

## A Study of John 1

### I. Outline.

#### I. His Pre-Incarnate State, John 1:1-18

1. The Word and Deity John 1:1, consisting of....
  - (1) His Eternality.
  - (2) His Essence.
2. The Word and Creation, John 1:2-3, consisting of....
  - (1) Antiquity.
  - (2) Agency.
  - (3) Activity.
3. The Word, Life, and Light, John 1:4-9.
  - (1) The Fount of Life
  - (2) The Effect of Life on Men
  - (3) The Power of Light
  - (4) The Scope of Light
4. The Word and the World, John 1:10.
5. The Word and Men, John 1:11-13.
6. The Word Incarnate, John 1:14.
7. The Word Revealing, John 1:16-18.

#### II. His Presentation by John, John 1:19-51.

1. To the Jewish Leaders from Jerusalem (John 1:19-34).
2. To the First Disciples (John 1:35-51).

--Tom Wacaster, *The Magnificence of Jesus*, p. 12.

### II. Summary.

**Contents:** Deity of Christ. Ministry of John the Baptist. Jesus announced as the Lamb of God, and the first converts to Him.

**Characters:** God, Jesus, John the Baptist, Moses, Elias, Isaiah, Pharisees, Andrew, Simon, Philip, Nathaniel.

**Conclusion:** The Son of God became the Son of Man that the sons of men through Him might become the sons of God. The next thing to finding Him as the Lamb of God is to find another and introduce that one to Him.

**Key Word:** The Word, v. 1.

**Strong Verses:** 12, 13, 14, 17, 29.

**Striking Facts:** v. 12. To teach "believing on Christ" for salvation proves His deity. If He was a created or finite being, to teach eternal salvation by believing on Him is blasphemy. Only God can bring eternal life by belief in Himself. To experience new life by believing proves that Jesus was God manifest in the flesh. (See Jer. 17:5.)

--Keith Brooks, *Summarized Bible*, p. 29.

### III. Chronology/Lists/Links.

**BIBLE PERIOD:** The Period of the Christ.

Time Estimates from the Reese Chronological Bible:

- 1... John 1.1-2... Eternity Past
- 2... John 1.3... 3975 B.C.
- 3... John 1.4-5... 5 B.C.
- 4... John 1.6-51... A.D. 25

If you are not familiar with the **15 Bible Periods**, please click here: <https://tinyurl.com/wl79hp7>

You can read an excellent article on Chronology from Wayne Jackson here:

<https://tinyurl.com/wylvljh>

**LINKS:** *These links are to the writings of men and not to inspired Scripture, thus care and caution in weighing the conclusions is always wise. Some might not be online links, but listing of material commonly available in books and publications.*

1. J.W. McGarvey's *The Fourfold Gospel* on John 1.  
<https://www.studylight.org/commentaries/eng/tfq/john-1.html>
2. Burton Coffman on John 1.  
<https://www.studylight.org/commentaries/eng/bcc/john-1.html>
3. You can purchase an excellent 2-volume commentary on John in PDF format from Tom Wacaster's site for about \$8.00 (printed editions are also available).  
[http://www.churchsoftwareplus.com/Church\\_Software\\_Plus-server/index.php](http://www.churchsoftwareplus.com/Church_Software_Plus-server/index.php)
4. Robertson's Word Pictures in the New Testament for John 1.  
<https://www.studylight.org/commentaries/eng/rwp/john-1.html>
5. Vincent's Word Studies on John 1.  
<https://www.studylight.org/commentaries/eng/vnt/john-1.html>
6. *Defending the Faith Study Bible* Information and ordering: <https://tinyurl.com/DTFSBap>

**LISTS:**

*SEVEN Witnesses to Christ as Messiah:*

In John 1.32, **BORE WITNESS** is from Greek: *MARTUREO* (G3140), bear witness.

01. The Father (John 5:30-38; 8:13-18)
02. The Son (John 5:17-27; 8:14; 18:37)
03. The Holy Spirit (John 15:26; 16:13-15)
04. The written Word (John 1:45; 5:38,46)
05. Divine works (John 5:17,36; 10:25; 14:11; 15:24)
06. John (John 1:7,32-34; 5:33-35)
07. Disciples (John 15:27; 19:35; 21:24)

--Dake Study Bible

**IV. Aids in Exposition.**

**01. John 1:1... THE WORD**—"Jesus is called 'the Word,' because a word is both the revelation and expression of an idea; and he is the full and complete revelation of deity (the divine nature) to the world (Colossians 2.9; Hebrews 1.1-3). It is asserted in John 1.18 that he 'declared' the Father, literally, *interpreted him*, made him known to man" [Guy N. Woods, *A Commentary on the Gospel According to John*, p. 22]. ||||| **"AND THE WORD WAS WITH GOD"** - Literally, "the Word was before the face of God." This phrase has to do with the personality of the Word. The

Greek preposition 'pros' translated here by our English word "with," is the same one that is used in Mark 6:3, where the inhabitants of Nazareth expressed their astonishment about Jesus by saying, "Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? and are not his sisters here with us?" [emphasis mine, TW]. This preposition implies association in the sense of free mingling with others of a community on terms of equality. When the apostle tells us that the "Word was with God," he was implying that Jesus was on an equal level with God the Father. The "Word" is not some "impersonal" principle, or "force," but is to be regarded as a living, intelligent, and active personality [Tom Wacaster, p. 30]. ||||| The Jehovah's Witnesses do not believe in the deity of Christ. Their translation has Jesus in this verse as **A GOD**. However, they cannot even be consistent in their own New World Translation since they translate the same basic Greek construction as "**GOD**." Examples: John 1.6; Luke 20.38 [c.f., *Defending the Faith Study Bible*, p. 1928].

- 02. John 1.3...** "The deity of Christ is seen in the fact that Jesus is not a created being since EVERYTHING that was created was made by Him. Hence, this verse, like the rest of this book affirms the eternity and godhood of Christ. Several verses in the Bible affirm that Jesus was a participant in the Creation of the Universe, John 1.10, 1 Corinthians 8.6, Ephesians 3.9, Colossians 1.16-17, Hebrews 1.2, 2.10)" [*The Defender's Study Bible*, p. 1928].
- 03. John 1.4... THE LIFE WAS THE LIGHT OF MEN**—"He is both the creator and the sustainer of life and is by his own declaration 'the light of the world' (John 8.12). It is noteworthy that the words *light* and *life* occur with great frequency in the writings of John, the apostle, which include the Gospel of John, the Epistles of John, and the Revelation. Jesus is the light of men because his teaching is to the mind of men the illuminating factor as natural light is to the eye. The life which is in him is the sum of all life physical, spiritual, and eternal since he is the giver and preserver of life. It is said that 'In him was life,' because he has the power which creates life and sustains it." [Woods, p. 25].
- 04. John 1.8... BEAR WITNESS**—"John bore witness to Christ (1) by testifying to his identity through inspiration of the Holy Spirit (John 1.33,34); (2) by proving from the Old Testament scriptures that Jesus was the expected Messiah; (3) by fulfilling the prophecy that one was to come in the spirit and power of Elijah to prepare the way for the Messiah (Mal 3.1; 4.5); and (4) by actually introducing Jesus to the people, 'Behold, the Lamb of God' [Woods, p. 27].
- 05. John 1.11... HIS OWN ... HIS OWN**—"These two expressions are not the same in Greek, and they should not be the same in English (as they are in KJV). The first is neuter and so means 'His own things.' The second is masculine, 'His own people.' This distinction should be brought out in any accurate translation. The first clause may be translated, 'He came to his own home' (RSV)—the Promised Land, Jerusalem, the Temple. Arndt and Gingrich translate the second clause: 'His own people did not accept him' (p. 619). The Greek verb here is not the simple *lambano*, 'receive,' but the compound *paralambano*, 'take to oneself,' and so 'accept.' What the Gospel show repeatedly is that Jesus' own people did not accept Him; instead they rejected Him as their Messiah" [Ralph Earle, *Word Meanings in the New Testament*, p. 82].
- 06. John 1.12... BELIEVE**—"Mere consent that Christ is the Son of God never saved anyone; the Greek word [*pisteuo*] combines the two elements 'trust' and 'obedience.' This fact is clearly evident in John 3:36, where this Greek word is used twice, once translated in the ASV as 'believeth' and the other time as 'obeyeth.' Note: 'He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him.' One

must believe 'on his name,' getting into Christ where is salvation (John 3:15-16). His name stands for His person; no one rejecting the Deity of Christ has the privilege of being saved. Those trusting in Christ will be baptized into Christ, where salvation is (Mark 16:16; Acts 2:38; Gal. 3:26-27)" [Curtis Cates, in *Studies in John*, Edited by Dub McClish, p. 39].

- 07. John 1.14... GLORY**—"Not the *absolute* glory of the Eternal Word, which could belong only to His pre-existent state, and to the conditions subsequent to his exaltation; but His glory revealed under human limitations both in Himself and in those who beheld Him. The reference is again to the Old Testament manifestations of the divine glory, in the wilderness (Ex 16:10; Exo 24:16, etc.); in the temple (1Kgs 8:11); to the prophets (Isa 6:3; Ezk 1:28). The divine glory flashed out in Christ from time to time, in His transfiguration (Luke 9:31; compare 2 Pt 1:16, 2 Pt 1:17) and His miracles (John 2:11; 11:4, 40), but appeared also in His perfect life and character, in His fulfillment of the absolute idea of manhood." [*Vincent's Word Studies*].
- 08. John 1.17...** "Some say this verse means the OT had no grace while Christians have grace and are not under law. This absurd notion ignores the fact that the NT covenant is often described as LAW (1 Corinthians 9.21, Galatians 6.2, James 1.2, 2.12), and that grace existed in the OT (Genesis 6.8, Exodus 33.17, Ezra 9.8, Psalms 84.11). This verse is simply contrasting the Law mediated through Moses, with its sacrificial system that could only foreshadow the ultimate means of atonement, and the covenant of Christ which provides ultimate forgiveness" [*Defending the Faith Study Bible*, p. 1928].
- 09. John 1.18...** For a good discussion of the alleged discrepancy of God CANNOT be seen versus God is spoken of as BEING SEEN, see the *Defending the Faith Study Bible*, p. 1929.
- 10. John 1.24... PHARISEES**—"Why they are particularly mentioned is not certainly known. Many of the 'Sadducees' came to his baptism (Matthew 3.7), but it seems that they did not join in sending to him to know what was the design of John. This circumstance is one of those incidental and delicate allusions which would occur to no impostor in forging a book, and which show that the writers of the New Testament were honest men and knew what they affirmed" [Barnes' Notes].
- 11. John 1.31-33... I DID NOT KNOW HIM...** For a good treatment of this statement from John and why he later asks the question: ARE YOU THE COMING ONE, OR DO WE LOOK FOR ANOTHER (Matthew 11.3), see the *Defending the Faith Study Bible*, p. 1930.
- 12. John 1.38... RABBI**—"By the way in which John explains Jewish words and customs, it becomes apparent that his Gospel was written for Gentiles as well as for Jews. Some take these explanations as evidence that John's Gospel was written after the destruction of the temple at Jerusalem. They are indeed a slight evidence of this, for it is more expedient to explain a custom which has ceased to exist than one which survives to explain itself" [J.W. McGarvey, *Fourfold Gospel*].
- 13. John 1.49-51...SEE GREATER THINGS**—"Because of his great faith, Nathanael would see even greater things, the Lord told him. 'Amen, amen' (verily, verily), Nathaniel would see Heaven opened in a figurative sense through the redemption made possible in Christ. His blood, that great cleansing fountain flowing from Calvary, would make it possible through God's grace for all to enter the Heavenly places—the church—and ultimately to enter the eternal home of the soul, the great antitype of Jacob's dream in Genesis 28.10-22. Christ is one's only possible link to heaven and eternal glory" [Cates, p. 44].

**V. Lessons & Applications.**

- 01. AND WITHOUT HIM WAS NOT ANY THING MADE THAT WAS MADE** (John 1.3). “Literally, not even one thing (*oude een*) has been made except by him. Not one tiny portion of the atom, smallest of the world’s building blocks, came into existence apart from his creative powers (Col 1.15-17). Here is clear and unmistakable denial of the eternity of matter” [Woods, p. 24].
- 02. POWER TO BECOME** (John 1.12). “Here is clear and convincing evidence that the act of believing does NOT constitute one a child of God as the advocates of the doctrine of justification by faith only affirm. The verbs *received* and *gave* in this verse are aorists and thus are contemporary in time. Those who ‘received’ him, Jesus ‘gave’ the ‘privilege’ of *becoming* children of God. The word ‘privilege’ is translated from the Greek word *exousian* and means ‘right’ or ‘privilege.’ Greek lexicons render it ‘liberty of action.’ The believer thus has the *privilege* to proceed with his obedience which includes repentance, confession, and baptism in water for or unto the remission of sins (Acts 2.38; Rom 10.10; 1 Pet 3.21)” [Woods, p. 29-30].
- 03. DWELT** (John 1.14). “The word ‘dwelt’ has the marginal reading, *tabernacled*, the literal significance of the word in the Greek text. It means to pitch one’s tent. A tent or tabernacle, as conceived in this passage, is a very temporary abode and thus the word indicates the brief span involved by our Lord in the flesh. The word is used to describe the earthly house of us all by Paul in 2 Corinthians 5.1” [Woods, p. 32].
- 04. NO MAN HATH SEEN GOD AT ANY TIME** (John 1.18). “Through visions, dreams, theophanies, and the like, men were privileged in the Old Testament period on rare occasions to see *manifestations* of God (Num 12.8; Isa 6.1; John 5.37; 6.46; 1 John 4.12), yet they were far removed from his essence or nature; but Jesus was not and being in such close proximity with the Father knew him perfectly and revealed him to the world more fully than ever before. He is the imprint, the ‘express image’ of the Father (Heb 1.3)” [Woods, p. 36].
- 05. MAKE STRAIGHT THE WAY OF THE LORD, AS SAID THE PROPHET ESAIAS** (John 1.23). “Isaiah’s statement, from which John’s reply was taken, is found in Isaiah 40.3-5, and should be read at this time. It was apparently fashioned after a well-known practice among Oriental monarchs. It was their custom, when they were about to travel through any part of their dominion, to send heralds before them to announce their coming, and to see that the highways over which they were to pass were in order. Any obstacle which might be in the way had to be removed, and all rough places had to be made smooth. And if no highway existed in that part of the country, then one would have to be made, even if it required the filling up of valleys and other low places, and the cutting down of mountains and hills. All of this was a striking illustration of the leveling influence which John the Baptist came to exert; and if one is a careful reader of the New Testament, he will see that the same principle is to be followed by gospel preachers today (cf., 2 Timothy 4.1-5)” [Leslie G. Thomas, *Teacher’s Annual Lesson Commentary*, 1969, p. 12].
- 06. John 1.40-45...** S.D. Gordon calls this one of the FAMOUS PERSONAL WORK CHAPTERS of the New Testament. There are, as the reader can see, three FINDETHS in it... (1) Andrew FINDETH his own brother, (2) Jesus FINDETH Philip, and (3) Philip, in turn, FINDETH Nathanael. John 1.45... Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. How instinctive and natural it is for one who has found the Christ to tell someone else, and especially those whom he knows, about Him. No one told Andrew and Philip to go out, seek others, and bring them to Christ; and yet as soon as they realized that they had found the Messiah, they shared with

others their conviction. [Leslie G. Thomas, "Winning Others to Christ," in *Teacher's Annual Lesson Commentary, 1961*, pp.285-88].

**07. OF WHOM MOSES IN THE LAW, AND THE PROPHETS, WROTE** (John 1.45). "Jewish theologians, unwilling to accept Jesus as the fulfillment of these prophecies, and unable to explain them otherwise, now assert that they were never intended to be interpreted literally, but are merely figurative allusions to a golden age of Jewry in which every man will sit under his own vine and fig tree and peace and tranquility will return to Israel. There is no truth in their affirmations, and it is tragic that they do not follow the course of the honest and candid Nathanael" [Woods, pp., 45-46].

## VI. Questions.

### True or False

01. \_\_\_\_ Jesus is only spoken of as THE WORD in the first verse.
02. \_\_\_\_ Jesus found no Israelites to praise in this chapter.
03. \_\_\_\_ IN THE BOSOM OF THE FATHER, in this chapter, has reference to Father Abraham.
04. \_\_\_\_ John was sent from God.
05. \_\_\_\_ John was baptizing on the other side of the Jordan River.

### FOUND IT IN VERSE NUMBER(S)...

06. \_\_\_\_ Two finders (thus, at least two verses).
07. \_\_\_\_ One Whom the world did not know.
08. \_\_\_\_ Translation of the word: RABBI.
09. \_\_\_\_ John did not claim to be THAT PROPHET.
10. \_\_\_\_ Mention of being born of God.

### Short Answers

11. John was sent to do what in connection to THE LIGHT: \_\_\_\_\_.
12. John's confession was: "I am \_\_\_\_\_ the \_\_\_\_\_."
13. Nathanael's confession was: "\_\_\_\_\_ art the \_\_\_\_\_ of \_\_\_\_\_."
14. The prophet quoted who spoke about John in the wilderness was: \_\_\_\_\_.
15. The 3-word description of Jesus which is repeated in this chapter:  
\_\_\_\_\_

Each Question is worth 7 Points **My Score is:** \_\_\_\_\_ *Answers will be found on next week's  
handout*

**VII. Seek-A-Word Puzzle.** The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study.

O	E	M	O	C	Z	R	G	F	E	G	N
C	G	Z	B	C	W	I	O	D	L	F	W
Z	P	S	I	F	O	L	A	A	P	F	O
T	O	B	H	T	L	M	H	L	I	O	R
M	N	P	R	O	P	H	E	T	L	E	D
N	R	E	W	S	N	A	W	T	I	M	I
H	S	E	S	R	N	I	B	F	H	A	A
O	P	C	E	A	T	D	G	I	P	C	S
J	I	T	H	N	L	E	C	A	R	G	L
D	E	T	E	R	P	R	E	T	N	I	T
P	A	S	O	J	I	M	P	I	G	S	T
N	S	W	U	E	A	S	H	H	G	R	N
T	R	Z	D	S	I	T	T	H	E	N	E

ANSWER  
COMETH  
JESUS  
PETER  
SAME  
WORD

BAPTIZE  
CRIED  
JOHN  
PHILIP  
SENT  
WORLD

CAME  
FOLLOW  
LIGHT  
PROPHET  
THEN

CHRIST  
GRACE  
MADE  
SAID  
THING

COME  
INTERPRETED  
NATHANAEL  
SAITH  
WITNESS

**VIII. Crossword Puzzle.**

<b>John 1 (KJV)</b>													
						1		2		3			4
5													
			6	7									
8													
			9										
	10								11		12		
	13												
					14								

<p style="text-align: center;"><b><u>ACROSS</u></b></p> <p>02) Bethsaida was the city of ____ and Peter.</p> <p>06) MESSIAH ____ is the Christ.</p> <p>08) Besides the priests, they asked: WHO ART THOU?</p> <p>09) Light shineth in ____ and the ____ comprehended it not.</p> <p>10) John's sign was the Spirit descending and ____ on one.</p> <p>13) ____ told Nathanael to come and see</p> <p>14) Can there any good thing come out of ____?</p>	<p style="text-align: center;"><b><u>DOWN</u></b></p> <p>01) Jesus spoke of them ascending and descending.</p> <p>03) The Spirit descended from heaven like one.</p> <p>04) The voice of one crying in the ____.</p> <p>05) Where Jesus found Philip</p> <p>07) Jesus said of him: "... in who is no guile."</p> <p>11) Jesus was full of ____ and truth.</p> <p>12) And the Word was made ____.</p>
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