

Michelle: This morning we are going to dive into John, chapter 1. We've been studying the book of John together and really enjoying it. I'm particularly enjoying what I'm learning about Jesus in this book, what theologians would call Christology, or the study of Christ. It's pretty well accepted that John is the most Christological book in the New Testament. We podcasted through Luke in the previous season of the podcast, and I really enjoyed Luke's writing style. It's a very literary book, a well crafted narrative, and I really enjoyed that. Coming to John, it is another "gospel," or story of Jesus, it feels totally different. It's a completely different kind of book. It even feels like it has a different purpose.

John is somebody who knew Jesus intimately. He refers to himself in his writing as the disciple whom Jesus loved. He's in that inner circle. Jesus had twelve disciples, which included Matthew, the author of the Gospel of Matthew. John is one of the three most intimate disciples with Jesus, along with Peter and James. He's one of the disciples who is at the Transfiguration of Jesus, where His body becomes bright and glorified and these disciples get to see it. He is seated next to Jesus at the Last Supper, leaning on Him. He really has this very intimate relationship with Jesus. And so when he is writing his account, when he is writing his Gospel, that is one of the things that really stands out to me: his intimate knowledge of Who Christ is, and his desire to help us understand what he understands about Jesus from walking with him, and knowing him, and being taught directly from him, and loving him, and being loved by him. That stands out in the pages of this book.

It's extremely Christological in its theology. Compared to Luke, which is very narrative, full of stories of what happened, and Jesus' interactions with people, and then you've got a couple situations, like the Sermon on the Plain, where you have a teaching from Jesus, or you have tons of teaching using parables - there are no parables in the book of John...

David: Isn't that interesting?

Michelle: It's very interesting. And yet you have these sweeping passages where Jesus is talking about Himself, explaining Himself to people. And John uses those passages to explain Christ to us.

Another thing that we are going to hit right off the bat in John 1:1 is that John uses *metaphor*. Jesus, when He talks about Himself in the book of John also uses metaphor to describe Himself: There are seven famous "I am" statements, including "I am the Bread of Life," "I am the Light of the World," "I am the Good Shepherd," "I am the Door," "I am the Vine, you are the branches," "I am the Way, the Truth, and the Life..." and some of those are very metaphoric, like "I am the Door." Jesus is not literally a physical door, but metaphorically, in a spiritual sense He is the Door that we come through to enter into eternal life.

So if you want to read John very, very literally... we do take a *literary* approach to the Scriptures, not a *literal* approach, but a *literary* approach. Which means you read the words of each book with the intent that the author intended, and in the context of the literary genre. The kind of book that it is has to be taken into account.

Metaphor is a tool, a literary tool, that is used in this book a lot. And at the very beginning of the book we get this line: "In the beginning was the word..." And we're going to have this picture of the Word and that's what we are going to spend most of our time talking about today.

Usually you think of a **word** as a thing that is not alive. You think of a word as a thing on a page, or something that falls out of a mouth. And now we are going to have the Word called, "He."

David: It's a very curious thing to think of God as the Word, isn't it? I remember being young and reading the book of John and thinking to myself, "Why the word?"

Michelle: What does that mean? This is a place that we often recommend to people as a place to begin when they start reading the Bible, and when I picked it up recently to start studying, I realized, this is not easy to understand. And this is where we often send people first. And the first thing they get is "In the beginning was the word, and the word was with God, and the word was God..." It's not easy, right off the bat.

But let's talk through the implications of that. In the first three verses of the book we have:

"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 were made through him, and without him was not any thing made that was made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it."
(John 1:1-3)

When you hear this opening paragraph of John's gospel, what immediately comes to mind?

David: When you're contemplating God and His essence, we're talking about very fundamental characteristics. So obviously we go to His holiness, which is His "set apartness..." This is something about God which is intelligence... When you say "word" you would think of creativity... You were looking at Hebrews - something about the fact that "word" is how an architect or designer specifies things...

Michelle: You mean like communicates to others what he wants done.

David: Well, the more you study the universe, the more you study microbiology, the more you study so many different fields of science, the exact specifications by which the universe operates is explained in words. And it's consistent, it's not haphazard. It's very orderly, very well thought out.

Michelle: You're saying words describe even things we cannot see with our eyes, is that what you are saying?

David: For sure. To think that God thought of the universe down to a very precise subatomic level, and then biologically down to the molecular level with DNA, and everything is very precise from the beginning. It's like he thought it, and then he spoke it. That is pretty amazing.

Michelle: That is amazing. In fact the first thing I thought of when I saw verse three about the word being connected with creation was from Psalm 33:9 where he says, "... he spoke, and it came to be; he commanded, and it stood firm." Words, His Word, is how God created the universe. This isn't something new that's coming from John's mind or pen. This is consistent throughout all of Scripture. When God created the world, He SPOKE and it came to be. In Genesis 1:3 it says, "And God said, "Let there be light," and there was light." So He is able to speak things into being. Paul talks about that in Romans, that the God that we worship is the God who can speak into being what wasn't there before (Romans 4:17).

When we see "the word," the connotations that come to mind are "speaking," "communicating..." And I also think about: "How do I come to know another person?" We can only know another person through what they express to us and what we observe. I can't see inside your brain, or your soul, or your heart. I can see your actions, I can hear your words, and I can interact with what is on the outside of you, which, in a sense, is an image of who you are. It's the representation. It's an expression. The outward expression of your thoughts, and your ideas, and your feelings, and your character, and your personality, that's all I get to interact with - the outward expressions of what's inside of you.

I feel like we're learning something about the Trinity by John choosing to use "the word," *logos* in Greek. *Logos* literally means embodying an idea. A word doesn't have any meaning alone. It is the embodiment of an idea. It's the expression of a thought.

According to the *HELPS Word Studies*, which I use a lot when I'm looking up a Greek word, *logos* ("the word") is the expression of a thought, and it's primarily used of Christ expressing the thoughts of the Father through the Spirit. ([Strong's Greek 3056 logos](#))

In verse 18 of this prologue here, this first chapter, John says, "No one has ever seen God; the only God, who is at the Father's side, he has made him known." And so what you have here is the word, which is the outward expression, the creative force and power, the communication from God to man. The outward expression of Who God is. What is He like? What is His will? What does He say? What does He want? What does He have to say to us?

In Colossians 1:15, Paul says that He, Christ, is the image of God. And Hebrews 1 says something similar. You have that outward expression of idea, intention, and personality taking on flesh in verse 14: "And the Word 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."

Like I just read in verse 18, no one has seen God. But what we learn about God through the Scriptures, which is consistent with this, even in the Old Testament, God is a God who communicates with His people. And He does it through words.

It's interesting, in Genesis 15:1 it says, "After these things the word of the Lord came to Abram in a vision: 'Fear not, Abram, I am your shield; your reward shall be very great.'" And then Abram is talking to God, and God gives His promise. And it says about Abram in this moment that "... he believed the Lord, and he counted it to him as righteousness" (Genesis 15:6). So he believed "the word" of the LORD, which came to him.

So we have a God who didn't just create the world and let it spin, leaving us all to ourselves. We have a communicating God. Christ is that "word"; He is the communication from the Father to the world. He is the outward expression of God.

I read a book about John by Anne Graham Lotz, years and years ago, and this idea just really jumped off the page to me. She was saying that Jesus, the Son, is the outward expression of the invisible Father. That's how He can be the only way that we can know God. That's how He can be the way, and the truth, and the life: He is the embodiment of Who God is, The Father, and His expression of his ideas and His personality...

David: You can't see God because God is by definition outside the time/space continuum. He's not a material being. It's interesting, if you just think of a single celled organism like an amoeba, and you just keep going up in complexity, in terms of life, consciousness, intelligence, reason... And once you go from intelligence to reason, the difference between a dog having intelligence and a human having reason, or a chimpanzee having intelligence and a human having reason, "word" is what begins to separate us from all species on planet Earth. That we can use our intelligence with words to express truth through something called reason. So we are able to articulate what we see, what we experience, what is - things that no other species can. This is why we most resemble God.

Michelle: Yes. We are made in His image. It's one of the ways that we reflect His image that the rest of creation does not.

David: And our ability to describe things, I'm thinking about something very simple, I try to start with very simple thoughts, like when Steve Jobs created the iPhone, he told his engineers words, he had to say, "I want a phone without a keyboard." He had to say those words: "without a keyboard." But then the engineers have to express touch on a single piece of glass in terms of things like capacitance, or pressure...

Michelle: What you're saying reminds me of when God gave instructions for the building of the Tabernacle. He was so precise. He did not leave room for human creativity in this process. He even put his Holy Spirit on people to do the craftsmanship. And so both the Temple and the Tabernacle were made to very specific specifications which were communicated by God to man.

One of the themes that John talks about is bringing about of something new. There is a new creation happening here, which you can tell from the very beginning. If you ask the kids to recite a memory verse, and you begin with "In the beginning..." <**David:** "God created the heavens and the earth..."> ...they don't know whether to go to Genesis 1:1 or to go to John 1:1, because they both begin the same, which is no mistake. John wants us to think about creation. And I think there are a couple things that John is doing there on a big broad level for the entire book. He's setting this up. This is like another creation story. This is something new. "He spoke and it came to be; he commanded and it stood firm" with the original creation. And now He's making something new with the Word becoming flesh and dwelling among us. He spoke and He gave the specifications for the Tabernacle and Temple. Well now, He is indwelling not a box in a temple, but human form, and walking around among us. And so there is a fulfillment of everything that the original creation and the original Law that was spoken to Moses. God spoke to Moses the Law, and the instructions. Well, now He is speaking through the person of Jesus Christ, the Word become flesh. And there is a new thing and it's really going to parallel the old thing, and come write overtop of the old thing and sit on top of it.

David: I think one of the challenges of anybody who believes in just the concept of God, and you referenced, "He spoke and it came to be" from the Psalms... Many people who are deists think of those verses, "In the beginning God creat-ED..." like past tense, past tense, past tense - as if these are *principles*, like He created mathematical principles, like the great Clockmaker in the sky. And I think what John 1 starts to do, which ties to Hebrews 1, is describe the embodiment as continuous. The Word is continuous, not only past tense. Hebrews 1:3 says "He sustains... He holds the universe together by the word of his power." And you and I talked about this before: I've been studying Super String Theory, which is a uniting of the Laws of Relativity with Quantum Mechanics, a very specialized field in physics. The idea is that all of creation, all 10 to the 80th power particles in the universe can be expressed as waves, you could call them sound waves. It's almost like Jesus is speaking every particle in the universe, and those words give every wave or particle trajectory, or motion, or mass. The specifications, like with the temple, you bring it now down to a subatomic level and everything is precise.

Michelle: It is spoken. I love that passage in Hebrews and I want to go there because it really ties into this: Hebrews 1:1-3. I love this: "Long ago, at many times and in many ways, **God spoke** to our fathers by the prophets," So he appointed people in Israel who were His mouthpiece, who would come and they would speak, and they would warn the people and turn them back from sin, and they would also foretell what was going to happen.

"Long ago, at many times and in many ways, God spoke to our fathers by the prophets, but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world. He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power..."

Now I love that because again you have this God who is a speaking God. And when we come to the Scriptures, I'm not coming looking to the book of John saying, "What do I need to DO today?" like, "What do I need to do to be a better mom?" I am coming to KNOW the

God of the Universe. "What is He like? What is He communicating to me about Who He is?" Because that's the most important thing in life: Who is God?

He's telling me, in both the the beginning of John, and the beginning of Hebrews, and in Genesis 1, that He is a God who SPEAKS. He is a God who communicates. And His Word has the power to make things happen. It has a creative power to make things happen.

He's also telling me something very very powerful about who God is: that God can both be God and be with God. "In the beginning was the Word, and the Word was **with** God, and the Word **was** God. He was in the beginning with God..." That's very profound.

I want to slow down for a second and talk about what we can observe from the text about God, about the Son of God, the Word, just from the words on the page. That's really important.

When I came to this passage I just started making a list - "What does this tell me about Who Christ is?"

Well, first of all, He is the Word. He is the outward expression of the glory of God, the thoughts of God, the intentions, the personality, the character of God. He is God's ideas and personality, His image, His radiance shining and reflected into the world. The way that we can see God and hear God, is Christ.

Second, I notice: "In the beginning was the word," so He was in the beginning. Well, using that exact phrase, "In the beginning..." is meant to take us to THE beginning, meaning Creation, before the world was created. So before the world is created, the Son of God exists, the Word. And in the other gospels which talk about the origins of Christ, you've got a genealogy in Matthew, which takes you back to Abraham; and you have a genealogy in Luke which takes you all the way back to Adam; but John is telling us, "Oh no no. Before the world was even created, the Son of God existed eternally WITH God. And IS God." So when people say that Jesus himself never claimed to be God, or the Bible doesn't teach that Jesus is God, this is the first place that we think to go. John is making it very clear, the man who walked with Him, and surely would see any faults or flaws that would make it clear that this person who is very LIKE God is NOT God; but he who spent so much time with Jesus, believed and communicated under the influence of the Holy Spirit that Jesus was God.

I also think it interesting that when John is talking about Him in the beginning, he doesn't refer to Him as Jesus, or Christ. He calls Him "the word," and he calls Him "the only Son." What's fascinating to me studying John and studying Christology is that I think we have all these ideas in our head (at least I do) about Jesus, and Who He is. And I don't know how to talk about it and really understand the Trinity. But my mind is starting to get clearer on these things as I read this particular book. One of them being: the Son of God exists before Creation. The Son of God is instrumental IN Creation. We see that in verse 3, that the whole world was created through Him, and nothing was made that wasn't made through Him. God spoke His Word, and it came to be. He is that creative expression of God.

And He is WITH God, so somehow in the Trinity we have persons who can be with one another, and yet be one God. We do not worship multiple Gods. We worship one God. Our God is One. We are made in His image, and we can also have outward expressions of ourselves and images of ourselves that can help us think about what this means. It's still very hard. But somehow He is with God and is God.

And then the Word - this second member of the Trinity who is with God at Creation, all things are created through Him, He's the Word of God - He takes on flesh, verse 14, and chooses to dwell among us. And that's when we start calling Him, "Jesus," "the Christ," "the chosen one," "the Messiah," "the anointed one." He is Jesus Christ in flesh. One thing that up until a couple years ago I hadn't really contemplated was this: after Christ died, and then

was resurrected in a resurrection body, He choose to remain embodied as the Son of God, in this resurrected human form, and that's how he is seated at the right hand of the Father in the heavenly realms now.

So, just looking at the text I see: He was in the beginning before Creation; so John is telling us He is not a created being. <**David:** He's not an angel, He's not the archangel Michael...> He didn't begin to exist in Mary's womb <**David:** He's not co-equal with Satan. There's no "dualism.">

I learned that He is God; I learned that somehow He can be God and be with God, something mysterious about the Trinity that I have to start wrapping my mind around; I learned that he's the instrument of all creation; and I learned then in verse 4 that "in Him was life, and the life was the light of men." So God's Word has a life-giving power, and IS life. So when He later says, "I am the Way and the Truth and the Life..." and "I am the vine and you are the branches, and unless you are abiding in me there is no life..." If you don't have the Son, you don't have life.

David: If I go back to my comments on Super String Theory and how it is constantly being spoken, Jonathan Edwards claimed in his writings if God even stopped thinking about us we would cease to exist. So He is continually thinking about us and talking about us down to the subatomic level and this is literally what gives life and animation to all things.

Michelle: It's interesting though, because you have a double layer here of life. Because he just said, "Without him was not any thing made that was made," and "in Him was life." "He spoke, and it came to be." "Let there be light," let there be life. And yet, what John is pointing us to here is this other kind of Life, which is the Light of men. It's not just life in creation, which will ultimately die, in this broken creation, not as it was originally intended at Creation, but because of the curse, what is made dies. But this book is about Eternal Life. John states the purpose of the book much later, in the second to last chapter, when he says, "these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name."

So he is really talking about eternal life, which he connects right here in verse 4 to "light." At Creation, God spoke, "Let there be light." And people's eyes are opened now when He says, "Let there be light." Paul connects to that Creation story and that "Let there be light" idea in 2 Corinthians 4, when he's talking about how the god of this age has blinded the minds of unbelievers so they can't see the glory of God <**David:** They can't see the LIGHT of the gospel of the glory of God.> We just can't see the light. That's right, he says,

"...the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God."

This is a lot of what we've been talking about. But then two verses later he says, "For God, who said, "Let light shine out of darkness," <In other words, "Let there be light." There's darkness, and He says, "Let there be light, and there's light,"> has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ."

So there is a creative work when God in the beginning created the world, he speaks light, "Let there be light," and now John is telling us there's another creation. You were born into this world with your first birth, but that body is going to die. But there is another creation where you can be born again into this new creation, where God says, "Let there be light," and your eyes are opened to behold the glory of God in the face of Jesus Christ. That's Paul saying those words, but John here says, "And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son..." So when John says, "In him was life, and the life was the light of men..." (John 1:14), and "The light shines in the darkness, and the darkness has not overcome it..." (John 1:15), there's a layering of Genesis 1 there, but

more importantly, John is telling a story of life and light. That the light of the gospel comes, and we have eternal life by believing in Jesus Christ.

David: You're jumping ahead to the gospel, which is not necessarily even articulated yet, but it's hinting at the idea that there is creation, and you can experience creation with your reason and intelligence, but you can't get to God. That's what 2 Corinthians is saying. The nature of knowing God really is revelation. He has to literally show up in human form and tell you, because you won't get there on your own. We've seen debates, Christians with atheists, and they are trying to reason their way to God. And what I've realized as I've been watching several of these is that the atheist is always completely unimpressed. And he is able to use his reason to completely dismiss everything that the Christian might say to explain Who God is. And at the end of the day what we are learning from John is that the light and life that is the Word, that is what transforms us. When the Word becomes flesh and dwells among us, and we behold His glory, we're touching Him and we're seeing Him, that's the only way we can get to God. We can't get to God through reason.

Michelle: Oh man, I have so many thoughts while you're talking. I'm just so excited seeing things that I hadn't seen before in this passage, in this prologue, because John really sets this up. First of all, the word, *logos*, that's a Greek word, and it's a really important Greek idea. And for the Greeks it kind of referred to *reason*. And there was this idea going around at the time, before John wrote this or when John wrote, (I have to look up which Greek philosopher was talking about this) about "If only God would send us a *logos*! If only God would send us a word! Then we could know what is true." John seems to be responding to that. But the idea of *logos* being like reason, since with our human reason we can't get to God, there has to be a *logos*, a word, sent from God, Himself.

But what I'm really excited about as you're talking and as I'm looking at this passage is, you said "Well, the gospel isn't really here yet, it's hinted at in verse 4..." but we do get there. By verse 12 he's saying, "But to all who did receive him, who believed in his name, he gave the right to become children of God." But what stands in between this creative word, and that He exists, and He is the light, and He is the life, and how does it come to us... John does something very interesting, which for years just puzzled me in this passage. He's writing about Christ! He's writing about Jesus! He's writing about the Word of God, God Himself! And then he throws in verses 6 through 8 about John the Baptist. Why is he talking about John the Baptist in the introduction of the book? Yes, we know, Jesus told us in Luke that "among men born of women, none is greater than John..." He is great, but why... And ALL the gospel writers talk about John. He is this really important figure in the gospel narrative, but John the Evangelist, who is writing this book, he's talking about John the Baptist before he even says the gospel, and the story hasn't even started yet. He says right after "darkness has not overcome the light," he says:

"There was a man sent from God, whose name was John. He came as a witness, to bear witness about the light, that all might believe through him. He was not the light, but came to bear witness about the light."

Even when we have the kids memorize this passage of Scripture, John 1, I almost feel like we should just skip those verses. It's about John the Baptist. It doesn't feel as important. And I couldn't figure out why John sticks that there. And in verse 9 he says, "The true light, which gives light to everyone, was coming into the world."

Well, one thing you notice very quickly when you start reading John, in the first two chapters, is the repetition of the word "bear witness." "Bear witness,... testimony, ...testimony,... testimony,... bear witness." That is a huge theme in terms of repetition in this book. What people say about Jesus. And you find that nobody comes to believe, nobody

receives the light, no one receives the gospel, unless someone bears witness. And here you have Jesus, Himself, the Word of God incarnate, coming and bringing the good news that there is salvation and eternal life available for those who believe, and at the same time you have John coming saying, "Hey, everybody look at this guy! He's the light! Believe! Believe! Believe!" And that pattern is repeated throughout the book.

And that pattern is God's plan: He sends a messenger to tell you the message, so you can believe the message and have eternal life. He sends his Son, incarnate, and then He even sends a messenger, John the Baptist, to point to the Son and say, "This is the One! This is the guy!" And He foretold in the Old Testament prophets that John would come.

David: I'm jumping a little ahead in terms of abstracting this toward our human experience, but when you contemplate how humans live, it would not be obvious to you that in HIM is life. You would just be thinking as you get up, "I need to eat, I need to sleep, I need to do these things..." And what comes to our conscious minds is self-survival, our own desires and goals. Someone has to tell you, "No, the reason, the purpose of why you live is for Him. In HIM was life." That is not self-evident at all. So John, the prophet, has to come and testify TO HIM. That's the nature of revelation. None of these things just pop into your brain and say, "Oh, I must exist for a higher purpose."

Michelle: Creation shows us that God exists and that there is a Creator. It's obvious just looking at creation, that's what Romans 1 tells us. We are without excuse because creation itself testifies that there is a God, and that we are accountable to Him; that we have a Creator. But the revelation of how we have eternal life, the only way to get that is through someone telling us. And God in His mercy and love and kindness sent someone to tell us. SomeONES. It's not just one. And it's over and over and over. He's sending and He's sending and He's sending; and He's sending each one of us, to tell others. And then through His Holy Spirit He says, "Let there be light..." in my human mind, so that I can then behold the glory of God in the face of Jesus Christ. And that is the only way we see His glory. And that is the path to eternal life.

I mentioned in our last podcast that I'm reading a book called, *The Glory of Christ* by John Owen. He says that it is by beholding the glory of Christ in THIS life, by faith, that we prepare ourselves for the future glory of heaven. That by faith we behold his glory, and the only way to behold the glory of God is by looking at Christ, because Christ is the outward expression He's God's word to us in bodily form. His words are the very words of God. His actions are the actions of God. His whole life stands as a communication, as well as the means by which we are brought from death to life, because of his death on the cross, his death and resurrection. So the idea that the Word has become flesh and dwelt among us and we have seen his glory, this is really important. According to John Owen, if we haven't seen his glory, the glory of God in the face of Jesus Christ, then our eyes haven't been opened. And we don't have salvation.

The path to eternal life is an opening of the eyes, a "let there be light." and a believing in the incarnate Son of God ("incarnate" just means "in a body, in flesh"). And I'm just so moved by the kindness of God in this repetition of talking about John the Baptist here, that John bore witness about Him. And it says in verse 16,

"...from his fullness we have all received, grace upon grace. For the law was given through Moses; grace and truth came through Jesus Christ. No one has ever seen God; the only God, who is at the Father's side, <that's Jesus> he has made him known."

So in the first half, in the Old Testament, in the first Creation, the creation of the world, the creation of the people of God, God spoke through Moses, God gave specifications for a

tabernacle, God gave a Law, which was given through Moses, it was the word of God communicated to His people, "This is what I am like. This is what you must do to reach me, and to have life, and to live." And that was a grace from God, when He communicated to Moses. And now John is going to show over and over how Moses had this, Moses gave this grace, and now the grace that is coming through Jesus Christ sits on top of that grace, and is a grace upon grace. It is grace and truth, which comes through Jesus Christ. And it is a fullness of God. It is really God making himself fully known through Jesus Christ. He was partially known through Moses, and through what he spoke into creation. And now he is fully known, and able to be fully known, through the person of Jesus Christ.

David: I think what is hard for humankind to grapple with is that phrase, "It's not about you." Because in our consciousness, and I'm thinking about the Greek myth of Narcissus, where he sees himself and he's so beautiful that he just stares at himself. There is something about the fact that we are made in God's image, that there is a secondary glory just in our intrinsic design - we are literally separated from all the other species on planet earth - that it would be tempting to view our existence and the propagation of our species and ruling on the earth as the end game. But literally it's flipped around. We are the spectators to testify to somebody else, to someone else's glory. And that is not self-evident again, but from John 1:1, it's saying No, It's all about the Word; it's all about Jesus; it's all about God revealing himself to the world and then having people to see it. He created us to be that spectator. But not only that, to participate. And the joy that's created by beholding him, and then encountering him, participating with him is what increases that glory.

Michelle: It's beautiful. And it's a kindness from Him that He has sent messengers before and that He has sent a Word, and that He took on flesh to communicate clearly to us Who He is. There's nothing better in the world than knowing God. It's what we are made for. That's what this book is about. This book is about knowing Christ. Knowing God through Christ, and in that knowing having eternal life.

There is no way to come to the Father except through the Son, because the Son is the outward expression of Who God is. And how do you come to a person other than getting to know them? God is a communicating God. He communicates Who He is, and He does it through the Son. And He miraculously took on flesh. He is the Light which illuminates our eyes so that we can see that which we could not otherwise see. Just because He came, just because a messenger comes and speaks doesn't mean people believe. It says in verse 10,

"He was in the world, and the world was made through him, yet the world did not know him. He came to his own, and his own people did not receive him. But to all who did receive him, who believed in his name, he gave the right to become children of God..."

We are born of God. And so that's our hope, first and foremost, that our eyes, the eyes of our listeners, would be enlightened and be able to behold the glory of God in the face of Jesus Christ, and in beholding that glory have eternal life.

David: I like the term "Christology" because many times we study the Bible to get a practical application. We've gone through these 18 verses, and in one respect there is no practical application. This is not about being a better husband, wife, father, mother... on one level. But what you realize is in just studying who Christ is, and understanding our place in the universe, that in itself will make you a better husband, wife, father, mother, but you don't get it just by saying, "How do I communicate with my kids, and how do I do goals properly..." This is about knowing why you exist, which is very profound.

Michelle: ... and knowing God. This is what He wants for us and from us more than anything. It is our job on the planet: to know God, and to make him known.

Would you close us in prayer?

David: Heavenly Father, thank you so much for the Word. It is so profound to think that you haven't left us in darkness, you haven't left us without a word, you haven't left us without a testimony. But you reveal all things through the Word of God, through the Scripture, that we might understand these things and have eternal life. We pray that everybody who studies the book of John will behold your glory, and seeing you, would love you. In Jesus' Name, Amen.