

Foundation of the sermon

Purpose

Declare Jesus as the WORD of God, and show the necessity of preaching the WORD

Principle Idea:

Jesus is the living Word of God

Type of Outline

Textual based on John 1:1-3, 14

Main idea of the Bible book where the text is found:

John's purpose for writing his gospel is to promote active belief in Christ. (John 20:30-31)

I. Introduction

Good Sabbath everyone. We are glad to have all of you as visitors to Remembrance Seventh Day Baptist Church this morning. We welcome you all once again and are thankful that each of you have come to the South West Association Meetings here in Fort Worth, Texas.

I have a concern. It is that the Bible and Jesus Christ are not being used properly in the sharing of the gospel message. They don't seem to be the focus and the center place of the ministry of many churches in the United States. They have been replaced by marketing schemes. Churches seem to emphasize their programs, they proudly hold the titles of Purpose Driven, or Emergent and are needs based. They have become social clubs. Some churches have seen it as their purpose to change government or to make weekly political speeches.

Our purpose our reason for being as Scriptural Churches must have a focus on the proclamation of the written word of God the Bible and on the living WORD of God Jesus Christ.

The Church has a great commission. This commission is the preaching of gospel of Jesus Christ for salvation, and the teaching of the Word of God.

We as Seventh Day Baptists should remember that the Word of God, the Bible is our only rule of faith and practice.

This morning I will be speaking on the use of the Word of God in the preaching and teaching of the Gospel. The focus of this sermon will be the living Word of God Jesus Christ. The message given to the church is the gospel and the gospel message has as its center, focus and content the living WORD of God Jesus Christ. The apostle Paul says of the gospel message in I Corinthians 15:1-8

- 1 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;
- 2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.
- 3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;
- 4 And that he was buried, and that he rose again the third day according to the scriptures:
- 5 And that he was seen of Cephas, then of the twelve:
- 6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.
- 7 After that, he was seen of James; then of all the apostles.
- 8 And last of all he was seen of me also, as of one born out of due time.

Our message will be based on John 1:1-3 and verse 14 of chapter 1. Please turn with me to that passage.

John 1:1-3 and 14

- 1 In the beginning was the Word, and the Word was with God, and the Word was God.
- 2 The same was in the beginning with God.
- 3 All things were made by him; and without him was not any thing made that was made.

Now find verse 14

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

II. Body

A. The Eternal Nature of the Word of God - Must Be Preached:

There are so many groups which have down through the centuries denied the eternal nature of the Son of God the Word. Groups like the Jehovah Witnesses, some forms of the Church of God 7th day, others who hold the teachings of Arius, those who hold to Dynamic Monarchism, like Anthony Buzzard and all others have held that Christ had a beginning, or that He was created. These groups have those who herald these views everyday to our friends and neighbors.

They tragically destroy the witness of some. They teach doctrine that will infect the mind and ruin the lives of people we love. We who are in Scriptural Churches, we who love the truth, must uphold and preach the eternity of the WORD of God, Jesus Christ. Let's look at the first part of verse 1 of John 1.

It states that "In the beginning was the Word,"

1. Looking at this passage we must first understand who is the Word.

We find the identity of the Word in John 1:14 In this passage it states: "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." Clearly when John refers to the "WORD" in the first part of the chapter he is speaking about Jesus.

2. The identification of Jesus with the WORD of God is further established by John in his epistle I John.

In I John 1:1 John writes: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;" And again in Revelation 19:13 when describing the return of Jesus He is called the "Word of God." In this passage it says: "And he was clothed with a vesture dipped in blood: and his name is called The Word of God."

3. The Eternity of Christ as the Word of God is established by this short phrase in verse 1 of chapter 1 of John.

A key to understanding the character of the WORD of God in the first phrase in John 1:1 is the Greek word *en*. Greek has what is called the imperfect tense. What this tense tells you is that action

or state of being of the verb is that it took place in past time. The verb is progressive in nature. The idea is that when the action or state of being in the past observed that action or state being was already process when the observer came on the scene. So in the case of the Word being in the beginning, the idea expressed here is that whenever "the beginning" was the WORD was already being who He was. It is improper to say the WORD came into existence in the beginning. It means that whenever that beginning was He was already existing.

4. This statement is similar to Genesis 1:1 but different.

A second statement that can be made about this phrase is that while it is similar to the phrase in Genesis 1:1 which states: "In the beginning God created the heaven and the earth.", there is a difference. Genesis 1:1 is speaking about a particular point in time. It is at that point when the heavens and earth were created. They are not pictured as being timeless, there is a time reference in this passage. The beginning spoken of Genesis is that point in time when the earth and heavens were created.

The John passage however has no time reference. What we do know however is that the beginning spoken of in verse 1 is before the creation of heaven and earth. Verse 3 of this passage establishes that fact. The living Word was the instrument of creation therefore He was already existing before creation.

The simple fact is in John 1:1 no matter when you would like to place this "beginning" it is not time specific marker, and the passage itself indicates that this "beginning" could be a long time before the Genesis 1:1 "beginning." In fact the statement here is timeless. No matter when the John 1:1 "beginning" took place the WORD was already being who He was.

5. The fact of the WORD's eternal nature is spoken of in other places in Scripture.

For example Micah 5:2 says this about the past eternity of Jesus: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."

Bottom line is that we must proclaim Him as the living WORD of God if we want to be in His will and if we want to claim to be Scriptural churches.

B. We as Scriptural Churches must uphold co-existence of the WORD of God with the Father. We must preach the Trinity.

The second phrase in John 1:1 tells us even more about the character of the living Word of God. It says: "and the Word was with God." This is the second of the three times we see the word en in these verses. Again remember the state of being spoken of here is on-going in the past time in which it is observed. It shows us that the WORD existed along with God. The Greek preposition pros is used here in the accusative. And when this happens it means "with" in English. The God and the WORD are pictured as being toward one another in close proximity. They are in essence face to face, with one another throughout this eternity past. This verse shows us an aspect of the Trinity. What is pictured here is God the Father, and Jesus Christ existing face to face in eternity. I would note that verse 2 of this chapter reiterates and reemphasizes this characteristic of Christ that He was with the Father in the beginning.

The idea here is similar to the statement by God concerning His relationship with Moses in Exodus 31:11 where it states: "And the LORD spake unto Moses face to face, as a man speaketh unto his friend. ..." Jesus was with God in the beginning.

Now the purpose of our discussion this morning is the proclamation of the gospel message, and showing how the living WORD of God must be preached. We don't have the time to delve into a detailed description of the doctrine of the Trinity here. We see in this passage along with many others the nature of God as one in essence but having three personal distinctions.

I love John and his writings. John writes in simple greek. It doesn't take very long for me to translate his passages. Even though his greek is simple, he expresses very complex ideas. It takes me a while and hours of thought to try and grasp the implications of what he is saying. Sometimes it takes me a long time in the pulpit to express John's thoughts in a sermon.

The Trinity is a topic which can not be fully explored in one sermon. Therefore we will move on to the rest of the verse.

The bottom line is that we must as the Scriptural churches of God teach the co-existence of Christ with the Father throughout eternity. We must proclaim the nature of God who is one in essence but having three personal distinctions within that one Godhead.

C. We must preach that Christ is God:

The last portion of verse 1 tells us another important detail about the WORD. It says: "and the Word was God." By the way this is an excellent translation on the part of KJV translators. This translation is based on the way the Greek language works. It is the only viable translation to the phrase based on Greek syntax. Greek sentences and phrases work differently than English ones. This is sentence with a linking verb. This means that the verb is equative in nature. The structure is different in this phrase than in a sentence with an action verb. The predicate in this case renames or restates the subject. The noun God here is a predicate nominative and not the object of the sentence.

In English we express the meaning of the phrase in a sentence with a linking verb, identifying the subject and predicate by means of word order. In Greek word order is not as significant, or better to say that it is significant for emphasis but not important for finding out what is subject and what is the predicate. Therefore the Greeks used the definite article to determine to subject of the sentence. So the word WORD here in this passage has the definite article which we have translated the word "the" associated with it, and the word GOD does not have that article. Therefore "the WORD" is the subject of this phrase and "GOD" is the predicate nominative.

There is one other difference between Greek and English that is significant here. Greek has a definite article "the," but unlike English it does not have an indefinite article. In English we can say "a" ball or a "boy" and by this we mean a class of things, or people. It is not a specific boy, or a specific ball, but one of a group of boys and one of a group of balls. In Greek the indefinite article did not exist. So they used the construction of putting the definite article on one of the nouns in this sentence with a linking verb specifically to show which was the subject of the sentence, and for no other reason. Since this type of phrase equated both the subject noun and the predicate

nominative was renaming the subject the reader must assume the same definiteness for the predicate nominative. So the phrase could have been translated "the WORD was being the GOD." It absolutely positively could not have been translated "and the Word was a god." as the Jehovah Witnesses' New World Translation has done. Those heretics who even before Arius that denied the eternity and deity of Christ have real issues with the true nature of the WORD of GOD, Jesus our Lord and Savior.

They are just wrong. This is a heresy. The WORD, Christ, continued to be GOD part of the Holy Trinity from before the very beginning.

Speaking of Christ Paul said: "For in him dwelleth all the fulness of the Godhead bodily." (Col. 2:9)

Jesus Christ could not fill the role of Savior in our lives if we don't recognize His deity. In Hosea 13:4 it states that only God is our Savior. It states: "Yet I am the LORD thy God from the land of Egypt, and thou shalt know no god but me: for there is no saviour beside me."

Jesus Christ, the WORD of God is fully deity. To fulfill the role of Savior He was also fully man. In Philippians 2:5-8 it says: " 5 Let this mind be in you, which was also in Christ Jesus: 6 Who, being in the form of God, thought it not robbery to be equal with God: 7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: 8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. (Phi 2:5 KJV)

We as Scriptural churches and Scriptural preachers must tell the world that Jesus is God. We must preach about Christ who is uniquely qualified to be our Savior being fully God and fully man.

D. We must preach that Christ the Word of God is the Creator

John 1:3 tells us even more about the WORD. It states: "All things were made by him; and without him was not any thing made that was made." Let's first explore the term made here in this passage. The word here comes from the Greek word *ginomai* which means "come to be," "to come into existence." Now it can be translated "made" as it is here but it more often is translated with the sense of "to become."

There is a different Greek word which has the basic sense of "to do, or make." In John 1:3 the verse in English could read: "All things came to be by him; and without him was nothing coming to be that came to be." God through John is saying that nothing was created without the WORD'S involvement.

Those who would believe that Christ was created or "came to be" at any point in history should be corrected by this passage. The clear statement that Christ was involved with the creation of everything that is created, means that Christ could not be created. His creation would require Him to create Himself. Jesus, the WORD played an important role in the creation of all things.

If there is any doubt about that conclusion we also find support for this teaching by looking at the writings of Paul. In Colossians 1:16 and 17 speaking of Jesus he states: "16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: 17 And he is before all things, and by him all things consist. " The word used for create here is another Greek word that is not used as often in the New Testament as the word *ginomai*. The word for "to create" is found some 15 times in the New Testament, 13 of those are translated as "created", 1 time it is used for the "Creator" and 1 time it is translated make. Note the statement in Colossians has the declaration that Jesus is the Creator and is not created.

We as Scriptural Churches and Scriptural pastors must passionately uphold this truth that Christ is the Creator.

III. Conclusion

In conclusion, it is vital for the Lord's churches to proclaim the WORD of God. We must proclaim the written word. We must also realize that this written word has a specific emphasis, and that is the living WORD of God.

Jesus tried to tell the Pharisees that, in John 5:39. I will read this from the New American Standard. It states: " You search the Scriptures because you think that in them you have eternal life; it is these that testify about Me;"

In your churches and to the world proclaim the Jesus the WORD of God, and to do that preach the written word of God.

Title: Jesus, the WORD of God