

- I. Prologue: The Identity of the Son of God (1:1-18)
 - A. The Eternal Word (1-5)
 - B. The True Light (6-13)
 - C. The Only Begotten of the Father (14-18)
- II. Jesus Proven to be the Christ & the Son of God in His Public Ministry (1:19-12:50)
- III. ...

The Only Begotten of the Father

Gospel of John, Part III

John 1:14-18

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I. He Has Revealed Him

II. The Only Begotten of the Father

A. The Word became flesh (14 cf. 2:19, 21; Col 2:9; 1 Jn 1:1-3)

B. John's bore witness of Him (15)

C. Of His fullness we have all received (16-18 cf. Ex 33:20; 1 Tim 6:16)

We have all received of His fullness. What fullness? He is *full of grace and truth*. And of that fullness, we have received. He pours out His fullness upon us, *grace for grace*. He gives one grace in place of another, one gift after another.

No one has seen God at any time. God is invisible and without physical form. So God sent His *only begotten Son* in order that the Son might *declare Him*.

III. The Glory of the Only Begotten

A. His Glory Possessed (cf. 1:1; 12:41; 17:5, 24 cf. Heb 1:2-3)

In the beginning was the Word, and the Word was with God, and the Word was God – consequently, the Word is glorious, He has intrinsic worth and majestic splendor, and has had so for all eternity. Jesus prays in His high priestly prayer, “*And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was*” (17:5). The Son shared glory with the Father before the world was.

1. Begotten, not made

The Nicene Creed offers us a helpful distinction which unpacks the meaning of this word “begotten.” The Creed declares that we believe *in one Lord Jesus Christ* who is *begotten not made, being of one substance with the Father...* What does it mean that the Son is *begotten, not _____*?

It means that the Son of God shares the divine nature. He is *of one substance with the Father*; He is divine. While we are creatures of God, we are made, the Son of God is the Creator, He is *begotten*.

2. Eternally begotten of the Father

If the Son is begotten of God, doesn't this imply that the Father existed before Him? After all, in our human experience, fathers precede sons. Long before my sons existed, I existed. So does the Father precede the Son?

Again the Nicene Creed is helpful. The Creed declares that we believe *in one Lord Jesus Christ, the only begotten Son of God, begotten of His Father before all worlds...* The Son is *eternally begotten of the Father*. What does this mean?

The answer is this: for God to be the _____ *Father*, He must have had an _____ *Son*. He cannot have been a Father without a Son.

B. His Glory Veiled (cf. Is 53:2; Phil 2:6-8; Col 1:19; 2:9)

The eternal Son of God joined our human nature to His divine nature. He voluntarily humbled Himself and appeared in our midst as man *who had no stately form or majesty that we should be drawn to Him* (Is 53:2 cf. Phil 2:7). He veiled His glory.

"[John 1:14] means that, because [the Word] chose for himself the virgin's womb as a temple in which to dwell, he who was the Son of God [divine] became the Son of man [human] – not by confusion of substance [mingling divine and human into some alloy], but by unity of person. For we affirm his divinity so joined and united with his humanity that each retains its distinctive nature unimpaired, and yet these two natures constitute one Christ... Thus, also, the Scriptures speak of Christ: they sometimes attribute to him what must be referred solely to his humanity, sometimes what belongs uniquely to his divinity; and sometimes what embraces both natures but fits neither alone. And they so earnestly express this union of the two natures that is in Christ as sometimes to interchange them. This figure of speech is called by the ancient writers 'the communicating of properties.'" Calvin, II.xiv.1

This union of the divine and human natures in the one Person, Jesus, is called the *Hypostatic* _____. The Eternal Son of God has forever joined to Himself our human nature. He is and ever shall be the God-Man.

Christianity is not a story of how man becomes God; it is the story of how God became man. God became man in order that men might become men again.

C. His Glory Revealed

1. Life of Righteousness (cf. 7:18; 8:49-50, 54-56; Heb 4:15)
2. Miraculous Signs (cf. 2:11; 11:4, 40)
3. Death & Resurrection (cf. 7:39; 12:16, 23-28; 13:31-32; 17:1-2, 5, 22)

IV. Conclusion