

# ***The Gospel of John***

## ***Prelude to the Study of the Book***

By

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### **Lesson 1**

- I. The **Author** Of This Gospel (*i.e. the person through whom the Holy Spirit gave us the words which are recorded in this book* cf 2 Tim. 3:15-16; 2 Pet. 1:19-21; Jer. 1:9; 36:1-2; 45:1-2; Ezk. 2:4; Mt. 21:42 cf Psalm 118:22; Mt. 26:56; Mk. 12:10; Lk. 4:17-21 cf Isa. 61:1-2; Lk. 24:27; Jn. 7:42 cf Jer. 1:1-2; 23:5; Mich. 1:1; 5:2; Jn. 19:36 cf Psalm 34:20; Jn. 19:37 cf Zech. 1:1, 3 4; 3:7; 12:1, 10; Acts 8:28-35 cf Isa. 53:7-9; Acts 1:16; 4:24-25; Rm. 1:1-2; Rm. 16:26; 2 Pet. 3:1-2, 15-16)
- A. The **Reason** It Is Important To Establish The Identity Of The Author Is Because Of What The Book Claims About **Jesus** And What He Claims About **Himself**
  1. Jesus Is The **Eternal Word** Who Always Was **With God** And Who Has Always Been **God** cf Jn. 1:1-2
  2. Jesus Is The **Creator** Of All Things cf Jn. 1:3, 10
  3. Jesus Is The **Light** Of **Spiritual Life** To The World cf Jn. 1:4-9; 3:19; 8:12; Jn. 9:5; 12:35-36, 46
  4. Jesus Is **God** In The **Flesh** cf Jn. 1:1 cf Jn. 1:14; 8:58; 10:33
  5. Jesus Is The **Lamb** Of God Who Takes Away The **Sin** Of The World cf Jn. 1:19, 35
  6. Jesus Is The **Son** Of **God** cf Jn. 1:34, 49; 3:16-18; 6:69
  7. Jesus Is The **Messiah** cf Jn. 1:41; 6:69
  8. Jesus Is The **King** Of **Israel** cf Jn. 1:49; 12:12-13
  9. Jesus Is The **Living Water** Jn. 4:10-14; 7:37-38
  10. Jesus Is The **Bread** Of **Life** Who Came Down From **Heaven** cf Jn. 6:32-51
  11. Jesus Is The **Resurrection**, The One Who **Raises** The Dead cf Jn. 6:40; 11:25
  12. Jesus Is To Be **Worshiped** cf Jn. 9:38
  13. Jesus Is the **Door** Of The Sheep cf Jn. 10:7. 9
  14. Jesus Is The **Good Shepherd** Who **Gives His Life** For The Sheep cf Jn. 10:11, 14

15. Jesus Is **One** With The Father cf Jn. 10:30; 17:22
  16. Jesus Is The **Only Way** To God Jn. 14:6
  17. Jesus Turned Ordinary **Water** Into Extraordinary **Wine** cf Jn. 2:1-12
  18. Jesus **Miraculously Healed** The Son Of A Nobleman, Who Was On The Verge Of Death cf Jn. 4:46-54
  19. Jesus **Fed** More Than **5,000** People With 5 Barley Loaves And Two Small Fishes cf Jn. 6:1-14
  20. Jesus **Miraculously Walked** On Water cf Jn. 6:15-21
  21. Jesus **Miraculously Healed** A Man Who Had Been Paralyzed And Unable To Walk For 38 Years cf Jn. 5:1-9
  22. Jesus **Miraculously** Gave **Sight** To A Man Who Had Been Born Blind cf Jn. 9:1-7
  23. Jesus **Miraculously Raised** Lazarus From The **Dead** cf Jn. 11:1-45; 12:9
  24. The Author Claims To Be A **Truthful Eyewitness** cf Jn. 19:35; 21:24
- B. The Book Does **Not Give** The Name Of The Author
- C. The Book Does Identify The Human Author As Being The **Disciple** Whom Jesus **Loved** And Who **Leaned** On The Chest Of Jesus At The Last Supper cf Jn. 21:20-24
- D. The Human Author Of This Gospel Is One Of The **Original Apostles** Of Jesus Cf Jn. 21:20-24 cf Mt. 26:20-25; Mk. 14:17-21; Lk. 22:14-23; Jn. 13:1-26
- E. The Following Apostles Must Be **Eliminated** From Consideration As Being The Human Author
1. **Peter** cf Jn. 21:21-24; Jn. 13:23-24
  2. **Judas Iscariot** Who The Author Of This Gospel Names And Thereby Identifies Judas As Being Someone **Other Than Himself**; And Judas Iscariot Was **Dead** Before This Gospel Was Written cf Mt. 26:25; Mk. 14:10; Lk. 22:3-6; Jn. 13:26; Mt. 27:3-5 cf Mt. 27:27-50; Jn. 6:71; 12:4; 13:2, 26, 29; Jn. 13:35; 18:2-3
  3. **Thomas** Who Is Called Didymus And **Nathanael** Of Cana In Galilee; Who Is Also Known As Bartholomew, Who Are Both Identified As Being At The Sea Of Tiberias, Along With The Person Who Wrote This Gospel cf Jn. 21:1-7 Cf Mt. 10:3; Mk. 3:18; Lk. 6:14; Jn. 1:43; Acts 1:13
  4. **James** The Brother Of John Who Had Been **Killed** By Herod, Many Years Before This Gospel Was Written cf Acts 12:1-2

5. **Matthew** The Tax Collector of Mt. 10:3; Lk. 6:14; Acts 1:13; He **Wrote** Another Gospel
6. The Way The Author **Refers** To Or **Writes** About The Following Persons In This Gospel Indicates That They Are Persons **Other** Than Himself
  - a. **Philip** cf Mt. 10:3; Mk. 3:18; Lk. 6:14; Acts 1:13 cf Jn. 1:43, 44, 45; Jn. 6:5, 7; 12:21-22; 14:8-9
  - b. **Andrew** Simon Peter's Brother cf Mt. 10:2; Mk. 3:18; 13:3; Lk. 6:14; Acts 1:13 cf Jn. 1:40-41, 44; 6:8; 12:22
  - c. **Thaddaeus** Who Also Has The Name **Judas**, Not Judas Iscariot And Is Further Identified As Judas The Son Of James cf Mt. 10:3; Mk. 3:18; Lk. 6:16; Acts 1:13 cf Jn. 14:22
- F. One Of These **Three** Apostles Is The Person, Who Under The Guiding Inspiration Of God The Holy Spirit Wrote This Gospel
  1. **James** The Son Of Alphaeus cf Mt. 10:3; Mk. 3:18; Lk. 6:14; Acts 1:13
  2. **Simon** The Canaanite And Zealot cf Mt. 10:4; Mk. 3:18; Lk. 6:15; Acts 1:13
  3. **John** The Brother Of James And Son Of Zebedee cf Mt. 10:2; Mk. 3:17; Lk. 6:14; Acts 1:13

### ***Prelude to the Study of The Book - Lesson 2***

- G. The **Internal** Evidence Concerning The Human Author, Which Can Be Gleaned From This Gospel Itself, When Compared With The Other Three Gospels Favors The Apostle **John** As Being The Man Through Whom God The Holy Spirit Gave Us The *God-Breathed Words* That Are Recorded In This Gospel
  1. The Human Author Refers To Himself As: *'the disciple whom Jesus **loved**'*; Indicating The Man Believed He Had A Particularly **Close** Relationship With Jesus cf Jn. 13:23; 19:26; 21:7, 20, 24
    - a. He **Rested** On The Chest Of Jesus At The Last Supper cf Jn. 13:23
    - b. Jesus Entrusted The **Care** Of His **Mother** To This Disciple cf Jn. 19:26-27
  2. Peter, James, The Son Of Zebedee And His Brother **John** Appear To Be The Apostles Who Had A **Particularly Close** Relationship With Jesus
    - a. They Were Among The **First** Disciples Of Jesus cf Jn. 1:35-40 cf Mt. 4:18-21; Mk. 1:16-20
    - b. These Were The Only Apostles Who Were Privileged To Witness The **Transfiguration** Of Jesus cf Mt. 17:1-9; Mk. 9:1-10; Lk. 9:27-26

- c. These Were The Only Disciples Jesus Took With Him To **Pray** At **Gethsemane** cf Mt. 26:36-38; Mk. 14:32-42
- 3. The Apostle John Is **Never Mentioned By Name** In This Book
- 4. John The **Baptist** Is Not Identified As The **Baptist** In This Gospel, As He Is In All The Other Gospels, Which Is Done In Order To **Distinguish** Him From The Apostle John; But If The Apostle John Was The Author Of This Gospel He Probably Would Not Feel The Need To Distinguish Between Himself And John The Baptist
- H. The Extant Evidence From Ancient **Church History** Points To The Apostle John As Being The Man Through Whom God The Holy Spirit Gave Us The *God-Breathed Words* That Are Recorded In This Gospel
  - 1. Theophilus Who Served As Bishop Of Antioch In Syria From About 169 A.D. To 183 A.D., In A Letter To His Friend Autolycus Attributes This Gospel To The **Apostle John**
  - 2. Irenaeus An Early Church Father, Defender Of The Faith And Author Affirms That The **Apostle John** Wrote This Gospel
    - a. Irenaeus Knew **Polycarp** Who Knew The Apostle John
    - b. The Teaching And Information Chain: The Apostle **John** To **Polycarp**, Polycarp To **Irenaeus**
  - 3. Clement Of Alexandria Attributes This Gospel To The **Apostle John**
  - 4. Tertullian Acknowledges That The **Apostle John** Wrote This Gospel
  - 5. Origen Of Alexandria Attests To The **Apostle John** Being The Author Of This Gospel
- I. **Introducing** The Apostle John, The Man Through Whom God The Holy Spirit Gave Us The *God-Breathed Words* That Are Recorded In This Gospel
  - 1. He Was One Of The Sons Of **Zebedee** And **Salome** cf Mk. 1:19; Mt. 27:56; cf Mk. 16:1; Mt. 4:21

### ***Prelude to the Study of the Book – Lesson 3***

- 2. He Was The Brother Of James And *Probably* The **Younger** Brother cf Mt. 4:26; 17:1; Mk. 1:19; 3:17; 5:37; 9:2; 14:33; Acts 12:2
- 3. May Have Come From A Family With The **Middle** Class **Financial** Means cf Mk. 1:19-20; 15:40-41; Mk. 16:11 cf Mk. 14:8; Jn. 18:15-16; 19:27

4. His **Spiritual** Life
  - a. He Was **Well-Grounded** In The **Scriptures** cf Jn. 19:24 cf Psalm 22:18; Jn. 19:28 cf Psalm 69:21; Jn. 19:36-37 cf Psalm 34:20; Zech. 12:19; Jn. 12:38-40 cf Isa. 53:1; Jn. 2:16-17 cf Psalm 69:9
  - b. He Was A **Disciple** Of John The Baptist cf Jn. 1:35-50
  - c. He Became A **Disciple** Of Jesus Christ cf Mt. 4:18-21; Mk. 1:16-20; Jn. 2:1-6, 12; 4:4
  - d. He Became One Of The Original **Apostles** Of Jesus cf Mt. 10:2-5; Mk. 3:13-19; 6:17-13; Lk. 6:13-16; 9:1-11
  - e. He Was A **Pillar** In The Early Church cf Acts 15:6 cf Gal. 2:9
5. Personality / Temperament Of John: **Passionate**
  - a. James And John Were Given The Nickname 'Boanerges' (βοανηργές) = Sons of **Thunder** Expressing Their Intense, Passionate Zeal For Jesus cf Mk. 3:17; 9:38; Lk. 9:41, 51-54
  - b. John's Fiery Zeal Is **Exemplified** In Passages Like Mk 9:38; Lk. 9:51-54

### ***Prelude to the Study of the Book – Lesson 4***

- c. Attested To By Polycarp's Story Recorded By Irenaeus About The Apostle John **Fleeing** The **Bathhouse** At **Ephesus**
6. The Apostle Of **Love** cf Jn. 3:16, 19, 35; 8:42; 10:17; 11:5; 12:43; 13:1, 23; 13:34; 14:15, 21, 23, 24, 31; 15:9, 12, 17; 17:23, 24, 26; 19:26; 21:7, 15; 21:16, 20; 1 Jn. 2:10, 15; 3:10, 11, 14, 18, 23; 4:7-21; 5:1-3; 2 Jn. 5-6; 3 Jn. 1; Rev. 1:5; 3:9
7. **Close** Personal Relationship With Jesus cf Mt. 17:1-9; 26:36-38; Mk. 5:7; Mk. 9:1-10; 14:33; Lk. 9:27-36; Jn. 13:23; 19:26; 20:2, 21:7, 20

## II. The **Time** And The **Occasion** Of The Writing Of This Gospel

- A. The Extant Evidence Of Church History Teaches That The Apostle John Recorded This Gospel While Living At **Ephesus** And Ministering To The Churches Of **Asia Minor**
- B. The **Date** Of The Writing Of This Gospel
  1. The Gospel Of John Was Written **Prior** To The Period Between Jan. 27, 98 A.D. And Aug. 9, 117 A.D.

2. John Was **Banished** To The Island Of Patmos During The Reign Of Domitian Who Ruled As Emperor From 81 – 96 A.D.
  - a. John Was Probably Banished To Patmos During The 15<sup>th</sup> Year Of Domitian's Reign Which Would Have Been The Year **95 A.D.**
  - b. Nerva Became Emperor **9/18/96** And Granted **Amnesty** To Those Who Had Been Exiled By Domitian
  - c. John Was Probably Allowed To **Return** To Ephesus In The Fall Or Winter Of The Year 96 or Early 97 A.D.
  - d. The Gospel Of John Was Probably Written Before **95 A.D.** And John Being Exiled To Patmos
3. The **Date** Of John Taking Up **Residency** At Ephesus, The Place Where John Was Living When This Gospel Was Written Cannot Be Stated With Absolute Certainty But Was Probably
  - a. Prior To **70 A.D.** The Year Of The Destruction Of Jerusalem By The Romans

### ***Prelude to the Study of the Book – Lesson 5***

- b. John Probably Took Up Residency At Ephesus After **67-68A.D.**
4. The Fact That John Does Not Mention The **Sadducees** And Refers To The Sea Of Galilee As The Sea Of **Tiberias** Favors A Date Toward The End Of The First Century, As Being The Time Of The Writing Of This Gospel cf Jn. 6:1; 2 1:1
5. Many Conservative Bible Commentators Believe The Gospel Of John Was Written Between 75 – 100 A.D. With Most Favoring **80-85 A.D.**
- C. The Time Of The Recording Of The Gospel Of John Corresponds With **Heretical** Doctrine Which Was Being Taught By **Cerinthus**

### III. The **Purpose** Of This Gospel

- A. **Refute** The Doctrinal **Heresy** Of Cerinthus
- B. **Reaffirm** For Believers And **Confirm** Believers In The Truths One Must Believe About Jesus In Order To Have Everlasting Life cf Jn. 20:31
  1. There Is A Textual Variant In The Extant Greek Manuscripts Concerning The Form Of The Greek Verb (πιστεύω) Translated 'Might Believe'; Some Manuscripts Read: πιστεύητε Which Is The **Present** Tense, Active Voice, Subjunctive Mood Form; And Some Manuscripts Read: πιστεύσῃτε Which Is The **Aorist** Tense, Active Voice, Subjunctive Mood Form

- a. If The Words '*Might Believe*' Are The Translation Of The Aorist Tense Subjunctive Mood Form (πιστεύητε) Then The Primary Audience To Whom This Gospel Was Originally Addressed And Is For Is: **Unbelievers**
- b. If The Words '*Might Believe*' Are The Translation Of The Present Tense, Subjunctive Mood Form (πιστεύετε = pisteuete) Then The Primary Audience To Whom The Gospel Was Originally Addressed And Is For Is: **Believers**
- c. Three Reasons In Support Of The Words '*Ye May Believe*' Being The Translation Of The **Present Tense, Subjunctive Mood Form** (πιστεύετε = πιστευετε)
  - 1) The **Historical Occasion** Which May Have Contributed To The Writing Of The Gospel Of John Might Have Been The Heretical Teaching of Cerinthus Concerning The Person Of Jesus And The Need To Keep The Law Of Moses Which Had Entered The Church
  - 2) If John Was Including The Original Recipients In The Declaration Of Jn. 1:16 Then The Verse Indicates The People Whom John Was Addressing Were **Already Believers**
  - 3) The Participle Form Of The Word (πιστεύω = pisteuo) Which Is Used In Jn. 20:31 (πιστεύοντες = pisteuontes) Translated '*Believing*' In Jn. 20:31 Is In The **Present** Tense Form

#### IV. The **Structure** Of The Book

- A. The **Prologue** cf Jn. 1:1-18
- B. The Formal **Presentation** Of Jesus As The Christ, The Savior Of The World, The Son Of God To The People Of Israel Jn. 1:19-51

### ***Prelude to the Study of the Book – Lesson 6***

- C. The **Public** Ministry Of Jesus Christ cf Jn. 2:1-12:50
  1. Will Presented Primarily Around **Seven** Of The Many **Miracles** Wrought By Jesus
    - a. Turning **Water** Into **Wine** cf Jn. 2:1-11
    - b. The **Healing** Of The Nobleman's Son cf Jn. 4:46-54
    - c. The **Healing** Of The Paralyzed Man cf Jn. 5:1-15

- d. The **Feeding** Of 5,000 Men With Two Small Fish And Five Barley Loaves cf Jn. 6:1-14
  - e. Jesus **Walking** On Water Jn. 6:15-21
  - f. The **Healing** Of The Man Who Was **Born Blind** cf Jn. 9:1-41
  - g. The **Raising** Of Lazarus From The **Dead** cf Jn. 11:1-57
2. The Miracle Of Turning **Ordinary** Water Into **Extraordinary** Wine cf Jn. 2:1-11
  3. Jesus **Cleanses** The Temple And Works **Miracles** In Jerusalem At Passover cf Jn. 2:12-25
  4. Jesus Explains The **New Birth** To Nicodemus cf Jn. 3:1-21
  5. Jesus Reveals Himself To Be The **Christ** To A Woman of **Samaria** And **Other** Residents Of Her Town cf Jn. 4:1-42
  6. The **Miracle** Of The **Healing** Of The Nobleman's Son Who Was On The Verge Of Death cf Jn. 4:43-54
  7. The **Miracle** Of The **Healing** Of The Man Who Had Been Paralyzed For Thirty Eight Years cf Jn. 5:1-47
  8. The **Miracle** Of **Feeding** The 5,000 And The Bread Of Life Message Given By Jesus Jn. 6:1-71
  9. The Miracle Of **Walking On The Water** cf Jn. 6:16-21
  10. **Division** Among The People Concerning Jesus cf Jn. 7:1-53
  11. Jesus And The Woman Caught In **Adultery** cf Jn. 8:1-11
  12. Jesus Teaches That He Is The **Light** Of The World And That He Is **God** cf Jn. 8:12-59
  13. The Miracle Of Healing The Man Who Had Been **Born Blind** cf Jn. 9:1-41
  14. Jesus Teaches That He Is The **Good Shepherd** And Asserts His **Deity** cf Jn. 10:1-42
  15. The Miracle Of Raising **Lazarus** From The **Dead** cf Jn. 11:1-57
  16. Jesus **Anointed** By Mary And Enters **Jerusalem** To Choruses Of '*Blessed Be The King Of Israel Who Comes In The Name Of The Lord*' Jn. 12:1-50
- D. The **Private** Ministry Of Jesus To His **Own** cf Jn. 13:1-17:26



1. The Last **Supper** Jn. 13:1-38
  - a. Believers Are To Have A **Servant** Attitude Of **Humility** cf Jn. 13:1-17
  - b. Judas Iscariot Is Identified As The **Traitor** cf Jn. 13:21-30
  - c. Jesus Tells The Disciple He Will Be **Leaving** cf Jn. 13:33
  - d. Jesus Gives His Disciples A New Commandment: **Love One Another** cf Jn. 13:34-35
2. **Promises** To **Troubled** Disciples cf Jn. 14:1-30
  - a. I Am Going To Prepare A Place **For** You And Will Come Again To **Receive** You cf Jn. 14:1-6
  - b. The Father And Jesus Are **One** cf Jn. 14:7-12
  - c. Prayers Will Be **Answered** cf Jn. 14:13-14
  - d. The **Holy Spirit** Will Be Given To Believers cf Jn. 14:15-26
  - e. Jesus Will Give Believers His **Peace** Jn. 14:27-31
3. Jesus Is The **True** Vine cf Jn. 15:1-14
4. Believers Are His **Friends** Jn. 15:15-17
5. Believers Will Experience **Persecution** In The World cf Jn. 15:18- 16:6
  - a. Reason For The Persecution The World **Hates** Jesus And Believers Are **Identified** With Jesus And Bear **Witness** Of Him cf Jn. 15:18-27
  - b. Jesus Tells Believers Of Persecution In Advance So That We Might Not Be **Caught Off Guard** cf Jn. 16:1-4
6. The Three-Fold Work Of The Holy Spirit Relative To **Unbelievers** cf Jn. 16:7-11
  - a. Reprove Them Of **Sin** = That They Are Not **Believers** cf Jn. 16:8-9
  - b. Reprove Them Of **Righteousness** cf Jn. 16:8, 10
  - c. Reprove Them Of **Judgment** cf Jn. 16:8, 11
7. The Work Of The Holy Spirit Relative To **Believers**: Guide Them Into All **Truth** cf Jn. 16:12-13
8. The Work Of The Holy Spirit Relative To **Jesus**, **Glorify** Him cf Jn. 16:14-15

9. Jesus Tells His Disciples Of His **Death, Resurrection** and **Ascension** cf Jn. 16:16-33
10. Jesus' **Prayer** For The Original 11 Apostles And **All** Who Will Ever Believe On Him cf Jn. 17:1-26

E. The **Passion** (i.e. Jesus' Crucifixion) cf Jn. 18:1-19:42

1. His **Arrest** In Gethsemane cf Jn. 18:1-12
2. Jesus Before **Annas** And Then **Caiaphas** cf Jn. 18:13-27
3. Jesus Before **Pilate** cf Jn. 18:28-19:11
4. Pilate Orders Jesus To Be **Crucified** cf Jn. 19:12-15
5. Jesus **Crucified** Jn. 19:16-37
6. Jesus Placed In The **Tomb** cf Jn. 19:38-42

F. The **Post Resurrection** Ministry Of Jesus cf Jn. 20:1-21:25

1. To **Mary Magdalene** cf Jn. 20:1-18
2. To His **Disciples** Apart From **Thomas** cf Jn. 20:19-25
3. To **All** Of His Disciples Including **Thomas** cf Jn. 20:26-29
4. To **Seven** Of His Disciples At The Sea Of Tiberias cf Jn. 21:1-14
5. To **Peter** cf Jn. 21:15-23

G. **Postscript** To The Book cf Jn. 21:24-25

V. Five **Words** Which Are **Important** To John's State Purpose Of Presenting And Proving: "*...that Jesus is the Christ, the Son of God; and that believing ye might have life through His name.*" Jn. 20:31

- A. 'Signs' (σημεῖον = semeion) = **Miracles** cf Jn. 2:11, 18; 23; 3:2; 4:48, 54 ; 6:2, 14, 26, 30; 7:31; 9:16; 10:41; 11:47; 12:18, 37; 20:30
- B. 'Christ' (χριστός) = **Anointed** One, The **Messiah** cf Jn. 1:20, 25, 41; 4:25, 29; 7:26, 7:27, 31, 41, 42; 9:22; 10:24; 11:27; 12:34; 20:31
- C. '**Son** of God' = Jn. 1:34, 49; 3:18; 5:25; 9:35; 10:36; 11:4, 27; 19:7; 20 :31' = Pointing To His **Equality** With God cf Jn. 5:18 And His Deity cf Jn. 10:33-36;
- D. 'Believe' Denoting Absolute, Confident **Trust** cf Jn. 1:7,50; 2:11, 22, 23; 3:12, 15; 3:16, 18, 36; 4:21, 39, 41, 42, 48, 50, 53; 5:24, 38, 44, 46, 47; 6:29, 30, 35, 36, 40, 47; 6:64, 69; 7:5, 31, 38, 39, 48; 8:24, 31, 45, 46; 9:18, 35, 36, 38; 10:25, 26, 37, 38, 42;

Jn. 11:15, 25, 26, 27, 40, 42, 45, 48; 12:11, 36, 37, 38, 39, 42, 44, 46; 13:19; 14:1, 10, 11, 12, 29; 16:9, 27, 30, 31; 17:8, 20, 21; 19:35; 20:8, 25, 29, 31

- E. 'Life' (ζωή = zoe) And Frequently Modified By The Word **Eternal** cf Jn. 1:4; 3:15, 16, 36; 4:14, 36; 5:24, 26, 29, 39, 40; 6:27,33, 35, 40, 47, 48, 51, 53, 54, 63, 68; 8:12; 10:10; 10:28; 11:25, 12:25, 50; 14:6; 17:2, 3; 20:31; **Defined** By Jesus In Jn. 17:2-3: To **Know** The Only True God And Jesus Christ

***End of the Study of the Prelude  
To the Gospel of John***

# ***The Gospel of John***

## **Lesson 7**

### ***The Prologue*** Jn. 1:1-18

#### ***Lesson 1: 'The Word'***

#### I. The **Prologue** of Jn. 1:1-18

##### A. Jesus Is Identified As **The Word** of Jn. 1:1 and 1:14-17, 29-34

1. In The Greco-Roman World Of John's Time (ὁ λόγος = *ho logos*) 'The Word' Was Used To Denote The **Principle** Which Maintained **Control** Of The Universe; And Was Used As A Technical Term To Denote The **Divine** Controlling Reason Of The Universe, The Mind Which **Ruled** And Gave Meaning To All Things
2. Among The Hebrews (ὁ λόγος = *ho logos*) Was Used To **Personify** God And To Denote His **Manifestations** To Men And His Active **Involvement** With Men And The World.
3. Philo the Jew of Alexandria Wrote About the divine Logos Attempting To **Fuse** The Greco-Roman Concept of The Word (ὁ λόγος = *ho logos*) With The Religion Of The Jews
4. The Primary Reason Why The Holy Spirit Carried The Mind Of John To Record the God Breathed Words (ὁ λόγος) In Jn. 1:1, 14 Is Because Of **What** The Word 'Word' Denotes
  - a. "λόγος, οὐ, ὁ 1. a communication whereby the mind finds expression, word" A Greek-English Lexicon of the New Testament and Other Early Christian Literature
  - b. A Word Is A **Medium** of **Manifestation** And Jesus As The Word Has **Manifested** The Invisible **God** cf Jn. 1:18; 14:8-9; Heb. 1:3
  - c. A Word Is A **Means** Of Communication And Jesus As *The Word* Is The **Divine** Communicator Of **Life**, **Light**, And **Love** Of God And His Will cf Jn. 1:4, 9; 3:16; 6:33, 35, 38-40; 6:47-48; 10:10; 17:2-3; 1 Jn. 4:9
  - d. A 'Word' Is A Method Of **Revelation** And **Jesus** As The Word Has Revealed All That The Human Mind Is Capable Of Grasping Concerning **God** cf Jn. 1:18; Jn. 14:8-9; Mt. 11:27; Heb. 1:3

**Lesson 8**  
***The Prologue Lesson 2***  
Jn. 1:1-18  
***The Eternality, Individuality and Deity of The Word***  
Jn. 1:1

B. 'The Word' **Is:**

1. **Eternal** cf Jn. 1:1: "*In the beginning was The Word . . .*" cf Jn. 8:58; 17:5, 24; Also See Isa. 9:6-7; Mich. 5:2
  - a. The Words '***in the beginning***' Are The Translation Of The Greek (ἐν ἀρχῇ) English Transliteration ***in arche***; These Are The Exact Same Words That Are Used In The *Septuagint's* Translation Of The Hebrew (בראשית); English Transliteration ***berewsheth*** In Gen. 1:1; The Words '***in the beginning***' Point To The **Beginning** Of **All Creation** cf Gen. 1:1
  - b. The Word '***Was***' Is The Translation Of The Greek Verb (ἦν); English Transliteration ***en***; The Verb Is The Imperfect Tense Form Of The State Of Being (εἶμι); English Transliteration And Denotes The **Continual Existence** Of '*The Word*' Prior To The Beginning Of The Creation
2. And '*The Word*' Has Always Been A **Distinct** Personality From God, And '*The Word*' Has Always Had A **Personal Relationship** With God cf Jn. 1:1-2; the word '***With***' Is The Translation Of The Greek Preposition (πρός); English Transliteration ***pros***
  - a. The Primary Meaning Of The Greek Preposition πρὸς; English Transliteration ***pros*** Is **To, Toward** cf Mt. 2:12; 3:5, 13, 14; Jn. 1:29; Jn. 1:42, 47; 3:32, 20
  - b. In This Context the word '***with***', The Translation Of The Greek Word (πρός); English Transliteration ***pros*** Denotes That '*The Word*' Is A Person Who Is **Distinguishable** From God, cf Gal. 1:18; Who Is In The **Presence** Of God cf Mk. 6:30; 2 Cor. 5:8; And Who Is Actively **Involved** With God cf Lk. 5:10; Mk. 6:7
3. '*The Word*' Was **God**; This Is An Emphatic Declaration Concerning The **Absolute Deity** Of '*The Word*'
  - a. In The Greek Text the word '***God***' Which Is The Translation Of The Greek Word (θεός); English Transliteration ***Theos*** Is A Predicate Nominative; And the words (ὁ λόγος) In The Greek, Transliterated In English As ***ho logos*** Meaning '*The Word*' Form The **Subject**
    - 1) A Predicate States, Affirms, Asserts Something About The **Subject**

- 2) As The Predicate Nominative The Word '**God**' Is **Asserting** Something About '**The Word**' (ὁ λόγος = **ho logos**) The Subject
- 3) The Placing Of The *Predicate Nominative* 'God' Before The Subject '**The Word**' In The Greek **Stresses**, **Emphasizes** That '**The Word**' IS GOD!

## Lesson 9

### ***The Prologue Lesson 3***

Jn. 1:1-18

### ***The Deity of The Word***

Jn. 1:1

- 4) in Addition To Identifying the word '**God**' the Greek Word (θεός = **theos**) As Being The *Predicate Nominative* The **Absence** Of The Definite Article Before (θεός = *theos*) Reveals That Attention Is To Be Focused On The **Qualitative** Aspect Of The Noun And Not The Identity Of The Noun
  - b. The *Absence of the Definite Article* Before (θεός = *theos* = God) In Jn. 1:1 Emphasizes That '**The Word**' Possess **All** Of The **Characteristics**, **Attributes** Of God
  - c. '**The Word**' Has **Always** From All Of **Eternity** Possessed All Of The Attributes, Essence Of God
  - d. Jesus Christ Is **Deity** (He Is The '*Very God of Very God*') And His Deity Can Be Demonstrated By The Fact That Jesus Possess **All** Of The **Attributes** Of God
    - 1) **Eternal** cf Psalm 90:1 Jn. 1:1-2 with Jn. 1:14; Jn. 8:58; Isa. 9:6; Mich. 5:2
    - 2) **Immutable** cf Psalm 102:7; Mal. 3:6; James 1:17 with Heb. 13:8
    - 3) **Omnipotent** cf Gen. 17:1; 18:4; Job 42:2 Mt. 19:26; Lk. 1:37 cf Rev. 1:8; 4:8; 11:17
    - 4) **Omnipresent** cf Jer. 23:23-24; Psalm 139:1-10; cf Mt. 18:20; 28:20
    - 5) **Omniscient** cf Psalm 147:4-5; 1 Sam. 2:3; Job 37:16; Acts 15:18; Isa. 41:26; Psalm 33:13; Rm. 4:17 cf Jn. 2:23-25; cf 2 Chr. 6:30; Jn. 13:1, 3, 11; 21:17
    - 6) **Love** cf 1 Jn. 4:7-10, 16; 2 Thess. 3:16 cf Rm. 8:35; 2 Cor. 5:14; Eph. 3:19
    - 7) **Righteous** cf Psalm 145:7; Isa. 51:8; Jer. 23:6 cf 1 Jn. 2:1, 29; 1 Jn. 3:7

- 8) **Just** cf Deut. 32:4; Psalm 89:14; Zeph. 3:5 cf Acts 3:14; Jn. 5:30; Acts 7:52; 22:14; 1 Pet. 3:18
  - 9) **Veracity** (i.e. **Truth**) cf Deut. 32:4; Ex. 34:6 cf Jn. 14:6; Eph. 4:21; Rev. 3:7, 14; 15:3
  - 10) **Sovereign** cf 1 Chr. 29:11-12; Psalm 83:18; 92:8 cf Philipp. 2:10-11; 1 Tim. 3:14-16; Rev. 19:11-16
- e. The Scriptures Ascribe **Prerogatives** Which Belong Solely To **God** To **Jesus** And Thereby Proclaim The **Deity** of Jesus
- 1) **Creator** Of All Things cf Jn. 1:3; Col. 1:13-16 with Gen. 1:1; Acts 17:24-25; Psalm 96:5; 115:15; Prv. 2:22; Isa. 42:5, 30; Isa. 45:7, 18; 48:13; Jer. 51:15

**Lesson 10**  
**‘The Prologue – Lesson 4**  
**Jn. 1:1-18**  
**‘The Deity of Jesus Christ – Part 2’**

- 2) **Forgives** Sins cf Isa. 43:25; Jer. 50:20; Mt. 9:1-6; Mk. 2:5-12; Lk. 5:24; Col. 3:13
  - 3) **Raises** The Dead cf 1 Sam. 2:6; Job 19:26; Isa. 26:19; Dan. 12:2; Ezk. 37:11-14; Mk. 5:40; Lk. 7:11-17; Jn. 5:21, 26-29; 6:38-40, 54; Jn. 11:43-44; Acts 24:15; 2 Cor. 1:9
  - 4) **Judges** The World cf Jn. 5:22 cf Rev. 20:12
  - 5) Receives And Accepts **Worship** Something Godly Men And Angels Of God Refuse cf Mt. 9:18; Lk. 24:52; Jn. 9:35-38; Mt. 2:11; 8:2; 14:33; 15:25; 20:20; 28:9, 17; Mk. 5:6; Acts 10:25-26; 14:8-18; Rev. 19:9-10; Ex. 20:1-5
- f. The **Names**, **Titles** And **Descriptions** Assigned And Given To Jesus Christ Affirm His Deity
- 1) **God** cf Jn. 1:1 cf Jn. 1:14, 18; 20:28; Titus 2:13; 2 Pet. 1:1
  - 2) **Son** Of God cf Mt. 4:3, 6; 8:29; 14:33; 16:16; 27:4, 54; Mk. 1:1; Mk. 3:11; 15:39; Lk. 1:35; 4:3, 9, 41; 8:28; Jn. 1:34, 49; 3:18; Jn. 5:25; 9:35-38; 10:36; 11:4, 27; 19:7; 20:31; Acts 8:37; 9:20; Rm. 1:4; 2 Cor. 1:19; Gal. 2:20; Eph. 4:13; Heb. 4:14; 6:6; 7:3; Heb. 10:29; 1 Jn. 3:8; 4:15; 5:5, 10, 12; 1 Jn. 5:13, 20; Rev. 2:18
  - 3) The **First** And The **Last** cf Isa. 41:4; 44:6; 48:12; Rev. 1:8, 11, 17 Rev. 2:8; 22:13

- 4) The **Holy** One cf Isa. 40:25; Hosea 11:9; Habak. 1:2; 3:3 cf Mt. 1:24; Lk. 4:34; Acts 2:27; 3:14; 13:35
- 5) By Claiming The Self- Designation Of God **I Am** For Himself Jesus Asserts His Deity cf Jn. 8:24-28, 58; 13:19 cf Ex. 3:13-14; Deut. 32:39; Isa. 41:4; 43:10, 13; 48:2; 52:6
- g. The Scriptures Declare Jesus Is **Equal** With God And Thus Is God cf Jn. 5:18; Philipp. 2:6; Isa. 40:25

## Lesson 11

### *'The Prologue' – Part 5*

### *'The Word is the Creator'*

Jn. 1:3

- h. The Deity Of Jesus Christ Is **Attested** To By:
  - 1) The Apostle **Paul** cf Col. 2:9; 1 Tim. 3:16; Titus 2:13
  - 2) The Apostle **Peter** cf Jn. 6:69; 2 Pet. 1:1, 20
  - 3) The Author Of The Book Of **Hebrews** cf Heb. 1:3-14
4. Verse Two *Reiterates* And *Emphasizes* The Truth Of Verse One And Makes It Clear That '*The Word*' Being In The Beginning And '*The Word*' In A Personal Relationship With God In The Beginning Were **Eternally Simultaneous** Things
5. The **Creator** cf Jn. 1:3
  - a. The **Work** Of Creation Is A Work Which Only **God** Can Do, And A Work Which The Scriptures Ascribe To God; Thus To Declare That '*The Word*' Is The Creator Of All Things Is To Proclaim That '*The Word*' Is God cf Gen. 1:1-23; Ex. 20:11; Psalm 33:6; 102:25; Prov. 3:19; Isa. 40:12, 28; Jer. 10:11-12; Rm. 11:36; 1 Cor. 8:6; Eph. 3:19; Col. 1:16; Heb. 1:2, 10; Rev. 4:11
  - b. The **Extent** Of What '*The Word*' Created
    - 1) Stated **Positively**: "*All things were made by Him*;" The Word '**All**' Is The Translation Of The Greek Word (πάντα); English Transliteration **panta**, Which Is The Plural Form Of The Adjective (πᾶς); English Transliteration **pas** Without The Definite Article: "*pert. to totality with focus on the **individual** components.*" A *Greek-English Lexicon of the New Testament and Other Early Christian Literature* / In This Context The Word Means '*All Things*' **Individually** cf Mt. 5:28; 14:20; 26:27; Jn. :35; 21:17; Rm. 5:12; 1 Cor. 15:7



- 2) Stated **Negatively**: “. . .without Him was not anything. . .” ‘not anything’ Is The Translation Of The Greek (οὐδε ἓν); English Transliteration *oude hen*; Literally Rendered And **Not One** Thing
- c. The Word ‘**Made**’ / ‘**Came Into Being**’ Is The Translation Of The Greek Verb (γίνομαι); English Transliteration **ginomai**:
  - 1) The *Primary Meaning* Of The Word Is To Come Into **Existence** cf Mt. 18:3; 23:15; Mk. 1:17; 4:19, 32; 9:50; Jn. 1:12
  - 2) Ingressive Aorist Tense Which Does Not Focus On The **Time** When All Of The Individual Components Which Form Matter Came Into Existence, But Upon The Fact That All Of The Individual Components Which Form Matter Came Into Existence **Instantly**
    - a) Matter Is Not **Eternal**
    - b) Matter Did Not **Evolve** Over Time
- d. ‘The Word’ Was The **Coordinating** Agent With God The Father And God The Holy Spirit In The Creation And ‘The Word’ Was The One Through Whom All Things Came Into Existence cf Gen. 1:1-27 ; Job 26 :13; 33:4; Jn. 5:17, 19; 1 Cor. 8;; Col. 1:16-17
6. **Life** Was In ‘The Word’ cf Jn. 1:4
  - a. The Prepositional Phrase ‘In Him’ Precedes The Verb ‘Was’ And Places Emphasis On ‘**The Word**’ Being The One In Whom Was *Life*
  - b. The Word ‘Life’ Is The Translation Of The Greek Word (ζωή); English Transliteration; In This Context The Word Denotes **Self-Existent Life** cf Jn. 5:26

## **Lesson 12**

### *‘The Prologue’ – Part 6*

#### *‘The Word, the Life and the Light of Men’*

Jn. 1:4-5

7. The Life Was The **Light** Of Men cf Jn. 1:4
  - a. The Word ‘**Light**’ Is The Translation Of The Greek Word (φῶς); English Transliteration **phos**; In This Verse The Word Denotes *Spiritual Light* Which **Illuminates** The Heart, Mind, Soul, Spirit Of The Inner Man With **True** Knowledge Concerning God And Spiritual Realities cf Mt. 4:16; 5:14, Mt. 5:16; Lk. 2:32; 13:47; 26:18, 23; Rm. 2:19
  - b. The Self-Existent Life In ‘The Word’ Had Continually In The Past Illuminated The Hearts, Minds, Souls And Spirits Of Men With Truth Concerning God Through The **Creation** And By Means Of All Of His **Acts, Deeds** And **Teaching** Before The Incarnation, Which Are Recorded

In The Old Testament Scriptures of Psalm 19:1-6; Acts 14:15-17; Acts 17:22-25; Rm. 1:19-20; 15:4; 1 Cor. 10:11; 2 Tim. 3:5

- c. The Reason The *Imperfect Tense* Form Of The Greek State Of Being Verb (ἦν); English Transliteration **en = was** Is Used In Jn. 1:4 And Not The *Present Tense* Form Of The Greek State Of Being Verb (ἐστί); English Transliteration **esti = is**; Is **Not** Because The Creation And The Old Testament Do Not Still Manifest Light, But Because Both Have Been **Superseded** By The Self-Existent Word **Incarnate** In The Person Of **Jesus Christ** cf Jn. 1:5 cf Jn. 1:7, 8, 9; 3:19, 20, 21; 8:12; 9:5; 12:35-36, Jn. 12:46
- 8. The Incarnate Word In The Person Of Jesus Christ Is **Now** And **Continues** To Be The Light That Is Shinning And Which The Darkness Cannot Overcome cf Jn. 1:5 cf Jn. 1:7, 8, 9; 3:19, 20, 21; 8:12; 9:5; 13:35-36, 46
  - a. The Light Of John 1:4 Which Continued To Shine In The Past **Continues** To Shine In The **Present**; The Verb '**Shines**' Is The Translation Of The Greek Verb (φαίνω); English Transliteration **phaino** Which Is In The *Present Tense Form* Denoting *Continual, Ongoing Action*
  - b. The Incarnate Word, In The Person Of **Jesus Christ** Is *The Light* Who Continues Shinning cf Jn. 1:7, 8, 9, 14; 3:19, 20, 21; 8:12; 9:5; 12:35-36, Jn. 12:46
  - c. The Word '**Darkness**' Is The Translation Of The Greek Word (σκοτία); English Transliteration **scotia**; The Word Is Used Literally And Figuratively In The New Testament; Literally It Means '**Darkness**' In The Sense Of The Absence Of Light cf Jn. 6:17; 20:1; Figuratively The Word Denotes: *Sin, Moral Evil, Unrighteousness, Ignorance Of Spiritual Truth Working As An **Active Hostile** Force* cf Mt. 4:16; Jn. 8:12; 12:35; 1 Jn. 1:5; 2:8, 9, 11
    - 1) The Presence Of Light At This Time Does **Not Eliminate** All Of '*The Darkness*' (*i.e. all of the spiritual ignorance, sin, evil*) That Is In This World cf Jn. 3:19-20; Acts 26:18; 2 Cor. 6:14; Gal. 1:14; 1 Jn. 2:9-11
    - 2) '*The Darkness*' Of The World (*i.e. all of the spiritual ignorance, sin Evil in this world*) Does **Not Extinguish** The Light
  - d. The Word '**Overcame**' / '**Comprehended**' Is The Translation Of The Greek Verb (καταλαμβάνω); English Transliteration **katalambano**; In The Context Of Jn. 1:5 The Meaning Is *Probably **Overcome***; Three Reasons Favoring The Meaning **Overcome**
    - 1) Because '*Darkness*' Denotes **Active Hostility** Toward The Light From Men In Their Fallen State And Satan, Who Are Enemies Of The Light cf Jn. 3:19-20; Acts 26:18; Rm. 1:18; 5:10; Col. 1:21; 1 Pet. 5:8

- 2) Because The Only Other Time John Uses The Greek Word (καταλαμβάνω); English Transliteration *katalambano* With The Word 'Darkness'; The Word (καταλαμβάνω = katalambano) Has The Meaning: **Overtake, Overcome** cf Jn. 12:35
  - 3) Because When The Greek Word (καταλαμβάνω) English Transliteration *katalambano* Is Used In The New Testament With The Meaning 'Comprehend' Or 'Understand' The Word Is Always In The **Middle** Voice Form, But Jn. 1:5 The Word Is In The **Active** Voice Form cf Acts 4:13; 10:34; 25:25; Eph. 3:18
- e. A Present, Practical Reality To Ponder Concerning Our Being *Light*: Believers Who Fulfill Their Responsibility Unto The Lord As *Lights* Should Anticipate **Active Hostile Opposition**
- 1) Believers **Are** The **Light** Of The World cf Mt. 5:14-16; Philipp. 2:14-16
  - 2) Believers Who Shine As *Lights* In The World Can Expect To Encounter Active **Hostile Opposition** cf Jn. 8:12 cf Jn. 15:18-21; Acts 4:1-3, 21; 5:17-18, 28-33, 40; 6:8-14, 54-58; 9:20-23; Acts 16:16-24

### **Lesson 13**

#### **The Prologue Part 7**

#### **'John the Baptizer – the Witness Part 1'**

C. John The **Witness** cf Jn. 1:6-8

1. The **Identity** Of This John; He Is The **Baptist / Baptizer** cf Jn. 1:29-33 cf Mt. 3:1, Mt. 3:11-12; 14 :2; 16:14; 17:13; Mk. 1:4; 6:14, 24-25; 8:28; Lk. 7:20, 28, 33; 9:19
  - a. His **Family** Background cf Lk. 1:5-66
    - 1) His Father **Zacharias** Was A **Priest** Of The Order Of Abijah cf Lk. 1:5 cf Lk. 1:13, 62, 67
    - 2) His Mother **Elisabeth** Was A Descendant Of **Aaron** cf Lk. 1:5, Lk. 1:36, 57, 60
    - 3) John Was **Related** To Jesus cf Lk. 1:36
  - b. His Name '**John**' Is The Translation Of The Greek (Ἰωάννης); English Transliteration **Yannes**; The Greek Word Is A Transliteration Of The Hebrew Word (יִיְהוָה); English Transliteration **Yochanan**; The Name Means **Yahweh / Jehovah** Has **Graced** / Been **Gracious**
  - c. **Prophecies** Of The Angel Gabriel Concerning John Before His Birth

- 1) He Will Bring **Personal Joy** To His Parents cf Lk. 1:14
  - 2) He Will Bring **Joy** To **Others** cf Lk. 1:14
  - 3) God Will View Him As Being A **Great** Man cf Lk. 1:15  
cf Mt. 11:11; Lk. 7:28
  - 4) He Will **Abstain** From Alcoholic Beverages cf Lk. 1:15
  - 5) He Will Be **Filled** / **Controlled** By The Holy Spirit From Birth  
cf Lk. 1:15
  - 6) He Will Have An **Effective** Ministry To The People Of Israel  
cf Lk. 1:16; Acts 13:24 cf Mt. 3:5-6; Mk. 1:5
  - 7) He Will Be A **Forerunner** cf Lk. 1:17
    - a) Going Forth In A **Manner Characteristic** Of Elijah = Being A **Godly Man** Whose Life Is **Characterized** By **Faith In, Dependence On, Obedience To God; A Genuine Zeal For Righteousness And Turning Men From Sin To God**  
cf 1 Ki. 17:1-49; 18:17-37; 19:10-14; 21:1-29; 2 Ki. 1:3-16; 2 Ki. 9:6
    - b) Going Forth To Arouse The Hearts Of The People Of Israel For Their Need To **Repent** And **Prepare** For The Coming Of Messiah
- d. Prophecies Of The **Holy Spirit** Through Zacharias At The Time Of John's Birth cf Jn. 1:67-79
- 1) Concerning The **Messiah** cf Lk. 1:67-75
  - 2) Concerning **John** The **Baptizer** cf Lk. 1:76-79
    - a) He Will Be A **Prophet** Of God cf Lk. 1:76 cf Mt. 11:9; 21:26; Mk. 11:32; Lk. 7:26
    - b) He Will Be A **Forerunner** cf Lk. 1:76
    - c) He Will Prepare The Way For The **Coming** Of The Messiah  
cf Lk. 1:76
    - d) He Will Give **Knowledge** Of **Salvation** To The People Of Israel cf Lk. 1:77
    - e) He Will Give **Light** (i.e. *Spiritual **Enlightenment***) To Those Who Are In *Spiritual Darkness* And The Shadow Of Death That Will Guide Them To The Way Of Peace And Life cf Lk. 1:79

**Lesson 14**  
**The Prologue Part 8**  
**‘John the Baptizer – The Witness’ - Part 2**

- e. The Scriptures Reveal **Little** About The Childhood Of John cf Lk. 1:36-40, 63-65, 80
  - 1) He Was Born And *Probably* Grew Up In The **Hill Country** Of Judea cf Lk. 1:36-40
  - 2) He Had A **Normal** Childhood And Growth To Maturity cf Lk. 1:80
- f. The **Public Ministry** Of John The Baptizer
  - 1) Was *Probably* Preceded By A Time Of **Preparation** ‘in the deserts’ Though This Is Phrase Is To Be Taken Literally, It *Might* Also Point To **Testing** And **Praying** In Preparation For His Ministry cf Mk. 1:12-13; Lk. 4:1-13; 5:16; Acts 13:2-3, 18
  - 2) Was **Not** Restricted To **One** Place cf Jn. 1:28; 2:23
  - 3) **Called** And **Commissioned** By God To Come Forth And Serve As A *Prophet*
    - a) **Called** By God To Serve Him As A Prophet cf Lk. 3:1-2
    - b) **Commissioned** By God To Serve Him As A Prophet cf Jn. 1:6; The Word ‘**Sent**’ Is The Translation Of The Greek Verb (ἀποστέλλω); English Transliteration **Apostello**; “to dispatch someone for the achievement of some **objective**, sending away / out.” A Greek-English Lexicon of the New Testament and Other Early Christian Literature cf Mt. 15:24; 21:34; 22:16; Mk. 6:27; 9:37; 14:13; Lk. 1:19; 4:43; 7:20; Acts 3:26; 1 Jn. 4:10
    - c) **Came** Forth As A Prophet cf Mt. 3:4 cf 2 Ki. 1:8; Zech. 13:4; Heb. 11:3 cf Heb. 11:37
  - 4) **Fulfilled** The Prophecies Concerning The **Forerunner** Announcing The Impending Coming Of The Messiah cf Isa. 40:3 cf Mt. 3:1-3; Mk. 1:3; Lk. 3:4; Jn. 1:23; Mal. 3:1 cf Mt. 11:10; Mk. 1:2; Lk. 7:27
  - 5) As The Forerunner Of The Messiah John The Baptizer Was Sent By God For **Specific Purposes**
    - a) To **Prepare** The Ways cf Lk. 1:76
    - b) To Give **Knowledge** Of **Salvation** cf Lk. 1:77

**Lesson 15**  
**The Prologue Part 9**  
**‘John the Baptizer – The Witness’ - Part 3**

- 6) His Message Was *To And For The People of Israel*; Urging Them To **Genuinely, Repent**, Be Baptized As An Outward Sign Of Their Repentance And Their Readiness To Receive And Believe On The Coming Messiah For The Forgiveness Of Their Sins, When He Is Revealed; And Thereby Escape The Final Judgment Of Condemnation
- a) John’s Ministry Was *To And For The People Of Israel* of Acts 13:24
- b) **Genuinely** Repent cf Mt. 3:1-2, 11; Mk. 1:4; Lk. 3:2-14; Acts 13:24 / The Words ‘**Repentance**’ And ‘**Repent**’ Are The Translations Of The Greek Words (μετανοία); English Transliteration **metanoia** And (μετανοέω); English Transliteration **metanoeo** The Greek Words Mean: “**Change of mind or heart**”; Liddell & Scott’s *A Greek-English Lexicon*; “μετάνοια, ας ἢ μετανοέω prim. “**change** of mind.” A *Greek-English Lexicon of the New Testament and Other Early Christian Literature*
- c) To **Prepare** A People **Ready** To Receive And Believe On The One Who Is Coming After Him – Jesus cf Mt. 3:11; Lk. 1:17 cf Jn. 1:28-34; Acts 19:4
- d) To Proclaim To The People Of Israel The Way They Can **Escape** From The Final Judgment Of Condemnation cf Mt. 3:7-12; Lk. 3:7-19, 17

**Lesson 16**  
**The Prologue – Part 10**  
**‘John the Baptizer – The Witness’ – Part 4**

- e) The Words ‘**Repent**’ And ‘**Repentance**’ (μετάνοια) English Transliteration **metanoia** And (μετανοέω) English Transliteration **metanoeo** When Used In The Context Of Denoting **What One Must Do In Order To Be Forgiveness Sins And Escape Everlasting Condemnation And Have Everlasting Life With The Lord** Encompasses **Everything** That Is Included In The **Change** Of **Mind** Concerning The Person, And The Work Of Jesus Christ For Salvation, Including Believing On The Lord Jesus Christ cf Mk. 1:15; Acts 20:21; Heb. 6:1, 6; 12:17

- g. The Ministry Of John The Baptizer Was **Well** Received By The People In General And Responded To **Positively** By Many Of The People cf Mt. 3:5-6; 21:23-26; Mk. 1:5; 11:29-32; Lk. 1:16; 3:7; 20:3-6
- h. John's **Bewilderment** And Need For **Clarification** cf Mt. 11:2-6; Lk. 7:18-23
  - 1) John's **Questions**: Are **You** He That Should Come? Or Are We To Wait Expectantly For Someone **Else**? cf Lk. 7:19-20

## ***Lesson 17***

### ***The Prologue – Part 11***

#### ***‘John the Baptizer – The Witness’ – Part 5***

- 2) John's Questions Probably Indicate That He Was **Perplexed** Or **Puzzled** And Did Not Understand The Interval Of Time Concerning The Messiah's First Coming In Grace And Mercy To Deal With Sins And To Make Salvation Possible And The Second Coming Of The Messiah To Execute Judgment And Establish His Kingdom cf Mt. 3:7-10, 12; Mk. 1:4; Lk. 3:2-6, 9; Jn. 1:29 cf 1 Pet. 1:10-11
- i. The **Imprisonment** And **Death** Of John The Baptizer cf Mt. 4:12; Mt. 11:2; 14:1-11; Mk. 1:14; 6:14-29; Lk. 9:7-9
  - 1) John's **Imprisonment** cf Mt. 1:1-5; Mk. 1:14; Jn. 3:24
    - a) He Was Imprisoned By Herod The Tetrarch, Who Is Herod **Antipas** The Son of Herod The Great And His Wife Malthace A Samaritan Woman

## ***Lesson 18***

### ***The Prologue – Part 12***

#### ***‘John the Baptizer – The Witness’ – Part 6***

- b) The **Reason** Herod Antipas Put John In Prison Was Because John Confronted Herod Concerning His *Adulterous, Incestuous Marriage* To His Half Brother Herod **Philip I** Wife And His Half-Niece Herodias cf Mt. 14:3-4; Mk. 6:17
- 2) Herod's Reluctance To **Kill** John cf Mt. 14:5
- 3) Was Orchestrated By **Hate** Filled **Herodias** cf Mt. 14:8; Mk. 6:19 And By Using Her Daughter Salome In Manner **Unbecoming** And **Debasing** Of A Female Member Of A Royal Family To Help Facilitate John's Execution cf Mt. 14:6; Mk. 6:22

**Lesson 19**  
**The Prologue – Part 13**  
**‘John the Baptizer – The Witness’ – Part 7**

- 4) The Death Of John Was The Result Of **Rashness** And **Pride** Of Herod cf Mt. 14:7; Mk. 6:22-23
  - 5) John Was Put To Death By **Beheading** cf Mk. 6:24-25, 27-28; Mt. 14:8-11; Lk. 9:9
- j. John The Baptizer Is The Prophet Who **Closed** The Dispensation Of The Old Testament And Brings To A **Fulfillment** The Prophecies Of The Forerunner Of Messiah And Begins The Transition To The **New** Dispensation Which Begins On The Day Of Pentecost cf Mt. 13:13; Lk. 16:16
- 1) The Words ‘*The Law and The Prophets*’ Denote The **Old Testament** Which Sets Forth The Teaching Concerning The *Dispensation (i.e. economy / administration / management)* Of The Law And Living In That Dispensation cf Mt. 7:12 cf Lk. 16:31; 24:27, 44-45; Acts 13:15; 24:14; 28:23

**Lesson 20**  
**The Prologue – Part 14**  
**‘John the Baptizer – The Witness’ – Part 8**

- 2) The Word ‘**Until**’ (μέχρι = **mechri**) = “a marker of continuance **Up To** a point.” A Greek-English Lexicon of the New Testament and Other Early Christian Literature; The Word Express That The Law and The Prophets (i.e. the dispensation) Of The Old Covenant Came To A **Close** With John The Baptizer
- 3) The Words ‘**since that time**’ / ‘**from that time**’ Could Mean From The Time Of John’s Ministry Or The Time Of John’s Death Or Since The **Time** Period Of The **Transition** From The Old Covenant Of The Law To The New Covenant Of Grace; I Believe The *Time Period Of Transition From The Old Covenant Of The Law To The New Covenant Of Grace* Is Probably The Best Explanation And The One That Is In Keeping With The Broader Teaching Of The New Testament cf Mt. 3:2; 11:11; Mk. 1:14-15; Jn. 19:14-15; Acts 1:22
- 4) What Is The **Correct** Translation Of The Final Clause Of Lk. 16:16: Is It: ‘**everyone is forcing his way into it**’ Or Is It: ‘**everyone is urged to enter**’
  - a) The **Reason** These Two Translations Are Possible Is Because The Greek Verb (βιάζεται) English Transliteration *biazetai* Can Be Interpreted As Being A Middle Voice



## Or Passive Voice Verb And It Has Different Meanings

- b) The Verb (βιάζεται = biazetai) Has Several **Different** Meanings: “to inflict violence on, dominate, constrain. 2. to gain an object by force, use force, 3. go after someth. w. enthusiasm, seek fervently, try hard. 4. Constrain (warmly). . .invite urgently.” A Greek-English Lexicon of the New Testament and Other Early Christian Literature
  - c) If The Holy Spirit Intended For Us To Take (βιάζεται = biazetai) As A Middle Voice Then: **Forced** His Way Into It Would Be The Correct Translation
  - d) If The Holy Spirit Intended For Us To Take (βιάζεται = biazetai) As A Passive Voice Then: **Urged** To Enter Would Be The Correct Translation
  - e) The Immediate **Context** Of The Verse And The Broader **Context** Of The New Testament Favors The *Passive Voice* And The Interpretation **Urged** To Enter
- k. Jesus’ **Evaluation** Of John The Baptizer: He Was A **Great** Man  
cf Mt. 11:11; Lk. 1:15; 7:28
- l. Key **Characteristics** Of John The Baptizer That Contributed To His Being A **Great** Man
- 1) He Was A Man Whose Life Was Characterized As Being Lived Under The Controlling Influence And Power Of The **Holy Spirit**  
cf Lk. 1:15
  - 2) He Was A Man Whose Life Was Characterized By **Faith** In God  
cf Lk. 1:17 cf 1 Ki. 17:2-7; 18:16
  - 3) He Was A Man Whose Life Was Characterized By **Obedience** To The Word Of God cf Lk. 1:17 cf 1 Ki. 17:1-18:2; Lk. 3:2-3  
cf Jn. 1:33 cf Jn. 1:25, 28, 32
  - 4) He Was A Man Whose Life Was Characterized By **Prayer**  
cf Lk. 1:17 cf 1 Ki. 17:19-23; 18:36-37; Lk. 11:1 cf Lk. 5:33

## Lesson 21

### The Prologue – Part 15

### ‘John the Baptizer – The Witness’ – Part 9

- 5) He Was A Man Whose Life Was Characterized By Genuine **Zeal** For The Righteousness Of God cf Lk. 1:17 cf 1 Ki. 18:17-18, 1 Ki. 18:40; 1 Ki. 21:17-22; Lk. 3:7; Mt. 14:1-4; Mk. 6:17-18

- 6) He Was A Man Whose Life Was Characterized By **Turning** The People Of Israel To The **Lord** cf Lk. 1:16-17 cf 1 Ki. 18:37-38; Jn. 1:29-30, 35-36
- 7) He Was A Man Whose Life Was Characterized As **Exalting Christ** And **Not** Himself cf Jn. 1:15, 27, 30; 3:28-30
2. He Was **Commissioned** By God To **Fulfill** A Mission cf Jn. 1:6
3. The **Mission**: To Be A Witness cf Jn. 1:7-8
  - a. The Word '**Witness**' Is The Translation Of The Greek Word (μαρτυρία) English Transliteration **marturia** Expresses What John Was Sent **To Be** And To **Do**
  - b. The Word '**Witness**' (μαρτυρία); English Transliteration **marturia** = One Who Gives Testimony, Attestation On The Basis Of **Personal Knowledge** Of The Facts cf Jn. 3:11, 32; 7:7; 12:7; 13:21; 18:23; Acts 26:5; Gal. 4:15; Col. 4:13; Rev. 1:2
4. John Was To Bear Witness Of The **Light** cf Jn. 1:7-8; The Words '**The Light**' Denote **Jesus** The **Messiah** cf Jn. 8:12; 9:5; 12:35-36

## Lesson 22

### The Prologue – Part 16

#### ‘John The Witness of the Light’

- a. In The Greek Text The Word '**Light**' Is Preceded By The Definite Article, That Is The Word '**The**' Each Time The Word '**Light**' Appears In Jn. 1:7-8; Thus Denoting **One Specific** Light
- b. The Words '**The Light**' Are Referring To The Person Of The Lord **Jesus Christ** Jn. 8:12; 9:5; 12:35-36
5. The **Purpose** In Having John The Baptizer Testify Concerning '**The Light**' (i.e. Jesus Christ): “. . .that all through him **might believe**.” Jn. 1:7
6. John Is Not To Be **Confused** With The Light cf Jn. 1:8
  - a. John 1:7-8 **Emphasizes** John’s Role As Being A **Witness** For The Light
    - 1) John **Fulfilled** His Mission As A Witness For The Light cf Jn. 1:15, Jn. 1:19, 32, 34; 3:26; 5:33, 36
    - 2) John Was A **Truthful** Witness cf Jn. 5:33; 10:41

- b. The Strong Emphasis On John Not Being The Light Might Have Been To **Correct Erroneous** Thinking Among Some That John Was The Light cf Jn. 1:19, 25; 3S:26; 4:1; Mk. 6:29; Lk. 5:33; Acts 18:25-19:7
  - 1) Point Of Application Believers **Must Guard** Against Confusing The Messenger With The Light
  - 2) Point Of Application *Messengers* **Must Not Allow** Others To Regard Them As Being The Light cf Jn. 1:20-23; 3:28; Acts 10:25-26; 13:25; 14:8-18
- c. Three Practical Points Of Application Concerning Being A **Witness** For And Giving **Testimony** Concerning Jesus Christ
  - 1) Tell People What You Know To Be **True** About Jesus Christ
  - 2) Be Sure That Your Testimony Is In Accordance With The **Basic Facts** God Has Revealed About The Person Of Jesus Christ, Who He Is And What He Has Done
  - 3) Be Sure To Express To People That They **Must Believe** In The Person Of The Lord Jesus Christ cf Jn. 1:12; 6:29, 40; 20:31; Acts 16:30-31

## **Lesson 23**

### **The Prologue – Part 17**

#### **‘The Reliability, The Rejection and The Reception of The Light - 1’**

- D. The **Reliability**, The **Rejection** And The **Reception** Of The Light cf Jn. 1:9-13
  - 1. The **Reliability** Of The Light cf Jn. 1:9
    - a. What Is The **Correct Translation** For John 1:9
      - 1) The **Subject** Of The Words ‘*which cometh into the world*’ Is Probably ‘**True Light**’ And Not ‘*Every Man*’ Three Reasons In Support Of This Interpretation
        - a) The Word ‘**Come**’ Which Is The Translation Of The Greek Verb (ἐρχόμαι); English Transliteration **erchomai** Literally Means ‘*To Come*’ And Is Never Used In The Gospel Of John To Denote **Human Birth**
        - b) Word ‘**Come**’ Which Is The Translation Of The Greek Verb (ἐρχόμαι); English Transliteration **erchomai** Is Used 8 Times In The Gospel Of John Of **Jesus** Coming Into The World cf Jn. 1:11; 8:14; 9:39; 10:8, 10; Jn. 11:27 ; 12:27; 16:28; 18:37

- c) **Come** Which Is The Translation Of The Greek Verb (ἐρχόμαι); English Transliteration **erchomai** Is Used Twice In The Gospel Of John Of The **Light** Coming Into The World cf Jn. 3:19; 12:46
  - 2) The Correct Translation Is: *'The true light which enlightens every man **was coming** into the world'*
  - b. The Word **'True'** Is The Translation Of The Greek Word (ἀληθινός); English Transliteration **althenios** And Denotes That A Person Or A Thing Is **Real, Genuine** cf Jn. 6:32; Heb. 8:2; 9:4; 1 Jn. 1:28 And Expresses That Jesus Is The Absolutely **Perfect** Light; He Is **God** cf 1 Jn. 1:5
  - c. *'Which Lighteth / 'Gives Light / 'Enlightens Every Man'*
    - 1) The Words **'Gives Light' / 'Enlightens'** Are The Translation Of The Greek Word (φωτίζω); English Transliteration **photizo**; The Word Literally Means *To Function As A **Source** Of Light*; To Shine cf Rev. 21:23; The Word Is Also Used Figuratively To Denote **Spiritual Enlightenment** cf Eph. 1:18; 3:9; Heb. 6:4; 10:32
    - 2) **'Every Man'** Is The Translation Of The Greek (πάντα ἄνθρωπον); English Transliteration **panta anthropon**; The Singular Form Of The Adjective Used With A Noun That Is Singular In Form And Does Not Have The Definite Article: This Construction Places Stress On, Emphasizes The **Individual = Every Single** Person cf Mt. 3:10; 15:13; Lk. 2:23; Jn. 2:10; Rm. 3:14
      - a) This Construction Makes The Giving Of Spiritual Enlightenment **Personal** And **Universal** While Personal
      - b) God Deals With People **Separately** As **Individuals**
    - 3) Possible **Interpretations** For The Words **'Every Man'**
      - a) Does Not Mean Every Single Person, But Every Person Who **Hears** The **Gospel** cf Col. 1:28
      - b) It Means That Some Spiritual Enlightenment Is Given To Every Man Through **Creation** And **Conscience** So As To Leave All Men Without Excuse cf Psalm 19:1-5; Rm. 1:20; Rm. 2:14-15; Jn. 1:4
      - c) It Means Christ, As *The Light* Continues **Illuminating** Every Person Of His Condemnation And Judgment Or Of His Salvation cf Jn. 3:18-21; 9:39-41; 16:8-11
2. **Rejection** Of The Light cf Jn. 1:10-11
- a. By The **World** cf Jn. 1:10

- 1) Some Bible Scholars Interpret '*He Was In The World*' To Mean **Before** The Incarnation And Some Bible Scholars Believe It Means **After** The Incarnation
  - a) If The Correct Interpretation Of '*He Was In The World*' Is That The Light Was In The World **Before** The Incarnation Then The Read Out Is That Mankind In General, Willingly Rejected The *Light's* Revelation Of Himself In His **Creation** And His **Works** cf Rm. 1:20; 1 Cor. 1:20
  - b) If The Correct Interpretation Of '*He Was In The World*' Is That The *Light* Was In The World **After** The Incarnation Then The Read Out Is That Mankind As A Whole, In General Rejected The Light, The Eternal Word, Who Became The Person Of **Jesus Christ**; I Favor This Interpretation Because Of The **Context**

### **Lesson 24**

#### **The Prologue – Part 18**

#### **'The Reliability, The Rejection and The Reception of The Light - 2'**

- 2) The Word '*World*' (κόσμος) English Transliteration **kosmos** Has **Several** Nuances Of Meaning In The New Testament
  - a) **Planet Earth** As The Place Where Human Beings Live cf Mt. 13:38; Lk. 11:50; Jn. 3:17
  - b) **Fallen** Mankind cf Jn. 1:29; 3:16-17; Jn. 4:42; Rm. 3:6, 19; Rm. 11:9
  - c) The **World System** cf Gal. 6:14; Eph. 2:2; Col. 2:8, 20; James 1:27; 4:4; 2 Pet. 1:4; 2:20; 1 Jn. 2:15, 16, 17; 4:5; 5:19
  - d) **Adorning** cf 1 Pet. 3:3
  - e) The **Sum Totality** Of An Entity Or Thing cf James 3:6
- 3) The First Two Times The Word '*World*' Is Used In Jn. 1:10 It Means **Planet Earth**, The Place Where Human Beings Live; The Third Time It Is Used The Word '*World*' Denotes **Fallen Mankind** In General
- 4) '*The Light*' (i.e. the Eternal Word, Incarnate In The Person Of Jesus Christ) Was On Planet Earth Among Human Beings For An **Extended Period** Of Time
- 5) The World Was **Made** By Him

- a) The Words '*The World*' In This Context Denote Planet **Earth** And The **Human** Beings Who Inhabit It cf Jn. 1:29; Jn. 3:16-17, 19; 4:42; 6:14, 6:33, 51; 7:47; 8:12, 23, 26; 9:5
- b) The Words '*Was Made By Him*' Refer To '*The Light*' Who Is '*The Eternal Word*' Being The Coordinating Agent *Through Whom* Planet Earth And Human Beings **Came** Into **Existence** cf Jn. 1:3; Gen. 1:1-2, 26-27; 2:7, Gen. 2:20-22; Ex. 20:11; Job 26:13; 33:4; Psalm 33:6; Psalm 102:25; Prv. 3:19; Isa. 40:12-13, 28; Jer. 10:11-12; Jn. 5:17, 19; Rm. 11:36; 1 Cor. 8:6; Eph. 3:9; Col. 1:16-17; Heb. 1:2; Rev. 4:11
- 6) '*The World*' = *Mankind In General*: '*Knew Him Not*'; The Word '**Know**' / '**Knew**' Is The Translation Of The Greek Verb (γινώσκω) English Transliteration **ginosko** In This Context The Word Denotes That Human Beings In General Did Not **Come** To Know And **Recognize** Him As Being Who He Is cf Lk. 19:44; 24:35; Jn. 8:28, Jn. 8:32, 55; 14:9, 31; Rm. 7:7; 1 Cor. 8:3; Gal. 4:9; 1 Jn. 2:3, 4; LXX Isa. 33:13; 61:9; 63:16
- b. **Rejection** Of The *Eternal Word Incarnate In Jesus The Messiah* By The **Jews** cf Jn. 1:11

## **Lesson 25**

### **The Prologue – Part 19**

#### ***'The Reliability, The Rejection and The Reception of The Light - 3'***

- 1) '*He Came Unto His Own*' (τά ἴδια) Literally Means *Own Things*; The Neuter, Plural Form Is Used To Denote One's **Home** cf Lk. 18:28; Jn. 16:32; 19:27; Acts 21:6 / Probably Means He Came To The **Land** Of **Israel** Which Belongs Uniquely To Him cf Lev. 25:23; Deut. 11:12; 19:14; 2 Chr. 7:20; Jer. 2:7; Ezk. 38:16; Hosea 3:3; Joel 1:6
- 2) '*And His Own Received Him Not*'; The Words '*His Own*' Are The Translation Of The Greek (οἱ ἴδιοι); English Transliteration *hoi idioi*, Masculine, Plural Form Denoting His Own **People**, The People Of **People**
  - a) They Were **Uniquely** God's People cf Ex. 19:5; Deut. 7:6; Deut. 14:2; 26:18; Psalm 135:4
  - b) The Had Been Given **Advantages** That Had Not Been Given To Any Other People On Earth cf Rm. 3:1-2; 9:4-5; Psalm 147:19; Deut. 4:5-8; Heb. 1:1

- c) The Word '**Receive**' Is The Translation Of The Greek Verb (παραλαμβάνω); English Transliteration **paralambano** In The Context The Word Means To Receive In The Sense Of **Accept** For One's Self cf Mk. 7:4; 1 Cor. 15:1, 3; Gal. 1:9; Col. 2:6; 1 Thess. 2:13; 4:1
3. The **Reception** Of The Eternal Word, Incarnate In The Person Of Jesus The Messiah cf Jn. 1:12-13
- a. The Ones Who **Accepted** Him: '**as many as**' Is The Translation Of The Greek Plural Pronoun (ὅσοι); English Transliteration **hosoi** Which Points To **Individuals** cf Rm. 2:12; 8:14
- b. **How** They Received / Accepted Him Is Revealed By The Adjectival Participle Which Describes Them As Being '*them that*' **who believe on / in His name**
- c. The **Results** Of *Receiving* Him Is That The Ones Who Do Are Given The '**Power**' / '**Right**' To Become The Children Of God cf Jn. 1:12
- 1) The Word '**Power**' / '**Right**' Is The Translation Of The Greek Word (ἐξουσία); English Transliteration **exousia**; The Word Means: "*power, authority to do a thing, permission to do.*" A Greek-English Lexicon In This Context I Would Use The Word **Privilege**
- 2) The Word '**Become**' Is The Translation Of The Greek Verb (γίνομαι); English Transliteration **ginomai**; In This Context The Word Denotes **Spiritual** Birth And Experiencing A **Change** In Nature And Entry Into A New **Condition** cf Mt. 4:3; Lk. 13:19; Jn. 2:9; 3:3; 1 Pet. 1:23; 1 Jn. 3:9
- 3) '**Sons**' / '**Children**' Is The Translation Of The Greek Word (τέκνον); English Transliteration **teknon**; Literally = The Children, Offspring of Parents; In This Context Denotes Those Who Have A **Child-Father** Relationship Of *Affection, Love And Intimacy* cf Rm. 8:15-17; 8:21; Gal. 4:6; Eph. 5:1; 1 Jn. 3:1
- d. The **Means** For Receiving Him Is By **Believing** In His Name
- 1) '**them that believe**' / '**those who believe**' Is The Translation Of The Greek Adjectival Participle (τοῖς πιστεύουσιν); English Transliteration **tois pisteusin**; Present Participle Meaning The Ones Who **Continue** Believing
- 2) The Word '**Name**' Denotes More Than The Personal Designation Of The Person It Signifies **All** The Person **Is** cf Psalm 5:11; 9:10; Psalm 20:7; Mt. 1:21, 23; 6:9; 10:22; 24:9; Jn. 17:6, 26; Acts 2:1; Acts 3:16; 4:2; 9:14-15; 10:43; 19:17; Rm. 10:13; 1 Cor. 1:2; 1 Jn. 5:13; Rev. 11:18; 13:6

**Lesson 26**  
**The Prologue – Part 20**  
**‘The Reliability, The Rejection and The Reception of The Light – 4’**

4. The Ultimate **Source** Of The Spiritual New Birth cf Jn. 1:13
  - a. The Word ‘**Who**’ Is The Translation Of The Greek Word (οἱ); English Transliteration **hoi** And Refers To All The Ones **Who Believe** In Verse 12
  - b. The Words ‘**Were Born**’ Are The Translation Of The Greek Verb (γεννάω); English Transliteration **gennao**
    - 1) Aorist Tense, Passive Voice Form Of The Verb And Denotes A **Completed, Accomplished** Once-For-All Action
    - 2) The Verb (γεννάω); English Transliteration **gennao** Literally Means To Be Born Physically cf Mt. 2:1; 19:2; The Word Is Also Used Figuratively To Denote **Spiritual Birth** cf Jn. 3:3, 6-7, 8; 1 Jn. 1:29; 3:9; 4:7; 5:1, 4, 18
  - c. The Three-Fold Denial Concerning The **Source** Of The Spiritual New Birth
    - 1) Emphasis Is Being Placed On The **Source** Of The Spiritual New Birth And This Is Expressed By The Four-Fold Repetition Of The Word ‘**Of**’ In Verse 13; Which Is The Translation Of The Greek Preposition (ἐκ); English Transliteration **ek** That Denotes The **Source** From Which Something Comes cf Jn. 3:27; 7:42; Acts 5:38; Acts 8:39; Rm. 1:13; 2 Cor. 5:2; 1 Jn. 4:7
    - 2) The Source Is Not ‘**Of Blood**’ The Greek Reads (ἐξ αἱμάτων); English Transliteration *ex haimaton*; And Literally Reads Of **Bloods**; There Are Two Possible **Interpretations**:
      - a) **Natural** Birth
      - b) **Family** Or **Natural** Descent (*i.e. blood-relationship*) cf Mt. 3:9; Jn. 8:33, 37, 39, 53; Acts 17:26
    - 3) The Source Is Not **Of The Will Of The Flesh** = The **Natural** Man cf Jn. 6:63; 8:15; 1 Jn. 2:16
    - 4) The Source Of The New Birth Is Not **The Will Of Man**; The Word ‘**Man**’ Is The Translation Of The Greek Word (άνήρ); English Transliteration **aner**; The Word Literally Means An Adult Male, Man, Husband; The Word Can Also Be Used To Denote A Person Without Reference To The Sex Of The Person cf Rm. 4:8; Eph. 4:13; James 1:8, 12, 20, 23; 3:2; In Jn. 1:13 The Word *Probably Denotes* **Another Person**



- d. The **Ultimate** Source Of The Spiritual New Birth Is **God** cf Jn. 1:13
- 1) The Gift Of The Spiritual New Birth Is Because Of The **Will** Of **God** cf James 1:18
  - 2) The **Means** By Which God Offers The Gift Of Spiritual New Birth: The Word Of **Truth** (i.e. The Scriptures And Specifically The **Gospel** Of Jesus Christ) cf 1 Pet. 1:23; Col. 1:5; 1 Thess. 2:13; 2 Thess. 2:13-14
  - 3) The Gift Of The Spiritual New Birth Is Given On The Basis Of **Grace** And Must Be Received By **Faith** In Jesus Christ cf Jn. 1:12; Rm. 3:21-22, 24, 26, 28; 4:1-6; 5:1; Eph. 1:13; 2:8; 1 Thess. 2:13; 2 Thess. 2:13-14; Titus 3:5-7; 1 Jn. 5:1

## **Lesson 27**

### **The Prologue – Part 21**

#### **‘The Word Became Flesh’ – Part 1**

- E. The **Incarnation** Of The Word cf Jn. 1:14
1. ‘**The Word**’ The Greek (ὁ λογός) English Transliteration **ho logos** Refers To The One Who Was Eternally **With** God, Eternally **Distinct** From God, Who Was Eternally **God** cf John 1:1
  2. The Words ‘**Was Made**’ Or Some Translations Render ‘**Became**’ Is The Translation Of The Greek Verb (γίνομαι) English Transliteration **ginomai**; The Verb Is In The Aorist Tense, Indicative Mood Form Placing Emphasis On The **Fact** Of The Action cf Jn. 3:16; 2 Cor. 8:9; Rev. 20:4; And In This Context The Word Is Expressing The Thought Of Assuming A **New** Mode Of Being In Addition To That Which He Already Possess cf Mt. 5:45; 10:15; 18:3; Mk. 1:17; Jn. 1:12; 12:36; 1 Cor. 4:16; 7:21; 1 Cor. 11:1; 2 Cor. 5:21; Gal. 3:13; Eph. 5:1; 1 Pet. 1:16; 2 Pet. 1:4
  3. The Word ‘**Flesh**’ Is The Translation Of The Greek Word (σάρξ); English Transliteration **sarx**; The Word Can Be Used To Denote **Human Beings** And That Is the Sense Of The Word In This Verse cf Mt. 24:22; Lk. 3:6; Rm. 3:20; 1 Cor. 1:29; 2 Cor. 4:11; 7:5; 12:7; Gal. 2:16, 20; 4:13-14; Eph. 2:15; 5:29; Philipp. 1:22, 24; Col. 1:22; 2:5; Philem. 16; 1 Pet. 3:18; 4:1
  4. ‘**The Word Became Flesh**’; This Declaration Gives Rise To **The Doctrine of The Hypostatic Union** Which Means The Scriptures Teach The Union Of **Two** Natures The **Divine** And **Human** In The Person Of Jesus Christ Forever
    - a. Three Basic But Critical **Facts** Concerning The Hypostatic Union
      - 1) Jesus Christ Has **Two Distinct** Natures: A Human And A Divine
      - 2) There **Isn’t** Any Mixture Or Intermingling Of The Two Natures In The Person Of Jesus Christ

- 3) Although Jesus Christ Has Two Natures He Is **One** Person With **One** Personality
- b. The **Reality** Of The Hypostatic Union
  - 1) The **Humanity** Of Jesus Christ Was Demonstrated By Jesus Manifesting **Human** Characteristics
    - a) He Became **Hungry** cf Mt. 4:2; Mk. 11:2
    - b) He Became **Thirsty** cf Jn. 19:28
    - c) He Became **Tired** cf Jn. 4:6
    - d) He **Slept** cf Mt. 8:24-25
    - e) He Had Genuine Human **Emotions** cf Mt. 9:36; 26:37-38; Mk. 10:21; Jn. 11:5, 33; 12:27
    - f) He **Grew** Physically And Mentally cf Lk. 2:40, 52
    - g) He Had Incomplete **Knowledge** cf Mk. 11:32
    - h) **Other** Ways In Which Jesus Manifested His **Humanity**: He *Prayed, Was Tempted, Learned Obedience, Suffered And Died* cf Heb. 5:7-8

## **Lesson 28** **The Prologue – Part 22** **‘The Word Became Flesh’ – Part 2**

- 2) The **Deity** Of Jesus Christ Was Manifested During His Earthly Life In The Flesh
  - a) His **Omniscience** Was Revealed cf Jn. 1:48-49; 2:24-25 cf 2 Chr. 6:20; Jn. 4:17-18, 28-29, 39
  - b) **Sovereign Authority** Over Nature And The Elements Of Nature cf Jn. 2:1-11; Mt. 8:24-27; Mk. 4:36-42; Lk. 8:22-25
  - c) Power Over **Death** cf Jn. 6:39, 40, 44, 54; 1:25, 43-44; Mt. 9:18, 23-25; Mk. 5:35-43; Lk. 8:49-56; Lk. 7:11-17
  - d) **Forgiving Sins** Which Is A Divine Prerogative cf Mt. 9:1-8; Mk. 2:1-12; Lk. 7:46-50; cf Isa. 43:25; Jer. 31:34

- e) **Eternal** Pre-Existence of Jn. 1:1 cf Jn. 1:14; Jn. 8:58; 17:5
- f) **Omnipresence** Is Ascribed To Jesus Christ cf Mt. 18:20; Mt. 28:20; Heb. 13:5
- g) **Immutability** Is Ascribed To Jesus Christ cf James 1:17; Heb. 13:8 cf Mal. 3:6
- h) Jesus Christ Accepted The **Worship** Of Men cf Deut. 6:13; Deut. 10:20; Mt. 4:10; cf Mt.9:18; 14:33; Lk. 24:52; Jn. 5:23; Jn. 9:38; 20:28; Philipp. 2:9-10; Heb. 1:6; Rev. 5:14

## **Lesson 29**

### **The Prologue – Part 23**

### **‘The Word Became Flesh’ – Part 3**

- 3) The Deity Of Jesus Christ Is Revealed By Comparing What Tw Passages Teach Concerning The One Who Will **Judge** The World cf Jn. 5:22 Which Says The **Son** Will Judge And Rev. 20:12 Which Says **God** Will Judge
- 4) The **Names** And **Titles** Given To Jesus Christ Affirm His Deity cf Mt. 1:23; Jn. 20:28; Isa. 40:3 cf Mt. 3:4; Lk. 1:6; Isa. 9:6-7; Zech. 12:20 cf Rev. 1:7; Jer. 23:5-8; Isa. 41:4; Isa. 44:6; 48:12 cf Rev. 1:17
- 5) The **Direct** Teaching Of The Apostle Paul To Believers At Colossae cf Col. 2:9
  - a) The Prepositional Phrase ‘***In Him***’ Precedes The Verb ‘***Dwells***’ In The Greek And **Stresses** In Christ And **Only** In Him
  - b) The Word ‘***Dwelleth***’ / ‘***Dwells***’ / ‘***Lives***’ Is The Translation Of The Greek Verb (κατοικέω); English Transliteration **katoikeo** Which Is In The Present Tense Form Expressing The Continual, Ongoing Nature Of The Action Of The Verb = **Continually, Keeps** On ‘***Residing***’ / ‘***Living***’ cf Mt. 2:23; 4:13; Acts 7:14; 17:26; Eph. 3:17
  - c) The Words ‘***All The Fullness***’ Are The Translation Of The Greek (πᾶν τό πλήρωμα); English Transliteration **pan to pleroma**; In This Verse The Word ‘***Fullness***’ (πλήρωμα = **pleroma**) Denotes The **Sum Total** cf Jn. 1:16; Eph. 3:19; Eph. 4:13

- d) The Word '**Godhead**' Is The Translation Of The Greek Word (θεότης); English Transliteration **theotes**; The Word Means **Deity**
  - e) The Word '**Bodily**' Is The Translation Of The Greek Word (σωματικῶς); English Transliteration **somatikos** = In A Literal, Actual, **Real**, **Physical** Body
- 6) It Is Attested To In The Context Of A **Command** Given To Believers At Philippi cf Philipp. 2:5-11
- a) The Command: '*Have The Mental Attitude Of **Humility***' That Was Manifested By Jesus Christ cf Philipp. 2:5
  - b) The **Pre-Incarnate** State Of Jesus Christ: Absolute **Deity** cf Philipp. 2:6

### **Lesson 30**

#### **The Prologue – Part 24**

#### **'The Word Became Flesh' – Part 4**

- i. '*Who Being*' / '*Existed*' / '*Was*' Is The Translation Of The Greek (ὃς ὑπάρχων); English Transliteration *hos huparchon*; '**Who**' Is Jesus Christ' The Word '*Being*' / '*Existed*' / '*Was*' Is The Translation Of The Greek Present Participle Form Of The Verb (ὑπάρχω); English Transliteration *huparcho* = **Really Exists** cf Lk. 16:3; Acts 3:2; 17:24, 29; 2 Cor. 8:17; Gal. 2:14
- ii. The Prepositional Phrase: '*In The Form Of God*' **Precedes** The Word '*Being*' / '*Existing*' And **Stresses** '*The Form Of God*' As Being His Perpetual State Of Being
- iii. The Word '*Form*' Is The Translation Of The Greek Word (μορφή); English Transliteration *morphe* And Can Be Used To Denote The **Nature Essence** Of Something
- iv. '*To Be Equal With God*' / '*Equality With God*'; The Words '*To Be*' Are The Translation Of (εἶναι); English Transliteration *einai*; The Present, Infinitive Form Of The State Of Being Verb Pointing To The **Continuing** Nature Of The State Of Being *Equal With God*; The Greek Word Translated '*Equal*' (ἴσα); English Transliteration *isa* Means The **Same** cf Mt. 20:12; Lk. 6:34; Acts 11:17; Rev. 1:16 And

Speaks Of The **Prerogatives** Of Deity In This Verse

- v. 'Thought It Not Robbery' / 'Did Not Regard It A Things To Be Grasped' / 'Did Not Regard It As Something To Be Exploited'; The Word 'Robbery' / 'Grasped' / 'Exploited' Is The Translation Of The Greek Word (ἄρπαγμός); English Transliteration *harpagmos*; In This Context Means Something To Be **Held Onto**

**Lesson 31**  
**The Prologue – Part 25**  
**'The Word Became Flesh' – Part 5**

- c) The **Post-Incarnate** State Of Christ cf Philipp. 2:7-8
  - i. Was Of His **Own Choosing** cf Philipp. 2:7
  - ii. 'Of No Reputation' / 'Emptied Himself' / 'Nothing' Is The Translation Of The Greek Word (κενόω); English Transliteration *keno*; The Word Literally Means To **Empty** So That The Contents Are Gone; The Word Is Also Used *Figuratively* And Denotes He **Deprived** Himself Of The Position, Prestige, Privilege, Power Of **Equality** With God cf Isa. 53:2; Jn. 17:5; 2 Cor. 8:9
  - iii. He Emptied Himself **By Taking** Upon Himself The 'Form of a Servant' cf Philipp. 2:7
    - i) The Word 'Form' Is The Translation Of The Greek Word (μορφή); English Transliteration In This Verse The Word Means Essential **Nature, Character**
    - ii) The Word 'Servant' Is The Translation Of The Greek Word (δοῦλος); English Transliteration *doulos* And Means **Slave** One Who Was On The **Lowest** Rung Of The Socio-Economic Ladder Of Humanity; And Whose Will Was In Absolute **Subjection** To The Will Of Another cf Mt. 8:9; 13:28; 21:24-26; Mk. 12:2-4; Lk. 7:8; 14:17-23; 20:10-11

- i) The Word 'Form' Is The Translation Of The Greek Word (μορφή); English Transliteration *morphe*; In This Verse The Word Means The Essential **Nature Character**
- ii) The Word 'Servant' Is The Translation Of The Greek Word (δούλος); English Transliteration *doulos* And Means A **Slave** One Who Was On The **Lowest** Rung Of The Socio-Economic Ladder Of Humanity; And Whose Will Was In Absolute **Subjection** To The Will Of Another cf Mt. 8:9; 13:28; 21:24-36; Mk. 12:2-4; Lk. 7:8; 14:17-23; 20:10-11

## Lesson 32

### The Prologue – Part 26

### ‘The Word Became Flesh’ – Part 6

- iv. He Emptied Himself *By Being Made / Born / Coming In* The **Likeness** Of Men
  - i) The Words 'Was Made' / 'Became' Are The Translation Of The Greek Verb (γίνομαι); English Transliteration *ginomai* = To Assume A **New** Mode Of Being In **Addition** To That Which One Already Possess cf Mt. 5:45; 10:45; 18:3; Mk. 1:17; Jn. 1:12; 12:36; 1 Cor. 4:16; 7:21; 11:1; 2 Cor. 5:21; Gal. 3:13; Eph. 5:1; 1 Pet. 1:15; 2 Pet. 1:4
  - ii) 'Men' Is The Translation Of The Greek Word (άνθρώπων); English Transliteration *anthropon* And Is Anarthrous, Plural = **Mankind**
  - iii) 'Likeness' Is The Translation Of The Greek Word (ὁμοίωμα); English Transliteration *homoionoma*; Can Mean *Like But Not Exactly The Same* cf James 3:9; *The Septuagint* Gen. 1:26; Affirms The **Similarity** Of Jesus As Being A Human Being And At The Same Time Affirms His **Distinctiveness** As Being A Human Being Who Is **Without** The Stain Of Original Sin And Who Does **Not** Have A Sin Nature cf Rm. 3:10, 23; Rm. 5:12; 8:3; 2 Cor. 5:21; Heb. 4:15; 7:26; 1 Pet. 1:19; 2:22; 1 Jn. 3:5; And His Distinctiveness As A Human Being Who Also Posses A **Divine** Nature cf Jn. 1:14; Col. 2:9

- v. He Emptied Himself **By Being** Found In Fashion As A Man / In Appearance As A Man / Human In Form
- i) The Word 'As' Is The Translation Of The Greek Word (ὡς); English Transliteration *hos* And Does Not Suggest Or Infer That Jesus Christ Was Not A Real Man; It Expresses The **Perspective** From Which Others Viewed And Understood Jesus Christ To Be cf Jn. 1:14; Rm. 3:7; 2 Thess. 3:15; James 2:9
  - ii) 'Found' Is The Translation Of The Greek Verb (εὐρίσκω); English Transliteration *heurisko* = To Be Found By **Others** To **Be** cf Lk. 7:10; 8:35; 9:36
  - iii) 'In Fashion' / 'In Appearance' Is The Translation Of The Greek Word (σχήμα); English Transliteration Schema; Denotes The **Outward Physical** Appearance And Distinctive Character
- vi. He **Humbled** Himself cf Philipp. 2:8
- i) He **Voluntarily** Humbled Himself
  - ii) He Humbled Himself By Becoming **Obedient**
  - iii) He Was Obedient To **God** The **Father** cf Philipp. 2:9; Mt. 26:39-42; Jn. 6:38; 8:29; 14:31; 15:10; Jn. 18:11; Heb. 10:9
  - iv) The Obedience Was Absolute And Total To The Point Of A Death **Even A Cross Death** Which Was The Most **Horrific**, Agonizing And **Humiliating** Form Of Death cf Mt. 27:39-40; Heb. 12:2; Gal. 3:13; Acts 5:30; Deut. 21:22-23