

The Gospel of John

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Chapter One

The first chapter of John's Gospel addresses four primary subjects:

- The divine nature of Jesus is presented in verses 1-5, 9-11, and 14-18
- The mission and message of John the baptizer (hereafter referred to as John B.)
- The first disciples of Jesus
- The adoption of believers into God's family

We will also read that John's testimony about Jesus as the Divine Son of God makes historical reference to:

- Creation: v. 1-3
- The Tabernacle: v. 14
- Moses and the Law: v. 17
- The promised forerunner: v. 21
- The Atonement sacrifice (the Lamb of God): v. 29, 36

John 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.

John begins his gospel with the beginning message of the Bible: Gen 1:1. This expression describes a timeless eternity. The Greek word translated "Word" is *logos* that can have several meanings. The main meaning is a spoken word that conveys meaning and not just some sound. The Bible also tells us that this word has power of creation such as in "By the **word** of the LORD the heavens were made, And by the breath of His mouth all their host." (Psa 33:6). John means by this usage that the "Word" is the source of all that exists and actually existed before anything we can perceive. When John writes that the Word was with God and was God, he is stating that the Word is a separate being Who has equality with God. "With God" indicates two persons, and "was God" asserts sameness. Verse two is repetitive by purpose as John emphasizes the presence of the Word with God in the beginning of time. We will see later that the Word is Jesus and that Jesus said, "I and the Father are One." (John 10:30, 14:7).

Verse three states that the Word was involved in the event of everything coming into existence, which would include the visible and the invisible as is also stated in:

- Col 1:16 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.

- Heb 1:2 in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world.

Apart from the Word there is nothing that can exist.

Verse four states the important principle that the Word was life and the Light of men. The word “life” is prominent throughout the Bible and it can mean physical life but more often it means spiritual life. This life held by the Word is self-existent as opposed to that belonging to the creatures. The Light gives humans the ability to reason but it is especially the illumination that comes from spiritual rebirth that only then gives humans the ability to interact with God. John is especially emphasizing the spiritual illumination that dispels the darkness of sin. This meaning is clear in verse five as John states that the darkness did not comprehend it. Light and darkness are understood ethically rather than metaphysically. Light is a synonym for goodness and truth whereas darkness is a synonym for evil and falsehood. Most interpreters insist that context requires interpretation of the Greek word *katelaben* as “overcame” or “mastered” rather than “comprehend” or “understand”. A candle will light a room but darkness cannot overcome the light of the candle. Thus John is not just saying that humans could not understand the Light but rather that humans could not overcome or master the Light. The Light will then ultimately be the victor.

John 1:6-8

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.

John now speaks of the function of John the Baptist (John B.). John B. is identified as the “herald” announcing the arrival of the King, a King who existed before John B. and who has a higher office than he (a prophet). He assumes that the readers are familiar with him and he only speaks of his function rather than of his origin, which Luke discusses (Luke 1:5-24; 57-80). His birth was both miraculous and a sign for Mary to confirm Gabriel’s message to her. John B. reacted to Mary’s conception while still in Elizabeth’s womb, being filled with the Holy Spirit. John B. was born under a Nasserite vow to abstain from wine as evidence of his dedication. He would be great in the sight of the Lord (see Matt. 11:11) and be called prophet of the Most High. John B. lived and preached in the wilderness around Jerusalem and Judea, wearing a garment of camel’s hair with a leather belt, with locusts and wild honey for food (Matt. 3:4, Mark 1:6). John B. preached the kingdom of heaven and baptized for the repentance of sins. John B. announced the presence of Jesus, the Lamb of God, identifying Jesus as the sacrifice for all who would believe.

It is important that John states that John B. was sent from God for that emphasizes the authority of the One who sent him. In verse seven John states the function of John B. as the one who was a witness of the Light. The preaching of John B. was a preparatory step to the coming of the Light into the world as confirmed by Matt 3:11-12; Mark 1:1-8; and Luke 1:17; 3:15-17. There are many Biblical witnesses to the self-revelation of God:

- The Father (5:32, 37; 8:18)
- The Son (8:14, 1:8)

- The Spirit (15:26)
- The works of Christ (5:36; 10:2)
- The Scriptures (5:39)
- The disciples (15:27)

The purpose of the witnesses of John B. is that “all might believe through him”. Of course not everyone believed John B. but because of his witnesses many did believe including Jews and Gentiles. John is then clearly stating that John B. was not the Light but instead he came to testify about the Light. Jesus does later state that John B. is “the lamp that burns and shines” (John 5:35). The purpose of a lamp is to let the light shine and it is important that Jesus refers to John B. in this “light”.

John 1:9-13

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.

The word “true” means “genuine” or “real” rather than “facsimile” or “false”. Since there is only the reality brought into the world by the Light, all other “truths” have some relationship to Him so that He does enlighten every man to some degree. Of course not every man accepts this Light as the truth. In verse 10 John states that the world was made through Him. The world translates the Greek word *kosmos*, which is also used in verse 1 and translated as “all things” so John’s meaning is that the Light made everything that exists. He was also in the world before the special coming into the world to which John B. testified. When John writes that the “world did not know Him” he is referring to mankind living in the world when He came. In verse 11 John is referring to the Jews to whom He first came and they did not receive Him, meaning they did not acknowledge Him as God (Rom 1:20; 28). This rejection of God did not begin with the arrival of the Light but persisted in OT times:

Jer 7:25-26 "Since the day that your fathers came out of the land of Egypt until this day (the beginning of the Babylonian exile) I have sent you all My servants the prophets, daily rising early and sending them. Yet they did not listen to Me or incline their ear, but stiffened their neck; they did more evil than their fathers."

John probably has in mind the entire rejection of God by the Israelites including when the Light came physically into the world as testified by John B. Some did accept Him and thus proved that they were really “His own”. Only those who believed in His name gain entrance into the family of God. To believe in His name means to acknowledge Him as the Son of God and to pledge allegiance to Him and to Him alone. Becoming a child of God is then a gift from God. John clarifies this requirement of entrance by specifying that such is not because they were born of a particular blood line (meaning in context the Jewish blood line). We know from these verses that **everyone in the world is not a child of God** – only those who are adopted into His family through Christ. Adoption is a God-given right to those who believe in Jesus. This occurs as a believer is born spiritually from a dead spiritual state (Eph. 2:1):

- by the will of God. God's *will* is what pleases Him, and this Scripture is clear:
- not of blood—not because one is a descendant of Abraham or of Christian parents
- not of the will of the flesh—not by any work of man, nothing that we do
- not of the will of man—not by any decision man may make or knowledge gained

But one is born again and adopted by the Father, because it pleases God to do so!

While it is astonishing that a Holy God would *love* us, it is overwhelming that he would *adopt* us! We could have been saved as servants/slaves, but God's love was far greater than that! He adopts us into His family, joint heirs with Jesus as revealed in the following verses from chapter 8 of Romans:

- v. 15 Not slaves, but sons; possessing the spirit of adoption (the Holy Spirit) approaching God as our Abba, Father (Heb. 4:16 draw near with confidence)
- v. 16 Having the witness of an indwelling Holy Spirit that we are indeed children of God
- v. 17 fellow heirs with Christ, suffering with Him to be glorified with Him
- v. 23 waiting eagerly for the redemption of our body
- v. 27 benefiting in our prayers from an intervening Holy Spirit according to the will of God

This spiritual birth does not result from the will of the flesh, meaning the coming together of male and female to have a child. Also it does not result from the will of man, meaning just making a decision to become a Christian without the faith from God to validate the rebirth. Nicodemus also misunderstood Jesus's statement about a person needing to be born again for he took such to mean a physical birth (John 3:3-8).

John 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.

The Word becoming flesh is the cornerstones of the Christian faith for these words proclaim the God/man nature of the Word. In verse one John states that the Word "was", meaning a permanent state of existence. Now he writes "became" indicating a change of state as the Word took on human form through a physical birth as He willingly took on a new form to coexist with humans as He came to do the will of the Father. When John writes "dwelt among us" he is using words implying a temporary existence or the pitching of a tent. John states that they saw His glory is probably referring to His transfiguration (Matt 17:2-8; Mark 9:2-8; Luke 9:28-36) when the Word gave an appearance of His divine nature to Peter, James, and John and the Father stated that He was His beloved Son with whom He was well-pleased and they should

listen to Him. The “only begotten” means literally “one of a kind” or “unique”. Thus, as the “only begotten”, He has no equal and can fully reveal the Father.

John now interferes with his line of thought to emphasize that John B. testified about this only begotten person and stated that He not only came after him but that also He existed before John B. John B. also states that the Word becoming flesh was superior to him. In verse 16 John writes that many have received grace from God through the incarnate Word. He states that “all have received” probably indicating not only the disciples present with Jesus but also all who read this book. The grace that is received is like the wave after wave of the ocean that can never be limited or minimized and is sufficient for every need of the child of God (2 Cor 12:9). In verse 17 John contrasts the Law as given through Moses with grace and truth that were realized through Jesus Christ. The Law helped define God’s standard of righteousness but man could not perfectly obey those standards so grace from God was required. Grace and truth were always present in God’s working with man but the God/man Jesus Christ made those real through Him. Paul also clearly stated this principle:

- Rom 5:20-21 The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more, so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord.
- Eph 2:8 For by grace you have been saved through faith; and that not of yourselves, it is the gift of God;

Transgressions increased by the giving of the Law because many of man’s actions and thoughts were more clearly defined as sin by the Law.

God has never been seen because human eyes are not capable of discerning His existence. Regarding natural light, man is essentially blind because he can only see the visible region of the electromagnetic spectrum and that region is a very small percentage of the entire electromagnetic spectrum. We cannot see the x-ray, microwave, radio wave, infrared, ultraviolet, or any other part of that spectrum. We also cannot see electrons but we see their effect as they cause chemical reactions and other phenomena. Similarly we cannot see the spiritual realm of existence but we know of its existence because of its actions.

Saying the Son is in the bosom of the Father certainly indicates a close, family relationship. Writing that He “is” in the bosom is a present participle implying constant relationship and presupposes a preincarnate existence. The Greek word translated “explain” is *exegesato* and is the origin of the word “exegesis” that means to “explain” or “interpret”. When one exegetes the Word of God, he is explaining it in terms understandable by the reader or hearer. Similarly the life and words of Jesus are an explanation of God that reveals to us what we cannot perceive physically. The writer of **Hebrews** gives the same concept in 1:3a “He (Jesus) is the radiance of His (God’s) glory, the exact representation of His nature.” Jesus also is recorded as saying “I and the Father are One.” (John 10:30). Jesus also said: “If you had known Me, you would have known My Father also; from now on you know Him, and have seen Him.” (John 14:7)

John 1:19-22

*This is the testimony of John, when the Jews sent to him priests and Levites from Jerusalem to ask him, "Who are you?" (20) And he confessed and did not deny, but confessed, "I am not the Christ." (21) They asked him, "What then? Are you Elijah?" And he *said, "I am not." "Are you the Prophet?" And he answered, "No." (22) Then*

they said to him, "Who are you, so that we may give an answer to those who sent us? What do you say about yourself?"

The preaching of John B. attracted large crowds and the Jews were very curious as to why so many people were going to hear him. John B. did not fit within any of their ecclesiastical categories so they wondered how to interpret his presence and statements. The priests represented the Jewish theological authorities and the Levites were concerned with the temple services so they wanted to know who he was. John B. was not ashamed of his purpose in the world and he was very clear as to that purpose so he confessed that truth to them. Sensing that they wondered if he was the promised Messiah, he first stated that he was not that person. They then asked if he was Elijah since his return was expected to precede the coming of the Messiah. Elijah did not physically die (2 King 2:11-12) so he and Enoch (Gen 5:23-24) were mysterious persons to these leaders. John B. said that he was not Elijah. The OT stated the coming of Elijah before the judgment of the Lord (Mal 4:5). Also his dress was similar to that descriptive of Elijah when he would come again (2 Kings 1:8). They then asked if he was the Prophet. It is not clear to whom the questioners were referring regarding the Prophet. However it is probably a reference to their expectation of a second Moses because of his words in Deut. 18:15-19. Moses is quoted there as saying when they needed to know God's will He would raise a prophet like Moses through whom God would speak. John B. said that he also was not the prophet.

The visiting questioners then seemed to become a bit flustered and asked him to explain himself if he was not Elijah or the Prophet for those two exhausted their expectations of someone with enough authority to attract such large crowds. They could not go back to the ones who sent them without some satisfactory explanation. They probably did not expect the answer that John B. then gave them.

John 1:23-25

He said, "I am a voice of one crying in the wilderness, 'make straight the way of the lord,' as Isaiah the prophet said." (24) Now they had been sent from the Pharisees. (25) They asked him, and said to him, "Why then are you baptizing, if you are not the Christ, nor Elijah, nor the Prophet?"

John B. then identified himself with an exegesis of Isa 40-66 that he applied to himself. Isaiah told of a voice that would call for the leveling of a path through the eastern desert so God could lead His people from exile. Isaiah prophesied of good events to Zion of the return of her exiled children but then continues to relate of a greater redemption that would not come from someone like Cyrus but by the obedient Servant of the Lord. This section concludes with a promise of a new heaven and earth. John B. said that he was this voice announcing the coming of the redeemer. Verse 24 is difficult to interpret and verse 25 has two "him" words that further complicates the understanding of these two verses. Although the Pharisees were included as the ones who sent the delegation, they also probably included some of their party with the group. So these sentences probably state that the Pharisees asked John B. the question that was also an accusation since they were very particular about keeping the law in all details. So they wanted to know who he thought he was with authority to baptize people. These people first appeared toward the end of the second century BC. Their devotion to the law is reflected in Psa 119. The Sadducees were their rivals and they resented the interpretations of the resurrection of the body

and orders of angels and demons (Mark 12:18; Acts 23:8). Baptism to them was an eschatological rite that would be exercised by end-times people sent from God.

John 1:26-28

John answered them saying, "I baptize in water, but among you stands One whom you do not know. (27) "It is He who comes after me, the thong of whose sandal I am not worthy to untie." (28) These things took place in Bethany beyond the Jordan, where John was baptizing.

John B. said that he baptized in water so he implied that the one he foretold would baptize in some other medium. He tells them that the person he was foretelling would come after him was already present but that they did not know him. He then stated that he was not even worthy to untie the thong of his sandal, which would be a prelude to baptism. He certainly did not view himself as worthy to baptize this person. John gives the location of this interaction as Bethany beyond the Jordan of Bethany in Transjordan. He specifies this location so people would not confuse the location with Bethany near Jerusalem (John 11:1). This ends the conversation John gave of John B. with those sent to question him.

John 1:29-34

*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.' (31) "I did not recognize Him, but so that He might be manifested to Israel, I came baptizing in water." (32) John testified saying, "I have seen the Spirit descending as a dove out of heaven, and He remained upon Him. (33) "I did not recognize Him, but He who sent me to baptize in water said to me, 'He upon whom you see the Spirit descending and remaining upon Him, this is the One who baptizes in the Holy Spirit.' (34) "I myself have seen, and have testified that this is the Son of God."*

The day after this inquisition, John B. saw Jesus coming to him. Probably some weeks had passed since John B. had baptized Jesus (Luke 3:21-22) but now He was coming back to John B. John B. recognizes Him this time because of all that happened when he baptized Jesus (John 1:31-34; Matt 3:13-17). John B.'s designation of Jesus as the Lamb of God would have been very unusual for those at this time. The apostle John refers to Jesus as the Lamb in Rev 7:17 and in chapter five of Revelation as the Lamb in a redemptive sense. The Greek word used for Lamb is slightly different than what is used in his Gospel but only John calls Christ the Lamb. The lamb is used as a burnt offering and not as a sin offering in OT rituals but John may have used a reference to Isa 53:7, 10 for this terminology. Taking away the sin means actually removing it instead of covering it over and the world (kosmos) refers to any race of people and may even mean the eventual removal of sin in a new world (Rev 21:1). John B. now states in verse 30 that this is the person of whom he spoke earlier. In verses 31-34 John B. relates what had previously occurred that revealed to him that this man was the Son of God (Matt 3:16; Mark 1:10; Luke 3:22). John does not explicitly discuss the baptism of Jesus by John B. so we have to refer to the other gospels for the information.

John 1:35-37

*Again the next day John was standing with two of his disciples, (36) and he looked at Jesus as He walked, and *said, "Behold, the Lamb of God!" (37) The two disciples heard him speak, and they followed Jesus.*

John now begins to relate how Jesus chose His first disciples. These came to Him mainly due to the influence of John B. This discussion is given in great detail with the days enumerated carefully (1:29; 35; 43; 2:1) so the narrative must have been related by someone who was there. This person could have been one of the two mentioned here although his name is not given. John B. looked at Jesus and told his disciples that this person was the Lamb of God. Although they could not have known the full meaning of this designation, they had heard it before from John B. and so quickly left him to follow Jesus.

John 1:38-39

*And Jesus turned and saw them following, and *said to them, "What do you seek?" They said to Him, "Rabbi (which translated means Teacher), where are You staying?" (39) He *said to them, "Come, and you will see." So they came and saw where He was staying; and they stayed with Him that day, for it was about the tenth hour.*

Although Jesus, as God, knew what these men wanted He asked them what they were seeking to determine their understanding of Him. The two men called Him Rabbi and asked where He was staying. In the first century the title was reserved for people who had completed rabbinical training but it was given to Jesus as a courtesy by those who recognized Him as the teacher as did Nicodemus (John 3:1). The tenth hour would have been about four o'clock in the afternoon since Jewish time was reckoned from sunrise. He did not say where He was staying but invited them to come and see. They did come with Jesus, saw where He was staying and stayed with Him that day that would have been the next day so they stayed with Him overnight. There is no indication of what John B. thought about their leaving him but he must have been pleased. John does not tell us where they stayed.

John 1:40-42

*(40) One of the two who heard John speak and followed Him, was Andrew, Simon Peter's brother. (41) He *found first his own brother Simon and *said to him, "We have found the Messiah" (which translated means Christ). (42) He brought him to Jesus. Jesus looked at him and said, "You are Simon the son of John; you shall be called Cephas" (which is translated Peter).*

John tells the name of one of the two disciples of John B. as Andrew but he does not name the other person. The first work of Andrew was to get his brother, Simon Peter, to join him in the service of Jesus. He tells Peter that they had found the Messiah and certainly that would have been very meaningful to Peter although we cannot know exactly what he expected. The expectation of this Messiah was in a royal form but Jesus fulfilled the offices of prophet, priest, and king. Andrew could not have known the ramifications of his bringing Peter to Jesus but in later years he must have looked back at this time fondly. We can only speculate what Jesus thought when He looked at Simon but He immediately knew him to be Simon the son of John (another John). He then named him Kepha, an Aramaic word meaning "rock". The word is

translated in this version as “Cephas” to give it a Greek meaning. Paul actually added the “s” to further adapt the name to Greek. More often the name is translated into the Greek word “Petros”, the masculine form.

John 1:43-44

*The next day He purposed to go into Galilee, and He *found Philip. And Jesus *said to him, "Follow Me." (44) Now Philip was from Bethsaida, of the city of Andrew and Peter.*

Evidently Andrew had recruited his brother Peter in the evening. Then on the next day Jesus decided to go into Galilee but we do not know the details of that decision. It may have been that Andrew was involved in further recruiting of Philip since he was from the city of Andrew and Peter. We should envision a scene where Jesus put His hand on Philip’s shoulder, looked him in the eye, and said “Follow Me”. Bethsaida means “house of the fisherman” and was near where the Jordan enters the Lake of Galilee.

John 1:45

*Philip *found Nathanael and *said to him, "We have found Him of whom Moses in the Law and also the Prophets wrote--Jesus of Nazareth, the son of Joseph.*

Andrew recruited Peter and Philip and now Philip recruits Nathanael. This is the way that many people have been led to Jesus in the last 2000 years. To match the names with those given in the other gospels, it is thought that Nathanael was Bartholomew who is also linked with Philip in Matt 10:3, Mark 3:18, and Luke 6:14 but not in Acts 1:13. Philip describes Jesus similarly as to how he did to Peter but now he says that Jesus is the One written by Moses and the Prophets. Philip names Him as common at the time: His name, His father’s name, and His hometown. Exactly how Philip knew this designation is not known. Nathanael must have been a student of the Torah, or Pentateuch since he appealed to Nathanael on the basis of the Law.

John 1:46-49

*Nathanael said to him, "Can any good thing come out of Nazareth?" Philip *said to him, "Come and see." (47) Jesus saw Nathanael coming to Him, and *said of him, "Behold, an Israelite indeed, in whom there is no deceit!" (48) Nathanael *said to Him, "How do You know me?" Jesus answered and said to him, "Before Philip called you, when you were under the fig tree, I saw you." (49) Nathanael answered Him, "Rabbi, You are the Son of God; You are the King of Israel."*

Nathanael’s response to this name indicated that he did not have Nazareth in high regard. He was a Galilean from Cana (John 21:2) and evidently Nazareth had a bad reputation in his home town. The response by Philip was simple: “Come and see.” Jesus initiated the conversation in a way that astounded Nathanael. The meaning of the reply by Jesus implies that Nathanael had been reading of Jacob’s experience at Bethel (Gen 28:10-17). Jacob had lied to his father and swindled his brother of his birthright. But Jacob received a vision of God that changed his character and God changed his name to Israel (Gen 28:10; 32:24-28). Perhaps he thought that if Jacob could receive such a blessing from God then he could also. Jesus said that Nathanael was

free from any deceit and thus was eligible for a blessing. Nathanael must have really been startled that Jesus could now such details of him and asked Him how he was known by Him. Jesus then told him that He saw him under the fig tree before Philip called to him. With this revelation, Nathanael knew that this man was certainly the Son of God for only He could have known such details. He addressed Him as Rabbi and gave Him even greater designations. He proclaims Him to be the King of Israel

John 1:50-51

*Jesus answered and said to him, "Because I said to you that I saw you under the fig tree, do you believe? You will see greater things than these." (51) And He *said to him, "Truly, truly, I say to you, you will see the heavens opened and the angels of God ascending and descending on the Son of Man."*

Jesus tells Nathanael that the revelation he had such witnessed was almost insignificant compared to what he would see. Jesus is now stated as saying “truly, truly” to confirm the significance of what he said. To be consistent with His interaction with Nathanael, Jesus uses an analogy with Jacob’s vision of the ladder to heaven (Gen 28:12). But here Jesus uses Himself as the union between earth and heaven so Jesus is describing Himself as the Mediator between God and man. The occasion is even His crucifixion as He is lifted up: “So Jesus said, "When you lift up the Son of Man, then you will know that I am He, and I do nothing on My own initiative, but I speak these things as the Father taught Me.” (John 8:28). Heaven is thrown open by the cross to reveal the only access to God in heaven and that is the “ladder” founded on Jesus. The designation “the Son of Man” is probably from Daniel’s vision of the day of judgment (Dan 7:13, 14).

From this chapter we see that:

- John B. was not the Christ, nor Elijah, nor the Prophet.
- Jesus is the true Light of the world.
- Jesus is the Lamb of God who takes away the sin of the world
- While John B. baptizes with water, Jesus baptizes in the Holy Spirit
- John B. witnessed the Spirit of God descending on Jesus
- Jesus is the Son of God.

Regarding titles and concepts of God we must know that while the Trinity is evident in Scripture the **word** does not appear. Christians worship **one God in three persons**: God the Father, God the Son, and God the Holy Spirit. While the Trinity cannot be *defined* (and many have tried), the Trinity can be *described* as:

- Identical in essence: Heb. 1:3; John 10:30, 14:7, 22
- Identifiable in person: Matt. 28:19
- Ordered in authority: 1 Cor. 11:3; John 14:10, 26—28
- Cooperative in function: Rom. 8:14—17
- United in purpose: John 12:49-50; John 14:31

Titles reveal:

Person	Purpose
The Word [Logos], God	Lamb of God: to be the sacrifice
True Light of the world	Rabbi: to teach
Jesus of Nazareth, son of Joseph	King of Israel: to rule
Son of God (N.T. 67x; John 13x)	Show divinity
Son of Man (N.T. 91x; John 12x)	Show humanity

John Chapter 1 Homework

The homework is given based upon a five-day study time for each chapter but it should be adapted by whatever time each student can dedicate to the study.

Day One

In the introduction we noted that the gospels are “not strictly an exposition of the good news” but an “account of the provision of the gospel for needy sinners in the person and work of Jesus.”

There are, however, many places in the Bible where the actual gospel is given. As examples, read the following:

Phil. 2:5—11	Heb. 1:9, 14—17
Col. 1:13—14	Eph 2:4—9
Acts. 10:38—43	Gal. 1:3—5
Romans 1:1—5	1 Cor. 15:3—4

So that we will have a firm grasp on the gospel message, list below what you have read to be some **essential truths** of the gospel:

Day Two

John begins this gospel by declaring that Jesus is, and always has been, God. From this introduction, these attributes will be more fully developed later.

Read **verses 1—5** and comment on what divine qualities are referenced by

In the beginning _____

See Gen. 1:1—5, and Col. 1:16

the Word [Logos] _____

the Word was **with** God _____

See John 10:30, Heb. 1:1—3

the Word **was** God _____

See Luke 5:20—25

All things came into being by Him _____

In Him was life _____

In Him was the light of men _____

See John 8:12

In **verses 9—11**, the Apostle John tells us about how the Light was treated.

In verse 9, the word “world” is used four times. The Greek word is “kosmos”.

Does it have the same meaning each time? _____

What are the meanings to be understood here? _____

Who did not receive the Light? _____

Continue with **John 1:14—18**. List the words used to describe Jesus:

v. 14 _____

v. 15 _____

v. 16 _____

v. 17 _____

v. 18 The last sentence of this verse has two pronouns. Who has explained whom?

_____ has explained _____.

Day Three

Now let’s go back to **verses 12 and 13** which concern **adoption**.

According to these verses, are all people children of God? _____

Then, how does one become a child of God? _____

A good cross reference for verse 13 is Romans 9:16. In that verse, to what does “it” refer?

Adoption is referenced in Romans 8:15—17, 23, 27. What are the benefits of adoption listed here?

Also look at Eph. 1:5—6 and 1 John 3:1—3.

In **John 1:6—8** we are introduced to John (the baptizer). What do we know about his birth?

Luke 1:34—41, 57—66, 80.

About his mission? Isa. 40:3 _____

Mal. 3:1; 4:5 _____

Matt. 3:1—12 _____

Describe what happened in Matt. 3:13—17.

Does Lev. 16:24 give any insight into why this was necessary? _____

Day Four

Continuing with John the baptizer, read **John 1:19—28**.

Who did the Jews think John was? _____ or _____

Do you remember why? _____

How did John describe himself?

What are the main points of John's witness concerning Jesus? **v. 29—34**

John 1:35—51 recounts Jesus' choosing his first disciples.

Who followed Jesus first? _____

One of them was named _____ who went to get his brother
_____.

Who was called next? _____

These three were from the city of _____ which is in
_____. (Locate on the map.)

The next disciple was _____ who was contacted by
_____.

How is Jesus identified in verse 45?

How did Jesus impress his newest recruit? v. 47—51.

How does Jesus refer to Himself in verse 51.

A dozen times in the Gospel of John, Jesus refers to Himself with this title.

Why do you think He would make this emphasis?

Day Five

Read through the first chapter again and list words/phrases which describe/name Jesus.

v. 1, 14 the _____.

v. 9 the _____ _____

v. 29, 36 the _____ of _____.

v. 38, 49 _____, which means _____.

v. 45 _____ of _____, the son of _____

v. 49 the _____ of _____

 the _____ of _____

v. 51 the _____ of _____