

I. Goal

The goal of this class is that we believe more intimately that Jesus is the Christ, the Son of God and believing this, that we have life in His name.

Therefore, many other signs Jesus also performed in the presence of the disciples, which are not written in this book; ³¹but these have been written so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name. John 20:30-31

II. Overview

At the start of this course, we asked, “How well do we know the Son of God?” and did an overview of the high-level points of chapters 1-21 of John. The following two weeks we reviewed Jesus’ seven “I Am” statements and then His seven sign miracles in John. We’ve seen from the beginning to the end of this gospel, the Holy Spirit speaks through John to reveal Jesus as the Son of God. This week we will study how the “the Word became flesh” in the prologue of John in 1:1-18.

As review:

Why was the gospel of John written?

Note possible dates and themes for the three Synoptic Gospels compared to the fourth Gospel:

MATTHEW	MARK	LUKE	JOHN
58-68 AD	55-65 AD	60-68 AD	85-90 AD ¹
Behold the King	Behold the Servant	Behold the Man	Behold the God

III. Outline of the Gospel of John² (one of many)

John 1:1-18	Prologue
John 1:19-4	Period of Consideration (of Jesus’ claims)
John 5-6	Period of Controversy (is this the Christ or not?)
John 7-11:53	Period of Conflict
John 11:54- 12:36	Period of Crisis (His hour has come)
John 12:36-17	Period of Conference (alone with His own, intimacy between Father and Son, and between Son and children of God)
John 18-20	Period of Consummation (Jesus finishes the work God has given Him to do)
John 21	Epilogue

IV. Prologue of the Gospel of John (1:1-18)

Includes the Deity of Jesus Christ, the Witness of John, the Word Made Flesh

In the beginning was the Word, and the Word was with God, and the Word was God. ²He was in the beginning with God. ³All things came into being through Him, and apart from Him nothing came into being that has come into being. ⁴In Him was life, and the life was the Light of men. ⁵The Light shines in the darkness, and the darkness did not comprehend it.

⁶There came a man sent from God, whose name was John. ⁷He came as a witness, to testify about the Light, so that all might believe through him. ⁸He was not the Light, but he came to testify about the Light.

⁹There was the true Light which, coming into the world, enlightens every man. ¹⁰He was in the world, and the world was made through Him, and the world did not know Him. ¹¹He came to His own, and those who were His own did not receive Him. ¹²But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name, ¹³who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.

¹⁴And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth. ¹⁵John testified about Him and cried out, saying, “This was He of whom I said, ‘He who comes after me has a higher rank than I, for He existed before me.’” ¹⁶For of His fullness we have all received, and grace upon grace. ¹⁷For the Law was given through Moses; grace and truth were realized through Jesus Christ. ¹⁸No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained Him. John 1:1-18

A. Four central truths revealed in the Prologue:

1. John 1:1 The Word was God (Deity of Jesus Christ)
2. John 1:14 The Word became flesh – Jesus became a man (Incarnation of Jesus Christ)
3. John 1:18 The Word explains God, a key point in this gospel
4. John 1:12 Receive the Word (Jesus) and believe in His name that you might become a child of God

V. Selah³ (Pause and consider)

VI. The Word Was in the Beginning, Was with God Was God

A. The Greek word logos (λόγος) is translated as “word.” The ancient Greeks used logos to describe (1) words going from one person to another, (2) that which remained in a person’s mind, what a person reasoned and (3) that which was beyond man – because there is order in the universe, an ordered principle throughout all that was. The Old Testament Jews’ concept of the Word (logos) was that it was the dynamic activity of God. (See Psalm 33:6; Isaiah 2:3; 55:11)
By the word of the Lord the heavens were made, and by the breath of His mouth all their host. Psalm 33:6

“So will My word be which goes forth from My mouth; it will not return to Me empty, without accomplishing what I desire, and without succeeding in the matter for which I sent it.” Isaiah 55:11

For the law will go forth from Zion and the word of the Lord from Jerusalem. Isaiah 2:3

B. In John, logos denotes the essential Word of God, who is Jesus Christ.⁴ He is the personal wisdom and power in union with God, His minister in creation and government of the universe. As the Messiah, Jesus is the second person in the Godhead, and He shines forth conspicuously in the world from His words and deeds.

- C. John 1:1 makes it clear that the Word was in the beginning, was with God and was God. This beginning is before time began; Jesus already existed before anything else and was with God. Jesus is the Creator (all things came into being through Him, and apart from Him nothing came into being that has come into being, John 1:3); He is not a created being. The writings of Paul also confirm the deity of Jesus, using the same facts of His existence and of creation.

For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones, dominions, rulers or authorities—all things have been created through Him and for Him. Colossians 1:16

- D. John makes it clear in verse 2 that Jesus is God, but a different entity or person than God the Father.⁵ Jesus is God in the flesh, a fact that would be the cause worship and murderous hatred of Him. Remember the reaction when Jesus confirmed that “I Am?”
- E. After affirming that in these last days God has spoken to us in His Son, the author of Hebrews states that Jesus is the radiance of God’s glory and the exact representation of His nature (Heb. 1:1-3). Note the agreement of Hebrews with John 1:14 and Colossians 1:15: *And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth. John 1:14*

He is the image of the invisible God... Colossians 1:15

Philip said to Him, “Lord, show us the Father, and it is enough for us.”⁹ Jesus said to him, “Have I been so long with you, and yet you have not come to know Me, Philip? He who has seen Me has seen the Father; how can you say, ‘Show us the Father?’¹⁰ Do you not believe that I am in the Father, and the Father is in Me? The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works.” John 14:8-10

VII. Jesus Has Life and His Life was the Light of Men

- A. Later in the fourth gospel, Jesus said He was the Light of the world and all who followed Him would not walk in darkness but would have the light of life (John 8:12). We walk toward the light of God as the Spirit draws us to salvation, freeing us from the darkness.

In Him was life, and the life was the Light of men. ⁵The Light shines in the darkness, and the darkness did not comprehend it. ⁹There was the true Light which, coming into the world, enlightens every man. John 1:4-5, 9

What was from the beginning, what we have heard, what we have seen with our eyes, what we have looked at and touched with our hands, concerning the Word of Life—²and the life was manifested, and we have seen and testify and proclaim to you the eternal life, which was with the Father and was manifested to us. 1 John 1:1-2

This is the message we have heard from Him and announce to you, that God is Light, and in Him there is no darkness at all. ⁶If we say that we have fellowship with Him and yet walk in the darkness, we lie and do not practice the truth; ⁷but if we walk in the Light as He Himself is in the Light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin. 1 John 1:5-7

For with You is the fountain of life; in Your light we see light.

Psalms 36:9

“I have come as Light into the world, so that everyone who believes in Me will not remain in darkness.” John 12:46

VIII. Selah (Pause and consider)

IX. The Word Became Flesh, Dwelt Among Us, We Beheld His Glory

And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth. ¹⁶For of His fullness we have all received, and grace upon grace. ¹⁷For the Law was given through Moses; grace and truth were realized through Jesus Christ. ¹⁸No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained Him. John 1:14, 16-18

- A. Remember when God manifested His glory to Israel in taking them out of Egypt, He showed them a cloud by day and a pillar of fire by night (Exodus 13:21-22). The pillar is a picture of God’s faithfulness and a lesson to us that God never leaves nor forsakes His people. His glory would be present over the mercy seat of the ark of covenant in the Holy of Holies (Leviticus 16:2). Centuries later when Israel had forsaken their God, Ezekiel saw the glory of God departing from the temple and leaving Jerusalem (Ezekiel 10:4-5, 18, 11:23).
- B. In the Old Testament, God’s glory appears (Exodus 40:34-35), is revealed (Isaiah 40:5), or can be seen (Numbers 14:22). In John 17:5, Christ refers to the glory that He had with the Father before the world was. Thus, God’s glory can be independent of any external manifestation. In keeping with this thought, Huttar⁶ notes glory is spoken of as attaching to God’s kingly rule (Psalm 145:11-12) and His presence (Psalm 96:6, NIV), and as being His clothing (Job 40:10, NIV) and above the heavens (Psalm 8:1, 113:4, NIV). Huttar also notes that words sometimes refer to the recognition of His glory. “This is of course true whenever we read of giving glory to God or of glorifying Him. We do not add to His glory; we merely recognize and acknowledge it. In a number of passages, it is difficult to know whether God’s glory refers to His actual glory or to human recognition of it. This is true, for example, when Scripture speaks of the earth being full of the glory of the Lord (Isaiah 6:3).”

X. Selah (Pause and consider)

