

1:14

^sAnd the Word that “was God” (verse 1) and created all things (verses 2 and 3) became **“flesh and dwelt among us, and ^vwe beheld His glory**, amazing given the chart under 1:16-18 since the countenance of Cain was fallen in Genesis 4 and now we look into the face of God and find glory.

However when we see that Isaiah saw Christ’s glory in the temple (comparing Isaiah 6:1-10 with John 12:37-40). Moreover, the idea of “holy” speaks of an “other-ness” and the angelic beings of Isaiah 6 were covering their faces and saying “we don’t belong together!” And **we beheld His glory**? We don’t belong with Him, but he **dwelt among us!** Get that! The angels around the throne are saying “we are not worthy of you,” and Revelation 4 seems to be a replay: for 2700 years (if Revelation 4 is still future) the angels have been talking about how they are not worthy to be in the presence of this Holy God. They cry “you don’t belong with us (You’re Holy!)” which is essentially “You’re too good for us!” Think about the One Who “made all things” (John 1:2-3) not belonging among those things. He is outside the system and above the rules and above the system, and He **was made flesh**.

	Isaiah	John
The Word sent out/returned	55:11	1:14-18
The glory of God seen/unseen	6:1-4	1:14
John the Baptist & His Message	40:1-11	1:22
Jesus as the Lamb of God	53:7	1:29
The Spirit of God resting on Christ	11:2; 42:1; 61:1	1:33
Prophet from Nazareth	11:1	1:46
“Son of God”/“King of Israel”	9:6-7	1:49
Jesus identified from Isaiah 6	6:10	12:40-41

the glory as of the only begotten of the Father, full of grace and truth. Used again in verse 17. He is full of these and brings them both.

1:15

John This same guy that was introduced in 1:6 **bore witness of Him** the Word made flesh (1:14) **and cried out, saying, “This was He of whom I said, ‘He who comes after me is preferred before me, for He was before me.’ ”** John is about 6 months older than Jesus (Luke 1) and that Jesus began His ministry at around 30 years old (Luke 3). So this is two 30 year olds talking like old souls. The author (also named John) is about 60 years older when he records this. This speaks to both the usefulness of the young and the old in the kingdom.

Both the author and the Baptist are cousins of Jesus through Mary His mother. They furthermore agree that Jesus is much older than His humanity (here and verses 1-3 and 14).

^sMatt. 1:16

^uHeb. 2:11

^vIs. 40:5

1:16-18

And of His fullness we have all received, and grace for grace. 17 For ^bthe law was given through Moses, *but* grace and ^dtruth came through Jesus Christ. This is the first mention of **Moses** and we should now think this is going to be a treatise how Jesus is better than **Moses**. We have already had it hinted since both the “Book of Moses” (Genesis) and John’s Gospel begin the same way. Here are a few other examples:

	Genesis	John
The way it begins	1:1	1:1
God begins with His Word	1:3	1:1
Life as light of men	1:5	1:4
Light shines in darkness	1:3	1:5
Came to his own	37:1-11	1:10-12
Multiplicity present at creation	1:1; 1:26	1:1-3
Beholding the glory of God	1-3	1:14
Both Creations begin with baptism	1:2	1:31
Angels ascending & descending	28:12-28	1:49-51
God provides a lamb	22:8	1:29
7 Days of Beginning	1-2	1:1-2:1
Multiplicity present at creation	1:1; 1:26	1:1-3
Beholding the glory of God	1-3	1:14
Both Creations begin with baptism	1:2	1:31
God provides a lamb	22:8	1:29
Israelite indeed	32:28	1:47
“King of Israel”	49:10	1:49
Angels ascending & descending	28:12-28	1:49-51
7 Days of Beginning	1-2	1:1-2:1

These first few comparisons in the chart above show us that Genesis 1 was teaching us theology.

18^eNo one has seen God at any time. ^fThe only begotten one-begun son. There is no way to see “one and only” in the Greek. **Son, who is in the bosom of the Father,** Here is proof that this was written by John (some 50 years after the ascension, 3:13). **He has declared *Him*.** If we see Jesus, we see the Father (also seen in 14:9).

only begotten He is not, therefore, “co-eternal” with **God**. He is the **begotten Son**. Although this word **begotten** has a usage in His being given life again in the tomb, John 3:16 says that when the Son was given, He was already **begotten**. 1 John 4:7-8, furthermore, says that He was “sent into the world” after He was **begotten**. I am not saying “Jesus was created.” I am not

^bEx. 20:1

^dJohn 14:6; 18:37

^eEx. 33:20; 1 Tim. 6:16

^fPs. 2:7; John 3:16, 18

saying “Jesus is not God” (John 1:1-2). I am saying that somehow, He—the Word—was **begotten**.