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Recap

- We’ve been working through the Prologue (first 18 verses) of John’s Gospel.
- In vv. 6-13 we were introduced to John the Baptist, the forerunner of Christ.
- John the Baptist’s role was to be a *witness*. He wasn’t the *Light*, but a “lamp.”
- In verse 11, *He came to His own, and His own did not receive Him*. Ironically, neither the world nor His own people received Him.
- Verses 12-13 assert that no man has the authority to become a child of God; it’s a grace from Heaven. Only Christ our Life can confer eternal Life upon us.

1. The Word Became Flesh (John 1:14)

And the Word became 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.

1.1. What does it mean that Christ the Word became flesh?

- A deep dive into John’s Christology (the doctrine of Christ and His nature)
- Usually *the flesh* symbolizes humanity, especially the weakness of humanity.
- John is clear that Jesus He became a man in every way.

- Nonetheless, Christ was without sin: *For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin.* (Heb. 4:15)

1.2. Why did the Word have to become flesh?

- We are fallen creatures, and this had many terrible consequences.
- What was the grant of authority (*dominion, subdue*) that God gave to Adam?
- When Adam sinned, his dominion appears to have been taken from him.
- The enemy of our souls has control over the *system* of the world, the entire system of human life that stands in rebellion against God and His kingship.

Thinking about Satan’s authority at the present time:

- One of Christ’s temptations was to worship the Devil. Satan stated that authority over the world had been delivered over to him.
- Where did the Devil receive such authority?
- In *John*, Jesus calls Satan ***the prince of this world*** three times (12:31, 14:30, 6:11). This doesn’t imply absolute ownership, but he rules over the world system.
- “*We know that we are from God, and the whole world lies in the power of the evil one.*” (1 John 5:19, ESV)

Other effects of the Fall:

- Man became subject to death, although he retained his “soulish” life.
- Apart from Christ we are *dead in trespasses and sins.* (Eph. 2:1)
- Seeing Adam as our head or representative: whatever he had was passed on to us.

- In addition to inborn sin, we are held to account for sins we've committed.
- God's dilemma: how to deal with fallen humanity?
- God's solution was to begin a new human race, with its own, different head.
- He would come Himself, in the Person of His Son.
- Our new head is Christ, and He is the head of a new human family that God is building. We are in Adam, yes, but now we can also be *in Christ!*

Therefore, when He came into the world, He said: "Sacrifice and offering You did not desire, but a body You have prepared for Me. In burnt offerings and sacrifices for sin You had no pleasure. Then I said, 'Behold, I have come— in the volume of the book it is written of Me—to do Your will, O God.'" (Heb. 10:5 ff.)

1.3. How did the Word become flesh?

Then Mary said to the angel, "How can this be, since I do not know a man?" And the angel answered and said to her, "The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God." (See: Luke 1:30b-35)

- Notice: Gabriel did not offer an explanation!
- *...great is the mystery of godliness: God was manifested in the flesh...* (1Tim. 3:16)

1.4. What is the Nature of Christ?

- While it seems clear that Jesus laid aside most of the *privileges* of Deity, He never ceased to be God.

- Jesus is fully man and fully God: theologically, the *Hypostatic Union*.
- Jesus had two natures united in one existence, or Person.
- He remains so today: *...in Him [in Christ] dwells all the fullness of the Godhead bodily... (Col. 2:9)*
- He did not merely appear to be a man, nor did He have two, distinct wills.

The *Creed of Athanasius* lays our early teaching on the Nature of Christ: *"He is God from the essence of the Father, begotten before time; and he is human from the essence of his mother, born in time; completely God, completely human, with a rational soul and human flesh; equal to the Father as regards divinity, less than the Father as regards humanity. Although he is God and human, yet Christ is not two, but one. He is one, however, not by his divinity being turned into flesh, but by God's taking humanity to himself. He is one, certainly not by the blending of his essence, but by the unity of his person. For just as one human is both rational soul and flesh, so too the one Christ is both God and human."*

2. The Word Dwelt Among Us (John 1:14)

- John was literally saying that the Word *pitched his tent* among us. This was meant to make us think of the Old Testament Tabernacle, or *Tent of Meeting*.
- What is God's glory? It includes His radiant Presence, light and power. But it also has to do with His goodness and holiness.
- In John's Gospel, where do we see the glory of Jesus? We see it mostly in the acts of Jesus, the deeds which glorify him, His humility, and death!

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