

February 6, 2019

Week 4

Okay. We're just getting to go down the road a little bit. We're in John, Chapter One and we have been investigating this idea of the pre-existent Jesus, and about what was going on in the mind of Christ before he actually came to Earth, as much as we have insight into that. So, I'll just give you a little bit of review that is mentioned just a little bit in this slide.

John 1:2

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- Puts Jesus at the creation of the world
- Lessons to knowing His Mind:
  - Mind is vast beyond understanding
  - His nature is relational
  - His administrative ability, diversity, bringing many parts into a unified whole
- This is a template for my being like Him

Lessons on this slide show the pre-existent mind of Christ, that His mind was vast beyond understanding, that he is relational and he has the administrative ability to bring all parts into a unified whole. Now where we got this from is the fact that we have insight into going into the mind of God.

We know that through:

1. The Creation Itself

God has created things. That tells us that in order for God to create things, He is thinking about these things. We'll touch on that some more tonight.

2. And then we also learn from Ephesians 1:4, “just as He chose us in Him before the foundation of the world, that *we would be holy and blameless before Him*. In love <sup>5</sup> He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will, <sup>6</sup> to the praise of the glory of His grace, which He freely bestowed on us in the Beloved. <sup>7</sup> In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace <sup>8</sup> which He lavished on us.”

He made choices for us in regard to our salvation. He was thinking about our salvation which was tied up in His ability to be relational. The Father, Son and Holy Spirit are relational and he calls us in to that relationship. This is a very exclusive club that we are called in to participate in it. We get a seat at the table. That's what we were talking about in John 1:2.

I am picking up where I wrote on May 13, 2010. “So for me to be like him, I need to expand my understanding, pursue my own relationship with Him (Father, Son and Holy Spirit), and to implement my own abilities to “create”. I won’t create like He created but I can be creative. I can learn to plan and to administer what is harmonious with Him.

What I am getting at there is that if I want to fully understand the mind of Christ, I have to enter into and participate in the things God does. And if I participate in those three things, in harmony with His will, to that extent I can understand better the mind of Christ.

In John Chapter 1, verse 3 it says, “**All things came into being through (or by) Him, and apart from Him nothing came into being that has come into being.**” Come into being in some translations is, “has been made”. “Come into being” is more accurate. Going back to verse 2, “**He was in the beginning with God**”. John seems to repeat himself because he already said in verse 1 that “**He was with God**”. This repetition of John is not just being redundant. It is there for a reason. The word “He” is literally “This one”. John is making the point of identity here. He wants us to know, to be sure that we understand **who** he is talking about.

I was reading this passage with someone this week, and they were unfamiliar of the idea of “the word” and that the Word is Jesus. I told him that it was Jesus, but we kept reading for a while. At first they had trouble with the idea of who John is talking about . . . who are the first 2 or three verses talking about? Who is the word; the logos? He thought “**he**” was Jesus but John wants his reader to know that the one he is talking about “**was** in the beginning” and he was “**with**” God.

The Hebrew word for God in Genesis 1 is Elohim and it is a plural word being used for “God”. It is used over 2600 times in the Hebrew Scriptures. So clearly, God, plural, the Godhead is under consideration here . . . the mystery of the three in one.

## John 1:3

- The Hebrew word for God in Gen.1:1 is Elohiym-plural form, used more than 2600 x, indicating the Godhead
- Created-caused things to be, generated (ginomai); note all things
- The study of the created things (nature) brings us closer to the mind of Jesus
- Points me to His brilliance, productivity, beneficent, power under control, good ends, variation, beauty, functionality, unity, harmony. Rom.1:18ff

In verse 3, creation is introduced. This “created into being” is not necessarily creation from nothing. It can be to create from nothing, or I can be just a rearrangement of something that didn’t exist in that form before.

In Genesis 1 it says *the earth was formless and void* and God began to “rearrange” it. He put order to what was already there. It all came from God. He created everything out of nothing originally, but how he actually constructed everything together and make it all work out, I don’t know. We know that it all came from God. He created everything out of nothing. But how He actually constructed everything and did it, we don’t know.

{For fun:

**Cosmos** means (according to google) “the universe seen as a well-ordered whole.” At some point, the world must have been chaotic. See above, Genesis 1:2, “Now the earth was formless and empty”. This was before God began His creativity. We get the word “Cosmetics” from “Cosmos” meaning . . . to create order out of chaos. ☺} John N. Clayton

<https://www.google.com/search?q=cosmos&oq=cosmos&aqs=chrome..69i57j0l5.4624j1j7&sourceid=chrome&ie=UTF-8>

The idea of coming, or bringing into being, is ginomai (γενημαι) meaning to generate or something to arise or be assembled into a certain state of being. So Jesus is the One who causes things to be. . . . The mind of Christ because Jesus is doing these things

If we’re going to get into the mind of Christ . . . If I wanted to know Thomas Edison . . . If I really wanted to know him, I’d read books about him to learn. He was a serious guy with great persistence. You can look at the things he “dabbled” in or the inventions he tried to perfect and you would learn something about his mind and the processes he went through by seeing what he does.

Now in this situation . . . talking about Someone so far above Edison . . . we can get some sense that Jesus is the master . . . the real deal. So what Jesus was doing in the very beginning, was “causing things to be”. And that is so significant to me because if I am going to understand the mind of Christ, I must understand that Jesus was all about “**seeing things that are not**” and calling them as they are! He calls things into existence that “are not!” He can see the **potential** – what **can be**.

#### **Romans 4 – Look at the way Jesus saw Abraham!**

What then shall we say that Abraham, our forefather according to the flesh, has found? <sup>2</sup> For if Abraham was justified by works, he has something to boast about, but not before God. <sup>3</sup> For what does the Scripture say? “Abraham believed God, and it was credited to him as righteousness.” <sup>4</sup> Now to the one who works, his wage is not credited as a favor, but as what is due. <sup>5</sup> But to the one who does not work, but believes in Him who justifies the ungodly, his faith is credited as righteousness, <sup>6</sup> just as David also speaks of the blessing on the man to whom God credits righteousness apart from works:

<sup>7</sup> “Blessed are those whose lawless deeds have been forgiven, and whose sins have been covered.

<sup>8</sup> “Blessed is the man whose sin the Lord will not take into account.”

<sup>9</sup> Is this blessing then on the circumcised or on the uncircumcised also? For we say, “Faith was credited to Abraham as righteousness.” <sup>10</sup> How then was it credited? While he was circumcised or uncircumcised? Not while circumcised, but while uncircumcised . . .”

This is so fundamental to the thinking of Christ. When he came to earth, and we began to see that work out in the Life of Christ, we realize that when He looked at people, He didn’t just see them as they were. He saw them as they **could be**. “What manner of child shall this be?” Luke 1:66. He saw “what this woman caught in the act of adultery become!” John 8:1-11.

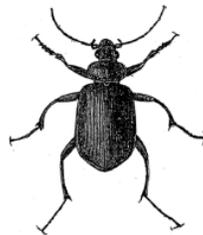
We are trying to discover why Jesus thought the way He did, and there are always things we discover that He sees things that are not as though they were. So here is this idea of bringing things into being ... I don't know how you have the mind of Christ and be a pessimist. I do not know how pessimism and the mind of Christ go together . . . or cynicism or fatalism. We have to develop His character.

Being able to see what can become is vital. Nothing came into being without Jesus causing it to come into being. He is a "bringing it to be" God and we ought to be "bringing into being people." We bring things into being. We bring something into the situation. We contribute and make good things happen.

So when Jesus was there in the beginning causing things to be, John could say that "Without Him nothing was made that has been made, John 1:3. All things that "came into being" were because of Jesus . **Whatever** became ... Jesus was involved in **all** of it.

On May 14<sup>th</sup>, 2010 Rod spend a couple of hours with an entomologist talking about insects. We must have identified 30 species of insects that day. The world is filled with diversity and Jesus was there when it all began. He caused it all to be.

Giving great consideration to the things made in nature brings me closer to the mind of Jesus.



What was Jesus thinking when he made the Damsel Fly or the beetle, or the ant? What do I know of Christ by what he made? The obvious things are that He's brilliant, He's powerful, He's creative and He has organizational skill. But where does that take **me** in understanding the mind of Christ?

His brilliance is used productively, so any mind that has the mind of Christ will have a productive mind ... a beneficial mind. We do things to benefit others. Our minds are not going to be destructive, tearing things apart. With the mind of Christ we will do amazing things.

Christ's power is under control, so when we have power, we use it to a good end. If we have the mind of Christ and think like He does, we do things in a controlled way and to a good end. That's what the creation was about. It wasn't from "order" to "disorder". Christ always brings "order" out of "disorder", {or order out of chaos}. So, any power I have will be put to good use, to bring more order out of something. I don't want to create more confusion than is already there. If I want to bring something to a person's life ... I want to bring something that will cause more order than confusion. Jesus' creative ability in nature, life's variation, beauty, cleverness and orderliness brings unity and oneness, peace and harmony – not chaos and confusion.

In Romans 1:18-23 says that there is so much to be understood by the things He has made. The world has gotten itself into trouble because it is denying itself even the evidence of creation that God had given them.

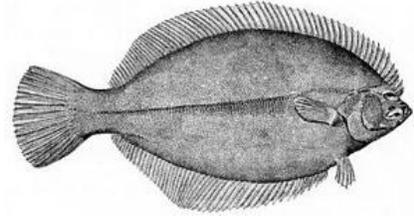
<sup>18</sup> For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth [I]n unrighteousness, <sup>19</sup> because that which is known about God is evident within them; for God made it evident to them. <sup>20</sup> For since the creation of the world **His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.** <sup>21</sup> For even though they knew God, they did not honor Him as God or give thanks, but they became futile in their speculations, and their foolish heart was darkened. <sup>22</sup> Professing to be wise, they became fools, <sup>23</sup> and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures.

I guess what I am saying here is that John Chapter One says simply {that Jesus **was** God and He was **with** God but} we spend so much of our time on “what are the doctrinal questions of the church”? We ask things like, “what do you want me to do on Sunday morning”, etc. It seems like we have so limited the mind of Christ to a set of doctrinal rules, while the vastness of the mind of Christ, involves even what passes through his mind in creation of the whole universe. Now once I learn about that, and his nature . . . and I don't think that anything I learn about the mind of Christ is going to be incompatible with what is revealed in the “letters” about how “**church**” is supposed to work. The same unity that Jesus brought to the universe and world of mankind is all together under one head – Christ. It is the same unity that he wants to bring to the church. And when **that** happens, we present to the world the same kind of evidence of the thinking of Christ to the world. And people can see consistency there. I fear we have not shown that too clearly.

## John 1:4

- Book: Mapping the Deep by Robert Kunzig.
- Life=He is the source-self-generating, Independent
- “In Him” Life—See Ephesians for “In Him.”
- Life=Zoe, both physical and spiritual. Existence is not life (Rocks exists)
- Once “in me” how do I nurture that life?
- How is life the light of men? Light=phos=make manifest, shine

In connection with this study, I decided to read the book on deep sea exploration. I read, Mapping the Deep” by Robert Kunzig. I wondered if any of the explorers, although intelligent and brave, had ever asked the most important questions. “What does this discovery tell me about the mind of Christ?” They went all the way to the bottom of the deep, but did it tell them anything about the mind of God? He created these things. What was God thinking when he made a Sea cucumber to live in the greatest depths of the sea?



At the greatest depths of the sea you will find sea cucumbers, flatworms, and flatfish. What was He thinking for them to rule over the depths of the sea?

Now back in John 1, verse 4 - Okay. Now hold on. We’re going down deep.

“In Him was life, and the life was the **Light** of men. <sup>5</sup> The Light shines in the darkness, and the darkness did not [b]comprehend it.”

In him **was** life. The verb “**was**” is in the imperfect tense showing **continuous action**. This is continual action: he continues to be the life. He continues to be light. He’s like a steady stream of light. He’s consistently the light. And it is reasonable that he brought all things into being because he continually had **life** within himself. So, in Him was **life** and there was **light**. We know the connection between life and light. Without light there could be no life.

So if Jesus is going to be the creator of all things, he had to have the source of life within Him. I learned in school that God is a necessary being and all of us are contingent upon His life. We are contingent beings. God is self contained. We are not. He has the source of life within Him and He could impart life, as he did, to us.

**Rod to Buffy: If there was ever a point where God was not; nothing would be.**

**Connie**, Ruth’s friend: She spoke a lot but I couldn’t hear her. Her main point was that “God created us in **His** image, and **He** gave us a piece of **His** light. God is **called** “Light”. He **is** light. We get little pieces of **His** light ... (energy)

**Rod**: Okay, we’re going to try to dive into this. I want to see where my progression of my thinking as I went through this. For Jesus to be bringing things into being, He would have to have life within Himself. He would be a light “source”. He, Himself, would be a life “generator” or self-generating, if you will. My life is dependent on a whole series of processes and elements in my environment. I could not live without these external things.

Jesus life was internal and independent of all things outside of Himself. Verse 4 says the life was “in Him”. It was not a struggle to him. It was “in Him”. Ephesians was written to those who were “in Christ”. The term “in Him” is found in verses 1:1, 3, 4, 7, 10, 12, 13, 2:10, 13, 15, 21, etc. We read a lot about his people being “in Him” and “in Christ” and so forth ...

Life, used here is Zoe. Zoe can pertain to a physical AND a spiritual body. Either way, the life is “in Him” and we are dependant of Him for that life. How does one think about something ... something that is so intimate to one’s own existence? And that question bothered me a little bit. How can you think about something that is so, so germinal to your own existence? “Germinal: in the earliest stage of development; providing material for future development. Most germane to this conversation if the mind of Christ”

When I came upon the fact that there was a point in time that seed, that moment when conception took place, when the sperm entered the egg, impregnated the egg and became attached to the body it eventually made “me”. I don’t know how to think about that. How do I think about “me” at that stage of beginning? But I was there. I was alive. It was something that I experienced, so to say. Not with my 5 senses. I didn’t have 5 senses at that stage of life. Eventually I did. But there is a reference there that God knew me when I was in my mother’s womb (Jer. 1:5, Job 3:16, and Gal. 1:15) ...

Gal. 1<sup>15</sup> But when God, who had set me apart even from my mother’s womb and called me through His grace, was pleased <sup>16</sup> to reveal His Son in me so that I might preach Him among the Gentiles, I did not immediately consult with [i] flesh and blood, <sup>17</sup> nor did I go up to Jerusalem to those who were apostles before me; but I went away to Arabia, and returned once more to Damascus.

But for me to try to get my mind around an experience that was so close to my beginning ... I don’t know how to do that. And so the same kind of question here, in regard to this life that is in Him, that is so intimate to one’s own existence ... How can a rock exist, and still be considered dead? Things can have existence and not be alive. Existence is simply existence. But this existence is my life. Life, for me, is connected to consciousness. So the truth is I had life, but I had no consciousness of it. And consciousness is obviously a product of the human brain. I don’t think you can have consciousness without the human brain.

Someone said, “The parts were all there. They just weren’t put together.”

Rod: I know, and there is body, soul and spirit, so I guess you can have consciousness without brain. The Rich man and Lazarus did... The brain was up here but they weren’t. I don’t know. There are a lot of things here. This is not my field.

Now regarding consciousness . . . James says that the connection between the body and the spirit determines human life. Jas. 2:26 says, “**For just as the body without the spirit is dead, so also faith without works is dead.**” James definition of death is when the spirit separates from the body. So when the spirit leaves the body, the man; the body is dead. But what about spirits? Well, I haven’t had that experience yet.

There seems to be a spark of life, if we there was some “spark plug” for the engine to start ... if we can call it that. It’s almost like there needs to be a spark that has to ignite, and with oxygen mixed with it, it’s running. But what is the nature of this life that I have? It’s not merely mechanical. Surely, the life that is in Him is not mechanical. There is some self-generating quality that is life, and once it is placed within me, it should be natural. It should be nurtured and optimized so that the intent of the inner quality of **my** life will grow deeper and deeper in the experience.

In other words, if Christ is going to infuse a quality of life within me, (because I'm not just talking here simply about my physical life, but also about spiritual life—eternal life). So if that gets infused within me, I truly have an opportunity to experience . . . of becoming . . . and of participating in this physical and spiritual life in me. I have the ability to participate with my own nature.

2 Peter 1:3-4 says, “that His divine power has granted to us everything pertaining to life and godliness, through the true knowledge of Him who called us by His own glory and excellence. <sup>4</sup> For by these He has granted to us His precious and magnificent promises, so that by them you may become partakers of the divine nature . . .”

What God is doing throughout the New Testament is trying to stretch our ‘holy imagination’ to its limits, for what He has prepared for those He loves.

### **Look at 1 Corinthians 2:7-13 This is us tonight**

{<sup>7</sup> but we speak God’s wisdom in a mystery, the hidden wisdom which God predestined before the ages to our glory; <sup>8</sup> the wisdom which none of the rulers of this age has understood; for if they had understood it they would not have crucified the Lord of glory; <sup>9</sup> but just as it is written,

“Things which eye has not seen and ear has not heard, and which have not entered the heart of man, all that God has prepared for those who love Him.”

<sup>10</sup> For to us God revealed them through the Spirit; for the Spirit searches all things, even the depths of God. <sup>11</sup> For who among men knows the thoughts of a man except the spirit of the man which is in him? Even so the thoughts of God no one knows except the Spirit of God. <sup>12</sup> Now we have received, not the spirit of the world, but the Spirit who is from God, so that we may know the things freely given to us by God, <sup>13</sup> which things we also speak, not in words taught by human wisdom, but in those taught by the Spirit, combining spiritual thoughts with spiritual words. }

*We know that the mind has not conceived what God has done for us, but he gives us enough so that we can begin to dig really deep into this quality of life that we have been given in Him.* And for us to connect with the mind of Christ, (this is difficult to understand), but ‘how is this life the light of men’? John 1:4 says, “In Him was life, and the life was the Light of men.”

## John 1:4

- Connecting life, light and know; John 17:4
- 2 Cor.4:6 may spell this out for us
- 2 Cor.4:4 gives us the intent of the evil one
- Constant and consistent light needed to prevent darkness. Rev.21:10-22:1

It is like God is putting a bit of His life into us. The Holy Spirit enables us to see God. It shows us the life of Jesus and his life is transferred into our life. His life shines. It is eternal.

Paul says in 2 Corinthians 4:6, “For God, who said, ‘*Light shall shine out of darkness,*’ is the One who has shined in our hearts to give the Light of the **knowledge** of the glory of God in the face of Christ.” The word for “light” is “phos”, {φωσ} where we get the word phosphorus or photo from. It means to make manifest, to shine. The means of this light is the gospel which enlightens us and those with who we share it.

Paul wants us have in intimate **knowledge** of the glory of God. We are to **know** God. There is a correlation between knowing and light. We “use” it that way when we say, “a light bulb just went on in my head”. Jesus agreed with Paul in John 17:3-4 when he said, “**This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent.** <sup>4</sup> I glorified You on the earth, having accomplished the work which You have given Me to do.”

The light inside of Jesus, revealed and manifested in His life, is the means by which we now profit. He shined light into the darkness and now we do also. The Holy Spirit may be transferring the light inside of Jesus to a light inside of us. **There has to be a transference of His life into our life.** And ‘light’ is the word that is used to describe that transfer because light can shine. It can shine into something ... into darkness. So the quality of this life is eternal because it’s God’s life. 2 Cor. 4:6 says that *this connects the creation, of which Jesus was a part, with a re-creation of us in Christ.*

Let’s look at 2 Cor. 4 again because there’s something very interesting. <sup>6</sup> For God, who said, “*Light shall shine out of darkness,*” (when did God say this? In the beginning. “Let there be light”.) Again, <sup>6</sup> ...the One who has shone in **our** hearts to give the Light of the knowledge of the glory of God in the face of Christ.

Back in verses 4-5, Paul said, “... **the god of this world has blinded the minds of the unbelieving so that they might not see the light of the gospel of the glory of Christ, who is the image of God.** <sup>5</sup> For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your bond-servants for Jesus’ sake.”

So God has, for a while, blinded the eyes of unbelievers to prevent the light that Jesus is shining from entering into them. The means of the light is the gospel. It is the same gospel that commanded light to shine into darkness, and it sends itself into our hearts to enlighten us with the knowledge of the glory of Christ.

This enlightenment, illumination, is for us ... to bring **us** something. Illumination is to brighten something up. It is to illuminate us, because without this light, we are not too bright. Our brightness comes from God shining His light into our hearts.

One of the things I fear is that as we lost the knowledge of God in our society, we are going to go into a truly dark age. It will be a very dark age because it will seem so sophisticated ... so knowledgeable about so many things. But the very thing that gives us the light of the knowledge of God has been blocked by the evil one so the minds of unbelievers can’t see that light.

Philippians Chapter 2:14-15 says “so that you will prove yourselves to be blameless and innocent, children of God above reproach in the midst of a crooked and perverse generation, among whom *you appear as lights in the world...*” **We are to shine like stars in the universe.** We have to make the distinction very clear between the **true** light and the **world’s** darkness.

So, what must our hearts be like without this light? I contemplate what my heart would be like without this light. It would be a dark place indeed. We need constant light to keep us from slithering back into the darkness. It reminds me of Revelation ... the description of the Holy City.

### **Revelation 21:10-22:9 The New Jerusalem-**

<sup>10</sup> And he carried me away in the Spirit to a great and high mountain, and showed me the holy city, Jerusalem, coming down out of heaven from God, <sup>11</sup> having the glory of God. Her brilliance was like a very costly stone, as a stone of crystal-clear jasper. <sup>12</sup> It had a great and high wall, [j] with twelve gates, and at the gates twelve angels; and names were written on them, which are the names of the twelve tribes of the sons of Israel. <sup>13</sup> There were three gates on the east and three gates on the north and three gates on the south and three gates on the west. <sup>14</sup> And the wall of the city had twelve foundation stones, and on them were the twelve names of the twelve apostles of the Lamb.

<sup>15</sup> The one who spoke with me had a gold measuring rod to measure the city, and its gates and its wall. <sup>16</sup> The city is laid out as a square, and its length is as great as the width; and he measured the city with the rod, fifteen hundred miles; its length and width and height are equal. <sup>17</sup> And he measured its wall, seventy-two yards, according to human measurements, which are also angelic measurements. <sup>18</sup> The material of the wall was jasper; and the city was pure gold, like clear glass. <sup>19</sup> The foundation stones of the city wall were adorned with every kind of precious stone. The first foundation stone was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; <sup>20</sup> the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst. <sup>21</sup> And the twelve gates were twelve pearls; each one of the gates was a single pearl. And the street of the city was pure gold, like transparent glass.

<sup>22</sup> **I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.** <sup>23</sup> **And the city has no need of the sun or of the moon to shine on it, for the glory of God has illumined it, and its lamp is the Lamb.** <sup>24</sup> *The nations will walk by its light, and the kings of the earth [s]will bring their glory into it.* <sup>25</sup> *In the daytime (for there will be no night there) its gates will never be closed;* <sup>26</sup> and they will bring the glory and the honor of the nations into it; <sup>27</sup> and nothing unclean, and no one who practices abomination and lying, shall ever come into it, but only those whose names are written in the Lamb’s book of life.

**22** Then he showed me a river of the water of life, clear as crystal, coming from the throne of God and of the Lamb, <sup>2</sup> in the middle of its street. On either side of the river was the tree of life, bearing twelve kinds of fruit, yielding its fruit every month; and the leaves of the tree were for the healing of the nations. <sup>3</sup> There will no longer be any curse; and the throne of God and of the Lamb will be in it, and His bond-servants will serve Him; <sup>4</sup> **they will see His face, and His name will be on their foreheads.** <sup>5</sup> **And there will no longer be any night; and they will not have need of the light of a lamp nor the light of the sun, because the Lord God will illumine them; and they will reign forever and ever.**

<sup>6</sup> And he said to me, “These words are faithful and true”; and the Lord, the God of the spirits of the prophets, sent His angel to show to His bond-servants the things which must soon take place.

<sup>7</sup> “And behold, I am coming quickly. Blessed is he who [e]heeds the words of the prophecy of this book.”

<sup>8</sup> I, John, am the one who heard and saw these things. And when I heard and saw, I fell down to worship at the feet of the angel who showed me these things. <sup>9</sup> But he said to me, “Do not do that. I am a fellow servant of yours and of your brethren the prophets and of those who heed the words of this book. Worship God.”

**2 Cor. 3:16-18** says “but whenever a person turns to the Lord, the veil is taken away. <sup>17</sup> Now the Lord is the Spirit, and where the Spirit of the Lord is, there is liberty. <sup>18</sup> **But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit.**” We are being changed from one degree of glory to another! We are all to reflect **His** glory. He is our source of light. He illuminates our hearts.

The steady illumination of our hearts will be constant in the New Jerusalem. In my opinion, it’s not merely talking about “heaven” here; but it’s talking about the Bride of Christ ... the church. **We** are the bride of Christ. We will be the bride of Christ on this side **and** the other side, ***but the nature of the bride of Christ is to reflect the glory of the Lord to the world. This is the only way we can show the Lord’s glory and be a light to the nations.*** This is a description of the church. ***It is the nature of the church to be a constant reflection of the Lord’s light.*** We have to be sure that **we, ourselves**, are being constantly illuminated by Jesus, by the Word, through prayer and meditation... **This is what is missing in the modern church today.** . . . the constant illumination.

## John 1:5

- Light shines in darkness=phanio; Compare with John 5:35-36
- Jesus’ light includes his “testimony/witness” and work accomplished
- Comprehend=katalambano-to take eagerly, seize, apprehend, attain, perceive, lay hold of.
- Used in these verses: John 8:3,4; Mark 9:18; John 12:35; 1 Thess.5:4; Rom.9:30; 1 Cor.9:24; Phil.3:12,13; Acts 4:13; 10:34; 25:25; Eph.3:18
- Having mind of Christ=His light seizing my darkness

So back in John 1:5, “The Light *shines* in the *darkness*, and the darkness did not *comprehend* it.”

The word “shine” here is “φαινει” meaning “to light or shine”. All these words are related to one another in the Greek. To shine is to “show”. Here, the word “shine” relates to Jesus who became the Word made flesh.

In **John 5:35** the word “**shine**” relates to John the baptizer. John was “**He was the lamp that was burning and was shining, and you were willing to rejoice for a while in his light.**” Light shines for a little while, {but it needs a connection}. Very charismatic people can light up a room *for a little while*.

It wasn’t John’s intent to become the light—Jesus was; but for a little while, John ‘shined’. And we know of some people who have walked by Christ’s light ... for a while, and then stopped. In the next verse we read, “**But the testimony which I have is greater than the testimony of John; for the works which the Father has given Me to accomplish—the very works that I do—testify about Me, that the Father has sent Me.**” The work that Jesus did would vastly overshadow the work of John the baptizer {and it should have been a testimony to His people as ours should be in today’s world}. John’s light was like a measly flashlight compared to God’s Son.

The nature of the bride of Christ is to reflect Jesus’ work and His glory. {Our light should shine as great as that of John the baptizer since we also have the Holy Spirit in us. And this light is not separated from the work that testifies how great our faith is. Our works **reveal** the *amount* of faith that we have. They are a witness of our faith.}

The word for “**dark**” is “skotia” or “σκοτια” means denseness or obscurity.

But the word I really want to get to is the word “comprehend”; ... the darkness (skotia) has not “comprehended” it or has not “understood” it. Nestle’s Greek Text interprets it as “overtook” it. The darkness has not overtaken the light ... yet.

The word used for “**comprehend**” or “**understand**” is “Katalambano” or “κατελαβεν” meaning to take eagerly, to seize, lay hold of, to partake of, to apprehend, to perceive, to attain, to overwhelm, to overtake or grab. It is a lot more than to simply understand with the brain. It is to make the connection.

It is used in John 8 for the woman who was “caught” or “taken” in the act of adultery. See end of this lesson for more.

The following verses use the word “katalamano” in them to give us a clearer definition of it.

{All the words **in red** were taken from Dr. Alfred Marshall’s Greek interlinear}

**John 8:3, 4** **caught in, has been caught**

The scribes and the Pharisees \*brought a woman **caught** in adultery, and having set her in the center of the court, <sup>4</sup> they said to Him, “Teacher, this woman **has been caught** in adultery, in the very act.

**Mark 9:18 seizes**

Whenever it (the evil spirit) **seizes** him, it throws him to the ground. He foams at the mouth, gnashes his teeth and becomes rigid. I asked your disciples to drive out the spirit, but they could not.”

**John 12:35 overtake**

35 So Jesus said to them, “For a little while longer the Light is among you. Walk while you have the Light, so that darkness will not **overtake** you; he who walks in the darkness does not know where he goes.

**1 Thess. 5:4 overtake**

But you, brothers and sisters, are not in darkness so that this day should **surprise** you like a thief.

**Rom. 9:30 – It didn’t click (apprehend, did not arrive)**

<sup>30</sup> What then shall we say? That the Gentiles, who did not **pursue** in a way that apprehends **righteousness**, have **obtained it**, a righteousness that is by faith; <sup>31</sup> but the people of Israel, who pursued the law as the way of righteousness, have **not attained** their goal. <sup>32</sup> Why not? Because they pursued it not by faith, but as if it were by works. They stumbled over the stumbling stone. <sup>33</sup> As it is written: “See, I lay in Zion a stone that causes people to stumble and a rock that makes them fall, and the one who believes in him will never be put to shame.”[m]

**1 Cor. 9:24 - obtains**

Do you not know that in a race all the runners run, but only one **gets the prize**? Run in such a way as to get (or seize) the prize.

**Phil. 3:12-13 I may lay hold, laid hold of**

Not that I have already **obtained** it or have already become perfect, but I press on [h]so that I may **lay hold of** that [i]for which also I was **laid hold** by Christ Jesus.

In this case, Jesus grabbed a hold of Paul. We need to grab hold of Jesus!

**Acts 4:13 Perceived**

Now as they observed the confidence of Peter and John and **understood** that they were uneducated and untrained men, they were amazed, and began to recognize them [k]as having been with Jesus.

**Acts 10:34 Perceive**

Peter said: “I most certainly **realize** now that God is not one to show partiality

**Acts 25:25 discovered**

But I **found** that he had committed nothing worthy of death; and since he himself appealed to [p]the Emperor, I decided to send him. The investigation caused Festus to **grasp** that Paul had not done anything worthy of death.

**Eph. 3:18 discovered**

... you, being rooted and grounded in love, <sup>18</sup> (that you) may be able to **grasp** with all the saints what is the breadth and length and height and depth, <sup>19</sup> and to know the love of Christ

We need to grasp the depth of Christ’s love, to understand it, to comprehend it, to grab hold of it, to overtake that love!

John 1:5 “**The Light shines in the darkness, and the darkness did not comprehend it.**” John is saying that the light is still shining in the darkness, but the darkness has not overtaken the light . . . “yet”.

One time Jesus says the darkness did not understand, take hold of, seize, grasp or obtain the light. Normal light in the natural realm always dispels darkness so long as the light shines there. Is this a generalization? Well, some seized the light. We have to hold onto it, grasp it.

My ability to know the mind of Christ is to allow His light to expose and seize my darkness. I need to allow it to do its work. I must allow Jesus’ light to shine on or illuminate my sinfulness. Am I comprehending it; and holding onto it? If His light is constantly shining into my darkness, am I choosing it? Am I grabbing it? I have to allow that light to illuminate me on a consistent basis? Am I going into the light for a little while, and back into the darkness for a little while tossing to and fro? (Ephesians 4:14-15). We have to hold fast to the illumination that Christ gives us.