

*"For the law was given through Moses; grace and truth came through Jesus Christ." (1:17)*

Truly, great grace was shown through God's revelation of the law, yet John seeks to demonstrate how much more grace was shown through the Person of Jesus Christ.

### **He is the revealer of the Father (1:18)**

He revealed the Father, whom no one had seen

*"No one has ever seen God..." (1:18)*

No one can see God because 1) God is spirit, and 2) man, in his sinfulness, can no longer be in God's holy presence

Jesus took on human flesh so that others to see God in Him; as the sinless Savior, He died so that sinners might be reconciled to God.

*"... the only God, who is at the Father's side..." (1:18)*

Similar to 1:1, this highlights the Son's unique, personal relationship with God the Father. Functioning as bookends for the prologue, John again shows that Jesus is fully God.

*"... he has made him known." (1:18)*

Jesus, as the Word made flesh, is Himself the perfect and authoritative revelation from God who had made the Father fully known (*exēgēsato*).

As a whole, the prologue explains that the Word, Jesus, is both fully God and fully man. He is God in the flesh, and He is the perfect revelation of the Father.

**What does Jesus's incarnation mean to you?**

**Do you believe Jesus's revelation of the Father?**

**What are you functionally believing?**

Sunday, December 21, 2025  
Luke Treiber, *Intern*

**Who is the Son of God?**  
The Incarnation According to John  
No. 3 | He is God in the Flesh

**John 1:14–18**

### **Review**

John's Gospel begins with a theological prologue highlighting the Person of Jesus Christ (1:1–18). It summarizes how the Son of God took on humanity, becoming the 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; <sup>31</sup> 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.

### **Who is the Son of God?**

#### **He is God in the Flesh**

**No. 3**

ESV **John 1:14** And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth. <sup>15</sup> (John bore witness about him, and cried out, "This was he of whom I said, 'He who comes after me ranks before me, because he was before me.'") <sup>16</sup> For from his fullness we have all received, grace upon grace. <sup>17</sup> For the law was given through Moses; grace and truth came through Jesus Christ. <sup>18</sup> No one has ever seen God; the only God, who is at the Father's side, he has made him known.

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

#### **He is fully man, yet fully God (1:14–15)**

He personally lived among his people

*"And the Word became flesh..." (1:14)*

What does this mean?

- Jesus took on human nature
- Jesus had a physical body

What does this **NOT** mean?

- Jesus took on human sinfulness
- His nature changed or morphed, resulting in the loss of some or all His divine nature
- Jesus only appeared as a man, but had not physical existence

Why is this important?

"In John's Prologue, once the identity of the Word is grasped, the incarnation is seen as a stupendous act of revelation, of divine self-disclosure; **but if the identity of the Word is not grasped, the incarnation itself is a nonsense**" (Carson, 130).

<sup>ESV</sup> **Heb. 1:1** Long ago, at many times and in many ways, God spoke to our fathers by the prophets, <sup>2</sup> 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. <sup>3</sup> He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power.

*"... and dwelt among us..." (1:14)*

<sup>ESV</sup> **Ex. 40:34** Then the cloud covered the tent of meeting, and the glory of the LORD filled the tabernacle. <sup>35</sup> And Moses was not able to enter the tent of meeting because the cloud settled on it, and the glory of the LORD filled the tabernacle.

He displayed divine glory as the unique Son of God

*"We have seen his glory, glory as of the only Son from the Father, full of grace and truth." (1:14)*

What does this mean?

John shows Jesus's glory throughout his Gospel first through Jesus's miraculous signs (2:11; 11:4, 40), but the strongest display of His glory came through His death and resurrection – (see 7:39; 12:16; 13:31–32)

*"... glory as of the only Son from the Father full of grace and truth." (1:14)*

"The glory of God manifest in the incarnate Word was *full of grace and truth*. In that case John is almost certainly directing his readers to Exodus 33–34... The two words John uses, 'full of *grace* and *truth*,' are his ways of summing up the same ideas" (Carson, 129).

<sup>ESV</sup> **Ex. 33:18** Moses said, "Please show me your glory." <sup>19</sup> And he said, "I will make all my goodness pass before you and will proclaim before you my name 'The LORD' ... **34:6** The LORD passed before him and proclaimed, "The LORD, the LORD, a God merciful and gracious, slow to anger, and abounding in **steadfast love and faithfulness...**

He was greater than John the Baptist

*"John bore witness about him, and cried out..." (1:15)*

*"This was he of whom I said, 'He who comes after me ranks before me, because he was before me.'" (1:15)*

Though John the Baptist likely did not know the Messiah's identity as the pre-existent Word, the ambiguity of this phrase may hint to John speaking better than he knew (cf. John 11:49–52).

**He is the true manifestation of God's grace (1:16–17)**

He showed God's grace in its fullness

*"For from his fullness we have all received, grace upon grace." (1:16)*

Together, 1:16 and 1:17 demonstrate the superior grace found in the revelation of Jesus Christ, the Word made flesh.