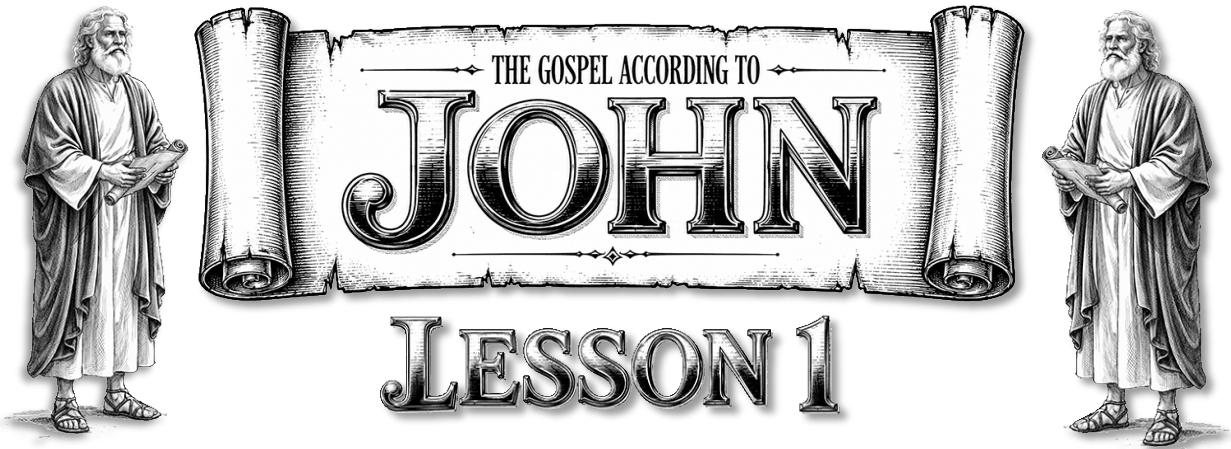




Introduction and Chapter 1 Verses 1-14

Introduction

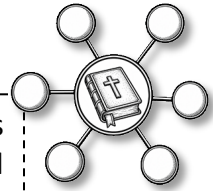
A Unified Divine Message: The Bible is not merely a collection of religious writings. It behaves like a masterpiece of divine design, in which every detail is perfectly suited to the whole.

The Scriptures consist of sixty-six books written by approximately forty authors over roughly fifteen centuries. The writers came from different backgrounds, cultures, occupations, and historical periods. Yet the Bible presents a unified message with astonishing internal consistency.

The more carefully one studies Scripture, the more one discovers deliberate patterns, anticipations, foreshadowings, and fulfillments woven throughout the text.

- ✓ Genesis anticipates Revelation.
- ✓ The Old Testament anticipates the New.
- ✓ The New Testament explains the Old.

The **entire Bible** behaves as though it were authored by a single Mind.



The Bible demonstrates knowledge of future events with such precision that its author must exist outside the normal flow of time. Prophecy is not merely prediction; it's both pattern and evidence. The whole Bible is full of fulfilled prophecy and future prophecy. Jesus consistently pointed people to **fulfilled prophecy as the primary evidence of His identity** (Luke 4:16-21, Matt. 11:2-6, John 5:39-47, Matt. 26:54-56, Luke 22:37; 24:25-27, 44-47).

The God of the Bible does not guess the future because He is already there. He sees the beginning and the end simultaneously. Scripture repeatedly presents God as One who declares "**the end from the beginning**" (Isa. 46:9-10). This is why fulfilled prophecy becomes one of the strongest evidences for divine authorship.

"The New Testament is in the Old Testament concealed; the Old Testament is in the New Testament revealed."

Before we begin our journey through John's Gospel, it is worth understanding where John is taking us. Unlike Matthew, Mark, and Luke, John is not primarily concerned with presenting a chronological biography. His purpose is to reveal the identity of Jesus Christ as the eternal Son of God. Notice this: John does not begin like the other Gospels, with Bethlehem, a genealogy, shepherds, or wise men. John begins before Genesis 1:1. He begins in eternity.

As we move through John's Gospel, we will repeatedly discover:

- ✓ Genesis hidden beneath John.
- ✓ Exodus hidden beneath John.
- ✓ Isaiah hidden beneath John.
- ✓ Revelation hidden beneath John.

John expects his readers to recognize these connections.



This is one reason Revelation and John's Gospel fit together so naturally. The same apostle wrote both books, and **both reveal Jesus Christ from different vantage points.**

Relevance of Details: Yots and Tittles

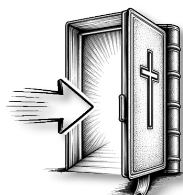


Matt. 5:17-18] *"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."*

Jesus did not merely affirm the general ideas of Scripture. He affirmed its smallest details. A "**jot**" refers to the Hebrew yod, the smallest Hebrew letter. A "**tittle**" refers to a tiny distinguishing mark that differentiates one Hebrew letter from another.

Think about what Jesus is claiming. He is not merely saying that the message and the thoughts are inspired. He is also affirming the text's very precision is inspired. **Careful students should never dismiss details as accidental.** Throughout John's Gospel we will encounter:

- Specific numbers.
- Specific names.
- Specific locations.
- Specific feast days.
- Specific word choices.



Many of these details become doorways into deeper discoveries.

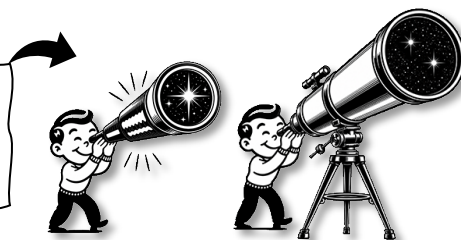
John writes with extraordinary precision. Nothing is random, and that leads us to **resolving power.**

The **Holy Spirit often chooses words with deliberate precision.** Two words that appear interchangeable may actually carry different meanings and implications.

For example: Let's say you go to the store, buy a low-budget telescope, and look into the night sky at a particular star. Then you buy a very expensive telescope and look at the same star. You might find, to your amazement, that you are looking at a double star because of the ability of the optics of the expensive telescope to focus more precisely. Because of this, careful Bible study requires us to pay attention to:

- Repeated terms.
- Changes in vocabulary.
- Grammatical distinctions.
- Contextual usage.

The closer we examine the text, the greater its **resolving power** becomes.



This is why **Hermeneutics Matter.** Every student approaches Scripture carrying assumptions. Some are good assumptions; many are not. One of the greatest obstacles to understanding the Bible is not what we do not know, but what we **think** we know.

Paul, one of the most learned theologians in the Bible, **commended the Bereans for two reasons.** **First,** they possessed readiness of mind. They were willing to let Scripture challenge their assumptions. **Second,** they searched the Scriptures daily to verify what they heard.



Acts 17:11] *"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so."*

Notice the balance. They were neither gullible nor cynical. They listened carefully, then verified everything against God's Word. That should be our approach throughout this Bible study or any other. Our goal is to become students of the Word who can feed ourselves from Scripture. We live in the age of deception that Jesus warned about; because of that, it is imperative to:

- ✓ Test every claim.
- ✓ Check every reference.
- ✓ Follow every cross-reference.
- ✓ Check context.
- ✓ Compare Scripture with Scripture.

Your ultimate protection
from error and deception is
The Whole Counsel of God.



We live in an age where **information is abundant**, but **discernment is scarce**. Artificial intelligence, social media, digital platforms, and algorithm-driven content can **create the illusion of knowledge while discouraging genuine investigation**. The Berean model is more relevant than ever: approach every claim with readiness of mind, but test everything against Scripture. In a world increasingly shaped by manufactured narratives, **God's Word remains the only completely reliable source of truth** (Acts 17:11; Matt. 5:18; Rom. 1:20).

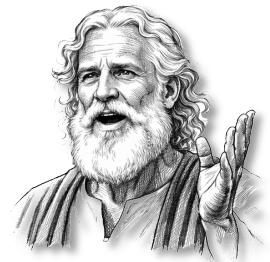
Why Was John's Gospel Written?

John tells us exactly why he wrote his Gospel. He is not merely recording history or preserving memories. Every sign, every discourse, and every encounter has been carefully selected to prove one central truth: **Jesus is the Christ, the Son of God, and believing in Him brings eternal life.**



John 20:30-31] *"And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."*

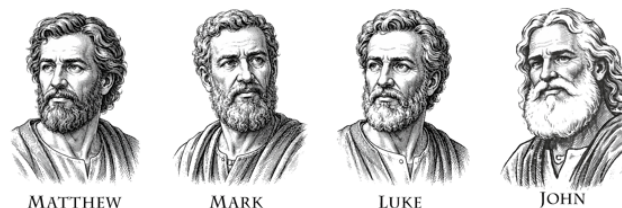
Notice that John **openly admits he was selective**. Jesus performed many miracles that are not recorded in this Gospel. John chose specific signs because they reveal who Jesus really is. The key word throughout John's Gospel is **believe**. John's purpose is not merely to inform the mind but to bring the reader to a decision regarding the identity of Jesus Christ. John's Gospel is therefore a carefully constructed presentation of evidence. Every chapter moves toward one conclusion: **Jesus is God manifested in the flesh.**



The Design of the Gospels

The four Gospels are not four biographies telling the same story from identical perspectives. Each Gospel presents Jesus from a distinct viewpoint to a specific audience. Together they form a complete portrait of the Messiah.

The four Gospels present Christ in four unique ways. **Matthew** presents Jesus as the Messiah and King. **Mark** presents Jesus as the Servant. **Luke** presents Jesus as the Son of Man. **John** presents Jesus as the Son of God.



John stands apart from the others. Matthew begins with Abraham. Luke traces Christ back to Adam. Mark begins with His ministry. John begins in eternity past, before creation itself.

This is why John's Gospel feels different. It is the most theological, the most intimate, and in many respects the deepest, or most mystical, of the four.

Presents as:	Messiah	Servant	Son of Man	Son of God
Genealogy:	Abraham (Legal)	Local	Adam (Blood line)	Eternal (Preexistence)
What Jesus -	Said	Did	Felt	Was
Written to:	Jews	Romans	Greeks	Church
1 st Miracle	Leper Cleansed	Demon expelled	Demon expelled	Water to wine
Ends with	Ressurrection	Ascension	Promis of Spirit: Acts	Promise of Return: Revelation
Israel Camp Side:	East	West	South	North
Tribe:	Judah	Ephraim	Reuben	Dan
Ensign:	Lion	Ox	Man	Eagle
Writing Style:	Groupings	Snapshots	Narrative	Mystical

Seven Signs of Jesus: John deliberately structures his Gospel around seven selected miracles. He does not simply call them miracles; he calls them **signs**. Each sign points beyond itself to reveal something about the identity of Christ.

1. Water turned to wine — John 2:1-11.
2. Healing the nobleman's son — John 4:46-54.
3. Healing the impotent man at Bethesda — John 5:1-18.
4. Feeding the five thousand — John 6:5-14.
5. Walking on the Sea of Galilee — John 6:16-21.
6. Healing the man born blind — John 9:1-7.
7. Raising Lazarus from the dead — John 11:1-45.

Each sign serves as evidence that Jesus possesses authority over creation, disease, nature, blindness, and ultimately the grave.

Jesus

Throughout John's Gospel, Jesus repeatedly uses the divine title "**I AM.**" These declarations intentionally echo the name God revealed to Moses at the burning bush. Ex. 3:14.

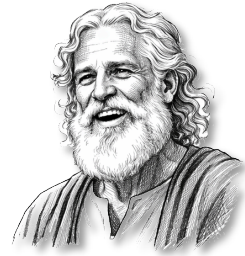
The Seven "I AM" Statements:	The aspect of Christ's person and ministry:
I AM the Bread of Life — John 6:48.....	He sustains life.
I AM the Light of the World — John 8:12.....	He illuminates truth.
I AM the Door — John 10:9.....	He provides access to salvation.
I AM the Good Shepherd — John 10:11.....	He shepherds His people.
I AM the Resurrection and the Life — John 11:25...	He conquers death.
I AM the Way, the Truth, and the Life — John 14:6.	He is the exclusive path to the Father.
I AM the True Vine — John 15:1.....	He is the source of spiritual fruitfulness.



These statements correspond remarkably with the furnishings and symbolism of the Tabernacle, only further reinforcing the integrated design of Scripture by the Holy Spirit.

John the Person

He was a “man’s man.” (Not the wimpy, feminine-type featured by Renaissance artists). We will get to know him much better as we travel with him over the sessions ahead. John and his brother James were nicknamed **Boanerges**, meaning “sons of thunder.” The name seems to denote a fiery zeal, akin to a thunderstorm.



- ✓ Was one of the original apostles
- ✓ Part of Jesus’ inner circle, along with Peter and James.
- ✓ An eyewitness to the Transfiguration
- ✓ Present at the cross
- ✓ Entrusted with the care of Mary
- ✓ Was greatly beloved by God.

Both Daniel and John were uniquely beloved servants entrusted with the two greatest apocalyptic revelations in Scripture (Dan. 9:23; 10:11, 19; John 13:23; 21:20). John became one of the recognized pillars of the Jerusalem church and appears prominently throughout the early chapters of Acts (Acts 3:1-4:23; Acts 8:14; Gal. 2:9). Of the apostles, John died a natural death after a lifetime of ministry.

Outline of the Book

John's Gospel is remarkably focused. Rather than attempting to cover every event of Christ's ministry, John concentrates on a few carefully chosen days and events that reveal the person of Jesus Christ.

I. The Pre-Existent One

John 1:1-51

- The Eternal Word — John 1:1-14.
- John the Baptist — John 1:15-36.
- Calling of the disciples — John 1:36-51.

II. The Book of Signs

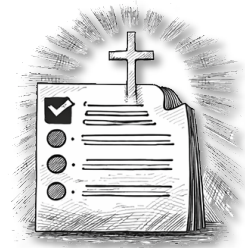
John 2-11

- The seven selected signs reveal Jesus' identity and authenticate His claims.

III. The Final Week

John 12-21

- John devotes nearly half of his Gospel to the final week before the crucifixion and the events immediately following the resurrection.



John's Gospel covers roughly **twenty-one days** out of a three-and-a-half-year ministry. Nearly **half** of the entire Gospel focuses on the final week of Jesus' earthly ministry, and approximately **one-third** of the book concentrates on a single **twenty-four-hour period**.

John Chapter 1



John 1:1 & 2] *"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God."*

Genesis begins with creation. **John begins before creation.** Genesis describes the beginning of the universe. John describes the One who already existed when the universe began. The phrase does not describe Christ's origin; it establishes that **He existed before the beginning itself.**

Modern science has demonstrated that time is itself a physical property. Time is linked to matter, energy, gravity, and motion. Since time is part of creation, **God exists outside the time domain He created.**



A more precise rendering of John's thought might be: "**Before the world was created, the Word already existed.**"

"**Was the Word.**" The Greek term used here is **Logos**. The Greek language possessed other terms that could describe individual words. John could have used a different word; instead, he chose Logos. Logos conveys the idea of a complete expression, communication, revelation, or message.



Jesus is therefore God's ultimate communication to mankind.

- He is: {
- God's revelation in human form.
 - God's message made visible.
 - God's truth personified.

Hebrews begins with the same concept: "*God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son...*" Heb. 1:1-2.

Logos is more than a poetic figure of speech.

Information lies at the heart of reality itself. Modern physics, computer science, genetics, and information theory all reveal that information is fundamental to existence. DNA itself is a coded information system. Yet science cannot explain the ultimate origin of information. John's answer is profound:



The ultimate source of all information is a Person → The Logos.

Creation exists because God communicated His will into existence (Gen. 1:3; Ps. 33:6).

"**And the Word Was With God.**" This phrase establishes distinction within the Godhead. The Greek word translated "**with**" conveys far more than simple proximity. It speaks of intimate fellowship, face-to-face relationship, mutual communion, and personal interaction. John tells us that the Word is distinct from the Father, that the Word enjoys eternal fellowship with the Father, and that the **Word** existed in relationship before creation.

"**And the Word Was God.**" John leaves no room for ambiguity. John does not say the Word was godlike. Nor does he say the Word was a god. He doesn't even say the Word became God. He plainly says, "**The Word was God.**" **This is one of the clearest declarations of Christ's deity in all Scripture.** John's entire Gospel will unfold this truth chapter by chapter.

- The Creator walks among His creation.
- The Eternal enters time.
- The Infinite takes on flesh.
- God becomes man.

Verse 2 says, "**The Same Was in the Beginning With God.**" John immediately repeats himself. Why? Because in the Bible repetition is emphasis. Verse 1 establishes three truths:

1. The Word existed eternally.
2. The Word existed with God.
3. The Word was God.

- Before creation** {
- The Father existed.
 - The Son existed.
 - Eternal fellowship already existed.

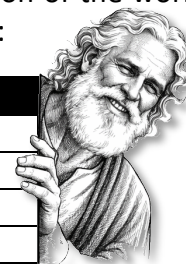


The Trinity did not begin at Bethlehem. The Trinity existed before the foundation of the world (John 17:5, 24). Here we see — **Genesis and John**. Notice the deliberate parallel:



**Remez –
A Genesis
Parallel**

Genesis 1	John 1
In the beginning	In the beginning
God creates the world	The Word already exists
Light appears	The Light enters the world
Creation begins	The Creator is revealed



John is intentionally taking us back to Genesis. The One speaking creation into existence in Genesis 1 is the same One standing in Galilee, Judea, and Jerusalem in John's Gospel (Col. 1:16-17; Heb. 1:1-3).



Modern culture increasingly reduces Jesus to a historical teacher, prophet, philosopher, or moral example. John begins by eliminating every one of those options. Before Jesus can be understood as Savior, Shepherd, Teacher, or King, **He must first be recognized as the eternal Logos who existed before time itself**. The central battle of our age is still the same one John addressed two thousand years ago: not whether Jesus existed, but who Jesus is (John 1:1-2; Col. 1:16-17; Heb. 1:1-3).



John 1:3] *"All things were made by him; and without him was not any thing made that was made."*

John's statement **"All Things Were Made By Him"** is absolute. Not some things. Not most things. **All things** were made by Him. This verse places Jesus on the Creator side of the Creator-creation distinction. Some religions or beliefs teach that Jesus was created. Everything that exists belongs to one of two categories: the Creator or the created. John places Jesus firmly in the first category. If Christ created all things, then He Himself cannot be part of creation.

Notice the second half of the verse: **"Without him was not any thing made that was made."** John anticipates every future attempt to reduce Jesus to a created being.

Paul expands this very idea in Colossians:



Col. 1:16-17] *"For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist."*

John says all things were made by Him. Paul tells us what that includes:

Nothing exists apart from Christ's creative act (Col. 1:16-17).



- ✓ The visible universe.
- ✓ The invisible realm.
- ✓ Angels.
- ✓ Principalities.
- ✓ Powers.
- ✓ Every dimension of creation.

Paul goes even further, in the above passage, **"By him all things consist."** The Greek word used here (sunistao) means "held together," "sustained," or "established." In other words, Jesus did not merely create the universe and walk away. At this very moment:

- Every galaxy remains in motion because of Him.
- Every atom remains intact because of Him.
- Every physical law continues because of Him.

**Creation is not self-sustaining.
It is Christ-sustaining.**



The writer of Hebrews presents the same picture:



Heb. 1:1-3] *"...by whom also he made the worlds; Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power..."*

The universe is not merely the product of Christ's power. **It is continuously upheld by His power.** The stars remain in their courses because He wills it, the laws of physics continue because He sustains them, and every breath is borrowed from the One who made all things.

One of the astonishing themes running throughout John's Gospel is the contrast between the Creator and His creation. John begins by identifying Jesus as Creator. Then, coming up in a few verses, he writes:

"He was in the world, and the world was made by him, and the world knew him not." John 1:10.

Think about the magnitude of that statement. ● The Carpenter of Nazareth designed the trees from which His cross would eventually be built. ● The One standing before Pilate created the molecules that composed Pilate's body. ● The One rejected by Jerusalem was the One who designed Jerusalem.

As the old poem says: **"He was crucified upon a cross of wood, Yet He made the hill on which it stood."**

Please Notice This



John 1:3 echoes the opening chapter of Genesis. In John 1, we discover the identity of the One speaking. The voice that said: *"Let there be light"* is the same voice that later declared: *"I am the light of the world."* The Creator of Genesis is the Redeemer of John (Gen. 1:3; John 8:12). An example of scriptural integration.



Think about it.

Modern society increasingly portrays the universe as a self-existing accident governed by impersonal forces. John 1:3 presents the exact opposite worldview. Reality is not the product of chance but of design, purpose, and intentionality. The same Christ who created the universe still sustains it, and the greatest question facing every generation remains whether creation will recognize its Creator when He reveals Himself (John 1:3; Col. 1:16-17; Heb. 1:1-3).



John 1:4 & 5] *"In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not."*

Notice above that John does not say Jesus possessed life. He says: **"In him was life."** Life is not merely something Christ gives; **life originates in Him.** Every form of life traces its source back to the Creator.

- ✓ Physical life.
- ✓ Spiritual life.
- ✓ Eternal life.

Jesus declares: **"I am the resurrection, and the life."** John 11:25

Also: **"I am the way, the truth, and the life."** John 14:6

~ **Life is not found in a philosophy, religion, institution, or ritual. Life is found in a Person.** ~

Modern science continues to struggle with the ultimate origin of life. Scientists can describe biological processes, but **the source of life itself remains one of the great unresolved mysteries.** John's answer is simple: **Life exists because the Author of Life exists.** The Creator who spoke the universe into existence is also the One who animates it. Acts 17:28 declares: **"For in him we live, and move, and have our being."**

"The Life Was the Light of Men." John now joins two ideas that will dominate his Gospel:

Life



Light



Throughout Scripture, light is associated with truth, revelation, holiness, and the presence of God. The life that Christ brings illuminates mankind. This illumination brings freedom from darkness.

Darkness represents:

- Sin.
- Ignorance.
- Rebellion.
- Spiritual blindness.



Without Christ, humanity naturally walks in darkness. The result is sin and death. The light of Christ illuminates the works of darkness in the world around us.

"The Light Shineth in Darkness." The verb is present tense, meaning the Light is continually shining. Darkness has never succeeded in extinguishing it. This is one of the great themes of Scripture. The conflict began in Eden and continues throughout history. It reaches its climax in Revelation. But the Light never retreats. The Light invades the darkness.

"The Darkness Comprehended It Not." The Greek word translated "comprehended" (katelaben) actually carries the idea of overtaking, overpowering, seizing, or extinguishing. A powerful rendering would be: *"The darkness did not overcome it."* Darkness has opposed God's truth from the beginning.

- ✓ Pharaoh opposed it.
- ✓ Babylon opposed it.
- ✓ The religious leaders opposed it.
- ✓ Rome opposed it.
- ✓ Our world today opposes it...

Yet darkness has never once succeeded in extinguishing the Light. Darkness has never achieved victory—**not even once.**

Think
about
it.

One of the defining characteristics of our age is the deliberate inversion of light and darkness. Truth is increasingly called error, and error is increasingly called truth. Yet John's message remains unchanged: darkness does not defeat light; **light exposes darkness.** Every culture, government, ideology, and system that opposes God's truth eventually encounters the same reality—darkness can resist the Light, **but it cannot overcome it** (John 1:5; John 8:12; Rev. 21:23-25).



John 1:6-8] *"There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light."*

"There Was a Man Sent From God." Notice the contrast. Verses 1-5 describe the eternal Word who existed before creation. Verse 6 introduces a man. The eternal Creator enters history, but before He publicly reveals Himself, **God sends a messenger ahead of Him.** This follows a pattern seen throughout Scripture. A few examples are:

- † Moses before the Exodus.
- † Samuel before the monarchy.
- † Elijah before national judgment.
- † John before the Messiah.

God rarely acts without first sending a witness.



Which John?

It is important not to confuse the John mentioned here with John the Apostle. The writer of this Gospel, John the Apostle, never identifies himself by name. Whenever the name John appears in the opening chapter, it refers to **John the Baptist**. The Apostle assumes his readers know the distinction.



John the Baptist

John the Baptist's Unique Position. John occupies a unique place in biblical history. He was the last prophet of the Old Testament order and the first herald of the New Testament era (Luke 16:16; Matt. 3:1; Mal. 3:1; Isa. 40:3).

For four hundred years no prophet had spoken in Israel since Malachi. Then suddenly a voice appears in the wilderness: **"Prepare ye the way of the LORD."** John stands as the bridge between two covenants. He closes one era and announces another.

John says, **"The Same Came For a Witness."** The word **witness** becomes a major theme throughout John's Gospel. John repeatedly presents evidence and testimony:

- John the Baptist testifies.
- The Father testifies.
- The works of Jesus testify.
- The Scriptures testify.
- The Holy Spirit testifies.
- The Apostles testify.

John's Gospel is structured almost like a courtroom presentation. God is presenting witnesses concerning the identity of His Son. John the Baptist is the first witness called to the stand.

John the Baptist's ministry was never about himself. His mission was singular: To point people to Jesus. Everything about John reflected that purpose.

John never sought followers for himself. He sought followers for Christ. This becomes especially evident later when he declares: "He must increase, but I must decrease." John 3:30. That statement summarizes his entire ministry.

"That All Men Through Him Might Believe." Notice carefully what the text says. Men were not to believe **in** John. Men were to believe **through** John's witness. John was the signpost, not the destination. Here John the Apostle emphatically says, **"He Was Not That Light."** Why does he stress this point? Because John the Baptist had become enormously influential. Crowds traveled from all Judea to hear him. Many wondered whether he might actually be the Messiah. Luke 3:15. John's Gospel removes any possibility of confusion.

John was great. → But John was not the Christ.

John was a prophet. → But John was not the Light.

John was a witness. → But Jesus was the One to whom the witness pointed.

The Pattern of Every Believer: In many ways, John the Baptist becomes a model for every believer. Our role is not to draw attention to ourselves. Our role is not to become the center of the story. Our role is to point people toward Christ. Like John:



- We are not the Light.
- We bear witness to the Light.
- We direct attention to the Light.

The servant disappears into the background so that the Master may be seen.



Remez – Jewish Law: Under Jewish law, important matters were established by witnesses. Deut. 17:6; Deut. 19:15. John's Gospel repeatedly follows this legal structure. The identity of Jesus is not presented as a blind assertion. It is established through multiple witnesses, exactly as the Law required.



John 1:9-10] *"That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not."*



John 1:11-12] *"He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:"*

John briefly reminds us again that **"He Was in the World"** and **"The World Was Made By Him."** Again we see that the Creator entered the very world He created. This is one of the great mysteries of the Incarnation. The One who formed the stars walked beneath them. Also, that the world belongs to Christ because Christ created it. Nothing in creation exists independently of Him. These are staggering claims John is making.

"And the World Knew Him Not." This is one of the saddest statements in Scripture. The Greek word implies more than simple recognition. It speaks of understanding, acknowledging, or embracing. The world failed to recognize its Creator.

"He Came Unto His Own." Verse 10 speaks of the world generally. Verse 11 speaks specifically of Israel. Israel was uniquely prepared to receive the Messiah. For centuries God had announced His coming through prophecy. Yet when He arrived, the nation largely rejected Him and **"His Own Received Him Not."** The rejection of Christ was not due to lack of evidence. We will see John present witness after witness, so the issue was not information; the issue was the human heart. This is one of the great tragedies in both Israel's and biblical history.

Thankfully, rejection is not the end of the story. **"But As Many As Received Him."** John immediately introduces one of the greatest invitations in Scripture. Notice the phrase: **"As many as."** The offer is universal. The Gospel is not restricted by nationality, social status, education, wealth, or background. Because to those who believe, **"To Them Gave He Power To Become the Sons of God."** The phrase **"sons of God"** carries profound significance. Throughout the Old Testament, the phrase is used to describe God's direct creations, particularly angels. Here John applies the term to redeemed humanity. This means that through faith in Christ, **believers become new creations.**



Not merely improved people.
Not merely forgiven people.



New creations born of God Himself (2 Cor. 5:17).

"Even to Them That Believe on His Name." John repeatedly connects salvation with believing. Belief is not mere intellectual agreement. To believe on His name is to place one's confidence in who Jesus is.



John 1:13] *"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."*

John now explains how someone becomes a child of God. Just as physical life begins with a physical birth, spiritual life begins with a **spiritual birth**. This is not a metaphor that John abandons after one verse. It becomes one of the central themes of the Gospel and reaches its fullest development in John 3 when Jesus explains it to Nicodemus.



"Not of Blood." The phrase literally means *"not of bloods,"* referring to natural descent or physical ancestry. John is confronting a deeply rooted assumption within first-century Judaism. Many believed their relationship with God was secured simply because they were descendants of Abraham. No one enters God's family through genealogy.

"Nor of the Will of the Flesh." This phrase points to human effort. Spiritual birth cannot be achieved through determination, self-improvement, religious activity, or moral reform. Religion often attempts to make fallen humanity better.

"Nor of the Will of Man." Not only can a person not save himself, neither can another person save him. No priest, pastor, parent, church, or religious system. Human authority cannot impart spiritual life. Spiritual birth is beyond the power of mankind. This was a radical statement in a culture that often placed enormous emphasis on religious status and human authority.

"But of God." Everything in the verse builds toward these three words. The new birth originates with God. Salvation is supernatural from beginning to end. The believer becomes a child of God because God Himself acts.

Jesus will greatly expand this discussion in John 3. That conversation is striking because Nicodemus, a religious leader, possessed everything the religious world could offer:

- ✓ Jewish ancestry.
- ✓ Religious training.
- ✓ Moral reputation.
- ✓ Leadership status.

Yet Jesus told him that none of those things were sufficient. Even Nicodemus had to be born again.



Remez — The Pattern of Two Births: One of the fascinating hidden patterns in the Old Testament is that God repeatedly places two sons side-by-side, with the first representing the natural birth and the second representing God's spiritual promise. Ishmael was born first through human effort, but Isaac was the child of God's promise. Esau was born first, but Jacob received the birthright and covenant blessing. In both cases, the first birth represents what man can produce, while the second birth represents what God produces. John picks up this same pattern in John 1:13. Every person experiences a first birth into Adam's family through natural birth, but God calls us to a second birth into His family through spiritual birth. The Old Testament repeatedly foreshadows what Jesus later tells Nicodemus: "Ye must be born again." Gen. 16-21; Gen. 25:21-34; John 3:3-7; Gal. 4:22-31.



Modern culture places enormous confidence in heritage, identity, self-expression, education, religious performance, and personal achievement. John 1:13 cuts across all such assumptions. Eternal life cannot be inherited, earned, purchased, voted on, legislated, or achieved through self-effort. The new birth comes from God alone. In an age obsessed with reinventing oneself, the Gospel offers something far greater: not self-reinvention, but new creation. John 1:13; John 3:3-7; 2 Cor. 5:17.



John 1:14] *"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."*

John says that the Word (Logos) became flesh. The Creator entered His creation. The eternal entered time. The One who spoke the universe into existence took on human nature.

"And Dwelt Among Us." Pay special attention to the word **dwelt**. The Greek word used (eskenosen) literally means: "**He tabernacled among us.**" John deliberately chooses a word that points back to the Tabernacle in the wilderness.

The Tabernacle was God's dwelling place among Israel. Now John announces something even greater. God no longer dwells in a tent. God dwells in a Person. The Tabernacle in Exodus was a preview. Jesus is the fulfillment (Ex. 25:8; Ex. 40:34-38).

Remez — The Tabernacle and Christ: Every part of the Tabernacle pointed toward the Messiah.

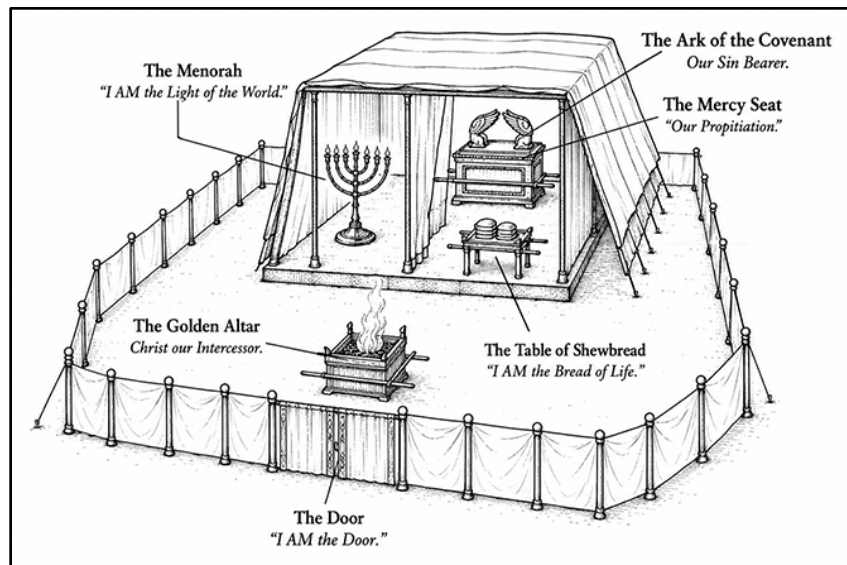


- The Door → "I AM the Door."
- The Menorah → "I AM the Light of the World."
- The Table of Shewbread → "I AM the Bread of Life."
- The Golden Altar → Christ our Intercessor.
- The Ark of the Covenant → Our Sin Bearer.
- The Mercy Seat → Our Propitiation.

The Tabernacle was essentially a three-dimensional prophecy of Jesus Christ.

John's choice of the word "tabernacled" immediately alerts the careful reader to the convergence of all those Old Testament patterns in Christ.

God placed His dwelling in the center of Israel's camp. But later in Jesus, God did something even greater. He didn't simply live in a tent among His people; He became a man and lived among them personally.



Conclusion: As we close this introduction to John's Gospel, we have stood at the threshold of some of the **deepest truths in all of Scripture**. We have seen that Jesus Christ is not merely a teacher or prophet, but the eternal Logos—the Creator, the Light of the World, and God Himself manifested in the flesh. John's opening fourteen verses establish the foundation upon which the entire Gospel will be built: the Word became flesh and tabernacled among us, revealing the glory, grace, and truth of the Father.

Next Lesson: Review or reread chapter 1. In verses 15-51, John will move from theology to testimony as John the Baptist identifies the Messiah, the first disciples begin to follow Him, and the earthly ministry of Jesus Christ unfolds before our eyes. We will also briefly touch on the transfiguration (Mathew 17) and the Two Witnesses in Revelation 11, because John was present at both.

Lesson materials and other resources can be found at www.TrustingInGrace.com

Appendix: PaRDeS (exegesis)

The Jewish sages described Scripture as having **four levels of understanding**, called PaRDeS, a Hebrew word meaning "orchard" or "garden." Think of it like exploring a treasure island. The first time you arrive, you see the beaches and trees. But the longer you explore, the more hidden paths, clues, and treasures you discover. The Bible works the same way. The surface meaning is always true, but beneath it are deeper layers that reveal God's design, patterns, and mysteries.

The Four Levels of PaRDeS:

Peshat (פֶּשֶׁט) is the **plain, literal meaning** of the text. It asks, "What happened?" When John says, "Jesus turned water into wine," Peshat simply accepts the historical event as written.

Remez (רֵמֵז) means "**hint**." It looks for **clues, patterns, types, and prophetic fingerprints beneath the surface**. At Cana, Jesus turning water into wine is not only a miracle; it hints at the coming Messianic Kingdom and the joy of redemption.

Derash (דִּרָשׁ) means "**search**" or "**exposition**." It compares Scripture with Scripture and asks, "What lesson should we learn?" The feeding of the 5,000 teaches dependence on Christ and reveals Him as the true source of spiritual nourishment.

Sod (סוּד) means "**secret**" or "**mystery**." It explores the deepest prophetic and heavenly realities hidden within the text. John especially invites us into this level as he unveils Jesus as the eternal Logos, the pre-existent Creator, and the One who stepped from eternity into time. John's Gospel repeatedly moves beyond simple history into profound spiritual realities.

A Simple Illustration: Think of Scripture like a beautiful cathedral.

- **Peshat** sees the building.
- **Remez** notices the symbols carved into the walls.
- **Derash** learns the lessons taught by those symbols.
- **Sod** discovers the architect's hidden master plan.



The deeper levels never replace the literal meaning—they build upon it. The same God who designed the events of history also designed the patterns, types, and prophetic connections woven throughout His Word.

That is why John can begin his Gospel with a simple sentence, "In the beginning was the Word," and yet spend the rest of the book unveiling layer after layer of meaning hidden within that declaration.

"It is the glory of God to conceal a thing: but the honour of kings is to search out a matter."

— Proverbs 25:2 (KJV)

