

Further up, Further in

Resources for Continued Study



LOOKOUT
MOUNTAIN
Presbyterian Church

“THE FULLNESS OF GOD’S GLORY AND GRACE”

For individual study or group discussion

Just as part one of John’s prologue (vv. 1–13) hyperlinks to the book of Genesis with the words, “*In the beginning*,” verses 14–18 of the prologue echo themes from the book of Exodus where God reveals himself to Israel through his spoken Word to Moses, his written Word on stone tablets, and his glorious presence in the tabernacle. John 1:14–18 declares that God’s Word, through whom all things were made, “*became flesh and dwelt [tabernacled] among us.*” **When the Word enters his world, he reveals the fullness of God’s glory and grace.** Jesus Christ is the fullness of God’s glory and grace because in him God does not merely speak to us about himself but gives himself to us.

He revealed the fullness of God’s glory. (v. 14–15, 18)

John testifies, “*We have seen his glory, glory as of the only Son from the Father*” (v. 14). The language of “dwelling” recalls the tabernacle, where God’s glory once resided. As the Bible Project explains, Jesus is the true human tabernacle, the reality to which the tent and temple always pointed.¹ NT scholar G. K. Beale similarly notes that the divine presence once confined to the holy of holies has now “*burst forth into the world in the form of incarnate God, Jesus Christ.*”² Thus, to see Jesus is to behold the glory of God himself (cf. Colossians 2:9).

- Read John 4:21–26. How does Jesus’ conversation with the Samaritan woman highlight the truth that God’s presence is no longer centered on a place but in the person of Jesus himself?
- According to John 1:18, how does the Son’s eternal relationship with the Father uniquely qualify him to make God known, and what does this mean for how we come to know God today?
- How do Ephesians 2:20–22 and Revelation 21:3 shape our understanding of the church as God’s living temple? Discuss what it could mean for the church’s witness when we live as a community that believes God’s glory is personally and relationally present through us?

He revealed the fullness of God’s grace. (vv. 16–17)

“*From his fullness we have all received, grace upon grace*” (v. 16). The law given through Moses was a true and gracious gift, but it pointed beyond itself. Grace and truth come in their fullness through Jesus Christ (v. 17). In Christ, the fullness of God dwells bodily (Colossians 1:19; 2:9), and through him sinners are made alive by grace (Ephesians 2:5). What the law could not accomplish, God has done by sending his Son (Romans 8:3). Therefore, Jesus is the fullness of God’s glory and grace: God made known, God made near, and God freely given for our salvation.

- According to Galatians 3:26–29, discuss the fullness of God’s grace revealed in Christ, as explained by Paul.
- What does it mean to be “*one in Christ*,” and how should this shared identity shape the way believers relate to one another within the family of God? (cf. Colossians 3:8–15)
- John says that no one has ever seen God, yet God has made himself known through Jesus (v. 18). How does this tension between God’s transcendence (his “otherness”) and God’s nearness in Jesus shape the way you understand the fullness of his grace and glory given to us in the Incarnation?

DATE: December 21, 2025

SPEAKER: Brian/Wil

SERIES: Advent 2025

PASSAGE: John 1:14–18

Family Dinner Table

Immanuel Principle

Jesus Christ is *Immanuel*—God with us. Theologian O. Palmer Robertson emphasizes that the culmination of all the OT covenants is God dwelling with his people: in Christ (John 1:14), in the church (Ephesians 2:21), and ultimately in the new creation (Revelation 7:15; 21:3). Robertson argues that the various covenants of Scripture are organically unified in Christ, who “*became flesh and dwelt among us*” (John 1:14). They are unified by what he calls the *Immanuel Principle*. According to Robertson, the *Immanuel Principle* unifies Scripture, showing God’s presence as the central theme of redemption and covenant history: “*Throughout the biblical record of God’s administration of the covenant, a single phrase recurs as the summation of the covenant relationship: ‘I shall be your God, and you shall be my people.’ The constant repetition of this phrase or its equivalent indicates the unity of God’s covenant. This phrase may be designated as the Immanuel Principle of the covenant. The heart of the covenant is the declaration that ‘God is with us.’*”³

- O. Palmer Robertson argues that the phrase “*I shall be your God, and you shall be my people*” is the heartbeat of every biblical covenant. How does seeing Christ as “*God is with us*” change the way you read the Old Testament?
- How should the declaration of “*God is with us*” reshape your internal dialogue during difficult seasons? In Christ, God has given you access to his throne room. How might this change your prayer life if you acknowledged this reality?

PRAY FOR HOME MISSIONS

Ridge Haven Conference Center,
denominational partner ministry

PRAY FOR WORLD MISSIONS

David A., supported missionary partner
who serves in South Sudan

¹ The Bible Project. *John 1, Episode 5*. <https://bibleproject.com/videos/john-1/> December 16, 2025.

² Beale, G. K. *The Temple and the Church’s Mission: A biblical theology of the dwelling place of God*. 2004, Downers Grove, IL. InterVarsity Press. 195

³ Robertson, O. Palmer. *The Christ of the Covenants*. 1980, Phillipsburg, NJ. P&R Publishing. 45–46