worship Him ***without cessation***, obey Him ***without hesitation***, love Him ***without reservation*** and serve Him ***without interruption***.
To Him be all glory for ever - Milne