

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 of Jn. 10:30; 17:22
 16. Jesus Is The **Only Way** To God Jn. 14:6
 17. Jesus Turned Ordinary **Water** Into Extraordinary **Wine** of Jn. 2:1-12
 18. Jesus **Miraculously Healed** The Son Of A Nobleman, Who Was On The Verge Of Death of Jn. 4:46-54
 19. Jesus **Fed** More Than **5,000** People With 5 Barley Loaves And Two Small Fishes of Jn. 6:1-14
 20. Jesus **Miraculously Walked** On Water of Jn. 6:15-21
 21. Jesus **Miraculously Healed** A Man Who Had Been Paralyzed And Unable To Walk For 38 Years of Jn. 5:1-9
 22. Jesus **Miraculously** Gave **Sight** To A Man Who Had Been Born Blind of Jn. 9:1-7
 23. Jesus **Miraculously Raised** Lazarus From The **Dead** of Jn. 11:1-45; 12:9
 24. The Author Claims To Be A **Truthful Eyewitness** of 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 of 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 of 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 of 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 of Acts 12:1-2

5. **Matthew** The Tax Collector cf 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

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- 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

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- 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 15th 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

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- 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 = pisteuo) Translated '*Might Believe*'; Some Manuscripts Read: (πιστεύητε = pisteuete) Which Is the **Present** Tense, Active Voice, Subjunctive Mood Form; And Some Manuscripts Read: (πιστεύσητε = pisteusete) 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 (πιστεύσητε = pisteusete) 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 (πιστεύντε = 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** (πιστεύητε = pisteuete)
 - 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** of 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

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- C. The **Public** Ministry Of Jesus Christ of Jn. 2:1-12:50
 1. Will Presented Primarily Around **Seven** Of The Many **Miracles** Wrought By Jesus
 - a. Turning **Water** Into **Wine** of Jn. 2:1-11
 - b. The **Healing** Of The Nobleman's Son of Jn. 4:46-54
 - c. The **Healing** Of The Paralyzed Man of 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 of 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** of 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 = *ho logos*) In Jn. 1:1, 14 Is Because of **What** the Word 'Word' Denotes
 - a. "λόγος, ου, ό 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** of Jn. 1:1: "In the beginning was The Word . . ." of 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 (בְּרִשְׁתָּהּ); English Transliteration **berewsheth** In Gen. 1:1; The Words '**in the beginning**' Point To The **Beginning** Of **All Creation** of 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 of 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 (πρός) English Transliteration **pros** Is **To, Toward** of 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, of Gal. 1:18; Who Is In The **Presence** Of God of Mk. 6:30; 2 Cor. 5:8; And Who Is Actively **Involved** With God of 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 of 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; Prv. 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 **Incarname** 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 (φάινω); 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* cf 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 (μετανοιά); 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 μετανοεσω 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 (βιάζονται) 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 of 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 of 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 of 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 of Jn. 1:9-13
 - 1. The **Reliability** Of The Light of 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 (έρχομαι); 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 (έρχομαι); English Transliteration **erchomai** Is Used 8 Times In The Gospel Of John Of **Jesus** Coming Into The World of 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 (έρχομαι); 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) They 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 of 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 (άνηρ); 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 λόγος) 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 cf 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 of Philipp. 2:5-11
- a) The Command: '*Have The Mental Attitude Of **Humility*** That Was Manifested By Jesus Christ of Philipp. 2:5
 - b) The **Pre-Incarnate** State Of Jesus Christ: Absolute **Deity** of 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 (ἀρπαγμός); 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 *morphe* 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

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 Posses 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 *homoioima*; 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 (εὕρισκω); 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 **Horri-fying**, Agonizing And **Humiliating** Form Of Death cf Mt. 27:39-40; Heb. 12:2; Gal. 3:13; Acts 5:30; Deut. 21:22-23

The Gospel of John #33
The Prologue – Part 27
‘The Word Became Flesh - Part 7 – The Way

- 5. The Word Became Flesh By Means Of A **Miraculous** Conception Of A Virgin cf Isa. 7:14; Mt. 1:18-25; Lk. 1:26-38; 2:1-7; Gal. 4:4
 - a. ‘*Miracle*’ Is An Extraordinary Event Wrought By The Power Of A Supernatural Being Which **Transcends** The Usual Course Of Nature And **Cannot** Be Explained By The Application Of Normal Laws And / Or Human Reasoning cf Jn. 2:1-11; 4:46-54; 5:5-9; 6:1-14; 6:15-21; Jn. 9:1-11; 11:1-44
 - b. The **Supernatural** Mysterious, Miraculous Conception Of The **Virgin** cf Mt. 1:18, 20; Lk. 1:31-35
 - c. Natural Child **Birth** cf Mt. 1:25; Lk. 2:5-7; Gal. 4:4
 - d. Jesus Christ Being Born *Without the Stain of Original Sin* and *Without A Sin Nature* Can Be Traced To His **Virgin** Conception cf Lk. 1:35

The Gospel of John #34
The Prologue – Part 28
‘The Word Became Flesh’ - Part 8
Reasons For The Incarnation – 1

- 6. **Reasons Why** The Word Became Flesh
 - a. To **Reveal** God To Man cf Jn. 1:18; 14:7-9; 2 Cor. 4:3-6; Col. 1:15; Heb. 1:1-4

b. To Reveal The **Ideal** Man (*i.e. man as **God** Intended Man To Be*)
cf Mt. 3:17; 12:18; 17:5; Jn. 8:29; 1 Cor. 11:1; Eph. 5:2; Philipp. 2:5 cf
Philipp. 2:9-11; Heb. 1:4-9; 2:5-8; 1 Pet. 2:21

- 1) Jesus Christ Being Set Forth As The **Example** For Believers
To Follow Points To His Being God's Ideal Man cf 1 Cor. 11:1;
Philipp. 2:5; 1 Pet. 2:21
- 2) God's **Exaltation** Of Jesus Christ Points To Jesus Christ As Being
God's Ideal Man cf Mt. 28:18; Philipp. 2:9-11; Heb. 1:6-9; 2:5-9
- 3) God's **Testimony** Concerning Jesus And His Command To
Listen To Jesus Attests To Jesus Being God's Ideal Man cf
Mt. 3:17; 12:18; 17:5; Mk. 1:11; Lk. 3:22

The Gospel of John #35
The Prologue – Part 29
'The Word Became Flesh' - Part 9
Reasons For The Incarnation – 2

- c. To Provide The **Perfect, Once For All Sacrifice** For Sins cf Jn. 1:9;
Acts 20:28; Rm. 5:6-11; 2 Cor. 5:21; Heb. 7:7; 9:6, 28; 10:10, 12, 14;
1 Pet. 2:22-24; 1 Jn. 3:5
- d. To Demonstrate That Man As Originally Created Was **Not** Imperfect
And **Destined** To Sin cf Gen. 1:31; Mt. 4:3-10; 2 Cor. 5:21; Heb. 4:15;
1 Pet. 1:19; 2:22; 1 Jn. 1:5
- e. To **Destroy** Satan cf Jn. 12:31; Col. 2:15; Heb. 2:14
- f. To Set Believers **Free** From Bondage To The Fear Of Death
cf Heb. 2:15-16

The Gospel of John #36
The Prologue – Part 30
'The Word Became Flesh' - Part 10
Reasons For The Incarnation – 3

- g. To **Destroy** The Works Of Satan cf 1 Jn. 3:8
- h. To **Restore** Royal Rule By A Descendant Of David And Thereby
Fulfill God's Promise cf Lk. 1:31-33 cf 2 Sam. 7:4-16; 1 Chr. 7:4-14;
Psalm 89:3-4; 132:11; Isa. 9:6-7; 11:1-10; Jer. 30:9; 33:15; Ezk. 37:27;
Acts 2:29-32

- i. To Give Us A High Priest Who Can Truly **Identify** With Us And Therefore Understand What We Are Going Through And **Help** Us In Time Of Need cf Heb. 2:18; 4:15-16
- j. To **Do** The Father's **Will** cf Jn. 6:38
- k. To Bring **Judgment** cf Jn. 9:39
- l. To Bring **Life** cf Jn. 10:10
- m. To Be A **Light** And **Eliminate** Spiritual Darkness cf Mt. 4:16; Jn. 12:46
- n. To Bear **Witness** Unto The Truth cf Jn. 18:37

The Gospel of John #37
The Prologue – Part 31
'The Word Became Flesh and Dwelt Among Us'

- 7. The Word Incarnate In The Person Of Jesus Christ **Dwelt** Among Us The Greek Word Translated 'Dwelt' (σκηνώω); English Transliteration *skenoō* Literally Means 'to pitch tents' cf Gen. 13:12 In The *Septuagint* The Word Is Generally Used With The Meaning Of 'Take Up Abode' And Expresses The Idea Of Settling Down **Permanently** In A Place cf Rev, 12:12; Rev.13:6
 - a. The Word 'Dwelt' (σκηνώω); English Transliteration *skenoō* Points To The Incarnation (*hypostatic union = the union of the Divine nature and human nature in the Person of Jesus Christ*) As Not Being **Temporary** But **Permanent**
 - b. The Word 'Dwelt' (σκηνώω) English Transliteration *skenoō* Could Also Point This Being A **Visible** Manifestation Of The Person Of **God**
 - 1) The Greek Verb (σκηνώω); English Transliteration *skenoō* Is Used The *Septuagint* (The Greek Translation Of The Hebrew Old Testament) To Translate The Hebrew Verb (יָשַׁב); English Transliteration *shacen* cf Judges 8:11; And The Hebrew Verb Is Used Of The **Place** Where **God** Dwells cf Nu. 5:3; 35:4; Deut. 12:5, 11; 16:2, 6, 11; 33:16; 2 Chr. 6:1; Neh. 1:9; Psalm 68:16, 18; Psalm 74:2; 135:21; Isa. 8:18; Isa. 33:5, 16; 57:15; Joel 3:17, 21; Zech. 8:3
 - 2) The Hebrew Word (יָשַׁב); English Transliteration *shacen* Is Used Of **God Dwelling** With His People cf Ex. 25:8; ;Nu. 35:34; 1 Ki. 6:13; Ezk. 43:7, 9; Zech. 2:10-11
 - 3) The Word 'Dwelt' The Greek Verb (σκηνώω); English Transliteration *skenoō* Is Used In The *Septuagint* To Translate The Hebrew Word (יָשַׁב); English Transliteration *shacen* Which Is Used To Denote

The **Personal Presence** Of God cf Ex. 24:16; 40:35; Nu. 9:17-18, Nu. 9:22 ;10:12

- 4) God Manifested His **Immediate Personal** Presence To The People Of Israel When The Shekinah Glory Filled The Tabernacle And The Temple cf Ex. 40:34-35; 1 Ki. 10:10-11
- c. The Word Incarnate In The Person Of Jesus Christ Is **God** Living Among Human Beings, Being **Personal** Present With Man And **Manifest** To Mankind
- d. The Word '**Dwelt**' The Translation Of The Greek Word (σκηνώω); English Transliteration *skenoō* Literally Means '**To Pitch Tent**', / **Tabernacle** Might Have Been Used by The Holy Spirit To Draw Attention To The Word Incarnate In The Person Of Jesus Christ Being The **Reality** Of What The Tabernacle **Foreshadowed** cf Heb. 8:15; Six Things About The Word Incarnate In The Person Of Jesus Christ Which Were **Foreshadowed** By The Tabernacle
- 1) The Humble, Unassuming **Outward Appearance** Of The Word Incarnate In The Person Of Jesus Christ cf Ex. 26:7-37; Isa. 53:2
 - 2) The Tabernacle Was God's **Dwelling** Place cf Ex. 25:8, 40:34-35; All Of The Fullness Of Deity **Dwelt** In Jesus Christ cf Jn. 1:1-18; Col. 2:9
 - 3) The Tabernacle Was The Place Where God **Met** With Men cf Ex. 25:21-22; 29:42-43; Jesus Christ Is The **Meeting** Place Between God And Man cf Jn. 14:16; 1 Tim. 2:5-6
 - 4) The Tabernacle Was The **Center** Of Israel's Camp cf Nu. 1:50; Nu. 2:17; The Believer's Life Is To **Center** Around The Person Of Jesus Christ cf Gal. 2:19b-20; Philipp. 1:21; 3:14; Col. 3:4
 - 5) The Tabernacle Was The Place Where **Sacrifices** Were Made cf Ex. 24:5-6; 29:15-21, 36-46; Jesus Christ Is The Once For All **Sacrifice** For Sins cf Heb. 10:10, 12, 14
 - 6) The Tabernacle Was The Place Of **Worship** cf Lev. 7:11-17; Lev. 19:4; Nu. 1:52 - 2:34; And It Is **Through** The Person Of Jesus Christ That We Worship God cf Heb. 13:15

Gospel of John #38

The Prologue – Part 32

'The Word Became Flesh and Was Observed To Be The Only Begotten'

8. The Word Incarnate in The Person of Jesus Christ Was ***Carefully Observed*** By His Disciples cf Jn. 1:14; The Word '*Beheld*' Is the Translation of The Greek Word (θεάομαι); English Transliteration *theaomai* Expresses The Thought Of Viewing ***Attentively*** cf Jn. 1:32-33; 4:35; Acts 1:11; 1 Jn. 1:1; 4:14

9. '*The Glory*' Of The Word Incarnate In The Person Of Jesus Christ: The Greek Word Translated '*Glory*' Is (δόξα); English Transliteration *doxa*; The Word Literally Means '*Brightness*', '*Shinning*' cf Acts 22:11; The Word May Also Be And Is Being Used In This Context To Refer To The ***Essential Essence, Character*** Of A Person cf Jn. 2:11; Jn. 11:40; Rm. 3:23; 6:4; Eph. 3:16; The *Septuagint* cf Ex. 33:18-19, 22; 34:5-8

10. The ***Essential Essence*** Of The Word Incarnate In The Person Of Jesus Christ cf Jn. 1:14
 - a. Is In Absolute ***Agreement*** With The Ideal One Who Is The One And The Only, Unique One Of The Father
 - 1) The Word 'As' Is The Translation Of The Greek Word (ὡς); English Transliteration *hos*; In This Context The Word Denotes ***Absolute Agreement*** With Reality And Absolute Agreement Between The Ideal And The Fact cf Mt. 1:24; 7:29; 8:13; 14:5; Mt. 15:28; 21:26; Mk. 1:22; Lk. 3:4; 22:27; Acts 11:17; 13:33; 17:28; Acts 23:11; Rm. 1:21; 5:18; 1 Cor. 3:1; 4:14; Cor. 8:7; Titus 1:7; Heb. 11:9; 2 Pet. 1:3

 - 2) The Words '*Only Begotten*' Are The Translation Of The Greek Word (μονογενής); English Transliteration *monogenes*; The Word Literally Means One And ***Only*** Of A Kind, ***Unique*** And Draws Attention To The Unique, One Of A Kind ***Father - Son*** Relationship Of The Incarnate Word In The Person Of Jesus Christ And God The Father cf Heb. 11:17 cf Gen. 25:1-2; 1 Chr. 1:32-33; Gen. 17:1-19, 21; 25:5-6; Jn. 1:34; 3:16, 18; 5:25; 9:25; 10:36; Jn. 11:4, 27; 19:7; 20:31; 1 Jn. 4:9

Gospel of John #39
The Prologue – Part 33
'The Word Became Flesh Full of Grace and Truth

- b. The Words '*Full of Grace and Truth*' ***Summarize*** The ***Totality*** Of The Essential Essence, Character, Nature Manifested By The Word Incarnate In The Person Of Jesus Christ During His Earthly Life

- 1) The Reason For The Special Manifestation Of The Divine Attributes Of *Grace and Truth* Might Have Been That Revealing These Two Attributes Of God To Human Beings Would Do **More** To Facilitate The Primary Reason For The Word Becoming Flesh
 - a) The Primary Reason For The Word Becoming Flesh Was To **Save** The **World** cf Lk. 9:46; 19:10; Jn. 3:17; Jn. 12:47; 1 Tim. 1:15
 - b) **Apart** From *Grace and Truth* No One Could Or Would Be **Saved** cf Acts 11:19-23; 15:11; 18:27; 20:24; Rm. 3:24; Rm. 5:15, 17, 21; Gal. 1:6, 15; Eph. 1:7; 2:5, 8; 2 Tim. 1:9 Titus 2:11; 3:7
- 2) *Grace and Truth* Were Two Of The Attributes **God** Manifested To **Moses** cf Ex. 33:18-34:6
- 3) The **Fullest** Express Of God's Grace and Truth Was Manifest By The Word Incarnate In The Person Of Jesus Christ cf Jn. 1:14: ". . .full of grace and truth." The Word 'Full' Is The Translation Of The Greek Word (πλήρης); English Transliteration *pleres* Which Means To Be Filled **Full** Containing **All** That Could Be Held cf Mt. 14:20; Lk. 4:1; Acts 19:28 cf Jn. 14:6; 2 Cor. 5:21; 8:9; 1 Pet. 2:24
- 4) Jesus Christ **Revealed** His Divine Attributes Of Grace And Truth Through His:
 - a) **Teaching** cf Mt. 9:9-13; 22:16; Mk. 12:14; Lk. 4:22; 20:21; Jn. 8:45; 16:7; 18:37
 - b) **Miracles** cf Jn. 2:1-11; 4:46-54; 5:1-14; 9:1-7; 11:39-44; Mt. 14:13-21; 15:21-28, 32-39
 - c) **Interaction** With People cf Mt. 9:9; 11:19; Mk. 2:14-17; Lk. Mk. 5:27-32; 7:44-46; 19:1-10; Jn. 8:1-11

Gospel of John #40

The Prologue – Part 34

'The Word Was Carefully Observed & Let Us Observe Him'

Jn. 1:14 / 2 Cor. 3:18

- c. Practical Thought For Personal **Application**: Believers Need To Continue 'Beholding' (*giving careful, contemplative observation to*) The Person Of Jesus Christ As He Is Revealed In The Scriptures, In Order To Be Walking In Accordance With And Facilitate One Of God's Primary Purposes For Their Lives; Which Is To Be **Conformed** To The Image Of Jesus Christ cf Rm. 8:29; 2 Cor. 3:18; Gal. 4:19

- 1) One Of God's Purposes In Saving Believers Is That We Be **Conformed** To The Image Of Jesus Christ cf Rm. 8:29: The Word '*Conformed*' Is The Translation Of The Greek Word (σύμμορφος): English Transliteration *summorphos* Means To Have Either A **Similar** Form Or Nature cf Philipp. 3:21

- 2) It Is By **Continuing** To **Behold** '*The Glory*' (i.e. the essence, nature, character, attributes of Jesus Christ) And Walking By The Power Of The Holy Spirit That Believers Can Become More And More Conformed To The Image Of Jesus Christ cf 2 Cor. 3:18
 - a) The Words '*Are Changed*' Are The Translation Of The Greek Verb (μεταμορφόω); English Transliteration *metamorphoo* And Is In The *Present Tense, Middle Voice* Form Denoting The Change Is A *Progressive, Ongoing* **Life-Long** Process Which Believers *Do Not Produce*, But Occurs As Believers Remain Intently **Involved** In The Activity Which Produces The Results Of The Transformation Of Their Essential Nature cf Mt. 17:2; Mk. 9:2; Rm. 12:2

 - b) The **Ones** Who Are Being Changed '*But We All*' = **Every** Believer In Contrast To Jews Who Will Not Turn To Jesus And Believe In Him cf 2 Cor. 3:13-16

 - c) '*With Unveiled Face*'; The Word '*Unveiled*' Is The Translation Of The Greek Word (ἀνακεκαλυμένω); English Transliteration *anakekalummeno*, Which Is The *Perfect, Passive Participle* Form of The Verb (ἀνακαλύπτω); English Transliteration *anakalupto*; Stresses The **Permanent** Nature of The Uncovering Of The Veil And Is Figurative Language Expressing That God Has Given Believers The Ability To **Understand** Spiritual Truth

 - d) '*Beholding As In A Mirror*' Is The Translation Of The Greek *Present Tense, Middle Voice Participle* (κατοπτρίζομενοι); English Transliteration *katoptrizomenoi*; From The Greek Verb (κατοπτρίζω); English Transliteration *katoptrizo* Expressing The **Means** By Which Believers Continue Being Transformed; And The Means Is By Being **Intently** Involved In The Activity Which Will Result In *Beholding As In A Mirror The Glory Of The Lord*

 - e) The Mirror Is The Written **Word** Of **God** cf 2 Cor. 4:6; James 1:23-26; Lk. 24:25-27

 - f) '*Into The Same Image*'; The Word '*Image*' Is The Translation Of The Greek Word (εἰκῶν); English Transliteration *eikon* Denotes The **Likeness** Of His Character cf Rm. 8:29; 2 Cor. 4:4; Col. 1:15; 3:10

- g) 'From Glory To Glory' Indicates The **Ongoing** Progression In The Believer's Transformation To Ever Increasing **Christ-likeness**
 - h) The Progressive Transformation To Ever Increasing Christ-Likeness Of The Believer Is Accomplished By The Work Of The **Holy Spirit**
11. The **Attestation** Of The Incarnation By John The Baptizer / Witness of Jn. 1:15
- a. The Word Incarnate And The Light Who John Came To Bear Witness Of Are The **Same** Person of Jn. 1:6-9 with Jn. 1:14-15; The Person Is **Jesus Christ** of Jn. 8:12; 9:5; 12:36, 46
 - b. John The Baptizer's Testimony Concerning The Person Of Jesus Christ Had A Dramatic **Profound** And **Permanent** Impact Upon The Apostle John And Others

Gospel of John #41
The Prologue – Part 35
'Jesus the Pre-eminent One and The Source of Endless Grace'
Jn. 1:15-16

- c. John Testified Of The **Pre-eminence** Of Jesus Christ
 - d. John Testified Of The **Eternal Pre-existence** Of The Word In The Person Of Jesus Christ
12. Some Of The **Benefits** Of The Incarnation of Jn. 1:16-18
- a. We All Receive Of His Fullness Grace **For / Upon** Grace of Jn. 1:16
 - 1) 'We All' Denotes The **Apostle** John And All **Believers**
 - 2) The **Benefit**: Every Believer Can Receive Of The His Fullness 'Even Grace For / Upon Grace'
 - a) Emphasis Is Placed Upon The **Source** Out Of Which We Receive The Benefit: In The Greek Text The Prepositional Phrase: (ἐκ τοῦ πληρώματος) English Transliteration *ek tou pleromatos*) = 'out of the fullness' Precedes The Verb Expressing That We Are To Concentrate Our Attention On The Source Of The Benefit
 - b) The Source Out Of Which Every Single Believer Receives This Benefit Is The **Fullness** Of The Word Incarnate In The Person Of Jesus Christ, The *Articulate Word Fullness*

(τοῦ πληρώματος); English Transliteration *tu pleromatos* Along with The Words 'And' / 'For' Connects The Thought Of Verse 16 To Verse 14 And Tells Us That *The Fullness* Denotes The **Divine** Nature, Character, Essence Of The Incarnate Word cf Jn. 1:14; Col. 1:29; 2:9; Eph. 4:13

- c) The Word 'Received' Is The Translation Of The Greek Verb (λαμβάνω); English Transliteration *Lambano*; The Verb Is In The Aorist Tense, Indicative Mood Form, Underscoring The **Reality** Of The **Fact** Of Believers Receiving *Grace For / Upon Grace*

- d) 'And Grace For / Upon Grace' Is The Translation Of The Greek (καί χάριν ἀντί χάριτος); English Transliteration *kai charin anti charitos*; The Word 'For' / 'Upon' Is The Translation Of The Greek Preposition (ἀντί); English Transliteration *anti* = "One person or thing is to be **replaced** by another, in **place** of" A Greek-English Lexicon of the New Testament and Other Early Christian Literature cf Mt. 2:22; 5:38; Lk. 11:11; Rm. 12:17; 1 Thess. 5:15; 1 Pet. 3:9 / Practically *Grace In Place Of Grace* Is The Never Ending Manifestation Of The **Beneficent** Acts Which The Lord Bestows Freely Upon Believers Apart From Any Personal Merit On The Part Of The Believer cf Gen. 6:8; 19:19; Ex. 34:9; 1 Sam. 27:5; Rm. 3:24; 15:15; 1 Cor. 3:10; 15:10; 2 Cor. 8:9; 9:8; 12:19; Eph. 1:6-7; 2:5, 8; 4:7; 2 Thess. 2:16; Heb. 4:16; Acts 7:10

Gospel of John #42

The Prologue – Part 36

'The Blessing of the Grace of The Law Surpassed by a Greater Blessing' Jn. 1:17

- b. The Law Through Which Grace And Truth Were Manifest Was **Replaced** By A **Greater** Blessing: The Grace And Truth Which Came By Jesus Christ cf Jn. 1:17
 - 1) The Thoughts Of Verses 16 And 17 Are Very **Closely** Connected By The Word 'For' At The Beginning Of Verse 17; The Word 'For' Is The Translation Of The Greek Word (ὅτι); English Transliteration *hoti*; "a marker of cause or reason based on evident fact" A Greek-English Lexicon of the New Testament based on Semantic Domains; In This Verse The Word Could Be Translated: **Because** Since cf Lk. 1:7; Jn. 20:20; Acts 2:24

 - 2) The Grace Of The Law Has Been **Superseded** By The **Greater** Grace and Truth Which Came By Jesus Christ

- a) The Words '*The Law*' In The Context Of Jn. 1:17 Specifically Denote The First Five Books Of The Old Testament And Are Used More Broadly To Denote The Divinely Authoritative Body Of Truth Contained In The **Old Testament** Which Sets Forth The Norms, Standards, Precepts For Moral, Social And Religious Life For The People Of Israel During The Dispensation Of The Law cf Psalm 119:1 cf Psalm 119:9, 17-18; Mt. 5:18; Jn. 12:34 cf Psalm 102:26-27; cf Isa. 9:6-7; Jn. 10:34 cf Psalm 82:6; Jn. 15:25 cf Psalm 35:19; 69:4; Acts 22:2; 23:3; Rm. 2:12, 26; 8:4; 10:5
- b) Grace And Truth Were Expressed Through **The Law** cf Gen. 6:8; 39:21; Ex. 11:3; 12:36; Ex. 33:1-13, 17; Ex. 34:6, 9-10; 2 Sam. 2:6; 7:8-9; Psalm 25:5; 26:3; 40:10 Psalm 45:2; 119:30, 43, 142, 151, 160; Prv. 3:3
- c) The Grace And Truth Which Was Given Through The Law Was **Inadequate** To Bring Salvation, And Was Never **Intended** To Bring Salvation But Was To Be An **Instructor** Leading People To The Knowledge Of Their Sinfulness And Need For The Savior God Would Send cf Rm. 5:20; 7:5, 7, Rm. 7:9-10; 8:2-3; Gal. 3:19-24; Heb. 7:18, 19, 27; 9:11; Heb. 10:18

The Gospel of John #43

Prologue – Part 37

'The Blessing of the Grace of The Law Surpassed by a Greater Blessing' -2

Jn. 1:17

- d) The **Manner** In Which The Law Was Given And The **Way** Grace And Truth Came Point The *Superiority* Of The Grace And Truth Which Came Through Jesus Christ cf Acts 7:53; Gal. 3:19; Heb. 2:2
- e) The Grace And Truth Which Came Through Jesus Was A More **Complete** And A **Clearer** Manifestation Of Each Than The Law And Thus *Superior* To The Grace And Truth Of The Law cf Mt. 5:21-22, 27-28, 38-39, 43-44; 13:54; Lk. 4:22; Jn. 7:14-15, 46; 14:6; 18:37
- f) The New Testament Teaches That The Law Would Be **Superseded** In Time And **Surpassed** In Greatness cf Mt. 5:17-18; 16:16; 24:44; 2 Cor. 3:7-13; Gal. 3:19; Gal. 3:22-24

The Gospel of John #44

The Prologue – Part 38

'The Grace Blessing of The Law Superseded in Time and Surpassed in Greatness by a Greater From the One Who Declared God #1

Jn. 1:17-18

- c. The **Clearest** Revelation Of God To Man Was Made Possible By Means Of The Incarnation
- 1) **Reason** The Word Incarnate In The Person Of Jesus Christ Needed To Reveal God: Because No Man Had Ever **Seen** God At Any Time cf Jn. 1:18; 5:37; 6:46; 1 Jn. 4:12
 - a) The Statement '*no man hath seen God at any time*' Is **Not** Contradicting Statements Concerning Moses cf Ex. 33:1:4-15; Nu. 12:8; Deut.34:10 / The Word '*Face*' Is The Translation Of The Hebrew Word (פָּנֶה); English Transliteration *paneh* Is Used More Than 2,000 Times In The Old Testament And Has A Number Of Senses, Including The Idea Of Being **Personally** Present And / Or Doing Something **Personally** cf Ex. 34:1-15; Deut. 4:37
 - b) The Statement '*no man hath seen God at any time*' Does **Not** Contradict **Jacob's** Declaration In Gen. 32:20 / He Saw A **Theophany** (*i.e. a manifestation of God in a form that is tangible to human senses*) cf Gen. 32:24 and Hosea 12:2-4
 - c) No Man Has Ever Seen The **Unveiled Fullness** Of Of The Essence Of God cf Ex. 33:20-34:7
 - 2) **Who** Revealed God: *The Only Begotten Son Or The Only Begotten God*

The Gospel of John #45

The Prologue – Part 39

The Forest of the Prologue

(An Overview – Review of Jn. 1:1-18a)

- 3) **Why** He Is Qualified To Reveal God The Father Is Because He Exists In The **Closest** And Most **Intimate** Relationship Possible With Him cf Jn. 1:1; Jn. 10:30; 17:21

F. The Prologue In **Review** of Jn. 1:1-18a

1. 'The Word' **Before** The Incarnation of Jn. 1:1
 - a. The Use Of The Greek Words (ὁ λόγος); English Transliteration *ho logos*, Translated 'The Word' As The Pre-Incarnate Title Might Have Been Used To Stimulate Gentile Readers To Identify Him As The **Divine** Controlling Reason Of The Universe And To Stimulate Jewish Readers To Identify Him As The One Who Was The **Personification** Of God; The Words Do Express That Jesus (*The Word Incarnate*) **Manifested** The Invisible God As Fully As The Human Mind Is Capable Of Grasping God
 - b. 'The Word' Is **Eternal** cf Jn. 1:1 cf Jn. 8:58; 17:5, 24
 - c. 'The Word' Is A **Distinct** Person From God cf Jn. 1:1-2
 - d. 'The Word' Is **Intimately** United With God cf Jn. 1:1-2, 18
 - e. 'The Word' Is Absolute **Deity** cf Jn. 1:1
 - f. 'The Word' Is The **Creator** Of Everything That Has Been Created cf Jn. 1:3
 - g. 'The Word' Is The One In Whom There Is **Life** cf Jn. 1:4 cf Jn. 5:26
 - h. The *Self-Existent Life* In 'The Word' Was 'The **Light**' Of Men: 'The *Light*' Denotes **Spiritual** Light Which Illuminates The Hearts, Minds, Souls, Spirits Of The Inner Man With True Knowledge Concerning God And Spiritual Realities cf Mt. 4:16; 5:14, 16; Lk. 2:32; Acts 13:47; 26:18, 23; Rm. 2:19
2. The Incarnate Word In The Person Of Jesus The Messiah 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; 12:35-36, 46
3. **John** The Witness cf Jn. 1:6-8
 - a. The **Identity** Of This John: He Is Known As John The **Baptizer** cf Jn. 1:6, Jn.1 :19-34
 - b. He Was **Commissioned** By **God** To Fulfill A Mission cf Jn. 1:6
 - c. The **Mission** cf Jn. 1:7 Was to Be A **Witness** The Greek Word (μαρτύρια); Transliteration *maturia* And Translated *Witness* Expresses What John Was Sent To **Be** And To **Do**; Which Was To Give Attestation Concerning 'The *Light*' (*i.e. The Word Incarnate in the Person of Jesus Christ* cf Jn. 1:5, 7, 8, 9; 3:19, 20, 21; 8:12; 9:5; 12:35-36, 46) On The Basis Of *Personal Knowledge of The Facts* cf Jn. 3:11, 32; 7:7; 12:7; Jn. 13:21; 18:23; Acts 26:5; Gal. 4:15; Col. 4:13; Rev. 1:2

- d. John Was To Bear Witness Of *The **Light*** of Jn. 1:7-8; *The Light* Refers To **Jesus** The **Messiah** of Jn. 8:12; 9:5; 12:35-36
 - e. The **Purpose** In Having John Testify Concerning '*The Light*':
"The same came for a witness to bear witness of the light, that all through him might believe." Jn. 1:7
 - f. John Is **Not** To Be Confused With *The Light* of Jn. 1:8
4. The **Reliability**, The **Rejection** And The **Reception** Of The Light of Jn. 1:9-13
- a. The **Reliability** Of The Light: He Was '*The True*' Light of Jn. 1:9
 - b. The **Rejection** of The Light of Jn. 1:10-11
 - 1) By The **World** = **Mankind** In General of Jn. 1:10
 - 2) By The **Jews** of Jn. 1:11
 - c. The **Reception** Of *The Light (i.e. The Eternal Word Incarnate In The Person Of Jesus Christ)* of Jn. 1:12-13
 - 1) The Ones Who **Received** Him: '*as many as*' Is The Translation Of The Greek Plural Pronoun (ὅσοι); English Transliteration *hosoi* Draws Attention To **Individuals** of Jn. 1:12 of Rm. 2:12; 8:14
 - 2) **How** They Received Him: By **Believing** of Jn. 1:12
 - 3) The **Results** Of Receiving Him Includes Being Given The **Privilege** Of Spiritual Birth And Experiencing A Change In Nature And Entrance Into A New Condition
 - 4) The Ultimate **Source** Of The New Birth Is **God** of Jn. 1:13
5. The **Incarnation** Of The Word of Jn. 1:14-18
- a. The **Fact** Of The Incarnation of Jn. 1:14
 - b. The **Testimony** Of The Apostle John, The Other Apostles And Perhaps Others Who Had Also *Carefully Observed* The Word Incarnate In The Person Of Jesus Christ of Jn. 1:14
 - 1) He Manifested The **Nature**, Character, **Attributes** Which Were Perfectly Consistent And In Absolute Agreement With The Only Unique One Of The Father
 - 2) He Especially Manifested **Grace** And **Truth**
 - c. The Testimony Of John The *Witness / Baptizer*: He Testified Of The **Pre-eminence** And The **Pre-existence** Of Jesus Christ of Jn. 1:15

- d. Three Of The Many **Blessings** / **Benefits** Of The Incarnation of Jn. 1:16-18
- 1) Every Believer Is The Recipient Of Never Ending Manifestations Of **Beneficent** Acts Which The Lord Bestows Freely Apart From Any Merit On The Part Of The Believer of Jn. 1:16
 - 2) The Grace Blessing Of The Law Given Through Moses Has Been **Superseded** In Time and **Surpassed** By The Greater Blessing Of The Grace And Truth Which Came Through Jesus Christ of Jn. 1:17 cf Mt. 5:17-18; Lk. 16:16; 2 Cor. 3:6-11; Gal. 3:19, 24-25
 - 3) The **Clearest** Revelation Of The Person Of God, To Man Was Made By Means Of The Incarnation of Jn. 1:18

The Gospel of John #46
The Prologue #40: 'Jesus the Exegete of the Father' Jn. 1:18
and
'The Public Presentation of Jesus' #1: Jn. 1:19-51
'The Birds Eye View'

- 4) The **Way** He Revealed the Father: *'He Hath Declared Him'* The Word *'Declared'* Is The Translation Of The Greek Word (ἐξηγέομαι); English transliteration *exegeomai*; Jesus Christ Is The **Exegete** Of The Father; He Clearly, Precisely, Accurately **Explained** The Father To Us of Lk. 24:35; Acts 10:18; 15:12, 14; 21:20 To See Other Examples of The Greek Word (ἐξηγέομαι); English transliteration *exegeomai* Being Used With The Sense Of *Explaining To Others*

II. The **Public Presentation** Of Jesus Christ of Jn. 1:19-51

A. The **Witness** Of John The Baptizer of Jn. 1:1-35

1. Concerning **Himself** of Jn. 1:19-27

- a. Prompted By The **Questions** Of A Delegation Sent By *'The Jews'* of Jn. 1:19

- 1) **When** Did This Take Place? Some Time **After** The Baptism Of Jesus And His Returning From The Time Of **Testing** By Satan In The Wilderness For Forty Days of Jn. 1:26, 32; cf Mt. 3:13 – 4:11 of Jn. 1:35-43

The Gospel of John #47
'The Public Presentation of Jesus Christ' – 2
John the Baptizer/ Witness and the Delegation from Jerusalem Part 1
Jn. 1:19

- 2) **Who** Sent The Delegation OF Priests And Levites From Jerusalem? The **Jews** cf Jn. 1:19
- a) 'The Jews' Is The Translation Of The Greek οἱ Ἰουδαῖοι English Transliteration *hoi Ioudaioi* Literally Means The **Judeans**
 - b) By The Time Of New Testament, The Words οἱ Ἰουδαῖοι English Transliteration *hoi Ioudaioi* In The Broadest Sense Denoted The **Jewish People** Who Followed The Laws Of Moses And The Customs And Beliefs Of Their Ancestral Israelites
 - c) The Gospel Of John Uses The Words οἱ Ἰουδαῖοι English Transliteration *hoi Ioudaioi* With **Several** Different Shades Of Meaning Which Always Must Be Determined By The **Context**; These Shades Of Meaning Include:
 - i. The **Official** Jewish Religious / Civic **Leaders** Who Ruled Over The Jewish People And Were At First **Neutral** In Their Opinion Of Jesus cf Jn. 1:19; 2:18, Jn. 2:30; 3:1
 - ii. To Denote *The Official Jewish Religious / Civil Leaders In Jerusalem* Who Ruled Over The People Of Israel And Who Became And Remained **Hostile** To Jesus cf Jn. 5:10, 15-16, 18; 7:1, 10, 13; 8:48, 52, Jn. 8:57-59; 9:18, 22; 10:24, 31, 34; 11:8, 54; 18:12, Jn. 18:14, 31; 19:7, 31, 38; 20:19
 - iii. *The Jewish People* cf Jn. 2:13; 3:1, 25; 4:9, 22; 5:1; Jn. 6:4, 41, 52; 7:2; 8:22, 31; 10:19; 11:19, 31, 33, 36, Jn. 11:45, 55; 12:9, 11; 18:20, 33, 35, 39; 19:3, 19, Jn. 19:21, 40
 - d) In The Context Of Jn. 1:19, 'the Jews' Denotes The **Official** Jewish Religious / Civil Leaders Who Ruled Over The Jewish People And Were At First **Neutral** In Their Opinion Of Jesus

The Gospel of John #48
'The Public Presentation of Jesus Christ' Jn. 1:19-51 - 3
John the Baptizer and the Delegation from Jerusalem Part 2
Jn. 1:19-20

- 3) The Delegation Was Comprised Of **Priests** And **Levites**
- a) These Priests Were **Not** A Part Of The Priestly Aristocracy At Jerusalem But Were Descendants Of Aaron, Who Rendered **Service** At The Temple According To Their Order And Who Also Participated In Israel's Sacrifices And Worship cf 1 Chr. 21:1-19; Mt. 8:4; 12:5; Mk. 1:44; Lk. 1:5, Lk. 1:14
- b) The Levites Were **Not** Descendants Of Aaron But Functioned In The Service Of The Temple In **Subordination** To The Priests cf Nu. 1:50-51, 53; 3:6, Nu. 3:25-26, 31-32, 36-37; 4:1-49; 8:19, 22, 24; 18:6; Deut. 31:25; 1 Chr. 9:26-32; 23:36-30
- 4) The **Question**: "Who art thou?" cf Jn. 1:19 – The 'Thou' / 'You' Is **Emphatic** In The Greek = YOU, who are you?
- b. John Proclaimed Who He Was Not, **Emphatically Denying** Being The Christ cf Jn. 1:20; The Word "Christ" Is The Transliteration Of The Greek Word (χριστός= *christos*) The Word Literally Means: *The Anointed One* And Is Used To Translate The Hebrew Word (מָשִׁיחַ); English Transliteration *mishiyk*; Which We Translate 'Messiah' cf Jn. 1:41; The Hebrew Word Also Means **Anointed** cf Lev. 4:5, 16; 2 Chr. 22:7; Psalm 20:6; In This Context The Words 'The Christ' Are To Be Understood To Mean The **Messiah** In The Same Sense A Jew Living In Israel At That Time Would Have Understood It
- 1) The Jewish People Of John The Baptist's Day Would Have Understood 'The Messiah' To Mean: *The One Anointed And Appointed By God To **Deliver** The People Of Israel, **Re-Establish** The Throne Of David, From Which He Would Reign And Rule Over The World In Righteousness, With Justice, Bringing Peace And Prosperity To The Entire World, In Which The Nation Of Israel Would Have The Place Of Pre-eminence And The Jewish People Would Have The Place Of Prominence*
- 2) The Idea Of *The Messiah* Which Was Held By The Jewish People Was Rooted In God's Special **Covenant** With The People Of Israel And Particularly The **Covenant** With David And One Of His Descendants cf 2 Sam. 7:1-16; Psalm 89:3-4, 20-23, 27-29, 36-37

The Gospel of John #49

'The Public Presentation of Jesus Christ' Jn. 1:19-51 #4 John the Baptizer and the Delegation from Jerusalem Part 3 Jn. 1:21-23

- c. **Proposing** Another Possibility: 'Are You Elijah?' cf Jn. 1:21

- 1) The Question Was Posed In An Argumentative Tone And Rooted In Popular, Current Jewish Belief That Elijah Would **Return** To Proclaim The Coming Of The Messiah And Prepare The People To Receive The Messiah cf Mt. 17:10; Mk. 9:11 cf Mal. 3:1; 4:5-6
 - 2) John's **Answer**: '*I am not*' Was A Straightforward And Strong Denial
 - 3) The Answer Of John Seems To **Contradict** The Statement Of Jesus cf Mt. 17:10-13
 - 4) The Jewish Expectation Of Elijah Was That Because The Prophet Was *Raptured* Into Heaven Without Dying, That He Would **Return** With The Same, Literal, Physical Body cf 2 Ki. 2:1, 11; Mal. 4:5
 - 5) Jesus Could Tell His Disciples That For Them, John The Baptizer Was Elijah, Because John Was **Elijah-Like** In Spirit; And The Disciples Were Willing To **Receive** John's Testimony That Jesus Was The Messiah cf Mt. 11:10-14; 17:11-13; Lk. 1:17; Jn. 1:35-37, Jn. 1:41
 - 6) John The Baptizer Was *Elijah-Like In Spirit*, A **Forerunner** Of The Messiah As The Redeemer, And Elijah Will Come As The **Forerunner** Of The Messiah As The Judge Who Will Render Judgment Upon The World And Reign As King On The Throne Of David In His Kingdom cf Mal. 4:5-6; Mt. 24:3-31; Mk. 13:14-27
- d. **Proposing** A Third Possibility: '*are you that prophet?*'
- 1) '*The Prophet*' Is the Translation Of The Greek (ὁ προφήτης); English Transliteration *ho prophetes* Literally = *The Prophet*; Based Upon Deut. 18:15, 18; The Jewish People Believed God Would Send Forth A **Specific** Prophet Who Would Be Immediately And Intimately Linked To The **Coming** Of The Messiah cf Jn. 6:14; Jn. 7:40; Mt. 16:14; Mk. 6:14-15; Lk. 9:8; Acts 3:22; 7:37, 40
 - 2) John's Answer **No**
- e. **Probing** For Answers cf Jn. 1:22
- f. John **Proclaims** What He is cf Jn. 1:23: '*A voice of one crying in the wilderness makes straight the way of the Lord, as said the prophet Isaiah.*'
- 1) He Places His **Work** Not His **Person** In The Place Of Prominence
 - 2) His Work Was To **Proclaim** A Message As A Herald: '*One Crying*' Is The Translation Of The Greek Word (βοάω); English Transliteration *boao*; Present Participle Denotes John's Ongoing Work Of **Publicly** Proclaiming

- 3) A **Prophecy** Fulfiller of Mt. 3:3; Mk. 1:2-4; Lk. 3:1-4; Isa. 40:3
- 4) **Publically** Proclaims The Message To The Delegation: 'make straight the way of the Lord'
 - a) This Is A **Command** To **All** The People; The Words *Make Straight* Are The Translation Of The Greek Verb (εὐθύνω); English Transliteration *euthuno* And The Verb Is In The 2nd Person, *Plural*, Aorist Tense, *Imperative* Mood Form
 - b) The Command To 'Make Straight The Way of The Lord' Was Rooted In The Ancient Custom Of **Preparing** The The Way Before A **King** Would Travel Through Wilderness Areas
 - c) I Am The One Sent By **God** In Fulfillment Of His Word, To Tell The People Of Israel They Must **Prepare** Themselves For The Coming Of The Lord, The Messiah of Lk. 1:17, 76; Mt. 3:1-6; Mk. 1:1-18; Lk. 3:1-18 cf Jn. 1:6

The Gospel of John #50

'The Public Presentation of Jesus Christ' Jn. 1:9-51 #5

John the Baptizer and the Delegation from Jerusalem #4

The Pharisees – Part 1

- g. **Pharisees** Were Behind The Sending Of The Delegation of Jn. 1:24
 - 1) The Pharisees Were **One** Of Three Primary Religious **Sects** Within Judaism During The Time OF John The Baptizer, Jesus And The Writing Of The Gospel Of John of Acts 5:17; 15:5; 26:5 cf Mt. 3:7; 16:1, 11-12; Mt. 22:34; Acts 23:6-9; *The Works of Josephus*
 - 2) The Pharisees And Sadducees Were At The Beginning Primarily **Religious** Groups But Over Time Became Somewhat **Political** of Jn. 7:32; 11:57; 18:3; Acts 4:1-22 cf Acts 5:17; *The Works of Josephus*

The Gospel of John #51

'The Public Presentation of Jesus Christ' Jn. 1:9-51 #6

The Pharisees – Part 2

- 3) The **Origin** Of The Pharisees, Sadducees And Essenes
 - a) Is **Uncertain**

- b) The **First** Mention Of The Pharisees In Extant Historical Literature Is Found In *The Works of Josephus: Antiquities of the Jews* and also in *Wars of the Jews*; These Accounts Of The Pharisees Reveal That They, Along With The Sadducees Had Been A Part Of Jewish Life For Many Years **Before** The Time Of John The Baptizer And Jesus; They Were A Part Of Jewish Life During The Reign Of John Hyrcanus Which Was From 135 B.C. to 104 B.C.
 - c) The Pharisees Who Were Living At The Time Of John Hyrcanus Were Passing Down Oral Laws And Traditions Not Found In The Written Law Of Moses And That Practice Suggests **Continuity** With **Predecessors**
 - d) The Predecessors Of The Pharisees And Their Ancestral **Roots** Might Be Found In The *Hasideans / Chasidim* Who Rose Up In Response Against The Efforts Of Antiochus Epiphanes To Force The Jews As Well As The Rest Of The Ethnic Groups Of His Kingdom To Forsake Their Customs, And Their Religions And Accept His of 1 Macc. 1:20-2:48; 1 Macc. 7:13; 2 Macc. 14:6
- 4) The Pharisees In The **New Testament**
- a) The **Name** *Pharisee* Is The Transliteration Of The Greek Word (φαρισαῖος); English Transliteration *pharisaios* Which Is The Transliteration Of The Hebrew Word (פְּרִישׁוּא); English Transliteration *pharishawa* Which Means **Separated** Ones; The Pharisees Of The New Testament Were Men Who Tried To Remain Separated From Gentiles And Sinners of Mt. 9:11; Mk. 2:15-16; Lk. 5:29-30; 7:36, 39; 15:2

The Gospel of John #52

'The Public Presentation of Jesus Christ' Jn. 1:19-51 #7

The Pharisees – Part 3

- b) In Addition To Being A Religious Sect The Pharisees Had Become A Part Of The **Political** Governing Class Who Had Charge Not Only Of The Religious Affairs Of The Jewish People; But Also Jurisdiction Over Much Of The Civil And Even Some Of The Criminal Proceedings Of The People Of Israel of Mt. 9:13; 11:46-47, 57; 23:2; Jn. 7:32, 45, 47, 48; Jn. 8:3; 12:42; 18:3, 31; Acts 4:1-22; 5:17, 34; 23:1-6
- c) The Pharisees Had A *Strict, Detailed And Complete* Set Of **Standards** For Righteous Living of Mk. 2:23-24; Lk. 6:1-2, LK. 6-7; 14:1-4; Jn. 9:16; Acts 15:5; 26:5; Philipp. 3:5

- d) The Pharisees' Standards For Righteous, Religious Living Were Based Upon A **Mixture** Of The Scriptures With The Traditions And Commandments Of Men, Which Were Given The Place Of **Pre-eminence** Above The Word Of God cf Mt. 15:1, 3, 9; 16:6-12; Mk. 7:1-13; 8:15
- e) The Pharisees Were **Spiritually Blind** cf Mt. 15:12-14; Mt. 23:16, 24
 - i. **God** Is **Not** The First Cause Of Spiritual Blindness cf Acts 28:25-27; Eph. 4:18

The Gospel of John #53

'The Public Presentation of Jesus Christ' Jn. 1:19-51 #7

The Pharisees – Part 4

- ii. The **Reason** For The Spiritual Blindness Of The Pharisees And All Who Remain Spiritually Blind Is First, Because Of **Self-Willed**, Obstinate **Unbelief** In Jesus Christ That Hardens The Heart To Reject Him cf Acts 28:27; Lk. 7:30; Jn. 8:13, 45
- iii. **Satan** Might Have Been A **Contributing** Factor To Their Spiritual Blindness cf 2 Cor. 4:4; Jn. 8:44
- f) Pharisees Practiced **Outward** Acts Of Religious Piety For **Pretense** And Personal Glory And Gain
 - i. **Fasting** Was One Of Those Acts cf Mt. 6:16; 9:14; Mk. 2:18; Lk. 5:33; 18:12 / The Jews Considered Fasting To Be A Sign Of Religious Piety, Sincere Devotion To God; But The Pharisees Practiced Fasting For **Pretense** And Personal **Approbation** cf Mt. 6:16; 23:13, 14, 15; 23:25, 27, 29; Lk. 18:9-11

The Gospel of John #54

'The Public Presentation of Jesus Christ' Jn. 1:19-51 #7

The Pharisees – Part 5

- ii. Ceremonial **Washings** Was One Of Those Acts cf Mt. 15:1-2; Mk. 7:1-5; Lk. 11:37-38
- iii. **Tithing** Was One Of Those Acts cf Mt. 23:23; Lk. 11:42; 18:9-11

The Gospel of John #55
'The Public Presentation of Jesus Christ' Jn. 1:19-51 #8
The Pharisees – Part 6

- iv. **Prayer** cf Mt. 6:5; Lk. 18:9-14
- v. **Teaching** The Scriptures cf Mt. 23:1-7

The Gospel of John #56
'The Public Presentation of Jesus Christ' Jn. 1:19-51 #9
The Pharisees – Part 7

- vi. The **Motivation** Of The Scribes And Pharisees Was ***Personal Glory*** cf Mt. 23:5-7
 - i) In The Greek The *Emphasis* Is On The Word '**All**', Which Is The Translation Of The Greek Word (πάντα); English Transliteration *panta* Which Is The Direct Object But Precedes The Verb, Thereby Emphasizing The Word '**All**'
 - ii) The Words '*to be seen*' Are The Translation Of The Greek Verb (θεάομαι); English Transliteration *theaomai* = "*To view attentively, To see with **admiration** or **regard***" *Vines Expository Dictionary of the New Testament / "To have intent look at someth. to take someth. in with one's eye with the implication that one s esp. **impressed**."* *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* cf Jn. 1:14; 11:45; 1 Jn. 1:1
 - iii) One Of The Works The Pharisees Did To Impress Others And Reap Veneration For Themselves Was *To Make Broad Their **Phylacteries** / **Prayer Boxes***; The Word '*Phylactery*' Was Used As A *Technical Term* To Denote A Leather Pouch Or Box Into Which People Would Put Four Passages Of Scripture That They Had Written On Pieces Of Parchment; The Four Passages Of Scriptures Placed In The Phylactery Worn On The Forehead Were Ex. 13:1-10; 13:11-16; Deut. 6:4-9; 11:13-21

- iv) Another Work The Pharisees Did To Impress Others And Reap Veneration For Themselves Was To **Enlarge** The Borders Of Their Garments; The '*Borders*' Is The Translation Of The Greek Word (κράσπεδον); English Transliteration *kraspedon* Which Means **Tassel**, Edge, Hem And Refers To The (ציצית); English Transliteration *saysal* '*Tassel*' The Law Required Israelites To Wear On The **Four** Corners Of Their Outer Garment of Nu. 15:37-40; Deut. 22:12
- v) The Pharisees Desire For **Personal** Glory Is Manifest In Their *Intently Desiring* '*The Uppermost Places At Feasts, Chief Seats In The Synagogues And Special Prestigious Titles* of Mt. 23:6-7

The Gospel of John #57

'The Public Presentation of Jesus Christ' Jn. 1:19-51 #10

The Pharisees – Part 8

- 5) The Pharisees Were **Denounced** By Jesus And By John The Baptizer
 - a) For Being **Hypocrites** cf Mt. 15:1-7; 22:15-18; 23:13-32; Mk. 7:1-6; 12:15; Lk. 12:1

The Gospel of John #58

'The Public Presentation of Jesus Christ' Jn. 1:19-51 #10

The Pharisees – Part 9

- b) For Being The **Offspring** Of Poisonous **Snakes** cf Mt. 3:7; 12:24 cf Mt. 12:34; Mt. 23:33
- 6) The Pharisees Were The **Enemies** Of Jesus cf Mt. 9:34; 12:14, 24; Mt. 16:1; 19:3; 21:33-46; 22:15, 34-40; 27:62; Mk. 3:6; 12:13; cf Lk. 23:2; Lk. 6:1-11; 11:53-54; Jn. 7:32; 8:13; 11:46-47, 57; Jn. 12:19, 42; 18:3
 - a) The **Fact** Of The Pharisees Hostility Toward Jesus
 - i. They Accused Jesus Of Being An Instrument Of **Satan** cf Mt. 9:34; 12:24; Mk. 3:22; Lk. 11:15, 18-19

- ii. They Sought To **Entrap** Jesus Into Saying Things Which Could Be Used To **Bring** Formal Charges Of Violating The Law Of Moses Against Him cf Mt. 12:10; Mk. 3:2; Lk. 6:7
 - iii. They Sought To Entrap Jesus Into Saying Things Which Could Be Used To Bring Charges Of **Sedition** Against Him Before The **Roman** Authorities cf Mt. 21:15-22; cf Lk. 23:2; 11:53-54; 20:29
 - iv. The Pharisees Being The Enemy Of Jesus Is Seen In Their **Conspiring** And **Cooperating** With The Herodians cf Mt. 2:16; Mk. 3:6; 12:13
- b) The **Reason** Jesus Became The Enemy Of The Pharisees: They Recognized Jesus As A **Threat** To Their Power, Authority Over The People And The Prestige Which They Held Among The People And The *Approbation* They Received From The People cf Jn. 6:15; 11:46-48; 12:19

The Gospel of John #59
'The Public Presentation of Jesus Christ' Jn. 1:19-51 #11
'Challenging John's Authority to Baptize'
John 1:25-28

- h. John The Baptizer's **Authority** Questioned / Challenged cf Jn. 1:25 / The Essence Of The Question Is By *What* **Authority** Do You Baptize
- i. John's Answer Turns Attention **Away** From Him And **Toward** The One He Came To Bear Witness cf Jn. 1:26-27
 - 1) The Answer Of John The Baptizer Indicates That He Knew The **Identity** Of The Messiah, Who Was Now Present Among The People, But The People Did Not Know
 - 2) The Answer Reveals That The Events Recorded In Jn. 1:19-35 Took Place **After** The Baptism Of Jesus And The 40 Days And Nights He Spent In The Wilderness Where He Was Tested By Satan cf Jn. 1:26 cf Jn. 1:31-34; cf Mt. 3:13-17; Mk. 1:12-13
 - 3) The Answer Attests To The **Greatness** And The **Superiority** Of Jesus cf Jn. 1:27 cf Mt. 11:11; Jn. 1:27 cf Mt. 3:11; Mk. 1:7; Lk. 3:16
- j. The Questioning of John The Baptizer by The Delegation of Priests And Levites from Jerusalem Took Place at **Bethany** Beyond The Jordan cf Jn. 1:28

The Gospel of John #60
'The Lamb of God' #1
Jn. 1:24
'The Old Testament Imagery'

2. Concerning **Jesus**, The Messiah / Christ (anointed One of God) cf Jn. 1:29-36
 - a. He Is The **Lamb** of **God** cf Jn. 1:29
 - 1) Lambs in The Old Testament Were Offered to God as **Sacrifices**
 - a) A Lamb Could Be Used as A **Sacrifice** for The **Passover** Offering cf Ex. 12:1-11, 25-27; 2 Chr. 35:7
 - b) Lambs Were Offered as **Sacrifices** for The **Redemption** of All First Born cf Ex. 13:13; 34:20
 - c) Lambs Were Offered for The **Daily Sacrifices** cf Ex. 29:38-44; Nu. 28:3-4, 8, 9, 11; Ezk. 46:13, 15
 - d) Lambs Were Offered As **Sacrifices** for **Sin** cf Nu. 6:12-14; Lev. 12:8; Lev.14:10-11; 2 Chr. 29:21
 - e) Lambs Were Offered As **Peace** Offering **Sacrifices** cf Lev. 23:19-20; Nu. 7:17, 23 29, 7:35, 41, 47, 53 59, 65, Nu. 7:71, 77, 83, 88
 - 2) Two Things That Were True of **All** Lambs That Were Offered As Sacrifices to God in The Old Testament
 - a) The Lamb Was **Without Blemish** cf Ex. 12:5-6; Lev. 3:6; Lev. 9:3; 14:10-13; 23:18; 28:19; 29:8, 13; Nu. 6:14; 28:19; Nu.29:17, 20, 26; 29:29, 32; Ezk. 46:4-6
 - b) The Lamb Was **Killed** cf Ex. 12:6; Lev. 4:32-33; 23:18
 - 3) Whether or Not John The Baptizer Had **One Particular** Old Testament Lamb in Mind and Which Lamb That It Might Have Been, When He Called Jesus: *'The Lamb of God'* Is Not Revealed In The Scriptures
 - 4) Perhaps The Title *'The Lamb of God'* Should Be Taken As A **Composite** of All That Was Represented by The Sacrifices of The Lambs That Were Offered To God And Denotes That Jesus Christ Is **God's** Perfect, Sinless **Sacrifice** Who Makes The Atonement for Sins Which Continually Satisfies God's Righteousness And Redeems Believers Setting Them Free From The Penalty Of Sin And Bondage To The Sin Nature, Reconciling Them to God And Making Communion With God Possible by His Death on The Cross

- a) The Lambs of The Old Testament Had To Be **Without Blemish** cf Ex. 12:5-6; Lev. 3:6; 9:3; 14:10-13; 23:18; 28:19; Lev. 29:8, 13; Nu. 6:14; 28:19; 29:17, 20, 26; 29:29, 32; Ezk. 46:4-6 / Jesus Christ Is **Without** Blemish Or Spot; That Is **Without** Sin cf 2 Cor. 5:21; Heb. 7:26; 9:4; 1 Pet. 1:19; 2:22; 1 Jn. 3:5

The Gospel of John #61

'The Lamb of God' #2

'The Perfect Propitiation for the Sins of the World'

Jn. 1:24

- b) Lambs Were Offered to God in The Old Testament As Sacrifices for **Sins** cf Lev. 4:32-34; 5:6; 9:3; 12:7; 14:12; Nu. 6:14; 2 Chr. 29:1 / Jesus Christ '*The Lamb of God*' Offered Himself As The Sacrifice For Our **Sins** And For The **Sins** Of The World cf 1 Cor. 15:3; 2 Cor. 5:14; Heb. 10:12; 1 Pet. 2:24; 3:18; 1 Jn. 2:2
- c) Lambs Were Offered As A Sacrifice To God In The Old Testament To Make An **Atonement / Propitiation** For Sin cf Ex. 30:10; Lev. 5:6; 12:6-8; 14:19, 21; 2 Chr. 29:24 / Jesus Christ Is The **Perfect Propitiation** For Sin cf Rm. 3:24; 1 Jn. 2:2; 4:10

The Gospel of John #62

'The Lamb of God' #3

'The Perfect Peacemaker and Redeemer'

Jn. 1:24

- d) Lambs in The Old Testament Were Offered as **Peace** Offerings to God cf Ex. 20:24; Lev. 3:1-17; 7:11-38; Nu. 7:53, 49, 77; 8:3; 22:21; 2 Chr. 29:22-24 / The Hebrew Word Translated '*Peace*' (שָׁלוֹם); English Transliteration *shelem* = "Sacrifice for alliance, or friendship, peace offering . . ." (*fellowship between God and worshippers.*" *Enhanced Brown-Driver-Briggs Hebrew and English Lexicon* / Jesus Christ Is The **Peace** Offering Through Whom One Is Brought Into **Fellowship** With God cf Lk. 1:79; Acts 10:36; Rm. 5:1-2, Rm. 5:10-11; 2 Cor. 5:18; Eph. 2:14-16; Col. 1:20-21

The Gospel of John #63

'The Lamb of God' #4

'The Perfect Redeemer'

Jn. 1:24

- e) Lambs in The Old Testament Were Sacrificed As *Passover Offerings* in Remembrance of Israel's Deliverance, **Redemption** from Egyptian *Bondage* cf Ex. 6:6; 12:1-28; 15:13; Deut. 7:8; 9:26; 13:5; 15:15; Deut. 21:8; 24:18; 2 Sam. 7:23; 1 Chr. 17:21; 2 Chr. 35:7; Psalm 74:22; 77:15; 106:10; Micah 6:4 / Jesus Christ *The Lamb of God* Is Our **Passover** Lamb Who **Redeemed** Us cf 1 Cor. 5:7; Jn. 1:29; 1 Pet. 1:19; Acts 8:32; Mt. 27:15, Mt. 27:45-50; Mk. 15:33-37; Lk. 23:44-46; Jn. 18:28, 39; Jn. 19:14

The Gospel of John #64
'The Lamb of God' #5
'The Perfect Redeemer' – Part 1
Jn. 1:24

- i. Jesus Christ Accomplished the Work of **Redemption** cf Rm. 3:24
- ii. Jesus Christ Accomplished **Everlasting** Redemption cf Heb. 9:12
- iii. He Redeemed Us from the **Penalty** of Sin Forever and The Penalty of Sin Is Everlasting Death cf Rm. 6:23; 7:10; Gal. 3:13; 4:5; Col. 1:14; Eph. 1:7; Titus 2:14; Heb. 9:15
- iv. He Redeems Believers, Sets Believers **Free** from Bondage, Slavery to The **Sin Nature** cf Jn. 8:32-36; Rm. 6:1-22; 7:24-25; 8:2-3; 1 Pet. 1:18-19; 2 Pet. 2:18-19

Supplementary Notes from Romans Chapter Six
on Freedom from The Sin Nature

- I. The Word **Know** Is a **Key** Word in Chapter Six cf Rm. 6:3, 6, 9, 16
 - A. The Use of the Words '*Know*' and '*Knowing*' in Romans 6:1-23 Demonstrate the Importance of Believers Becoming and Remaining **Learners** of the Truth Concerning the Person and the Work of Jesus Christ Which Has Been Accomplished by His Sinless Life and Death upon The Cross That Is Revealed in The Scriptures
 - B. The Use of the Words '*Know*' and '*Knowing*' Reveal That Apart from *Knowing* One Will Never be Able to **Experience** What This Passage Teaches Concerning Being Set Free from the Domination, Control of The Sin Nature

II. A Question and Answer of Rm. 6:1-2

- A. The *Question* Rm. 6:1: *Shall we (believers) Persist in Living Life in The Sphere of the Control of The Sin Nature*
- B. The *Answer* Rm. 6:2: No! That Is an Unimaginable, Horrifying Thought
- C. Three Things to Know and Remember about Death
 - 1. Death Does Not Mean Cessation of Being cf Lk. 16:1-22; 2 Cor. 5:8; Philipp.1:21-23
 - 2. Death Denotes Separation - Physical Death the Soul and Spirit Separation from the Body cf Gen. 35:18-19; 1 Ki. 17:17-22; Acts 20:6-12; Spiritual Death Denotes Separation from God cf Rm. 5:10; Eph. 2:1-3; Col. 1:21
 - 3. Death Involves a Change of Condition in Which Conscious Existence Continues after the Separation cf Lk. 16:1-22; 2 Cor. 4:8; 2 Cor. 12:2-4

The Gospel of John #65

'The Lamb of God' #6

'The Perfect Redeemer' – Freed Believers from Their Sin Natures

Jn. 1:24

***Supplementary Notes from Romans Chapter Six
on Freedom from The Sin Nature – Part 2***

- III. How the Separation from the Control of Bondage to The Sin Nature Occurred cf Rm. 6:3-6
- A. Through the Believer's Identification and Union with Jesus Christ in His Death cf Rm. 6:3
 - B. Through the Believer's Identification and Union with Jesus Christ in His Resurrection cf Rm. 6:4-5
 - C. By The Crucifixion of The Sin Nature cf Rm. 6:6-7
 - 1. The Sin Nature Has Been Put to Death
 - a. Death Does Not Mean Cessation of Being cf Lk. 16:1-22; 2 Cor. 5:8; Philipp. 1:21-23 and The Sin Nature Did Not Cease to Exist after Being Crucified with Jesus Christ cf Rm. 7:15-25; 8:1-13; Gal. 5:16-21; Eph. 4:22-32; Col. 3:5-10
 - b. Death Involves Separation - Physical Death *the soul and the spirit separates from the body* cf Gen. 35:18-19; 1 Ki. 17:17-22; Acts 20:6-12 / Spiritual Death *one is separated from God* cf Rm. 5:10; Eph. 2:1-3; Col. 1:21 / The Crucifixion of The Sin Nature, Putting The Sin Nature to Death Resulted in _____ The Sin Nature's Control Over the Inner Man cf Jn. 8:31-36; Rm. 6:7, 14; 8:1-2

- c. Death Involves a **Change** of Condition in Which Conscious Existence Continues after the Separation of Lk. 16:1-22; 2 Cor. 5:8; 12:2-4; The Change of Condition for the Believer after The Separation from Bondage to The Sin Nature Is That Believers Have the Volitional **Freedom** to Choose Not to Act upon the Desires Which Continue to Emanate from The Sin Nature of Rm. 6:11-12; James 1:13-15
2. The Two - Fold **Aim** or **Goal** of the Crucifixion of The Sin Nature
 - a. *'That The Sin Nature Might Be **Destroyed** / **Done Away With** Is the Translation of the Greek Verb (καταργέω); English Transliteration *katargeo*; This Word Has **Several** Nuances Including: to Render Something Inoperative, to Invalidate, Nullify; "to cause someth. to lose its power or effectiveness, invalidate, make powerless." A Greek-English Lexicon of The New Testament and Other Early Christian Literature of Rm. 3:3, 31; 4:14; Gal. 3:17; 5:4*
 - b. *That Believers Would No Longer Continue to be **Slaves** to Their Sin Natures the Greek Word (δουλεύειν); English Transliteration *douleuein* The Word Is in The Present Infinitive Form and Is an Infinitive of Purpose Denoting That *we should not keep on being a slave**
 3. The **Reason** Believers Do Not Have to Continue to Be Slaves to Their Sin Natures Is Because They Have Died with Christ of Rm. 6:4; and That Puts Believers in the Position of Being Able to Maintain Permanent **Freedom** from the Dominating Influence and Control of Their Sin Natures of Rm. 6:7
- IV. To **Experience** Freedom from The Dominating Influence of The Sin Nature, Which ***Has Been Accomplished by The Crucifixion of Jesus Christ*** Believers Must:
- A. *'Reckon' / 'Consider' / 'Think' These Words Are the Translation of The Greek Verb (λογίζομαι English Transliteration *logizomai*); They Are Dead to The Sin Nature and Alive unto God of Rm. 6:11; The Greek Word (λογίζομαι); English Transliteration *logizomai* Is a Word with **Several** Senses Including: 'Consider', 'Count', 'Credit', 'Think', 'Number' (*add up the facts concerning what has happened to the sin nature and come to the conclusion that you are dead unto the sin nature*)*

The Gospel of John #66

'The Perfect Redeemer' – Freed Believers from Their Sin Natures #3

Jn. 1:24

1. I Am Identified as Being in **Union** with Jesus Christ in His Death
2. I Am Identified as Being in **Union** with Jesus Christ in His Resurrection
3. I Can Live My Life by the **Same** Power Which God Exercised When He Raised Jesus Christ from the Dead

4. My Sin Nature Was Crucified with Jesus, Therefore Put to Death to **Separate** Me from the Governing, Regulating Power of The Sin Nature
 5. I Am **Free** from the Governing, Ruling, Regulating Power of The Sin Nature: I Have the Power to Say NO to The Sin Nature. The Total of the Facts Add up to the Conclusion That ***I live for Him! Not for you!*** (i.e. the sin nature)
- B. **Stop** Allowing The Sin Nature to **Reign** Over You cf Rm. 6:12
 - C. **Stop** Yielding / Presenting / Offering Your Members / Members of Your Body as Instruments of Unrighteousness unto The Sin Nature cf Rm. 6:13: The Word: *Yield / Present / Offer* Is the Translation of The Greek Verb (παρίστημι); English Transliteration *parhistemi*; The Word Literally Means: "Put at someone's disposal" A Greek-English Lexicon of The New Testament and Other Early Christian Literature
 - D. **Place** Yourself and the Parts of Your Body at God's **Disposal** to Be Used by God as Instruments of Righteousness to God cf Rm. 6:13; 12:1

The Gospel of John #67

'Jesus Christ The Lamb of God Paid the Price to Redeem Us' #1

Jn. 1:24

- 5) Jesus Christ 'The Lamb of God' Our Passover **Paid** the Price to Redeem Us
 - a) The **Fact** He Paid the Price cf 1 Cor. 6:20; 7:23
 - b) The Price Paid to Redeem Believers: The **Blood** of Jesus Christ cf Acts 20:28; Gal. 3:13; Eph. 1:17; Col. 1:14; Titus 2:14; Heb. 9:14-15; 1 Pet. 1:18-19; 2 Pet. 2:1; Rev. 5:9
 - c) The Decision One Makes Concerning the Blood of Jesus Christ is the Most **Important** Decision One Will Ever Make cf Jn. 4:53-54
 - i. The Word 'Drink' is Used **Figuratively** in the Bible cf Mt. 20:22-23; 26:42; Mk. 10:38-39; Jn. 4:13-14; Jn. 7:37-38; 18:11; Heb. 6:7; Rev. 14:10; 18:12
 - ii. The *Figurative* Meaning of the Word 'Drink' in the Context of Jn. 6:53, 54, 55 and 56 Is: To **Receive, Accept** by Faith the Blood of Jesus Christ, as the Once for All Sacrifice for the Forgiveness of Sins cf Jn. 4:10-14; 7:37-38

- d) The **Importance** of the Blood of Jesus Christ
- i. The Blood Secures **Redemption** the **Forgiveness** of Sins cf Rm. 3:24; Eph. 1:7; Col. 1:14; Heb. 9:12; Rev. 5:9
 - ii. The Blood Secures **Justification** and **Deliverance** from Divine Wrath cf Rm. 5:9
 - iii. The Blood Secures **Propitiation** cf Rm. 3:25; 1 Jn. 2:2
 - iv. The Blood Secures **Reconciliation** with God cf Rm. 5:1; Col. 1:20

The Gospel of John #68

Jesus Christ The Lamb of God #9 Paid the Price to Redeem Us #2

Jn. 1:29

- v. The Blood Secures **Imputed Righteousness** cf Rm. 4:3-24; Rev. 7:7-9; Rev. 19:7-9; Mt. 22:1-14 cf Gen. 45:22; 2 Ki. 10:22; Isa. 61:10

The Gospel of John #69

Jesus Christ The Lamb of God #10: Paid the Price to Redeem Us #3

Jn. 1:29

- vi. The Blood Makes **Sanctification** Possible cf Heb. 10:29; 13:12 / In This Context the Reference Is to **Maximal** Sanctification Which Is the setting Apart of the Believer by God the Father, God the Holy Spirit and the Lord Jesus Christ unto God for a Relationship with Him and the Continual Refining of the Believer for an Ever-Increasing Capacity to Render Acceptable Service unto the Lord That Glorifies God cf Mt. 23:17; Lk. 11:2; Jn. 10:17, 36; Rm. 5:23; 1 Tim. 4:5; 2 Tim. 2:21; Heb. 2:11; 10:10, Heb. 10:14, 29; 1 Pet. 3:15
- vii. The Blood of Christ **Cleanses** the Conscience from the Idea of Salvation by **Dead Works** cf Heb. 9:14 cf Heb. 6:1; Col. 2:20-23; Philipp. 3:1-3; Gal. 3:1-5