

Read 1:14-18. Jesus is unique, the most unique Person who ever lived. Before His incarnation (becoming flesh), Jesus (who has always existed) was the Word, with God, was God, the Creator, Life, the always-shining Light. Jesus was the only begotten God and Son (**1:14,18, 3:16,18, 1 Jn. 4:9**). Yet He became a man. He took on our full humanity. The essence of who Jesus is was revealed at a point in time: “The Word became flesh and dwelt among us. We saw His glory!” God, contained in a body of flesh. There Mary was, holding in her arms Immanuel (= ‘God with us’). The eternal Word is now identified with the Jesus of history.

:14 And the Word became flesh. And THE Word flesh became! Jesus took on humanity (**Heb. 1:1-3, 2:14-18**). The Word did not cease to be God or Life or Light but understand, the only begotten God (**:18**) became human flesh.

And dwelt (tabernacled) among us. Just as the shekinah (glory), the bright cloud and fire of God’s glorious presence, settled upon the mount and tabernacle (**Ex. 24:16-17, 40:34-35**) and later filled the temple of Solomon (**1 Kings 8:10-11**), so the Word pitched His earthly tent among us, and John and his fellow believers beheld God’s glory: God present in bodily form. One can’t fully see God and live (see **Ex. 33:20**), so God took on a shape we could see and understand. The God we see described in **Ex. 34:6-7** (compassionate, gracious, patient, abounding in loving-kindness, abounding in truth, forgiving, just), became flesh & dwelt among us for a while! He took up His residence in a tent among us.

And we saw His glory, glory as of the only begotten (unique, only one of His kind) from the Father, full of grace and truth. What caught John’s attention was the glory he saw inside the tent. From ‘saw’, we get our word theater. God’s glory was revealed not only in majesty and power (as in the OT), but also in grace and truth. The Creator, the God of the OT, became flesh!

“We saw the visible manifestation of God in the Word who became flesh.” When we examine the person of Jesus, we suddenly discover that we’re standing in the presence of God! When we see the essence (display) of His being (which is what glory is), we see the essence (display) of God. We’ll see later in this Gospel that by knowing Jesus the Son, we also know God the Father. Jesus set aside His glory while He was here on earth (see **Phil. 2:5-8**) so we would see the Father’s glory through Him. Jesus was seeking the glory of the One who sent Him (**7:18, 8:54**). Later in **17:5**, Jesus prays, “**Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world was.**”

Full of grace and truth. Jesus was the full expression of God’s grace & truth. **Grace** is undeserved favor, love giving itself with no conditions. Jesus was the fullest expression of love giving itself. **Truth** is the unveiling of reality (like Light in **:4-5,9**). To understand truth, we must look at Jesus. Remember what Jesus said to Pilate in **18:37**: “**For this I have been born, and for this I have come into the world, to testify to the truth. Everyone who is of the truth hears My voice.**” We know God’s Word is truth (**17:17**) and Jesus also stated HE is the truth (**14:6**). Jesus in **8:31-32** says, “**If you continue in My word (logos), then you are truly disciples of Mine; & you will know the truth, & the truth will make you free.**” Grace and truth are how we best see His glory.

The Word who has always existed became truly human. The Word who was with God and was God dwelt among mankind for a while in a human body. He

who was God was full of grace and truth. From that point on, He was the issue.

:15 John 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 (lit. has become before me).’” (Remember, whenever the name John is mentioned, the writer John is not talking about himself but about John the Baptist.)

When the Baptist talked, people listened. He called all people to repentance, held public baptisms, and gained many followers. Yet he wasn’t affected by his role. To John the highest place belonged to Jesus (see **1:27,30,34, 3:28-30**). “He who comes after me in terms of time/birth ranks higher than I, for He existed before me.” Jesus has always existed. “All I am doing is preparing the way for His coming.” The Baptist had one of the most important responsibilities in history (even told about in the OT, **Is. 40:3-5, Mk. 1:2-3**), yet John understood His ministry and His message, and stuck to it. Humbleness marked his ministry.

:16 For of His fullness we have all received, and grace upon grace (lit. grace for grace). Fullness = all that is in God, that which is complete in itself. **Col. 2:9** says, “**For in Him [Christ] all the fullness of Deity dwells in bodily form.**”

The superabundance of grace has been fully revealed in the Word becoming flesh. Grace upon grace, day after day: We received it today; we received it yesterday; we’ll receive it tomorrow. Of Jesus’ fullness and grace, we’ve all received, and it just keeps on coming; it never stops, a never-ending flow.

:17 For the Law was given through Moses; grace and truth were realized (lit. came to be) through Jesus Christ. Moses had asked to see God, and God had given him the Torah. Yes, even though the Law was an expression of God’s grace to His people (it has important purposes: to reveal/condemn/stimulate sin, and show every person’s need of a deliverer), yet Jesus is the fullest expression of God’s grace. The writer is contrasting the law of Moses (requiring obedience from mankind yet powerless to give life) with the Person of Jesus and His grace and truth. The Law demands; there was nothing wrong with it; it prepared people for the grace and truth that came to be through Jesus. Jesus was the fullest expression of love giving itself and of truth.

Here for the first time in John’s Gospel, we have the Word/God/Creator/Life/Light named: His name is Jesus. He’s the Jewish Messiah, God’s anointed One.

:18 No one has seen God at any time; the only begotten God who is in the bosom [fold, closest to the Father’s heart] of the Father, He has explained Him. We cannot see God; He is spirit. He had to become flesh so we could “see” Him (see **1 Jn. 1:1-4**). Those who ‘saw’ God saw Him in a tent, a form He took on Himself for a few years. In Jesus, people could see God (**14:8-9**). Jesus has made God known. He wasn’t simply the only begotten Son, but God only begotten, God the one and only. Jesus as God is alone of His kind.

In the bosom (like the fold in a robe) of the Father. From the deepest intimacy possible, Jesus came to reveal the essence, the heart, of God.

Lit. He has exegeted God, brought God out into the open. The Word revealed & interpreted the Father to men. He has unfolded, explained, what God is like. If we want to see God, we can look at Jesus! “In His words we hear God speaking; in His deeds we see God at work; in His love we feel God’s heart beating. God will never be a stranger to us again.” Get to truly know Jesus, the only begotten God!

There are 3 parts to the public ministry of Jesus (MAP): (1) The Judean ministry (which lasted about a year), (2) the Galilean ministry (which lasted about two years, from the imprisonment of John to Peter's acknowledgement of who Jesus is), & (3) the Perea ministry (which lasted about six months). John selected his 'signs' mainly from the first and third periods. The first year (the Judean ministry) alternated between Jerusalem and Galilee. In **1:19-36**, we have the witness of John the Baptist to Jewish religious leaders and Jesus' 1st disciples, then in **:35-51** we see the witness of Andrew, Philip, & Nathanael. (Testimony is used 14X in John; bear witness, testify used 33X.) The incident mentioned in **:19-28** took place at least 6 weeks after Jesus had been baptized by John and 40 days of being tempted by the devil (**Lk. 3:21-22, 4:1-13**).

Read :19-28. John the Baptist was a relative of Jesus, 6 months older (see **Lk. 1-2**). Just east of the Jordan river, in the desert, John was calling people to a baptism of repentance for the forgiveness of sins (see **Lk. 3:3-18**). His purpose was to focus attention on the Light (**1:7**). "Repent! Prepare for the coming of the Lord [Yahweh]!" His ministry would last only one year.

This man had no credentials; he hadn't studied in religious schools, yet 1000s came to hear this remarkable proclaimer out in desert places. Jesus said there had not arisen anyone greater than John the Baptist (**Mt. 11:11**)! A committee of religious leaders (priests and Levites from Jerusalem) came to investigate who he was. Priests were human intermediaries between God and mankind. Levites assisted the priests in the temple rituals.

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:21 "If he's not the Christ, what great person is he?" They asked him, "What then? Are you Elijah?" And he said, "I am not." In **Mal. 3:1, 4:5**, there was a promise of the coming again of Elijah. **Lk. 1:17** said **"It is he [referring to John] who will go as a forerunner before Him in the spirit and power of Elijah..."** The Jews believed that before the Messiah came, Elijah would return to make the LORD's paths straight & to prepare the Jews to receive Him (**Mk. 1:2-4**).

"Are you the Prophet [the one referred to in Dt. 18:15,18, that God would raise up a great prophet like Moses]?" And he answered, "No." Jesus was that prophet (**Acts 3:22-23, 7:37**). 1st, **"I am not the Christ"**; then **"I am not"**; then just **"No!"**

:22-23 Then they said to him, "Who are you, so that we may give an answer to those who sent us? What do you say about yourself?" He said [quoting Is. 40:3, also see Mt. 3:3, Mk. 1:3, Lk. 3:4-6], "I am A VOICE OF ONE CRYING IN THE WILDERNESS, 'MAKE STRAIGHT THE WAY OF THE LORD,' as Isaiah the prophet said." John says he's just a voice, focusing his words on the coming Lord. He called people to repent in preparation for the coming of Yahweh, their God. Wow! When a king was about to visit an area, the roads were

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:26 John answered them saying, "I [emphatic!] baptize in (with, by) water, but among you stands One whom you do not know. His emphasis was not on what he did but with whom he was compared. He points them to the true issue. Jesus is always the issue. Jesus makes Himself the issue throughout the Gospel. "One is standing here today whom you do not know." This One had arrived, though no one else recognized Him, like in **1:5,10-11**.

:27 It is He who comes after me, the thong of whose sandal I am not worthy to untie." **Read :15.** "He comes after me in time, but He existed before me. Someone has come! He, not me, is who is important." The lowest slave of a household removed the sandals and washed the feet of guests, "and I am not even worthy to do that with this One who has come!" Any greatness John had came from the greatness of the One for whom he was preparing the way. He knew what his calling was: a voice, proclaiming the way of the LORD.

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Look at Jesus: Always existing, the Word, face to face with God, is God **:1**, Creator **:3**, Life and the always shining Light **:4**, became flesh **:14**, a Man who was born after John in terms of time yet existed before John **:15,30**, the only begotten God **:18**. We'll go on to see Jesus called the Lamb of God **:29,36**, the One who baptizes in the Holy Spirit **:33**, the Son of God **:34,49**, rabbi/teacher **:38,49**, Messiah/Christ **:41**, Him of whom Moses and the prophets wrote—Jesus of Nazareth, the son of Joseph **:45**, King of Israel **:49**, Son of Man **:51**. This is quite an introduction and description of Jesus. HE is who this book is all about.

The Jesus of the Bible is the issue! He is John the Baptist's message. He is John the Apostle's message. He is our message! Use the name "Jesus!"

If your testimony about Jesus was written down, what would it say?

Lessons you learned? Applications you made? Questions you have? What impact does this passage have on your daily walk with Jesus?

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Read 1:14-18. Jesus is unique, the most unique Person who ever lived. Before His incarnation (becoming flesh), Jesus (who has always existed) was the Word, with God, was God, the Creator, Life, the always-shining Light. Jesus was the only begotten God and Son (**1:14,18, 3:16,18, 1 Jn. 4:9**). Yet He became a man. He took on our full humanity. The essence of who Jesus is was revealed at a point in time: “The Word became flesh and dwelt among us. We saw His glory!” God, contained in a body of flesh. There Mary was, holding in her arms Immanuel (= ‘God with us’). The eternal Word is now identified with the Jesus of history.

:14 And the Word became flesh. And THE Word flesh became! Jesus took on humanity (**Heb. 1:1-3, 2:14-18**). The Word did not cease to be God or Life or Light but understand, the only begotten God (:18) became human flesh.

And dwelt (tabernacled) among us. Just as the shekinah (glory), the bright cloud and fire of God’s glorious presence, settled upon the mount and tabernacle (**Ex. 24:16-17, 40:34-35**) and later filled the temple of Solomon (**1 Kings 8:10-11**), so the Word pitched His earthly tent among us, and John and his fellow believers beheld God’s glory: God present in bodily form. One can’t fully see God and live (see **Ex. 33:20**), so God took on a shape we could see and understand. The God we see described in **Ex. 34:6-7** (compassionate, gracious, patient, abounding in loving-kindness, abounding in truth, forgiving, just), became flesh & dwelt among us for a while! He took up His residence in a tent among us.

And we saw His glory, glory as of the only begotten (unique, only one of His kind) from the Father, full of grace and truth. What caught John’s attention was the glory he saw inside the tent. From ‘saw’, we get our word theater. God’s glory was revealed not only in majesty and power (as in the OT), but also in grace and truth. The Creator, the God of the OT, became flesh!

“We saw the visible manifestation of God in the Word who became flesh.” When we examine the person of Jesus, we suddenly discover that we’re standing in the presence of God! When we see the essence (display) of His being (which is what glory is), we see the essence (display) of God. We’ll see later in this Gospel that by knowing Jesus the Son, we also know God the Father. Jesus set aside His glory while He was here on earth (see **Phil. 2:5-8**) so we would see the Father’s glory through Him. Jesus was seeking the glory of the One who sent Him (**7:18, 8:54**). Later in **17:5**, Jesus prays, “**Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world was.**”

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:15 John 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 (lit. has become before me).’” (Remember, whenever the name John is mentioned, the writer John is not talking about himself but about John the Baptist.)

When the Baptist talked, people listened. He called all people to repentance, held public baptisms, and gained many followers. Yet he wasn’t affected by his role. To John the highest place belonged to Jesus (see **1:27,30,34, 3:28-30**). “He who comes after me in terms of time/birth ranks higher than I, for He existed before me.” Jesus has always existed. “All I am doing is preparing the way for His coming.” The Baptist had one of the most important responsibilities in history (even told about in the OT, **Is. 40:3-5, Mk. 1:2-3**), yet John understood His ministry and His message, and stuck to it. Humbleness marked his ministry.

:16 For of His fullness we have all received, and grace upon grace (lit. grace for grace). Fullness = all that is in God, that which is complete in itself. **Col. 2:9** says, “**For in Him [Christ] all the fullness of Deity dwells in bodily form.**”

The superabundance of grace has been fully revealed in the Word becoming flesh. Grace upon grace, day after day: We received it today; we received it yesterday; we’ll receive it tomorrow. Of Jesus’ fullness and grace, we’ve all received, and it just keeps on coming; it never stops, a never-ending flow.

:17 For the Law was given through Moses; grace and truth were realized (lit. came to be) through Jesus Christ. Moses had asked to see God, and God had given him the Torah. Yes, even though the Law was an expression of God’s grace to His people (it has important purposes: to reveal/condemn/stimulate sin, and show every person’s need of a deliverer), yet Jesus is the fullest expression of God’s grace. The writer is contrasting the law of Moses (requiring obedience from mankind yet powerless to give life) with the Person of Jesus and His grace and truth. The Law demands; there was nothing wrong with it; it prepared people for the grace and truth that came to be through Jesus. Jesus was the fullest expression of love giving itself and of truth.

Here for the first time in John’s Gospel, we have the Word/God/Creator/Life/Light named: His name is Jesus. He’s the Jewish Messiah, God’s anointed One.

:18 No one has seen God at any time; the only begotten God who is in the bosom [fold, closest to the Father’s heart] of the Father, He has explained Him.

We cannot see God; He is spirit. He had to become flesh so we could “see” Him (see **1 Jn. 1:1-4**). Those who ‘saw’ God saw Him in a tent, a form He took on Himself for a few years. In Jesus, people could see God (**14:8-9**). Jesus has made God known. He wasn’t simply the only begotten Son, but God only begotten, God the one and only. Jesus as God is alone of His kind.

In the bosom (like the fold in a robe) of the Father. From the deepest intimacy possible, Jesus came to reveal the essence, the heart, of God.

Lit. He has exegeted God, brought God out into the open. The Word revealed & interpreted the Father to men. He has unfolded, explained, what God is like. If we want to see God, we can look at Jesus! “In His words we hear God speaking; in His deeds we see God at work; in His love we feel God’s heart beating. God will never be a stranger to us again.” Get to truly know Jesus, the only begotten God!

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There are 3 parts to the public ministry of Jesus (MAP): (1) The Judean ministry (which lasted about a year), (2) the Galilean ministry (which lasted about two years, from the imprisonment of John to Peter's acknowledgement of who Jesus is), & (3) the Perean ministry (which lasted about six months). John selected his 'signs' mainly from the first and third periods. The first year (the Judean ministry) alternated between Jerusalem and Galilee. In **1:19-36**, we have the witness of John the Baptist to Jewish religious leaders and Jesus' 1st disciples, then in **:35-51** we see the witness of Andrew, Philip, & Nathanael. (Testimony is used 14X in John; bear witness, testify used 33X.) The incident mentioned in **:19-28** took place at least 6 weeks after Jesus had been baptized by John and 40 days of being tempted by the devil (**Lk. 3:21-22, 4:1-13**).

Read :19-28. John the Baptist was a relative of Jesus, 6 months older (see **Lk. 1-2**). Just east of the Jordan river, in the desert, John was calling people to a baptism of repentance for the forgiveness of sins (see **Lk. 3:3-18**). His purpose was to focus attention on the Light (**1:7**). "Repent! Prepare for the coming of the Lord [Yahweh]!" His ministry would last only one year.

This man had no credentials; he hadn't studied in religious schools, yet 1000s came to hear this remarkable proclaimer out in desert places. Jesus said there had not arisen anyone greater than John the Baptist (**Mt. 11:11**)! A committee of religious leaders (priests and Levites from Jerusalem) came to investigate who he was. Priests were human intermediaries between God and mankind. Levites assisted the priests in the temple rituals.

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The Jesus of the Bible is the issue! He is John the Baptist’s message. He is John the Apostle’s message. He is our message! Use the name “Jesus!”

If your testimony about Jesus was written down, what would it say?

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