

Memory Verse

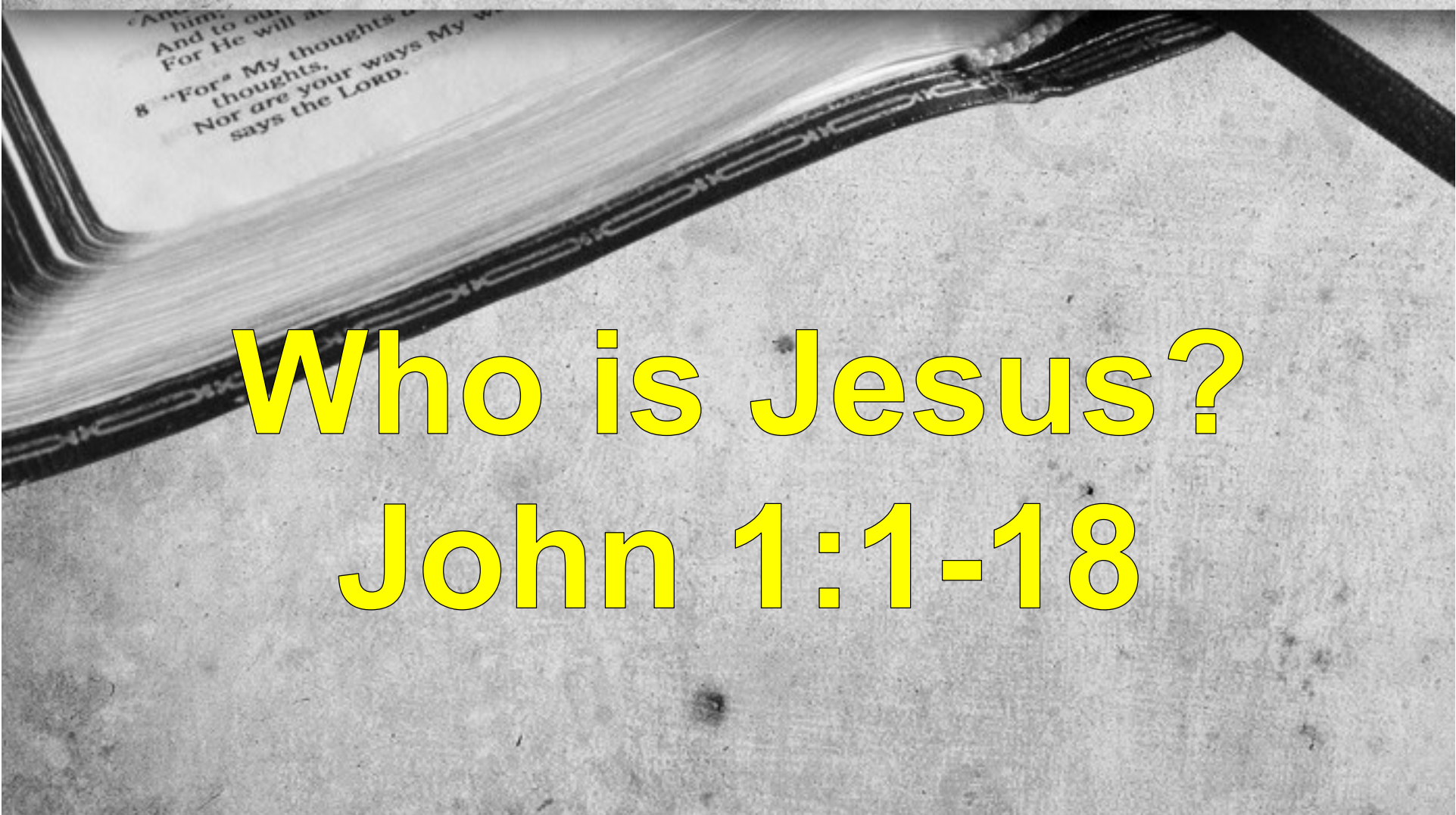
John 1:1, 14

In the beginning was the Word, and the Word was with God, and the Word was God... And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.

GRACELIFE



CHURCH

An open book is shown from a high angle, with the pages fanned out. The text on the pages is partially legible, including phrases like "And to our", "For He will", "8 'For' My thoughts", "thoughts.", "Nor are your ways My w", and "says the Lord." Overlaid on the book is a large, bold, yellow title with a black outline.

Who is Jesus? John 1:1-18

Author and Date: This *Gospel*, church tradition and internal evidence state the writer is the Apostle John, son of Zebedee. It was probably written between 80-95AD. There is no mention of the Sadducees, who no longer existed after 70AD. The Sea of Galilee is called Tiberias in 6:1 and 21:1, which was a name used toward the end of the first century. *John 21:24* states John wrote it.

Themes: 1. Jesus is **God**. This is why there is no genealogy. 2. Jesus is *the **Son of God***: a title and position Jesus had for eternity. 3. Jesus is the **long-awaited Messiah**. 4. Jesus is the **only way of salvation**. The Apostle of Love, John, states emphatically that Jesus is the only way. 5. **Evangelism**. One reason this was written was as an evangelistic tool - *John 20:30-31*, but also to **equip** believers to *defend the truth*.

Special Characteristics: John uses simple Greek, but his *ideas are very complex*. He *explains Jewish customs*, geography and translates Aramaic into Greek: *1:38*. John gives *seven signs* proving Jesus was and is God and Messiah. John is the *only Gospel* to explain Peter's restoration after he denied Christ 3 times.

The background of the slide is a dark, grayscale image of an open book. The pages are visible, with some text faintly legible. The book is positioned diagonally, with the spine on the left. The overall tone is somber and focused on the text overlay.

John 1:1-2

In the beginning was the Word, and the Word was with God, and the Word was God. 2He was in the beginning with God.

A. 1:1-2 – Jesus is the Eternal God

The prologue to John is very similar to the opening verses in Genesis. John goes *back further than the beginning* when *...the Word* existed. *...Word* is "logos" in Greek. In the **Gentile** mind, the *logos* was the *impersonal principle* or *reason* that gave *order to the universe* and more. In the **Jewish** mind, God's word and whatever God said, was the "logos" or word.

A. 1:1-2 – Jesus is the Eternal God

He is not *God the Father*. John makes a distinction between the *Father* and *Son*. This is the doctrine of the *Trinity or Tri-unity of God*. Though we cannot fully understand it, when we recognize *Jesus is God*, we begin to understand God's nature: **1 God in 3 Persons**, eternally distinct within relationship of the Godhead. Verse 2 reemphasizes Jesus was with God the Father in the *beginning*.

B. 1:3 – Jesus is the Creator

Continuing "*in the beginning,*" John speaks of *Jesus as Creator*, a theme that runs throughout this Gospel. From turning water into wine in *John 2*, the One who gives life in *John 11* with Lazarus and more, Jesus has the *power over creation*. Only the Creator has the **authority** and **ability** to rule His creation.

B. 1:3 – Jesus is the Creator

The *Father, Son and Spirit* were *involved in Creation*. Just like all are *involved in salvation*. Without Him nothing was made that was made. The Son was not *created*, but *the Creator!* Everything was created through Him.

Colossians 1:16-17 says this too.

C. 1:4-5 – Jesus is Life and Light

"The references to life, light, and darkness continue to draw on Genesis motifs." *ESV Study Bible*

Jesus is life. He is the light of men, showing people the *truth*, because *He is truth*. *Life and death* and *light and darkness* are contrasts John often makes.

C. 1:4-5 – Jesus is Life and Light

He is Light. The Old Testament often used light as a picture of God. *Psalm 27:1a* - The LORD is my light and my salvation, whom shall I fear? - In *Isaiah 9* and *49:6*, the Messiah is referred to as "*light*." This *light shone* in the *darkness* and the *darkness could not understand it* and *could not destroy it*. **Darkness can't destroy light!**

D. 1:6-8 – Jesus was Foretold

John shifts his discussion though *still focusing on the light*. John is the *forerunner* of the Messiah, who came to proclaim or *...bear witness*, to the Light. He was *not the Messiah*, but told others of the Messiah. Jesus and John were foretold in the Old Testament. *Isaiah 40:3* and *Malachi 3:1* are 2 references referring to them.

E. 1:9-13 – Jesus is the Only Way

Jesus is the *True Light*, who gives light to everyone. This does not mean everyone will be saved. It means, *wherever He went He brought the light of God*, because He was the light. It also means everyone is accountable to Him, because He is God, and everyone knows God exists. He *brings light today* to those who trust in Him. He came to the *world He made*, but was *rejected by His people*.

E. 1:9-13 – Jesus is the Only Way

Those who ...*receive or believe in Him*, that is, not just know about Him, but personally know, and trust Him are *sons of God*. Not every human is God's child.

Son's was used in earlier translations because in that day, *only males could be heirs*. Some manuscripts are neuter, so *children* is used in some translations.

E. 1:9-13 – Jesus is the Only Way

God's sons, by *adoption*, are **not born** ...*by blood* - physical birth. **Not born** ...*by the will of the flesh* - genealogy. **Not born** ...*by the will of man* - you didn't by your own effort follow Him. But, were **born** ...*of God* - God takes the initiative through the Gospel, His people and situations in life.

F. 1:14-18 – Jesus Became a Man

He was not an angel, but *God in human flesh*, like we have, *without sin*. He dwelt or *tabernacled* among us. The Creator became human. He walked around, talked, ate, slept, did miracles and they saw ...*His glory*. At the *mount of Transfiguration*, they got a glimpse of the glory of Christ in *His deity*. Jesus is the **only** or **unique Son** sent by the Father.

F. 1:14-18 – Jesus Became a Man

He was ...*full of grace and truth*. The word “*full*,” means to fill up, like filling up a water cup so it can't have one more drop in it. Jesus was “*full*” of grace and “*full*” of truth, and He became a man.

F. 1:14-18 – Jesus Became a Man

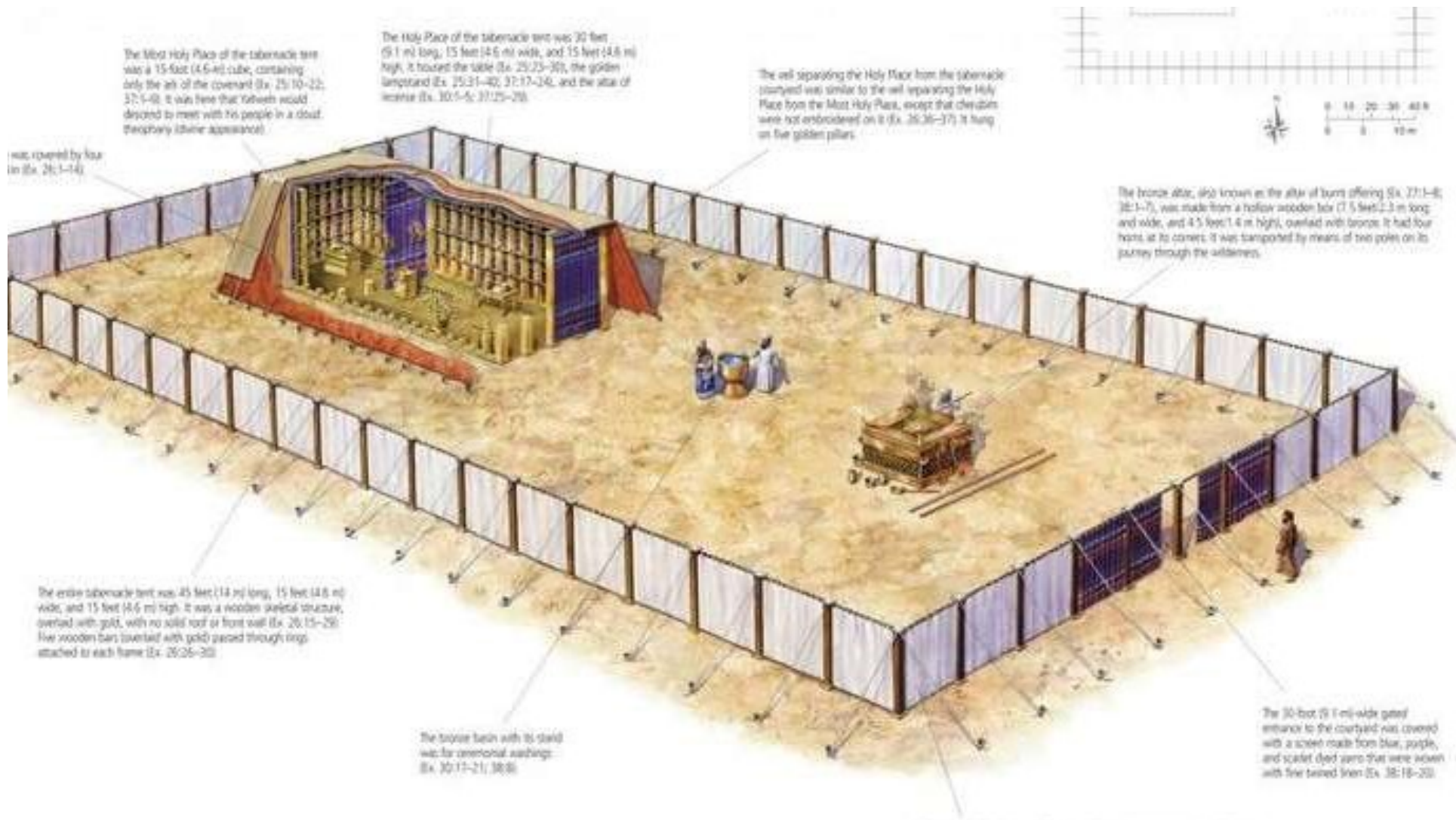
In verse 15, John talks about John the Baptist *declaring Christ*, from whom we ...*received grace upon grace*. *Repetition* in the Jewish mind emphasized a word, concept or phrase. Moses *gave the Law*, and *grace and truth* came *through Jesus*. 2 decisive moments in salvation history. The **Law** *declared God's righteousness and holiness*. **Jesus** *declared God's grace and truth*: **2 Covenants**.

Please take a minute to fill out your

NEXT STEPS

At [GraceLife Church](#), our mission is drawing people into a growing relationship with Jesus Christ!

TODAY'S MESSAGE CHALLENGE IS:



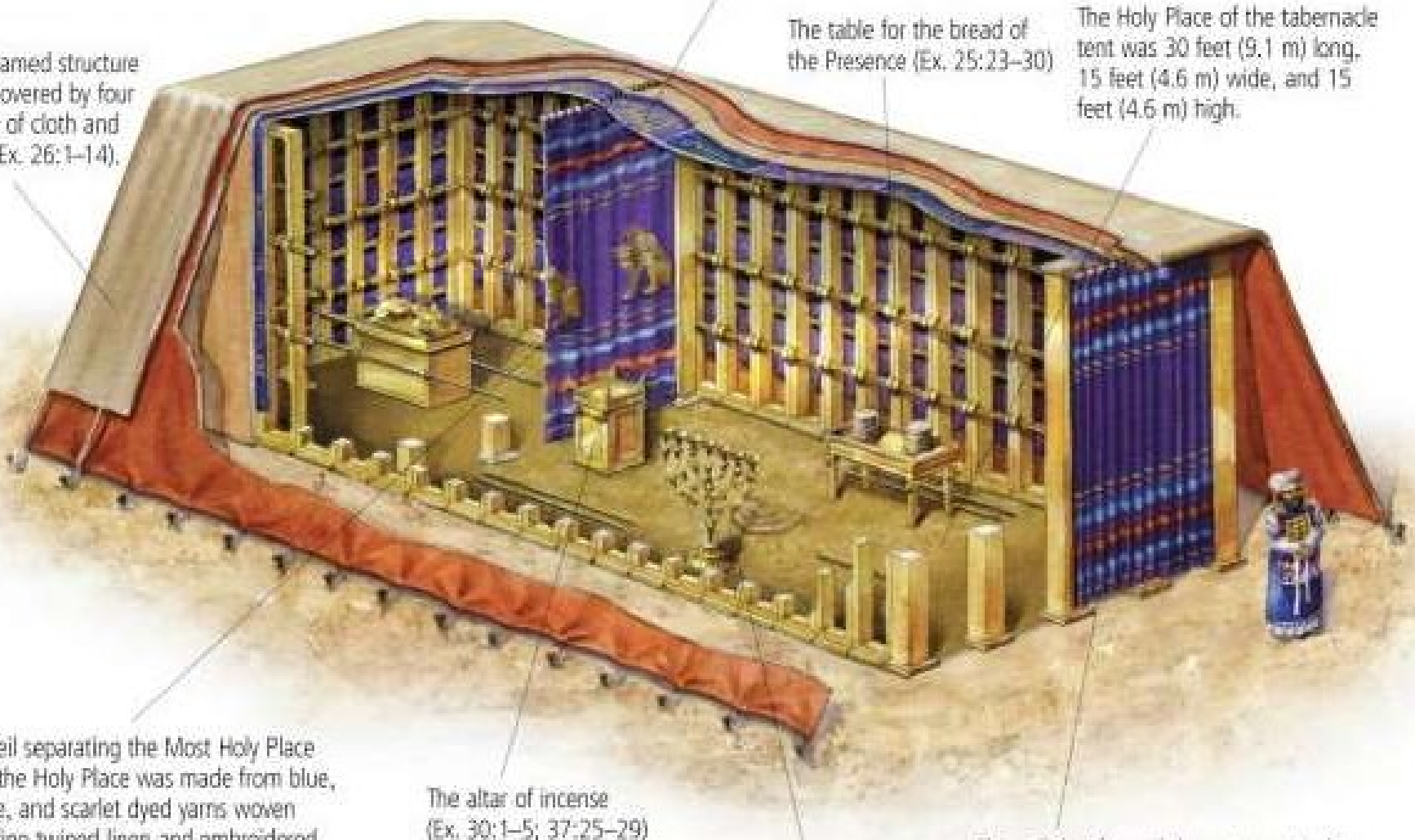
The framed structure was covered by four layers of cloth and skin (Ex. 26:1-14).

The table for the bread of the Presence (Ex. 25:23-30)

The Holy Place of the tabernacle tent was 30 feet (9.1 m) long, 15 feet (4.6 m) wide, and 15 feet (4.6 m) high.

The veil separating the Most Holy Place from the Holy Place was made from blue, purple, and scarlet dyed yarns woven with fine twisted linen and embroidered

The altar of incense (Ex. 30:1-5; 37:25-29)



John 1 - Lamb of God... - *altar of sacrifice.*

John 3 and 4 - Jesus is ...living water - *laver of water for cleansing.*

John 6 - Jesus is the ...bread of life - *table of manna.*

John 8 - Jesus is ...the Light of the world - *Menorah.*

John 10 – Jesus is ...the door - the *Most Holy Place.*

John 17 - Jesus prays His *High Priestly* prayer - the *altar of incense.*

John 20:11-12 - The *Ark of the Covenant* and *Mercy Seat.*