

Waiting For You

Waiting for Yahweh

Pastor Derwin L. Gray – December 10, 2017

Open in prayer.

As we walk through this Advent season, let's not forget that Advent means waiting. It's important for us to slow down and contemplate on what Jesus has done for us.

Read John 1:1-5.

Read John 1:1 and use the notes below for insight into this verse.

- John 1:1, "In the beginning".
This reflects Genesis 1:1 and 1 John 1:1. It is possible that 1 John was a cover letter to the Gospel. Verses 1–5 are an affirmation of Jesus Christ's divine pre-existence before creation. (cf. 1:15; 8:56–59; 16:28; 17:5; 2 Corinthians 8:9; Philippians 2:6–7; Colossians 1:17; Hebrews 1:3; Hebrews 10:5–8).
- © "was" (three times).
This is an IMPERFECT TENSE (cf. 1, 2, 4, 10) which focuses on continual existence in past time. This tense is used to show the Logos' pre-existence. It is contrasted with the AORIST TENSES of verses 3, 6, and 14.
- © "the Word".
The Greek term *logos* referred to a message, not just a single word. In this context it is a title which the Greeks used to describe "world reason" and the Hebrews as analogues with "Wisdom." John chose this term to assert that God's Word is both a person and a message.
- © "with God".
This could be paraphrased "face to face." **It depicts intimate fellowship or dance, moving towards.** It also points toward the concept of one divine essence and three personal eternal manifestations. The New Testament asserts the paradox that Jesus is separate from the Father, but also that He is one with the Father.
- © "the Word was God".
This verb is IMPERFECT TENSE as in verse 1a. There is no ARTICLE with *Theos*, but *Theos* is placed first in the Greek phrase for emphasis. This verse and verse 18 are strong statements of the full deity of the pre-existent Logos (cf. 5:18; 8:58; 10:30; 14:9; 20:28; Romans 9:5; Hebrews 1:8; 2 Peter 1:1). Jesus is fully divine as well as fully human. He is not the same as God the Father, but He is the very same divine essence as the Father.
- The New Testament asserts the full deity of Jesus of Nazareth, but protects the distinct personhood of the Father. The one divine essence is emphasized in John 1:1; 5:18; 10:30, 34–38; 14:9–10; and 20:28, while their distinctives are emphasized in John 1:2, 14, 18; 5:19–23; 8:28; 10:25, 29; 14:11, 12, 13, 16.

Notes: Uteley, R. J. (1999). *The Beloved Disciple's Memoirs and Letters: The Gospel of John, I, II, and III John* (Vol. Volume 4, pp. 9–10). Marshall, Texas: Bible Lessons International.

Pastor Derwin said, "God the Father, God the Son, and God the Holy Spirit are inviting us to the eternal dance of life and light."

- How does this transform the posture of your heart during Advent season?

Pastor Derwin said, "We are the Father's beloved, redeemed by the Son, and sealed by the Holy Spirit!" This is how we dance with God.

- Read and discuss Ephesians 1:4 (the Father's beloved), Ephesians 1:7 (redeemed by the Son), and Ephesians 1:13-14 (sealed by the Holy Spirit).
- Discuss how this impacts our discipleship and moves us from what we can do (striving) to what He has done and is doing (abiding).

Humanity is an empty, barren, dark wilderness, just like creation was according to Genesis 1:1-4.

- Read Genesis 1:1-4 and John 1:3.
- What correlation do you see in these two passages?

When we dance with Jesus, He creates His life and light.

- Read and discuss John 1:4 using the notes below.
- John 1:4 "in Him was life".
- This phrase is emphasizing that "life" itself comes from the Son, the Word. John uses the term, "zoē", to refer to resurrection life, eternal life, God's life (cf. 1:4; 3:15, 36; 4:14, 36; 5:24, 26, 29, 39, 40; 6:22, 33, 35, 40, 47, 48, 51, 53, 54, 63, 65, etc). The other Greek term for "life," bios, was used for earthly, biological life (cf. 1 John 2:16).
- © "the life was the Light of men".

Light is a common metaphor John uses for the truth and knowledge of God (cf. John 3:19; 8:12; 9:5; 12:46). Notice the life was for all humans!

Notes: Uteley, R. J. (1999). *The Beloved Disciple's Memoirs and Letters: The Gospel of John, I, II, and III John* (Vol. Volume 4, p. 10). Marshall, Texas: Bible Lessons International.

When we dance with Jesus, we push back the darkness.

- Read and discuss John 1:5 and discuss what insight you gain from the note below.
- Note: "the light shines in the darkness". The contrast between light and darkness is a prominent theme in John's Gospel (compare John 1:8-10; 1 John 2:8-10). This antithesis draws on Genesis 1:1-5 (see note on John 1:1) as well as Old Testament traditions of the advent of the Messiah as a light dawning over a world of physical and spiritual darkness (e.g., Isaiah 9:2; 60:1-2).

Notes: Barry, J. D., Mangum, D., Brown, D. R., Heiser, M. S., Custis, M., Ritzema, E., ... Bomar, D. (2012, 2016). *Faithlife Study Bible* (John 1:5). Bellingham, WA: Lexham Press.

Soul-tattoo: Celebrate Communion.

- Considering John 1:1-5, discuss why we celebrate Communion on a regular basis.

Close in prayer.