

I. Introduction

Each of the four Gospels has a particular emphasis and theme. Matthew wrote with his fellow Jews in mind and demonstrated over and over that Jesus of Nazareth had fulfilled the Old Testament prophesies. He emphasized the kingship of Jesus the Christ. Mark wrote for the Roman reader, and he presented Jesus as being the Servant-Messiah who came to minister to needy people. Luke wrote his Gospel for the Greeks and introduced them to the sympathetic, understanding Messiah who was the Son of man. These three Gospels are called the Synoptic Gospels since, although their themes are different, they follow the same general outline of Christ’s life and are similar in contents, structure, and perspective.

From the opening verses of his Gospel, John (who is called the beloved disciple) presented Jesus as the Son of God. He wrote his book for both Jews and Gentiles. With Gentiles in mind, he often interpreted or explained Jewish words or customs for his readers. For example, turn to John 1:40-42. With the Jews in mind, John showed how Jesus fulfilled Old Testament prophesies and how He fulfilled the types or symbols of the Redeemer from the Old Testament; e.g. in John 1:29 Jesus is the Lamb of God, in John 3:14 He is the serpent lifted up in the wilderness, and in John 6:35-41 He is the Bread of God or Manna that came down from heaven. In John 20:31 John gave the purpose for writing his Gospel: **“But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.”**

The first 3 Gospels major in describing events in the life of Christ, while John emphasized the meaning of those events. Writing decades after the others, John assumed that his readers were familiar with the events recorded in the Synoptics. The Gospel of John and the Synoptics reinforce or explain each other. For example, all four Gospels record the feeding of the 5000, but only John revealed why Jesus sent everyone away afterwards: **“They intended to come and make him king by force”** (John 6:15). Only John recorded Jesus’ sermon on “The Bread of Life” which followed that miracle and Jesus’ walking on water (John 6:25-59).

These first 18 verses are called the prologue. More than an introduction; they are a summary of all that took place in the life of Christ. Verse 14 summarizes it this way, “The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth.” This morning, we are going to look at just the first 5 verses as John introduced the Word and gave three evidences or proofs of the deity of the incarnate Word, the Word-made-flesh, Jesus Christ.

II. The Word

A. First, Jesus Christ is the eternal God. John began his Gospel with the first 3 familiar words from Gen: 1:1, “In the beginning.” John wrote, “In the beginning was the Word.” The Word, i.e., Jesus Christ, was not one of the created things. Jesus was already in existence when the heavens and the earth were created. He already “*was*.” Like God the Father, He was continuously in existence before the beginning; He always existed. As Jesus said in John 5:58, “Before Abraham was born, I am!” Jesus Christ is eternal.

John then wrote that in His eternal existence, “the Word was with God.” The Word –Jesus was in an intimate, face-to-face relationship with God the Father throughout eternity. To have a relationship or fellowship, the Word must be an individual, not just an attribute of God. In Matthew 11:27 Jesus said, “All things have been committed to me by my Father. No one knows the Son except the Father, and no one knows the Father except the Son and those to whom the Son chooses to reveal him.” Because of this intimate relationship, the deeds and words of Jesus are the deeds and words of God. What God does, the Word does. The Word and the Father are not identical, but yet They are One. Genesis 1:26 says, “Then God said, ‘Let us make man in our image, in our likeness . . .’”

John then went one step further. Lest it should be assumed that the Word was a different and inferior being, John wrote that “the Word was God.” Not only did the Word exist from all eternity, and have a face-to-face fellowship with God the Father, but also “the Word was God.” This is probably the most straightforward declaration of the deity of Jesus Christ found in the Scriptures. There really isn’t any reason for confusion about the deity of Christ. Jesus Christ is deity. John was writing that Jesus is so perfectly the same as God in mind, in heart, in being that in Jesus we perfectly see what God is like. Jesus said in

John 14:9, “Anyone who has seen me has seen the Father.” This is why Thomas was able to say to Jesus in John 20:28, “My Lord and my God!” Hebrews 1:3 says, “The Son is the radiance of God’s glory and the exact representation of his being, sustaining all things by his powerful word.” Jesus Christ is the eternal God.

B. Second, Jesus Christ is the Creator of all things. In [verse 3](#) John wrote, “Through him all things were made; without him nothing was made that has been made.” Writing about Jesus in [Colossians 1:16](#), Paul put it this way, “For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him.” That Jesus Christ created everything offers further proof of His deity. The Creator of all things—of everything—must Himself be uncreated, and only the eternal God is uncreated. Jesus is the eternal God and, as such, the Creator of all things.

C. Jesus Christ is the Light of life. In [John 10:10](#) Jesus said, “The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full.” [1 John 5:12](#) says, “He who has the Son has life; he who does not have the Son of God does not have life.” Jesus not only has life and gives life, but as [John 14:6](#) says, “He is life.” In [John 8:12](#) Jesus said, “I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life.” Writing of the Messiah, [Isaiah 42:6-7](#) says, “I will make you to be a covenant for the people and a light for the Gentiles, to open eyes that are blind, to free captives from prison and release from the dungeon those who sit in darkness.” John summarized all this in [verse 4](#): “In him was life, and that life was the light of men.” Jesus is the Light of life.

Light and darkness are frequent themes in John’s Gospel and the rest of the Bible. [1 John 1:5](#) says that “God is light” while in [Luke 22:53](#) Satan is called “the power of darkness”. People love either the light or the darkness, and this love controls their actions. Turn to [John 3:16-19](#). In [John 12:35-36](#) Jesus called those who trust in the light, i.e., in Him, “sons of light.” In [Matthew 5:14](#) Jesus told His disciples, “You are the light of the world.” Turn to John the Baptist’s father’s prophesy, [turn to Luke 1:76-79](#). The coming of Jesus Christ into the world was the dawning of a new day for sinful man. Just as the 1st creation began with “Let there be light,” so the New Creation begins with the entrance of light into the hearts of believers

(2 Corinthians 4:3-6). Jesus Christ is the Light of life.

It would seem logical that blind sinners would welcome the light, but such is not always the case. The coming of the true Light brought conflict as the powers of darkness opposed it. Satan, his demons, and those under Satan's dominion have tried desperately and frantically throughout history to kill the life and extinguish the Light itself beginning with the death of Abel through the killing of babies in Bethlehem by King Herod and culminating with the crucifixion of Jesus Christ. But God's will was done and the Light of life came into the world, 1 John 2:8 says, "The darkness is passing and the true light is already shining."

But even though the war is lost, the forces of evil still continue to fight. A literal translation of John 1:5 reads, "And the light keeps shining in the darkness and the darkness has not overcome it or understood it." The Greek word translated "understand" or "comprehend" in most English translations can mean "to overcome" or "to grasp, to understand." Throughout the Gospel of John and even today, we see both attitudes revealed. People refuse to understand or accept what the Lord said or did and, as a result, they oppose or try to "overcome" Him. Chapters 7-12 of John record the growth of that opposition, which ultimately led to the crucifixion of Jesus Christ. That same opposition continues today with the Bible and prayer and even Christian teachings being driven out of schools and much of our society.

Whenever Jesus taught a spiritual truth, His listeners often interpreted it in a material or physical way. The light was unable to penetrate the darkness in their minds. This was true when He spoke about the temple of His body in John 2:19-21, the new birth in John 3:4, the living water in John 4:11, spiritual freedom in John 8:30-36, and death as sleep in John 11:11-13, just to name a few instances. Satan still tries to keep people in the darkness, because darkness means death and hell, while light means life and heaven. But that doesn't mean unbelievers are without excuse, turn to Romans 1:18-20.

No one who rejects Christ's deity can be saved; Jesus Himself said in John 8:24, "I told you that you would die in your sins; if you do not believe that I am the one I claim to be, you will indeed die in your sins." It is fitting then, that John opened his Gospel with such a strong emphasis on Christ's deity.

III. Conclusion

The prologue to the “*Gospel According to John*” is not about a message that offers hope, but about **The Message or The Word** that is the only hope. It is not about an idea, but about a person. “**The Word became flesh**” tells us that God is intent on communicating about Himself. “**The Word became flesh**” tells us that The Message is accessible and not hidden away for only scholars or mystics to find. The Word lived in the world and was touched and heard by many. “**The Word became flesh**” tells us that the man Jesus was no mere mortal. He was not an inspired carpenter or a model human being with many impressive moral teachings. Jesus was God Himself—taking on the clothing of humanity, embracing it fully, walking in it, speaking through it, and delivering the reality of God to the world in a manner never done before or since. *Philippians 2:6-7* says that Jesus, “**being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness.**” The prologue tells us that something definitive has happened in time, something real and certain. A marker has been placed in human history, and all humanity is now being called to mark time and progress from that point. *What is the significance of AD 0? Or, as the deniers say, 0 CE?*

Let me close with a quote from C.S. Lewis, “*A man who was merely a man and said the sort of things Jesus said would not be a great moral teacher. He would either be a lunatic—on a level with the man who says he is a poached egg—or else he would be the Devil of Hell. You must make your choice. Either this man was, and is, the Son of God; or else a madman or something worse. You can shut Him up for a fool, you can spit at Him and kill Him as a demon; or you can fall at His feet and call Him Lord and God. Let us not come with any patronizing nonsense about His being a great human teacher. He has not left that open to us. He did not intend to.*”

The deity of the Word—the deity of the Lord Jesus Christ—is a nonnegotiable belief of the Christian faith. Jesus Christ is the eternal God, the Creator of all things, and the Light of life. Jesus is God’s Word since He reveals God’s heart and mind to us.

Communion October 2025 - Matthew 26:26-30

As Jesus gathered with His disciples to celebrate God's gift of life at the first Passover, He knew things were about to change—including the meaning of the bread and the juice. Jesus, the Lamb of God, was about to be sacrificed for His creation. The bread would now represent His body which was broken for the sake of the world—for sinners. The juice would now represent His blood which was shed for them.

The disciples and the people had seen His works and heard His words. They had observed His perfect life. He gave them every opportunity to grasp the truth, to believe in His word, and to be saved. Jesus is the Way, but they would not walk with Him. He is the Truth, but they would not believe Him. He is the Life, but they crucified Him! What they didn't know was that "**without the shedding of blood there is no forgiveness**" ([Hebrews 9:22](#)). Jesus had come to die for the world. Jesus came to fulfill the Law.

If you have believed that Jesus is the Way, the Truth, and the Life, if He is your Lord and your Savior, we invite you to join us in this celebration of God's love. At the same time, let me ask you, do you really trust in Him? It is easy to say, "*I believe*" but what is in your heart? Jesus gave His all for you, have you given your all to Him? In [Romans 12:1-2](#) (NLT) Paul wrote, "**And so, dear brothers and sisters, I plead with you to give your bodies to God because of all he has done for you. Let them be a living and holy sacrifice--the kind he will find acceptable. This is truly the way to worship him. Don't copy the behavior and customs of this world, but let God transform you into a new person by changing the way you think. Then you will learn to know God's will for you, which is good and pleasing and perfect.**"

As well as thanking God for His Son and the gift of eternal life, look at your heart, your life. When others look at you, watch you, do they see someone who acts like the world around them or as one who is being changed by God and His Spirit and His Word? What kind of representative of Christianity are you?