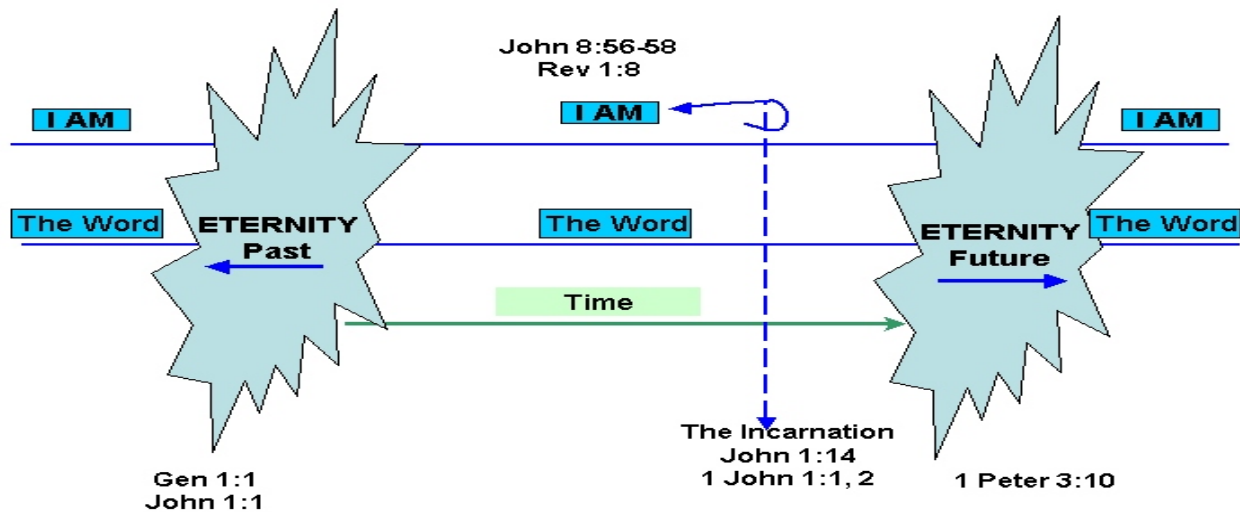Review: Jesus Christ, the God-Man. The two previous lessons detailed the Uniqueness of Jesus Christ: that Jesus Christ is the unique God-Man of the universe. Jesus Christ always had been as God the Son and as the only Begotten of the Father - Jesus in Mystical Union - The Divine and The Humanity in One Person. Not the Person - God and another Person perfect humanity but One Person in Mystical Union - the God-Man.

There was a time when Jesus Christ, the Logos, penetrated history in the incarnation but in the relationship of the Trinity, Jesus was, is, and always be the Only Begotten:

> **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.** John 1:14.

I have updated my diagram from the first lesson:

Let's look at some of our new passages. In John 8:56 - 58, Jesus, the God-Man, but viewed by His critics as 'a man,' asserts a most amazing fact that He - standing before them was loved and revered by Abraham as the "I Am!" This is truly amazing - the concept that we as mere men will never understand. It at once points to The Man and also points to "The I Am." So although we can look back in history and know a time when Jesus became flesh,[1] we cannot separate nor can we dissect His Person as the Beloved of God the Father. This relationship has always been so although John 1:14 notes a time when He *became* flesh - Jesus at the same time in John's amazing passage has always been the Father's Beloved - that relationship is eternal. Lenski points out this apparent paradox in his commentary.[2] The force of Lenski's

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[1] 1 John 1:1,2.

[2] Lenski, Interpretation of ST. JOHN'S GOSPEL, Page 71 par.. 1.

commentary is this: Logos was the light and life of men *from the beginning* and yet without the incarnation that would not have been so. Perhaps we can gain a clue to this eternal uniqueness of Christ by rereading John 1:14b: **". . . (and we beheld his glory, the glory as of the only begotten of the Father,) . . ."** The clue is this - that Jesus Christ - God the Son has *always* been the beloved of the Father. What the apostle John observed here in verse 14 and later in his epistle was that they were looking at God while they were looking at *and handling* His flesh. May I put this another way: that Jesus Christ is inextricably connected to redemptive history even though He, Himself, *created history* as the Beloved of the Father.

In Revelation 1:8, Jesus, Himself, says that He was, is and always will be the Almighty - this same person knelt down and tenderly touched John as he was prostrate on the ground completely stricken by the Glory of Jesus Christ.[3] These passages point out along with John 1:1 - 14 that although Jesus Christ is the Eternal Almighty, the Logos, The I Am, the Beloved of the Father, He is also The Man. This is the amazing Person of Jesus Christ.

Jesus Christ, the Creator

All things were made by him;... John 1:3a.

An overview of verse 3:

"All things..." Has no article. Lenski calls this word *(gk = panta)* "immense." This use points to the absolute subject of the universe - with no time considerations - and all of the reality of the universe - both seen and unseen.

> **Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.** Hebrews 11:3

Note the wording especially "seen" and "unseen." We as an arrogant species are tempted to consider only the empirically seen that which can be observed but as we shall soon see there is more that "meets the eye" in this - another amazing passage. Had John used the article *(ta panta)* in Jn. 1:3 he would have been referring to the present universe - the universe in the present state. The anarthrous usage (no article) removes all limitations and refers to both the universe and to time itself. John is referring to the *entire* creation and time itself.

Let's look at Hebrews 11:3. There is an interesting play on the words "things which are seen" and "things which do appear."[4] "Things which are seen" are things we as empirical beings observe. "Things which do appear" is the universe that is showing itself to us - an interesting personification of the universe. But not really a personification for Paul had this emphasis in Romans 1:19, 20 where the truth of God is *shown* to unbelieving men through His creation - in that tragic case man just doesn't "get it." So Hebrews 11:3 give further light on the passage from John 1:3 - (the word

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[3] Revelation 1:17.

[4] KJV has the translation right this time!

"All things"). In the interesting interplay in Hebrews 11:3 between man as God's creatures observing that which they see and God's universe - both seen and unseen, God is causing the universe to show itself to man. I hope that is not too confusing - such is the depth of the original language.

The Fingerprint of Jesus Christ.

...and without him was not any thing made that was made. John 1:3b

I have used this verse before in previous lessons but please bear with me as I go over what John is saying in this part of the verse. In the first half of verse 3 we are considering the entire universe. Now we are zooming in on *each particle* of the universe.

"...any thing made..." I have to quote from Lenski; "Whereas the plural πάντα covers the complete multitude or mass, the strong singular οὐδε ἕν points to every individual in that mass and omits none."[5]

In previous lessons I have used the example of the celestial zoom lens - with this imaginary zoom lens allows us to go to the very edge of the universe and observe everything that the Logos has created - that's the "All Things" of John 1:3.

Now we crank this zoom lens down to more than the most powerful microscope that we now possess and look at the tiniest particle. John says that the tiniest particle would not even exist without the Logos' creative work. The fingerprint of Jesus Christ is on the tiniest particle - whatever that is. We are still lurching around with our theories about that. Vincent says of this part of our zoom experience, in the microscope mode, "The reference is to the infinite detail of creation, rather than to creation as a whole."[6]

"...was made..." Finally let's look at the word "was made." This has the ultimate sense of being completed in every detail. The tense is in the perfect - meaning there was nothing more to be done. Does that bring to mind a passage from Genesis? You bet it does:

> **And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.** Genesis 1:31.

God's work was done - it was perfectly done and complete with nothing left to do but to rest. Not because He was tired and needed rest but because there was nothing left to do in His creative work. Let's develop this perfectly done and complete work (perfect tense of "...was made" of John 1:3) of every particle of the universe.

Jesus Christ, the Upholder and Maintainer of the Universe

> **Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the**

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[5] Lenski, Interpretation of ST. JOHN'S GOSPEL, page 36.

[6] Vincent, Word Studies in the New Testament, vol. II, Page 36, Par. 3.

Majesty on high; (my underline) Hebrews 1:3.

The middle part of this passage refers to Jesus Christ's upholding or Conservator work of the universe. I like Lenski's translation of this part of verse 3: **"...as bearing all the** (existing) **things by means of the uttered word of his power,..."**[7] This is the completed existing state of the universe throughout all of time. The universe is not in a self-maintaining state where laws that are in place are the governing force for the ongoing state of the universe. No. It is the "uttered word of his power" that is keeping the universe in a state of existence. The word upholding ('bearing' in Lenski's translation) has the force of the Conservator in the sense of administrating and ruling - enforcing the existence of the universe.

> **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.** Col. 1:16-17.

Remember we are developing the perfect tense of John 1:3, the last two words **"...was made"** - a completed and continuously existing state.

Note Paul's commentary regarding the universe. Everything, everyone, all powers, all authorities - everything visible and invisible has been the result of Jesus Christ's creative word. All of this was created *for Him*. Not for man - but for him.[8]

"...And he is before all things..." All of what is shown to us and all that has not been shown is *before His face.* We as stewards are in a state of discovery - Jesus Christ as the Conservator is completely and intimately face to face[9] with His creation - nothing escapes His observation and conserving power.

"...and by him all things consist." Perfect tense *sunistemi.* A compound word *sun*, a preposition meaning together with, and *histemi*, which means to bid to stand by "STAY THERE!" In my job as an engineer we have a saying "every job is 90% preparation / setup and 10% testing. Where I spend most of my time setting up for an antenna test - making sure that the setup is exactly correct - with correct alignment and calibration and then a relatively short time is spent doing the actual testing.

Jesus Christ in His Conservator's role in the universe is by His Omnipotence causing the universe to "STAY THERE." There is also the sense of appointing the details of the universe and establishing it. This phrase is very rich in meaning regarding Jesus' role with His universe.

That is the perfect tense of John 1:3 "**...was made**." How rich is the Word of God - How masterful is this section of the Gospel of John.

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[7] Lenski, Interpretation of ST. JOHN'S GOSPEL, page 29.

[8] We are merely the stewards of His creation. Hebrews 2:7.

[9] Greek *pros* literally meaning "face to face."