

## Introduction

The introduction of someone is very important. My father began all of his classes with an introduction. Even though he was a legend in the oil and gas industry, and people all over the world had heard of him, he took time to introduce himself. It was important for people to know about His experiences in drilling operations around the world; he was building credibility with his students. He also had all of the students give a brief introduction of themselves, and his purpose was to get to know each of them and their backgrounds, and to establish credibility and trust with the students.

When we have guest speakers, in our introduction, we give more than a name, we let you know our connection with them, and give their credentials, and expertise. When Jim Elliff came to our church, I introduced him as the one who disciplined me in word ministry, putting me through a preaching class. I introduced him as a man who knows, studies, and preaches the Word of God. When Joe Warner came to our church, I introduced him as one who ministers prophetically to churches all over the world. I am letting people know that he is a prophet and will most likely give some prophetic words to people. These introductions are purposeful, to bring confidence and expectation to our congregation so that they fully receive from these men of God.

One of the most important questions that Jesus asked was, “Who do people say that I am?” All three of the synoptic gospels give an account of Jesus asking that question. He then followed up that question with another question, “But who do you say that I am?” The identity of Christ is of supreme importance because our belief in who Jesus is has eternal ramifications.

(Mk 8:27–29) “Jesus went out, along with His disciples, to the villages of Caesarea Philippi; and on the way He questioned His disciples, saying to them, “Who do people say that I am?” {28} They told Him, saying, “John the Baptist; and others *say* Elijah; but others, one of the prophets.” {29} And He *continued* by questioning them, “But who do you say that I am?” Peter answered and said to Him, “You are the Christ.”

John does not include that conversation in his gospel account, but he began his gospel by answering that question. We saw in the Introduction that the purpose of John’s gospel was to convince people to believe that Jesus is the Christ, the Son of God, so that in believing they would have eternal life. From the very start of the Gospel of John, he begins answering the question, “Who Is Jesus?”

(Jn 20:30–31) “Therefore many other signs Jesus also performed in the presence of the disciples, which are not written in this book; {31} but these have been written so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name.”

In our text today, John 1:1-18, he shares four key things about who Jesus is First, He is the Word, who is God. Second, Jesus is the Creator, who is God. Third, Jesus is the Light, who is God. Fourth, Jesus is God in the flesh, the Incarnate God.

## Who Is Jesus?

1. Jesus is the Word, who is God
2. Jesus is the Creator, who is God
3. Jesus is the Light, who is God
4. Jesus is God in the Flesh, the Incarnate God

(Jn 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 came into being through Him, and apart from Him nothing came into being that has come into being. {4} In Him was life, and the life was the Light of men. {5} The Light shines in the darkness, and the darkness did not comprehend it.”

(Jn 1:6–13) “There came a man sent from God, whose name was John. {7} He came as a witness, to testify about the Light, so that all might believe through him. {8} He was not the Light, but *he came* to testify about the Light. {9} There was the true Light which, coming into the world, enlightens every man. {10} He was in the world, and the world was made through Him, and the world did not know Him. {11} He came to His own, and those who were His own did not receive Him. {12} But as many as received Him, to them He gave the right to become children of God, *even* to those who believe in His name, {13} who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.”

(Jn 1:14–18) “And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth. {15} John testified about Him and cried out, saying, “This was He of whom I said, ‘He who comes after me has a higher rank than I, for He existed before me.’” {16} For of His fullness we have all received, and grace upon grace. {17} For the Law was given through Moses; grace and truth were realized through Jesus Christ. {18} No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained *Him*.”

### 1. **Jesus is the Word, who is God** (John 1:1-2)

John begins introducing Jesus by going back to the beginning. A common Jewish practice was to begin a sentence from an Old Testament scripture, and it would take the listener back to that scripture. When he wrote, “In the beginning,” we immediately go to Genesis 1:1, where it reads, “In the beginning God created the heavens and the earth.” There is an immediate connection between the Word and God. In the beginning was the Word, and the Word was with God, and the Word was God. John makes the connection clear, stating that the Word was God.

(Jn 1:1–2) “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.”

(Ge 1:1) “In the beginning God created the heavens and the earth.”

Is Jesus the Word? It becomes clear in verse fourteen, where “the Word became flesh and dwelt among us.” Jesus is the Word that became flesh, so Jesus is the Word, who is God.

(Jn 1:14) “And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth.”

In Revelation 19:13, John wrote of the heavenly vision, and we find that one of Jesus’ names is “The Word of God.” He has many names, but He is clearly identified as the Word of God.

(Re 19:13) “*He is* clothed with a robe dipped in blood, and His name is called The Word of God.”

The beginning is really something for our benefit, because God is eternal. He has always existed and will always exist. There is no beginning and ending with God. However, there was a beginning of creation. In the beginning of creation was the Word, and the Word was with God, and the Word was God. Jesus is the Word, and He was with God in the beginning, and Jesus is God.

Matthew and Luke begin with the birth of Christ in the flesh, and the genealogy of the Messiah. Matthew traces Jesus' lineage back to Abraham, including David, while Luke traces Jesus' lineage back to Adam. John goes back to the very beginning, before Adam was even created by God. In the beginning was the Word, pre-existing the creation of Adam. Jesus is not just God, He is eternal.

Jesus is the Word, and the Greek word for Word is *logos* (Strong's G3056), which simply means something said or uttered. It is used 330 times and translated as "word", 218 times, and "saying", 50 times. In Genesis, when God created, He spoke it into being. "God said, 'Let there be light'; and there was light." He called the light day, and the darkness He called night. In verse six, "Then God said." In verse nine, "Then God said..." In verse eleven, "Then God said..." In verse fourteen, "Then God said..." In verse twenty-two, "God blessed them..." Then in verse twenty-six, "God said, 'Let us make man in Our image, according to Our likeness.'" In the beginning was God, and in the beginning was the Word. Everything created was created by the Word of God. By the Word of God, everything that was created was blessed.

(Ge 1:3–29) "Then God said, "Let there be light"; and there was light... {5} God called the light day, and the darkness He called night.... {6} Then God said... {8} God called the expanse heaven... {9} Then God said, "Let the waters below the heavens be gathered into one place, and let the dry land appear"; and it was so. {10} God called the dry land earth, and the gathering of the waters He called seas; and God saw that it was good. {11} Then God said, "Let the earth sprout vegetation, plants yielding seed, *and* fruit trees on the earth bearing fruit after their kind with seed in them"; and it was so... {14} Then God said... {20} Then God said... {22} God blessed them... {26} Then God said, "Let Us make man in Our image, according to Our likeness... {28} God blessed them; and God said to them... {29} Then God said..."

In Hebrews 11:3, we read that "the worlds were prepared by the word of God, so that what is seen was not made out of things which are visible." Jesus was the Word that was spoken and by the Word all things were created, whether visible or invisible. Jesus is the Word, that was with God, and was God.

(Heb 11:3) "By faith we understand that the worlds were prepared by the word of God, so that what is seen was not made out of things which are visible."

## 2. Jesus is the Creator, who is God

In the beginning was the Word, and the Word was with God, and the Word was God. When we go back to the account in Genesis of the beginning, how is God introduced? He is introduced as the Creator of everything. God is the One who created all things in the beginning, and this was John's intent in starting this way. In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God.

(Jn 1:1–2) “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.”

(Ge 1:1) “In the beginning God created the heavens and the earth.”

Now John makes the second connection that Jesus is God. This time, Jesus is the Creator, who is God. In verse three, he wrote, “All things came into being through Him, and apart from Him nothing came into being that has come into being.” If God created all things, and Jesus created all things, then Jesus is God, the Creator of the heavens and the earth.

(Jn 1:3) “All things came into being through Him, and apart from Him nothing came into being that has come into being.”

In verse ten, we see that Jesus was in the world, and the world was made through Him, and the world did not know Him. It is very clear that Jesus is the Creator and that the world was made through Him.

(Jn 1:10) “He was in the world, and the world was made through Him, and the world did not know Him.”

In Paul’s letter to the Colossians, he also talks about who Jesus is. He wrote, “He is the image of the invisible God, the firstborn of all creation. For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities – all things have been created through Him and for Him.” Jesus is the Creator who created all things.

(Col 1:15–16) “He is the image of the invisible God, the firstborn of all creation. {16} For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him.”

For Jews reading that through Jesus all things were created and that He is the Creator of all things, it is a difficult concept. They know that there is not a plurality of gods; there is one God and only one God. In Deuteronomy 6, Moses wrote, “Hear, O Israel! The Lord is our God, the Lord is one!” When the scribes asked Jesus what was the foremost commandment, He responded by quoting the same passage, which goes on to say that we are to love the Lord with all our heart, soul, mind, and strength. So, the Jews had a difficult time with Jesus being God. This went against everything that they had been taught and believed.

(Dt 6:4–5) “Hear, O Israel! The Lord is our God, the Lord is one! {5} “You shall love the Lord your God with all your heart and with all your soul and with all your might.”

(Mk 12:29–30) “Jesus answered, “The foremost is, ‘Hear, O Israel! The Lord our God is one Lord; {30} and you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.’”

When we go back to the Genesis account, we find that “In the beginning God created the heavens and the earth.” The Hebrew word for God that is used is Elohim (Strong’s H430). The word for God is El; Elohim is the plural form of El. The explanation is the trinity. God is in three persons; and yet they are all one. We also see in Genesis that the Spirit was moving over the

surface of the waters. God the Father, God the Son, and God the Holy Spirit were all in the beginning and the trinity is expressed by the plural term for God, Elohim.

(Ge 1:1–2) “In the beginning God (Elohim, Strong’s H430) created the heavens and the earth. {2} The earth was formless and void, and darkness was over the surface of the deep, and the Spirit of God was moving over the surface of the waters.”

### 3. Jesus is the Light, who is God

Jesus is the Word, who is God. Second, Jesus is the Creator, who is God. The third way that John identifies Jesus is as the Light of men. In verse four, he wrote, “In Him was life, and the life was the Light of men. The Light shines in the darkness, and the darkness did not comprehend it.” Then John wrote about John the Baptist, who came as a witness to testify about the Light, so that all might believe through him. John was not the Light, but only testified about the Light. John was the forerunner of the Messiah. He prepared the way for the Lord. John was not the Light, but he testified about the Light. John testified about Jesus. Jesus is the Light that John testified about. Jesus is the Light that shines in the darkness. Jesus is the true Light which, coming into the world, enlightens every man.

(Jn 1:4–9) “In Him was life, and the life was the Light of men. {5} The Light shines in the darkness, and the darkness did not comprehend it. {6} There came a man sent from God, whose name was John. {7} He came as a witness, to testify about the Light, so that all might believe through him. {8} He was not the Light, but *he came* to testify about the Light. {9} There was the true Light which, coming into the world, enlightens every man.”

John wrote that in “Him was life, and the life was the Light of men.” Jesus came to bring life to the world. Because of sin, the world was full of darkness or sin. Jesus is the Light, which speaks of the purity of God. In Jesus, there is no darkness or sin. In John 3:19, John wrote that the Light has come into the world, and men loved the darkness rather than the Light, for their deeds were evil.” Darkness is associated with evil or sin, and light represents holiness and righteousness. Because men loved the darkness or sin, they did not love or receive the Light. For those that do receive Jesus as the Light, He enlightens them and gives them life.

(Jn 3:19) “This is the judgment, that the Light has come into the world, and men loved the darkness rather than the Light, for their deeds were evil.”

Wherever there is light, there is no darkness because light takes away darkness. If you walk into a dark room and turn on the lights, it is no longer a dark room. The light removes all darkness. Jesus is the Light that shines in the darkness, and the darkness did not comprehend it.

In John 8, Jesus said, “I am the Light of the world; he who follows Me will not walk in the darkness, but will have the Light of life.” When the Light comes into our lives, darkness is dispelled and there is no longer any darkness, only light. We will have the Light of life and will now walk in the light. Jesus repeated this in John 12:46, where He said, “I have come as Light into the world so that everyone who believes in Me will not remain in darkness.” When we have light in our lives, we do not remain in darkness, and we do not walk in the darkness.

(Jn 8:12) “Then Jesus again spoke to them, saying, “I am the Light of the world; he who follows Me will not walk in the darkness, but will have the Light of life.”

(Jn 12:46) “I have come *as* Light into the world, so that everyone who believes in Me will not remain in darkness.”

When Christ comes into a person, they are rescued from the domain of darkness, and transferred into the kingdom of God. Consequently, our lives are to be changed since we have been rescued from the domain of darkness and are in the Light; we are to walk in the light.

(Col 1:13) “For He rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son,”

In Ephesians 5, Paul wrote that we were formerly darkness, but now are Light in the Lord, and we are now to walk as children of Light. He gave examples of what it means to walk in Light. He wrote, “for the fruit of the Light consists in all goodness and righteousness and truth.” Not only will our deeds change, but our motivation will change. We to try to learn what is pleasing to the Lord. Second, instead of participating in the deeds of darkness, we will expose them. As children of Light, when we come into darkness, we are to bring Light, so that all things become visible when exposed to light.

(Eph 5:8–13) “for you were formerly darkness, but now you are Light in the Lord; walk as children of Light {9} (for the fruit of the Light *consists* in all goodness and righteousness and truth), {10} trying to learn what is pleasing to the Lord. {11} Do not participate in the unfruitful deeds of darkness, but instead even expose them; {12} for it is disgraceful even to speak of the things which are done by them in secret. {13} But all things become visible when they are exposed by the light, for everything that becomes visible is light.”

In addition to walking in the Light, there are two other results. First, we will have fellowship with God and with one another. In 1 John, we read that God is Light, and in Him there is no darkness at all. We cannot fellowship with God and walk in darkness. The opposite is also true; if we walk in the Light, we will have fellowship with God. If we say that we have fellowship with God, yet walk in darkness, we lie about fellowshiping with God and do not practice the truth. If we walk in the Light, we also have fellowship with one another. The second result is that we are cleansed from all sin. Light removes darkness and when we walk in the Light, we are cleansed of all sin.

(1 Jn 1:5–7) “This is the message we have heard from Him and announce to you, that God is Light, and in Him there is no darkness at all. {6} If we say that we have fellowship with Him and *yet* walk in the darkness, we lie and do not practice the truth; {7} but if we walk in the Light as He Himself is in the Light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin.”

John testified so that people would believe and have life. Jesus came to the Jews and they did not receive Him. As many as received Him, He gave the right to become children of God. Two things are required: we must believe in His name, and second, we must receive Christ into our life. When we receive Christ, we are born of God.

(Jn 1:11–13) “He came to His own, and those who were His own did not receive Him. {12} But as many as received Him, to them He gave the right to become children of God, *even* to those who believe in His name, {13} who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.”

Although this passage is about walking in the Light and fellowshiping with God, there is another take-away from it. Jesus said that He is the Light. Here, John says that God is Light. Since God and Christ are both the Light; they are One and the same. It is another proof of the deity of Christ.

#### 4. Jesus is God in the Flesh, the Incarnate God

In verse fourteen, John wrote that “the Word became flesh, and dwelt among us.” The Word was with God, and the Word was God, and now this Word became flesh. Jesus is the Word, and He is the One that came in the flesh. Many title this section, “the Incarnate God,” which means God in the flesh. Jesus did not just come in the flesh; He dwelt among us. He dwelt with John and the other apostles, and He also dwelt among mankind. Even though Jesus was God, and had a divine nature, He also took on human nature; He was God in the flesh.

(Jn 1:14) “And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth.”

John said that “we saw His glory, glory as of the only begotten from the Father, full of grace and truth.” Peter, James, and John saw His glory when He was transfigured before them. In Matthew’s account, he said that Jesus “was transfigured before them and His face shone like the sun, and His garments became as white as light.” They also saw Moses and Elijah talking with Jesus. Then, “a voice out of the cloud said, ‘This is My beloved Son, with whom I am well-pleased; listen to Him!’” They knew that Jesus was dwelling with them, and they also knew that Jesus was the Son of God.

(Mt 17:1–8) “Six days later Jesus took with Him Peter and James and John his brother, and led them up on a high mountain by themselves. {2} And He was transfigured before them; and His face shone like the sun, and His garments became as white as light. {3} And behold, Moses and Elijah appeared to them, talking with Him. {4} Peter said to Jesus, “Lord, it is good for us to be here; if You wish, I will make three tabernacles here, one for You, and one for Moses, and one for Elijah.” {5} While he was still speaking, a bright cloud overshadowed them, and behold, a voice out of the cloud said, “This is My beloved Son, with whom I am well-pleased; listen to Him!” {6} When the disciples heard *this*, they fell face down to the ground and were terrified. {7} And Jesus came to *them* and touched them and said, “Get up, and do not be afraid.” {8} And lifting up their eyes, they saw no one except Jesus Himself alone.”

John the Baptist testified that Jesus had come after him, but had a higher rank than him, because He existed before him. John was six months older than Jesus, but he knew that Jesus was God and was eternal. He knew that Jesus was the incarnate God, who in the flesh was younger than him, but in the Spirit, was eternal.

(Jn 1:15) “John testified about Him and cried out, saying, “This was He of whom I said, ‘He who comes after me has a higher rank than I, for He existed before me.’”

John knew that Jesus was the Messiah, and that He was the Lamb of God who would take away the sin of the world. God had spoken to John and revealed that to him.

(Jn 1:29–30) “The next day he saw Jesus coming to him and said, “Behold, the Lamb of God who takes away the sin of the world! {30} “This is He on behalf of whom I said, ‘After me comes a Man who has a higher rank than I, for He existed before me.’”

Isaiah had prophesied about the Messiah’s coming. He wrote, “For a child will be born to us, a son will be given to us; and the government will rest on His shoulders; and His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace.” The Messiah would come to earth and be born, being fully human, but the child was also Mighty God, and Eternal Father. This Messiah was God in the flesh.

(Is 9:6) “For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace.”

Earlier Isaiah had prophesied that this child would be born to a virgin, and that His name will be called Immanuel. Immanuel means God in the flesh, or the incarnate God.

(Is 7:14) “Therefore the Lord Himself will give you a sign: Behold, a virgin will be with child and bear a son, and she will call His name Immanuel.”

God also revealed this to Joseph when Mary was pregnant with Jesus. God told him that the Child had been conceived of the Holy Spirit, and that he was not to be afraid to take her as his wife. Furthermore, the child was going to be a boy, and they were to call Him Jesus, which means Savior. Matthew records that this was “to fulfill what was spoken by the Lord through the prophet: ‘Behold, the virgin shall be with child and shall bear a Son, and they shall call His name Immanuel,’ which translated means, ‘God with us.’”

(Mt 1:22–23) “Now all this took place to fulfill what was spoken by the Lord through the prophet: {23} “Behold, the virgin shall be with child and shall bear a Son, and they shall call His name Immanuel,” which translated means, “God with us.”

John wrote that we have all received of His fullness, grace upon grace. The Law was given through Moses, but grace and truth were realized through Jesus Christ. No one has seen God at any time, but Jesus, the only begotten God who is in the bosom of the Father, has explained God. He was able to explain God, because He was God in the flesh

(Jn 1:16–18) “For of His fullness we have all received, and grace upon grace. {17} For the Law was given through Moses; grace and truth were realized through Jesus Christ. {18} No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained *Him*.”

Why does John spend time establishing that Jesus came in the flesh? The other three gospels had already been written when he wrote this book. A number of issues needed to be addressed, and one of extreme importance is the deity of Christ. Gnosticism, Docetism, and Cerinthianism were prevalent.<sup>1</sup>

- The Docetists claimed that Jesus only seemed to be human, but was not God in the flesh.

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<sup>1</sup> The IVP Bible Background Commentary, New Testament, Craig S. Keener, pages 735-736, 743.



- The Cerinthians made a distinction between the divine Christ and the human Jesus. They said that the human Jesus just had the Holy Spirit come upon Him. They denied that he was the one and only Christ.
- The Gnostics made a separation between flesh and spirit. They believed that they could live however they wanted in the flesh and it did not affect their spiritual life. They could live a carnal and immoral lifestyle because that was only the flesh and was separate from who they really were. Among other things, they rejected the notion that Jesus was God in the flesh.

John's message that Jesus is God in the flesh strikes at the heart of these false teachings that were infiltrating the early church. In his letters, he also addressed these false teachings. In 1 John 4:1-3, he wrote, "Beloved, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world. By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God; and every spirit that does not confess Jesus is not from God; this is the *spirit* of the antichrist, of which you have heard that it is coming, and now it is already in the world."

(1 Jn 4:1–3) "Beloved, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world. {2} By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God; {3} and every spirit that does not confess Jesus is not from God; this is the *spirit* of the antichrist, of which you have heard that it is coming, and now it is already in the world."

John did not want anyone deceived, and he exhorted believers to test the spirit. The key question was whether they confessed that Jesus Christ had come in the flesh. If they did not confess this, they were operating under the spirit of the antichrist. In John's second letter, he again addressed these false teachers and prophets. He wrote, "For many deceivers have gone out into the world, those who do not acknowledge Jesus Christ as coming in the flesh. This is the deceiver and the antichrist."

(2 Jn 7) "For many deceivers have gone out into the world, those who do not acknowledge Jesus Christ *as* coming in the flesh. This is the deceiver and the antichrist."

Paul also addressed the Gnostics in some of his letters. In his letter to the Colossians, he mentioned the deity of Christ two times. He said that Jesus is the image of the invisible God, the firstborn of all creation. For by Him all things were created, both in the heavens and on earth, visible and invisible... For it was the Father's good pleasure for all the fullness to dwell in Him."

(Col 1:15–19) "He is the image of the invisible God, the firstborn of all creation. {16} For by Him all things were created, *both* in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him. {17} He is before all things, and in Him all things hold together. {18} He is also head of the body, the church; and He is the beginning, the firstborn from the dead, so that He Himself will come to have first place in everything. {19} For it was the *Father's* good pleasure for all the fullness to dwell in Him,"

Then, in the second chapter, he wrote, "See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ. For in Him all the fullness of Deity dwells in bodily form," Like John, Paul did not want believers to be deceived. He wanted them

to know that the fullness of God, the fullness of Deity dwelled in Christ in bodily form. Christ was God in the flesh, the incarnate God.

(Col 2:8–9) “See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ. {9} For in Him all the fullness of Deity dwells in bodily form,”

## Conclusion and Applications

John wrote this gospel account so that people would believe that Jesus is the Son of God. He was the Word that was in the beginning, who was with God, and who was God. He was the Creator in the beginning and through Him all things that were created were created. Jesus is the Light, the True Light, that came into the world to dispel all darkness. Jesus is Immanuel, God in the flesh, the Incarnate God. Even though He was God, He came and died in the flesh so that He could make atonement for our sins. These are important truths that John wanted us to know about.

Is this still relevant today? Do we still need to be able to defend the deity of Christ? Yes, yes, yes. Those same false teachers exist today. The deceiving spirits that existed at that time are still deceiving people today. Peter wrote that we need to always be ready to make a defense to everyone who asks us to give and account for the hope that is in us. The Greek word for make a defense is *apologia* (Strong’s G627), which is where we get our English word, *apologetics* from. There are people in false religions and cults that need to know the truth. The Jehovah Witnesses say that Jesus was a god, but not God. The Mormons say that Jesus was a god, but not God. The Moslems say that Jesus was a good man, a prophet, but do not consider Him to be God. The Way teaches that Jesus was not God, and that the Holy Spirit is also not God. We need to know these things that John wrote about so that we can make a defense to those that ask.

(1 Pe 3:15) “but sanctify Christ as Lord in your hearts, always *being* ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence;”

The second application is that we also need to test the spirits. We need to test the teachings that we hear. Who do they say Jesus is? What do they say about Jesus? Is He God, the Word? Is He the Creator of all things, whether invisible or visible? Is Jesus the True Light that takes away the darkness in the world? Is Jesus God in the flesh, the incarnate God, Immanuel? We need to know the truth, and we need to test the spirits so that we are not deceived?

## Closing Prayer

Father God, we come to You in the name of Jesus Christ, Your Son, who took away the sins of the world. We come to You as saints, who have been washed by the blood of the Lamb. Thank You for sending Jesus to the world so that we could have life and fellowship with You. Help us to know the truths that You gave to us through John. Help us to be like John the Baptist, and testify of the Light. Help us to learn and know these truths, and to be ready to make a defense about who You are. We pray these things in Jesus’ name. Amen.

## Discussion Questions

- Why is the question that Jesus asked the disciples, “Who do you say that I am?” so important to our faith?

- In your own words, explain what it means that Jesus the Word of God.
- Why did John devote so much of the first chapter answering the question of who is Jesus?
- What is the significance and practical application of Jesus being the Light of the world? As a result of being children of the Light, what is the significance and application for us?
- How do we walk in the Light?
- What are some ways that we can bring Light to those around us? (word and deed?)
- If a Mormon or Jehovah's Witness comes to your house, are you ready to make a defense of the gospel, and in particular, that Jesus is God? If not, what are some things that you can do to be prepared and ready to make a defense?

### **Who Is Jesus (John 1:1-18)**

#### **Introduction** (Mk 8:27–29, Jn 20:30-31, John 1:1-18)

1. **Jesus is the Word, who is God** (John 1:1-2, Ge 1:1, Jn 1:14, Re 19:13, Ge 1:3–29, He 11:3)
  
2. **Jesus is the Creator, who is God** (Jn 1:1–2, Ge 1:1-2, Jn 1:3, 1:10, Col 1:15–16, )
  
3. **Jesus is the Light, who is God** (Jn 1:4–9, 3:19, 8:12, 12:46, Col 1:13, Eph 5:8-13, 1 Jn 5:7-7)
  
4. **Jesus is God in the Flesh, the Incarnate God** (Jn 1:14, Mt 17:1-8, Jn 1:15, 1:29-30, Is 9:6, 7:14, Mt 1:22-23, Jn 1:16-18, 1 Jn 4:1–3, 2 Jn 7, Col 1:15-19, Col 2:8-9)

#### **Conclusions and Applications**