

## A The divinity of Jesus (John 1:1-5).

- ❖ John begins by declaring four fundamental truths about the Word, Jesus (Jn. 1:1-3):
  - His preexistence (“in the beginning”)
  - His intimacy with the Father (“was with God”)
  - His divinity (“he was God”)
  - His creative power (“all things were made through him”)
- ❖ The apparent contradiction between these two statements is evident. Was he WITH God or WAS he God?
- ❖ Let us analyze the Greek text grammatically:
  - “The verb was with τὸν “θεὸν (the God)”: The article “the” defines a concrete entity, a person called “God.” Jesus was with God the Father.
  - “θεὸν (God) was the Word”: Lacking a definite article, it refers to a concept. It declares the divine nature of Jesus. He is God. Likewise, it is said that “he became σὰρξ (flesh)” (Jn. 1:14), without a definite article, declaring his human nature. He is man.

## B The humanity of Jesus (John 1:14a).

- ❖ Another Greek word we must keep in mind is the one John uses to refer to Jesus in his prologue: λόγος. Its translation is: “Word.” Jesus is the Word. What word?
- ❖ The opening sentence itself brings to mind the first words of Genesis: “In the beginning God created” (Gen. 1:1). And how did God create? With the word (Gen. 1:3, 6, ...)
- ❖ The New Testament repeatedly affirms that Jesus is the creator of all that exists. He is the Word who gave form and existence to the entire universe (John 1:3; Col. 1:16; Heb. 1:2).
- ❖ In the Old Testament, the Creator expressed His desire to dwell among us (Ex. 25:8). Now, the Creator does so in physical form. He “dwelt” among us (literally, “pitched his tent” among us).
- ❖ Almighty God left Heaven and became a powerless creature. Why? Because he loved these powerless creatures (us) so much that he wanted to free us from sin and give us a future at his side.

## C The acceptance or rejection of Jesus (John 1:9-13).

- ❖ In the beginning, the world was surrounded by physical darkness (Gen. 1:2). Then, God—through His Word—physically illuminated the world, separating the light from the darkness (Gen. 1:3-4).
- ❖ Now, God himself, in the person of Jesus (the Word), came to a world surrounded by spiritual darkness, to illuminate it with his light (Jn. 1:4-5).
- ❖ But the world He created did not recognize Him, nor did it want to be enlightened by Him (Jn. 1:9-11).
- ❖ The good news is that to all who received Him, and to all of us who believe in Him today, He gives us a beautiful gift: to become sons and daughters of God (Jn. 1:12).
- ❖ In the Gospel of John, the division of humanity into two large groups is evident: those who accept and those who reject Jesus.
  - Those who accept:
    - (1) They are not condemned (Jn. 3:18a)
    - (2) They come to the light (Jn. 3:21a)
    - (3) Their works are done in God (Jn. 3:21b)
    - (4) They receive sight (Jn. 9:39b)
    - (5) They become children of light and are not in darkness (Jn. 12:36a, 46)
  - Those who reject
    - (1) They are condemned (Jn. 3:18b)
    - (2) They do not come to the light (Jn. 3:20a)
    - (3) They do not want their works to be rebuked (Jn. 3:20b)
    - (4) They are blinded (Jn. 9:39c)
    - (5) They will be judged for their rejection (Jn. 12:48)

## D The glory of Jesus (John 1:14b).

- ❖ What is the glory of Jesus?
  - First, the glory (honor) that He enjoyed with the Father before becoming incarnate, and which He recovered after His ascension (John 17:5).
  - Secondly, the glory of becoming a human being. A glory that was not appreciated at the time by men, but was seen with admiration by Heaven (John 1:14).
  - Third, the glory of the cross. On the cross, Jesus achieved his ultimate glory, for he demonstrated beyond a doubt the love of God for all his creatures (John 12:23-24).
- ❖ On the cross, Jesus was glorified by the Father, and the Father was glorified by Jesus (John 17:1). All of Divinity participated in the supreme sacrifice made for man (John 3:16).