



“Open Church – Open Bible”

Min. Marossa Davis



Sunday Church School

December 20, 2020

“The Word Became Flesh”

John 1: 1- 14

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John 1: 1- 14 (KJV)

- v. 1 “In the beginning was the Word, and the Word was with God, and the Word was God.
- v. 2 The same was in the beginning with God.
- v. 3 **All things were made by him; and without him was not any thing made that was made.**
- v. 4 In him was life; and the life was the light of men.
- v. 5 **And the light shineth in darkness; and the darkness comprehended it not.**
- v. 6 There was a man sent from God, whose name was John.
- v. 7 **The same came for a witness, to bear witness of the Light, that all men through him might believe.**

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John 1: 1-14

- v. 8 **He was not that Light, but was sent to bear witness of that Light.**
- v. 9 That was the true Light, which lighteth every man that cometh into the world.
- v. 10 **He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received Him not.**

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John 1: 1 - 14

v. 12 **But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:**

v. 13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

v. 14 **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.”**

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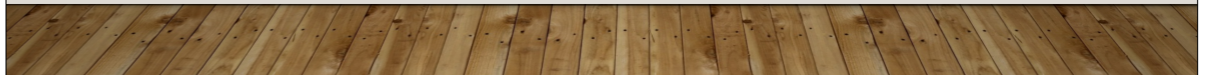
As we continue our series of lessons in the Gospel of John, we now find ourselves considering the marvelous reality that **the Word became flesh**. As we study John 1:1-14 during this Christmas season, we will consider both Jesus’ entrance into this world as well as rejection by His own people.

Today’s Aim

Facts: to note the eternal nature of Jesus.

Principles: to praise the Lord for Jesus’ incarnation, which is the real reason to celebrate Christmas.

Application: to correctly proclaim the biblical Jesus as recorded in John 1:1-14 to the lost of our current generation.



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Most of us would still agree that Christmas still is a wonderful time of the year. Whenever Jesus was actually born, it is still good to celebrate His birth. Though this year is quite different for most of us and for many our hearts are saddened by the passing of loved ones, believers and unbelievers alike in some way still participate in traditions like the giving of gifts, the sending of cards and the spending time with family. Though we are unable to visit this year with others as in previous times, there are still opportunities to testify to friends, family and neighbors concerning **the true meaning of Christmas**.

John’s Gospel begins differently from the other three Gospels. John does not begin with a genealogy or even a nativity scene. He begins his account in a very theological manner, ascribing to Jesus the title “**the Word**” in the very first verse. Verses 1-3 teach that **the Word** (an expression, idea,

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or concept) of God the Father was not only present at creation, but also played an essential role in **creating all things**. **Jesus’ identity as the Word** is very important in the book of John, since Jesus is here presented as the **Savior of all mankind**.

Therefore, John 1: 1-14 is the Christmas Story from God’s perspective. His emphasis is that God “ was made flesh, and dwelt among us” (v. 14) It is the clearest passage in the Bible that teaches us that **Jesus is God**.

Many people wonder why John uses “**the Word**” instead of just saying **Jesus**? He could have just as easily written, “Jesus was in the beginning, and Jesus was God.” The Greek word **logos** is a philosophical term that relates to a **concept or idea**. In John’s Gospel it represents “ the essential Word of God, Jesus Christ, the personal wisdom and power in union with God” (Thayer’s Greek-English Lexicon of the New Testament, Hendrickson).

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John’s presentation of Jesus is unique. The Synoptics concentrate on Jesus as a historical figure , but John emphasizes his **deity**. His emphasis can be seen in how much he repeatedly stresses the importance of believing in Jesus. The word “**believe**” is found 85 times in this Gospel. To further stress how important belief in Jesus is, John includes **seven “ I AM ” statements** that emphasize Christ’s deity. (The Bible Teaching Commentary by Paul Bucknell).

LESSON OUTLINE

- I. THE WORD - John 1:1-5
- II. THE LIGHT - John 1: 6-13
- III. THE INCARNATION - John 1:14

Jesus’ Seven “I am ...” Statements

John 6:48 “I am the bread of life.”	John 8:12 “I am the light of the world.”	John 10:9 “I am the door.”	John 10:11 “I am the good shepherd.”	John 11:25 “I am the resurrection and the life.”	John 14:6 “I am the way, and the truth, and the life.”	John 15:1 “I am the true vine.”
The Sustainer	The Illuminator	The Mediator	The Caretaker	The Life-giver	The Leader	The Success-maker
He gives us all we need.	He brings the energy of light into our dark world.	He brings us where we otherwise could not go.	He cares for us just like we need it.	He brought us from death into life eternal.	He guides us through life’s difficult ways.	He makes us unbelievably productive.

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I. THE WORD JOHN 1: 1-5

Three important theological truths are included in John’s opening statement. (Read with emphasis) “In the beginning was the **Word**, and the **Word** was *with* God, and the **Word** was God.” We then see Jesus’ preexistence, His distinct personhood from the Father, and His deity. He existed before time began and was living as a distinct Person from the Father and the Holy Spirit. But, He nevertheless is of the same **essence** as the Father and the Spirit.

As mentioned, the Greek for Word is logos. The Greeks in John’s day understood this to mean “reason”, “logic” or “idea”. This included the ultimate intelligence behind the universe. The ancient rabbis used the Hebrew equivalent for logos to refer to God because of their emphasis on Yahweh as

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the God who speaks. They also thought of God’s Word as the agent of creation and the One through whom His messages came to Moses and the Prophets.

John’s purpose in the use of logos was to reach both Jews and Greeks with the truth about Jesus. John takes us back to the very beginning of creation. He calls to mind the first verse in the Bible. Genesis 1:1 “ In the beginning God....”. Jesus was already in existence the moment time itself began, making Him eternal. John’s emphasis on **plurality** within the Godhead can be seen in the structure of verse two.

Genesis 1:1 says that God is the Creator of the heavens, but John declares here in verse three that God did all His creative work through His Son, the Word. Colossians 1:16 states that “ by Him were all things created,

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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.” The author of Hebrews writes that it was Jesus “ by whom he made the worlds (1:2) **Nothing** in the universe was created apart from Jesus’ creative agency.

In the statement “in him was life” in verse 4, we see a distinct difference from previous statements about creation. God is the source of all life. John 5:22 says, “ For as the Father hath life in himself; so hath he given to the Son to have life in himself.” As such, we must acknowledge that all of us are dependent upon God for every moment of our existence both in this life and in the life to come.

The life found in Jesus is that which delivers individuals from the

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darkness of sin. That is why it is referred to as “the light of men.” It implies deliverance from spiritual darkness to spiritual light. Spiritual darkness is separation from God, the state of being spiritually dead in sin under the wrath of Almighty God (Eph. 2:1; Col. 3:6)

Spiritual light refers to spiritual understanding, and it is absent from unbelievers. Darkness **cannot comprehend** what spiritual light has to offer. **Jesus is the source of light**, but because of the spiritual darkness that is present everywhere, He is **rejected** by the majority of humanity.

II. THE LIGHT JOHN 1: 6-13

In verses 6-7, John introduces another man named John as the herald of the coming Light and emphasizes his divine mission and purpose. John the Baptist came to serve as a witness and to **declare and prepare** for the

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coming of the Son of God, **Jesus the Light of the World**. It was his specific mission to call people to repentance from sin, and to submit to the sign of **baptism**. John’s testimony broke a nearly 400 year prophetic silence since the days of Malachi. If people believed John the Baptist’ testimony about the coming Light, they would be ready to receive the Light they so desperately needed.

John the Baptist was not that Light the world needed. He was there to point people to the real light. This does not diminish his own greatness and importance . (Jesus said in v. 28 there was no greater Prophet than he)

Only the true Light is able to provide spiritual understanding for all people. Only Jesus is entitled to be the object of our faith. He is the one who determines where people are in their relationship with God. Only those who

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repent of their sins and believe in Him will actually receive the saving light that he gives. With the 400 year silence broken, God began a new thing on earth. Redemption was going to be open to everyone, both Jew and Gentile (Eph 2: 11-22) And this redemption includes the absolute and complete forgiveness of sins and eternal life in the presence of Almighty God.

In verses 10-11, we see the **doctrines** of Christ’s incarnation, Christ’s role as Creator, and Christ’s rejection all in one sentence. It was His incarnation that brought Him into the world that He had created, **but that world did not know Him**. The people living in the world that He created did not recognize Him as their very Creator living among them. To most of them, He was nobody special or noteworthy at all (Isa. 53:2-3)

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John uses the words “his own” twice in verse 11. First in reference to Jesus coming to His own creation and next to Jesus coming to His own people- the Jews.

Even though He was living among His own creation, they could not recognize Him because of their corruption by sin due to the Fall of creation through Adam and Eve. At that time the human mind became spiritually darkened and has become progressively darker down to today. Thus even though the same Divine Light shines in the darkness of this world, people are trapped in spiritual blindness and cannot comprehend it without the working of the Holy Spirit. The majority of people did not recognize Jesus for who He was, yet, there were individuals who believed in Him. These were given the power to

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become children of God. They are described as those who “**believed on His name.**” In verse 13 the birth of these children of God is not by “blood” (physical birth), or the will of the flesh (sexual desire) , nor from the “ will of man” (human choice). From start to finish this is a divinely wrought spiritual birth and it is essential for redemption and eternal life in heaven. No human work can place us into God’s family, but faith in the Son of God does!

The change involved is referred to in Scripture as the **new birth**, being **born again**, or **being saved** (John 3: 3, 7,17; 1 Pet. 1:23; Acts 2:21; Rom 10:9). It happens by the **grace of God.** “ For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast” (Eph. 2:8-9) .

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III. THE INCARNATION JOHN 1:14

One of the most important statements in the Bible is that “ The Word became flesh”. The human mind cannot grasp the wonder of the Eternal Word taking on human nature, but that is exactly what is declared here. Jesus took on full humanity without sin and lived among the people of earth. He took on a real human body, and He lived as truly human among His people. God pitched His tent and tabernacled among us in the person of Jesus Christ. One of the names of Jesus is **Immanuel**, which means “ **God with us** ”.

Jesus had two natures (hypostases) combined in one unified Person. This is known as the **hypostatic union.**

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When He took on human flesh, He became 100 percent human (that is, perfect and complete as a human being), but without sin. At the same time, His deity is undiminished; He is also 100 percent divine. In Jesus Christ, deity and humanity are perfectly combined without mixing them, separating them, diminishing them, or changing them in any way! The result is the God- man, a Person with two complete, unconflicted natures. The Word became flesh! Merry Christmas.

Christmas is not merely a holiday, but a holy day. Jesus is the reason for the season. The virgin birth of Jesus Christ is the essence of Christmas. It proclaims the good news that God was made flesh in the person of Jesus Christ. C.S. Lewis once said that the Son of God became a man to enable men to become sons of God. Besides Jesus’ own testimony and that of eyewitnesses, the grace and truth that poured

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from His life perfectly revealed God. If we are to know God, we are to look at Jesus.

Even at His birth, Jesus was the ultimate missionary. Rather than just bestowing grace from above, He came low and lived out the grace of God among us. He did not first find some comfortable, intermediate place and minister from there to the hurting and alone below. He Himself became the outcast, the homeless, the embarrassment, the accused. And through the noise and the smell and the pain, He showed us what God is like. God is love.

We are like Jesus most when we do what He did. Christmas is a great time to share with others in need and show what the Father is like - to not just tell the story of Christmas **but to live it.**

Jesus is the Light of the World. And He is willing to give life to anyone who believes on Him.

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Practical Points

1. Jesus Christ is God and has always been God (John 1: 1-2).
2. As God, Jesus is the Creator and the One who gives life to people (v. 3-5).
3. Like John, we should bear witness to Christ, reflecting Him to the world (vs. 6-8).
4. Mankind’s only hope is in the truth that Jesus Christ, “ the true Light,” has come into the world (v. 9).
5. Those who receive Jesus’ gift of salvation are **born again** as children of God (vs. 10-13).
6. It is through Jesus that we know God and see His glory (v. 14).

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For Further Discussion

1. Why do you think John began his Gospel by declaring Jesus to be God? What significance does that hold for us?
2. What is involved in “bearing witness” to Jesus?
3. Why do you think people in Jesus’ day rejected Him? Why do you think people reject Him today?
4. How does one know he or she has received Jesus and the salvation He offers (v. 12)?
5. Why is it necessary and comforting that God became flesh in the person of Jesus (v. 14)?

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