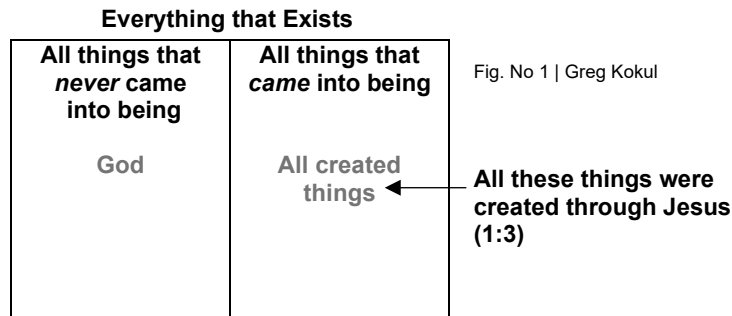


As the Creator, 1:3 also supports Jesus's deity



He is the source of light (1:4–5)

His life provides true light

“In him was life and that life was the light of men.” (1:4)

“Life” is a very important term to John, and his Gospel regularly connects life with the Word.

ESV **John 5:26** For as the Father has life in himself, so he has granted the Son also to have life in himself.

ESV **John 11:25** Jesus said to her, “I am the resurrection and the life. Whoever believes in me, though he die, yet shall he live...”

His light provides hope for all people

“The light shines in the darkness...” (1:5a)

“... and the darkness has not overcome it.” (1:5b)

Do you believe Jesus is the eternal God?

Do you believe Jesus is the Creator?

Do you believe Jesus is the source of life and light?

Sunday, December 7, 2025
Luke Treiber, *Intern*

Who is the Son of God?
The Incarnation According to John
No. 1 | He is Fully God
John 1:1–5

Introduction

John begins his Gospel with a theological prologue (1:1–18) highlighting the Person of Jesus Christ. While the other Gospel writers place Jesus within a historical setting on earth, John begins his Gospel with eternity past. The prologue summarizes how the Son of God became a man, Jesus of history, to uniquely and perfectly reveal God's glory and grace.

Purpose

ESV **John 20:30–31** Now Jesus did many other signs in the presence of the disciples, which are not written in this book; ³¹ but these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.

Based on John's numerous Old Testament allusions, his original audience appear to be Jews or Jewish proselytes who knew about the prophesied Messiah but did not who He is. John's Gospel functions evangelistically, calling his readers to believe Jesus is the Christ and the Son of God.

Who is the Son of God?

He is Fully God

No. 1

ESV **John 1:1–5** In the beginning was the Word, and the Word was with God, and the Word was God. ² He was in the beginning with God. ³ All things were made through him, and without him was not any thing made that was made. ⁴ In him was life, and the life was the light of men. ⁵ The light shines in the darkness, and the darkness has not overcome it.

How does John explain the identity of the Son of God?

He is the Eternal God (1:1 –2)

“In the beginning was the Word...” (1:1a)

At the beginning of everything, the Word already was

John's clear allusion to Genesis links the first words of the Hebrew Bible with his Gospel

ESV **Gen. 1:1** In the beginning, God created the heavens and the earth

“the Word” (Greek – *logos*)

What does this mean?

For a Jewish audience, the concept “word” would remind them of God’s power in creation: He speaks and it comes to pass (Gen. 1:3,9, etc.). The Old Testament also refers to God’s self-revelation in word or speech (Psa. 19:1–4), or His word’s effectiveness to accomplish what He intends (Isa. 55:10–11).

ESV **Gen. 1:3** And God **said**, “Let there be light,” and there was light.

ESV **Psa. 19:1** The heavens declare the glory of God, and the sky above proclaims his handiwork. ² Day to day pours out **speech**, and night to night reveals knowledge. ³ There is no **speech**, nor are there **words**, whose voice is not heard. ⁴ Their **voice** goes out through all the earth, and their **words** to the end of the world.

ESV **Isa. 55:10** “For as the rain and the snow come down from heaven and do not return there but water the earth, making it bring forth and sprout, giving seed to the sower and bread to the eater, ¹¹ so shall my **word** be that goes out from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and shall succeed in the thing for which I sent it.”

“In short, God’s ‘Word’ in the Old Testament is his powerful self-expression in creation, revelation and salvation, and the personification of that ‘Word’ makes it suitable for John to apply it as a title to God’s ultimate self-disclosure, the person of his own Son” (Carson, 116).

Ultimately, John uses a cultural term (*logos*) familiar to both Jews and Gentiles (in numerous ways) but gives it his own meaning (cf. Acts 17:22–31).

How does John clarify or explain his use of “Word?”

The Word existed in the beginning (1:1a)

“... and the Word was with God...” (1:1b)

Subtly, John is demonstrating that the Word is 1) a Person, 2) is *with* God and therefore distinct from God, and 3) has a personal relationship with God

“... and the Word was God.” (1:1c)

“He was in the beginning with God” (1:2)

He is the Creator of all things (1:3)

Positively stated:

“All things were made through him...” (1:3a)

What does this mean?

Numerous NT passages attribute creation to Jesus:

ESV **Col. 1:15** He is the image of the invisible God, the firstborn of all creation. ¹⁶ For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. ¹⁷ And he is before all things, and in him all things hold together.

ESV **Heb. 1:2** but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world.

Negatively stated:

“... and without him was not any thing made that was made.” (1:3b)

Scripture teaches that God created the world, and the New Testament reveals that God was the source of creation with Jesus (the Word) as the agent who brought everything into existence.

ESV **Cor. 8:6** yet for us there is one God, the *Father*, from whom are all things and for whom we exist, and one Lord, **Jesus Christ**, **through whom** are all things and **through whom** we exist.