

THE GOSPEL OF JOHN



Why Four Gospels?

- There are not four gospels, but one four-fold gospel.
- Each gospel, Matthew, Mark, Luke and John, present Jesus from a different perspective.
 - Matthew presents Jesus as the King of Israel, focusing on Him as Son of David,
 - Mark presents Jesus as a Servant.
 - Luke, in his gospel, focuses on Jesus' humanity and presents Him as the Son of Man,
 - John's focus is on His Deity, and therefore presents Jesus as Son of God.

The Design of the Gospels

	Matthew	Mark	Luke	John
Presents as:	Messiah	Servant	Son of Man	Son of God
Genealogy:	Abraham (Legal)	--	Adam (Blood line)	Eternal (Preexistence)
What Jesus	Said	Did	Felt	Was
To the:	Jew	Roman	Greek	Church
1st Miracle:	Leper cleansed (Jew = sin)	Demon expelled	Demon expelled	Water to Wine
Ends with	Resurrection	Ascension	Promise of Spirit: Acts	Promise of Return: Revelation
Camp Side:	East	West	South	North
Ensign:	Judah	Ephraim	Reuben	Dan
Face:	Lion	Ox	Man	Eagle
Style:	Groupings	Snapshots	Narrative	Mystical

A Perfect Picture

- When we survey the four gospels, we get a complete picture of the carpenter from Nazareth, who created all things,
- Was there when the beginning began
 - John
- The Word who became a man and dwelt among us
 - Luke
- The one who became a servant to redeem mankind
 - Mark
- Yet is destined to sit as King on the throne of David and rule the nations with a rod of Iron
 - Matthew

The Gospel of John

John's reason for writing:

- ³⁰ And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:
- ³¹ 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.

John 20:30-31

The Historical Foundation

- *Take Alexander the Great, for example, one of the most well-known figures in history.*
- *We all learned about him in school. He was tutored by Aristotle, was a military genius who conquered the known world by the age of 30 died at 32 in the year 323 BC*
- *But did you know that everything we know about Alexander the Great comes from just two primary sources that were written 400 years after he lived!*
- *But nobody questions it.*

The Historical Foundation

- *I don't think there are any debates happening in college campuses over whether or not Alexander the great was a real person and actually did the things we've been told our whole lives that he did.*
- *People trust biographies written centuries after the fact as reliable sources, but when it comes to Jesus, people are arguing and debating despite the fact the entirety of the New Testament was completed within 70 years of Christ resurrection and was written by eyewitnesses or people who knew eyewitnesses!*
 - *Pastor Pete Jankowski (Life Church Buffalo)*

Date of Writing

- *The gospel of John is universally acclaimed by the Bible's critics to be of Late composition, of very late composition. At best, it is said to have been written by John in his extreme dotage, at some considerable time after the destruction Jerusalem in AD70, at or after the turn of the 2nd century.*
- *How comes it then that the earliest historical records tell us a different story altogether?*
- *Many classicist scholars are persuaded by that record that John was in fact banished, not by Domitian in mid 90s as is now fashionably assumed, but by Nero 30 years before.*

Date of Writing

- *Some opt for an earlier date under Nero's immediate predecessor, the Emperor Claudius, who is famously known for his banishments of Jews and Christians.*
- *Nero and his successors, Domitian not the least, were famous for much more ghastly cruelties.*
- *Intriguingly, neither in his three letters or in his gospel does John mention state sponsored tortures and death awaiting the Lord's redeemed.*
- *Such persecution being a well-established and common place state of affairs by the turn of the 2nd century when John is alleged to have written his gospel.*

Date of Writing

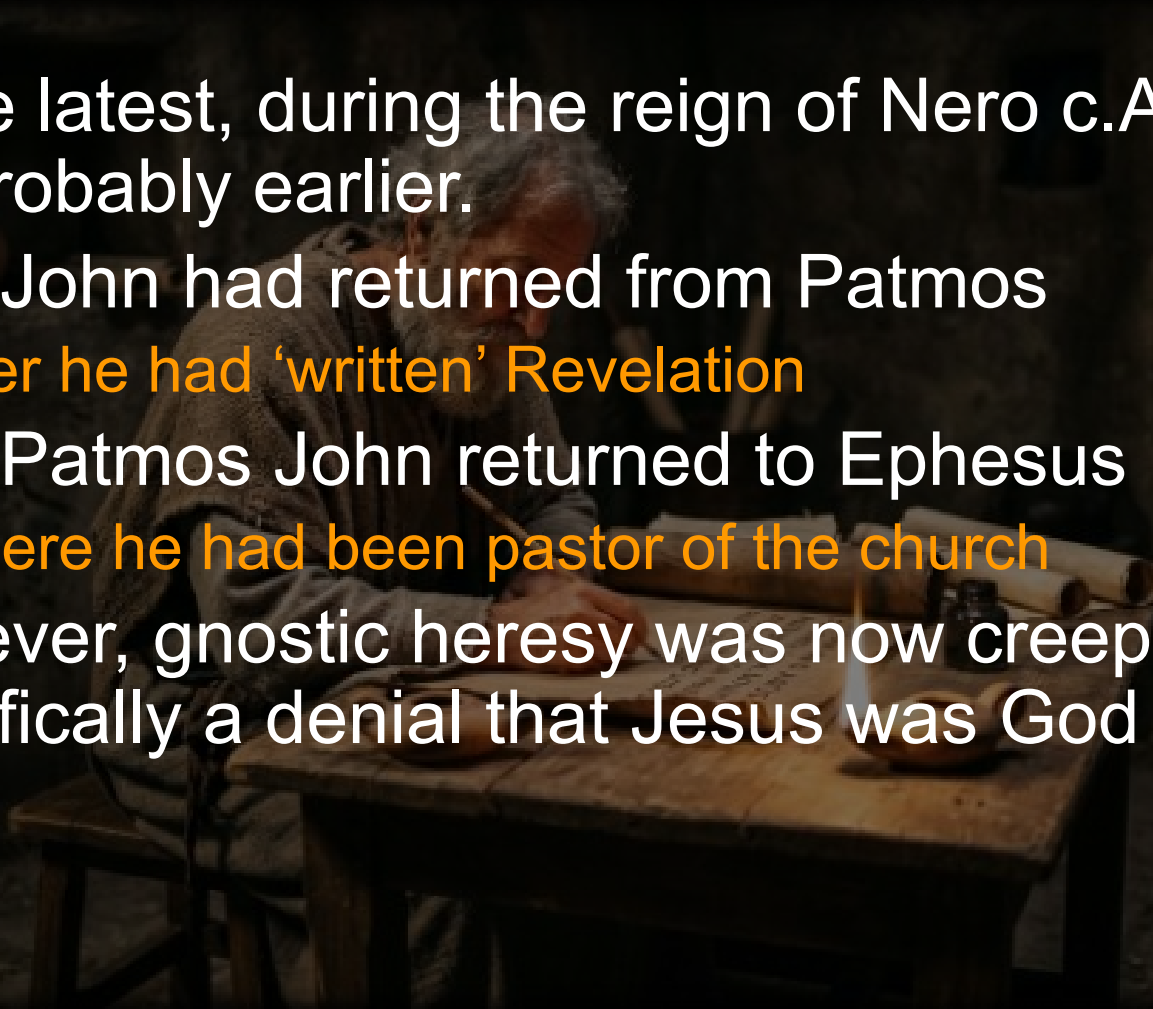
- *Rather it is internal enemies against whom he warns – the many Antichrist's who even then were coming into the world and who deny that Christ is come in the flesh.*
- *Even in his book of Revelation, it is Nicolaitans, Jezebel's and those who say that they are Jews but are not, who pose the really lethal threat to the church.*
- *And when he does speak of those who will kill the people of Christ either in his gospel or in the book of Revelation, it is always and noticeably as a prophecy of Jesus and never as an historical recollection of his own.*

Date of Writing

- *Not one of his three letters bears any reference at all to persecution of any kind, not even to the need for anyone to persevere in the faith in spite of persecution.*
- *All of which is a powerful indicator that his letters, his gospel, and his Revelation were each written at a time when the murderous violence of persecution which was to be unleashed upon the church still lay in the future.*
- *That would date all of John's writings to just the opening years of Nero's reign (AD54) at the very latest.*

Date of Writing

- At the latest, during the reign of Nero c.AD 54 – but probably earlier.
- After John had returned from Patmos
 - After he had 'written' Revelation
- After Patmos John returned to Ephesus
 - Where he had been pastor of the church
- However, gnostic heresy was now creeping in, specifically a denial that Jesus was God



John's Warning

- ²¹ I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.
- ²² Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.
- ²³ Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also.

1 John 2:21-23

John 10:30: *"I am my Father are one"*

Jude's Warning:

3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

Jude 3-4

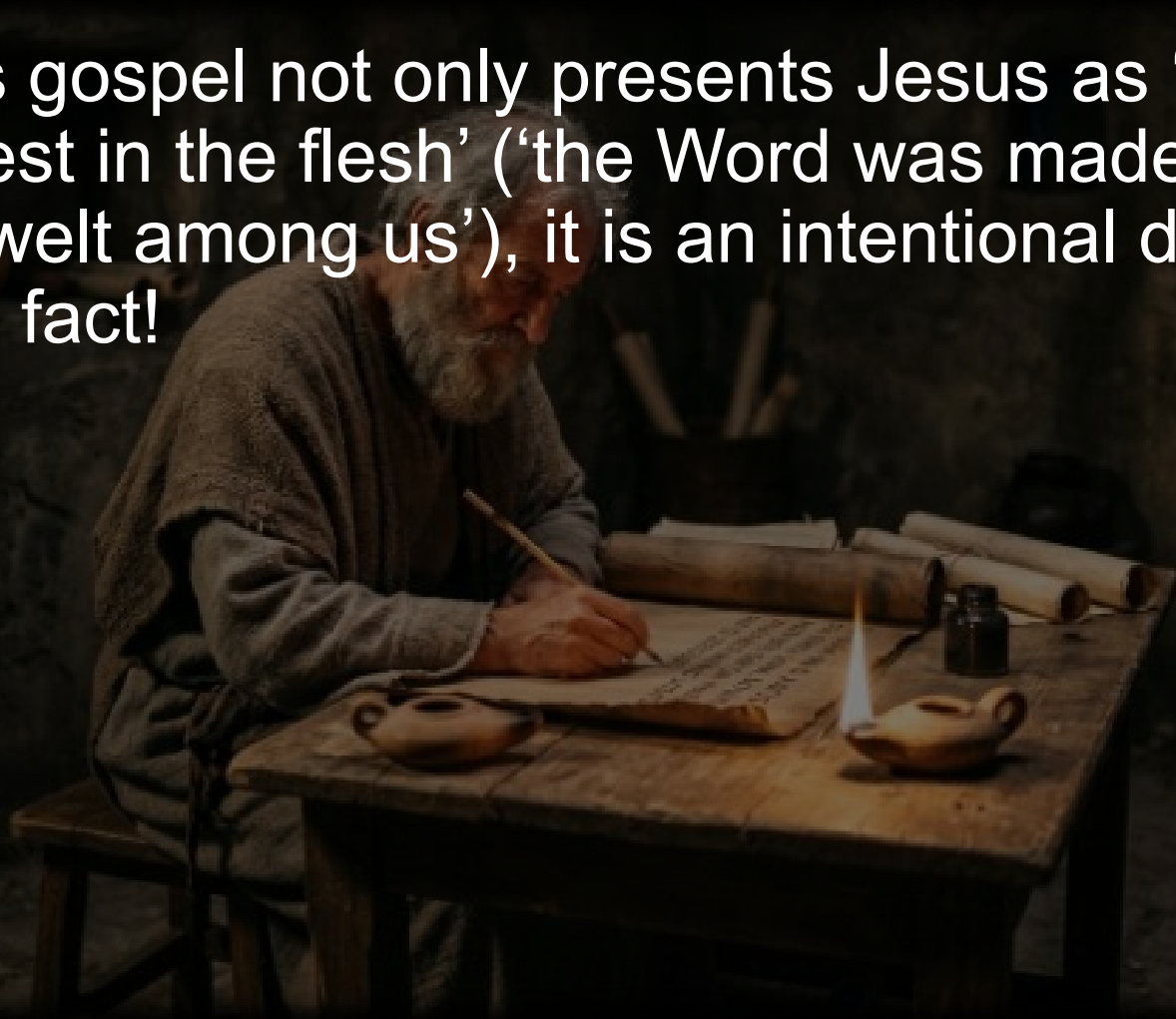
Jude's Warning:

- 4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

Jude 3-4

The Gospel of John

- John's gospel not only presents Jesus as 'God manifest in the flesh' ('the Word was made flesh, and dwelt among us'), it is an intentional defense of that fact!



The First & The Last

- While on Patmos John received the 'Revelation of Jesus Christ'.
- It was there John came face to face with the 'Alpha and Omega' (Rev 1:8 & 11, 2:8), 'the first and the last' (Rev 1:17).
- If there had been even the slightest doubt about the deity of Christ in John's mind, this settled it.
- John would have known the writings of the prophet Isaiah
 - Because he later quotes Isaiah in his own gospel!

The First & The Last

¹² Hearken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last.

Isaiah 48:12

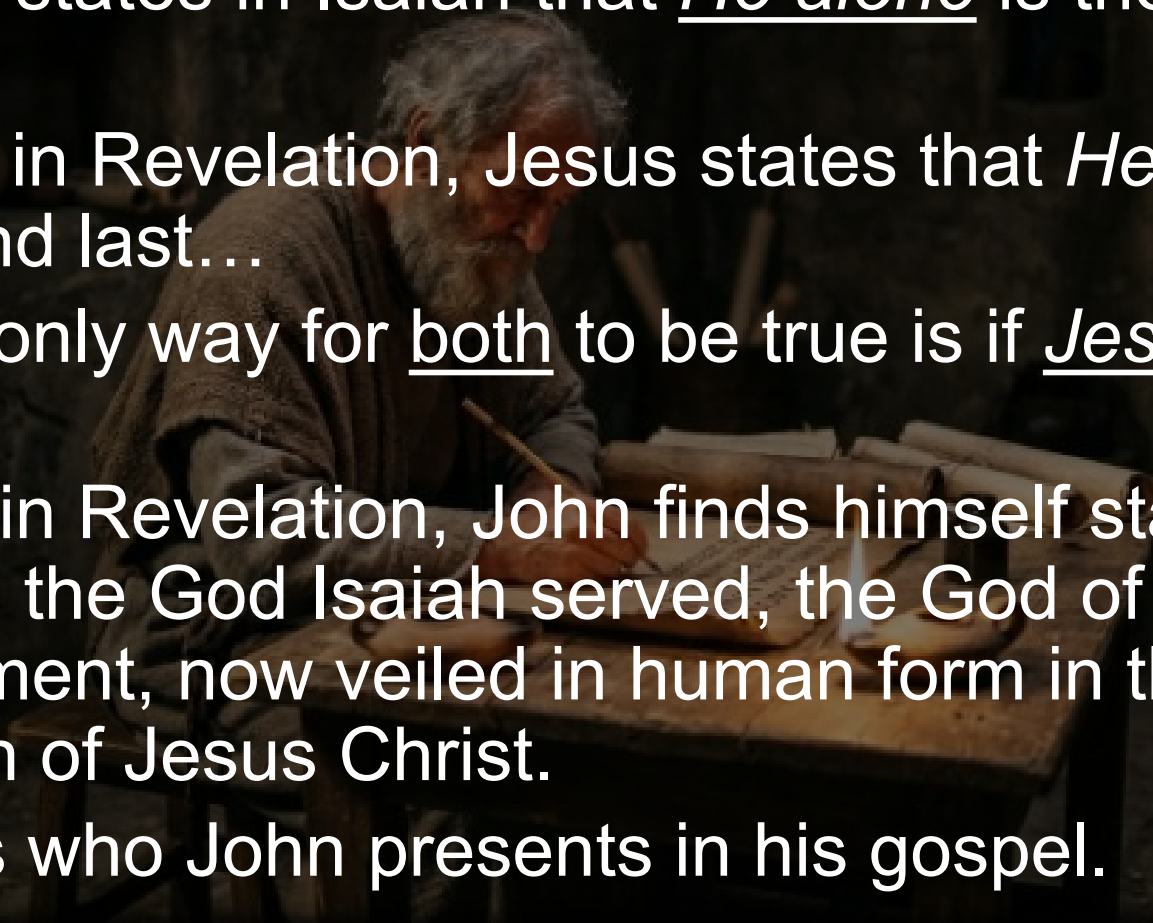
The First & The Last

⁶ Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God.

Isaiah 44:6

The First & The Last

- If God states in Isaiah that He alone is the first and last...
- ...and in Revelation, Jesus states that *He* is the first and last...
- ...the only way for both to be true is if Jesus is God!
- Thus, in Revelation, John finds himself standing before the God Isaiah served, the God of the Old Testament, now veiled in human form in the person of Jesus Christ.
- This is who John presents in his gospel.



The Saviour

- Furthermore, in his gospel, John presents Jesus as the Saviour
 - John 3:16-17; 10:9; 12:47; 14:6 etc.



The Saviour

42 And (they) said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world

John 4:42

The Saviour

II I, even I, am the LORD; and beside me there is no
saviour.

Isaiah 43:11

The Saviour

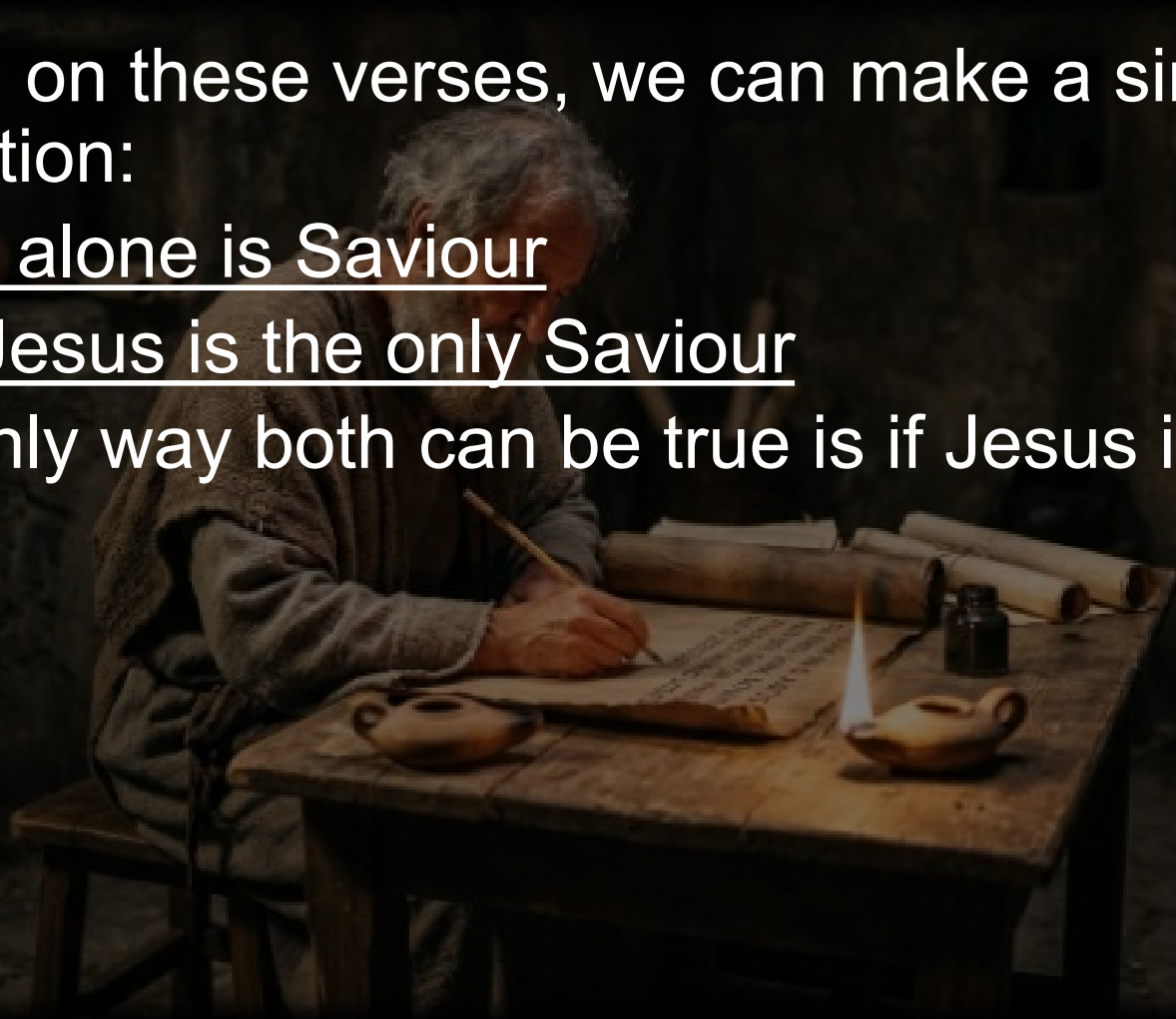
²¹ ...who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and there is no God else beside me; a just God and a Saviour; there is none beside me.

²² Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.

Isaiah 45:21-22

The Saviour

- Based on these verses, we can make a simple deduction:
- If God alone is Saviour
- AND Jesus is the only Saviour
- The only way both can be true is if Jesus is God!



The Creator

5 Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein:

Isaiah 42:5

The Creator

3 All things were made by him; and without him was not any thing made that was made

10 He was in the world, and the world was made by him, and the world knew him not

John 1:3,10

The Creator

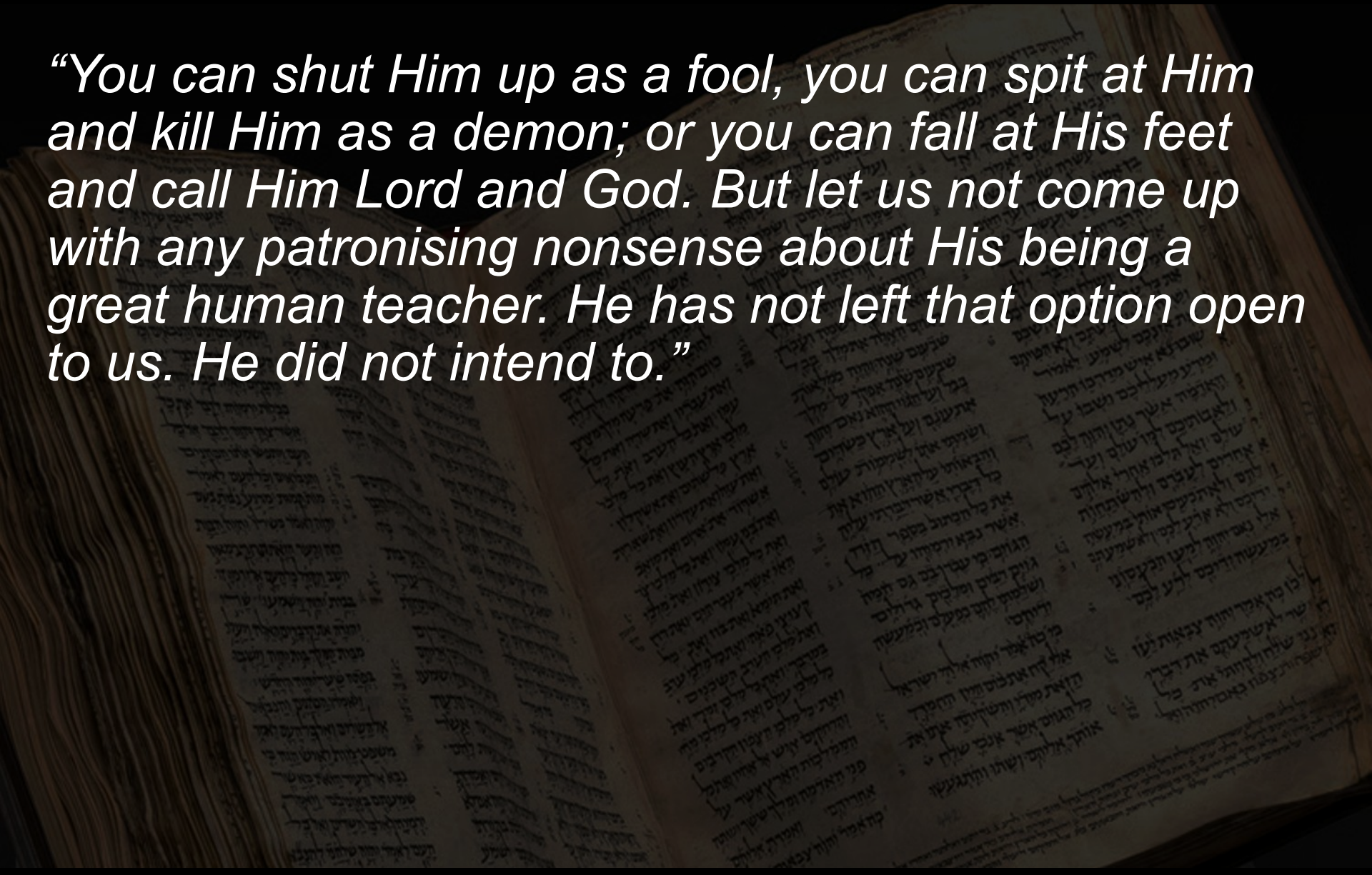
- So, John states that Jesus is the Creator of all things.
- Yet in Isaiah YHVH God declares that He alone is the Creator!
- So, another simple deduction:
- If God created all things...
- And Jesus created all things...
- For both to be true, Jesus has to be God!
- John choose to repeatedly underline the fact of the deity of Christ because of the heresy that had already begun to creep into the church.
 - It still serves today as a great Biblical evidence to the fact

C.S. Lewis

"I am trying here to prevent anyone saying the really foolish thing that people often say about Him: 'I'm ready to accept Jesus as a great moral teacher, but I don't accept His claims to be God.' That is the one thing we must not say. A man who was merely a man and said the sort of things that Jesus said would not be a great moral teacher. He would either be a lunatic - on a level with the man who says he is a poached egg - or else he would be the Devil of Hell. You must make your choice. Either this man was, and is, the Son of God: or else a madman or something worse".

C.S. Lewis

“You can shut Him up as a fool, you can spit at Him and kill Him as a demon; or you can fall at His feet and call Him Lord and God. But let us not come up with any patronising nonsense about His being a great human teacher. He has not left that option open to us. He did not intend to.”



Henrietta C. Mears

“The theme of John’s gospel is the deity of Jesus Christ. More here than anywhere else His divine Sonship is set forth. In this gospel we are shown the babe of Bethlehem was none other than the “only begotten of the Father.” There are evidences and proofs given without number. Although all things were made by Him, although in him was life, yet He was made flesh, and dwelt among us. No man could see God; therefore, Christ came to declare Him.”

What The Bible Is All About

The Gospel of John

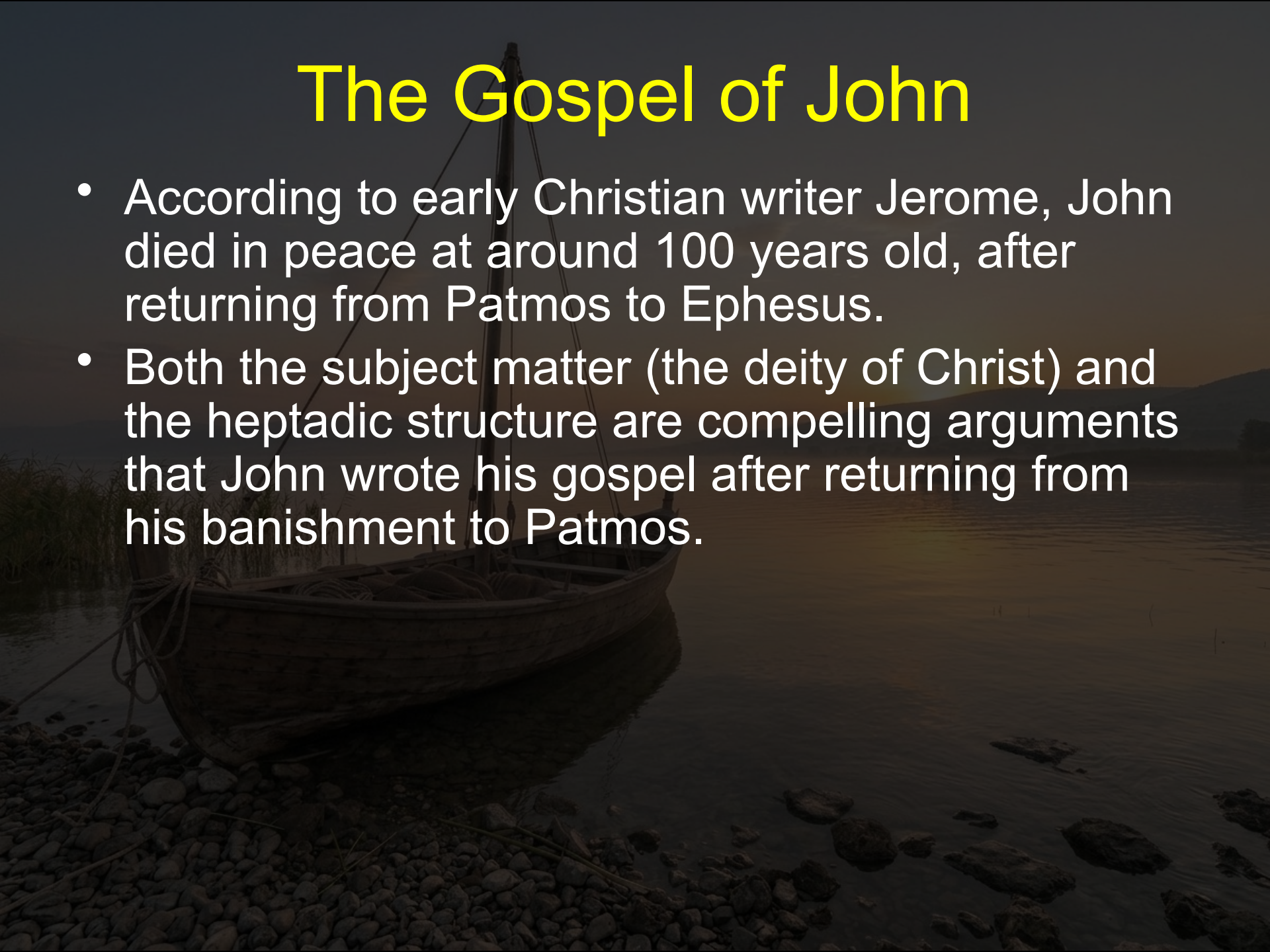
Key word:

- Believe x 100
 - Believed / Believeth / Believeest / Believing / Commit (to trust)
- Gr. *ΠΙΣΤΕΥΩ* 'pisteuo'
- to have faith (in, upon, or with respect to, a person or thing), by implication, to entrust (especially one's spiritual well-being to Christ)
- Why entrust our spiritual well-being to Christ?
- Because Christ is God manifest in the flesh
- *'the Word was made flesh, and dwelt among us'*

v.14

The Gospel of John

- According to early Christian writer Jerome, John died in peace at around 100 years old, after returning from Patmos to Ephesus.
- Both the subject matter (the deity of Christ) and the heptadic structure are compelling arguments that John wrote his gospel after returning from his banishment to Patmos.



The Gospel of John

John's gospel is unashamedly 'making a point', a fact noticeable by the things John omits:

- His birth
- His boyhood
- His temptation
- His transfiguration
- Appointing of the disciples
- Parables
- Ascension
- The great commission



Deliberate Design

- By 'heptadic structure' we mean the consistent use of 'sevens'.
- One of the things that makes John's gospel so fascinating to Bible scholars, is the continuation of the heptadic structure we see in abundance in the book of Revelation.
 - In Revelation we have seven churches, seven Spirits of God, seven lampstands, seven stars, seven seals, seven angles, seven trumpets, seven thunders, seven heads, seven plagues, seven crowns etc.
- Although not immediately apparent, John's gospel is arranged around seven 'I AM' statements, seven miracles and seven witnesses. Once again, all of these attest to the deity of Christ.

Deliberate Design

The Seven 'I AM' Statements:

- I AM the bread of life 6:35
- I AM the light of the world 8:12
- Before Abraham was I AM 8:58
- I AM the good shepherd 10:11
- I AM the resurrection & life 11:25
- I AM the way, truth & life 14:6
- I AM the true vine 15:1

Deliberate Design

The Seven Witnesses

- John the Baptist: *“This is the Son of God”* 1:34
- Nathanael: *“Thou art the Son of God”* 1:49
- Peter: *“Thou art the Christ, the Son of the living God”*
6:69
- Martha: *“Thou art the Christ, the Son of God”*
11:27
- Thomas: *“My Lord and my God”* 20:28
- John: *“Jesus is the Christ, the Son of God”* 20:31
- Christ: *“I am the Son of God”* 10:36

Deliberate Design

The Seven Miracles:

- Water to wine: 2:1-11
- Healing the nobleman's son: 4:46-54
- Healing of the man at Bethesda: 5:1-47
- Feeding the 5000: 6:1-14
- Walking on water: 6:15-21
- Healing the blind man: 9:1-41
- Raising of Lazarus: 11:1-57

Deliberate Design

Heptadic Structure

- Seven 'I AM' statements
- Seven miracles
- Seven witnesses
- Seven x 'meta tauta'
 - 'after these things'

(3:22 / 5:1 / 5:14 / 7:1 / 13:7 / 19:38 / 21:1)

Why this book?

- Christ is the bedrock, the foundation on which we are to build — 1 Cor 3:11 / Matt 7:24
- Not our ideas or ideals
- Every church must be built on Christ
- Jesus said: 'I will build My church' — Matt 16:18
- It is His church, we are His sheep
- John's gospel introduces us to Jesus Christ
- Our goal & aim is to be rightly related to Him

Oswald Chambers

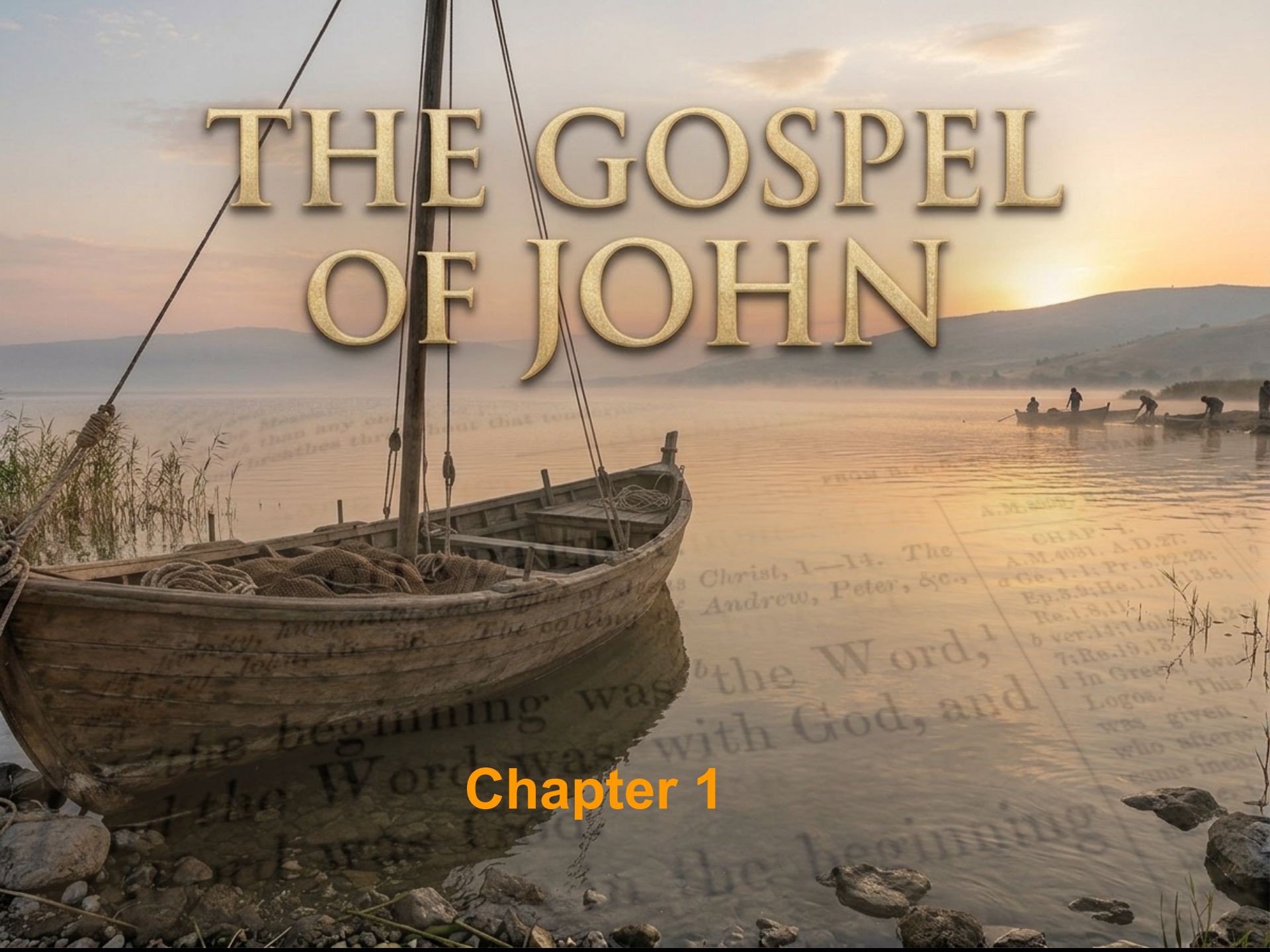
“If you want to be of use to God, get rightly related to Jesus Christ and He will make you of use unconsciously every minute you live”

- My Utmost for His Highest

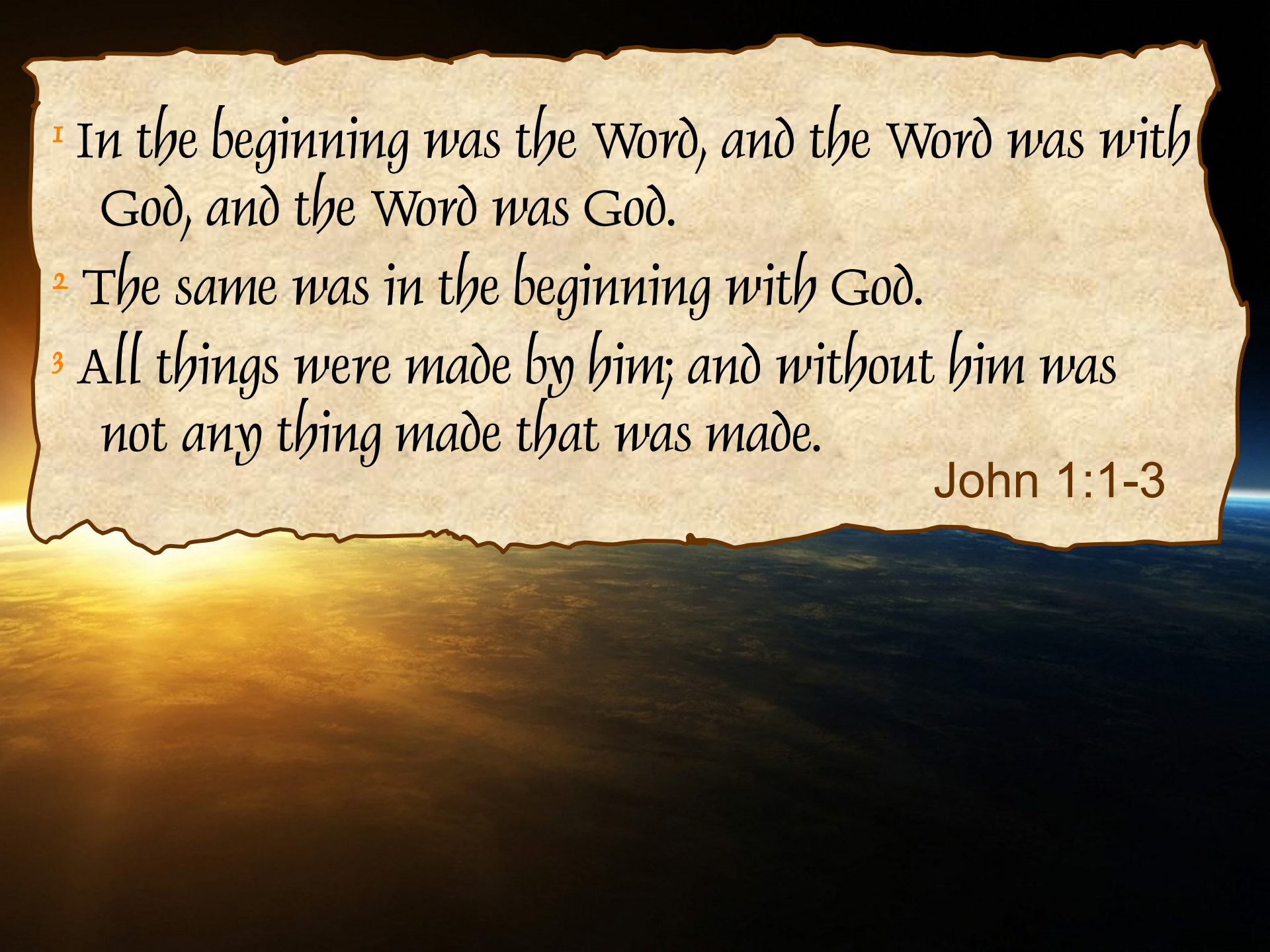
Chapter 1

- Introduction vs. 1-3
 - the 'Logos'
- Christ's mission vs. 4-14
 - Light of the world
- The unveiling of Christ vs. 15-34
 - John the Baptist's testimony
- The first disciples vs. 35-51
 - 1) seekers
 - 2) witnessed to
 - 3) sought
 - 4) convicted/convinced

THE GOSPEL OF JOHN



Chapter 1

- 
- 1** In the beginning was the Word, and the Word was with God, and the Word was God.
 - 2** The same was in the beginning with God.
 - 3** All things were made by him; and without him was not any thing made that was made.

John 1:1-3

John's Introduction

I In the beginning was the Word...

John 1:1

- Lit: *"When the beginning began, the Word was already there."*
- Thus, Jesus (to whom John is referring) is not a created being, but part of the eternal Godhead, outside of time, 'inhabiting eternity' (Isaiah 57:15).
- The Greek word for 'Word' is 'Logos', which means 'reason' (in terms of thought) and 'word' (in terms of the expression of that thought).
- In Hebrews 1:3 we are told that Jesus is *"the brightness of his (Father's) glory, and the express image of his (Father's) person"*

John's Introduction

- The Logos is that which reveals, or expresses the Father heart of God.
- The Logos is the voice of God, pre-existent, yet personified in Jesus Christ.
- No attempt to explain the Trinity can do justice to such a lofty subject,
- One analogy sometimes used is that the Father is the thought, the Son is the Word that declares the thought, and the Spirit is the breath that carries the Word to the hearers.
 - *“A divine mystery that our finite minds cannot ever fully grasp”.*

Declaring the Father

²⁵ O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

²⁶ And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them"

John 17:25-26

- Just as the written Word declares the Father, so does the Son.

The Word

- John here reveals a direct link between the written Word of God and the 2nd person of the Trinity.
- Jesus Himself alludes to this, as recorded in Psalm 40 and Hebrews 10:7 where we read: *“The volume of the book is written of Me”*.
- The Bible and Jesus Christ are inextricably linked, synonymous with one another.
- God spoke the world into existence by His Word - *“For by him were all things created, that are in heaven, and that are in earth”* (Col 1:16)
- In Genesis, we have the ‘voice of the Lord’ walking in the Garden (Gen 3:8,10)

John's Introduction

I ...and the Word was with God, and the Word was God
John 1:1

- Again, the divine mystery of the Godhead; unity in plurality.
- The Word, Jesus Christ, was with God the Father inhabiting eternity, and at the same time, the Word was God.
 - If those who would deny the deity of Christ were to be honest with themselves, they could never get passed this verse!
 - There is no question that the title 'the Word' refers to Jesus, and here we have, boldly declared, with no ambiguity, with no translational issues, John stating that Jesus Christ is God.

Adam Clarke

“And the Word was God’. Or, God (Deity/ theos), was the Logos: therefore no subordinate being, no second to the Most High, but the supreme eternal Yahweh”

David Guzik

“This remarkable, profound portion is not merely a preface or an introduction. It is a summation of the entire book. The remainder of John’s gospel will deal with the themes introduced here: the identity of the Word, life, light, regeneration, grace, truth, and the revelation of God the Father in Jesus the Son.”

John's Introduction

² *The same was in the beginning with God.* John 1:2

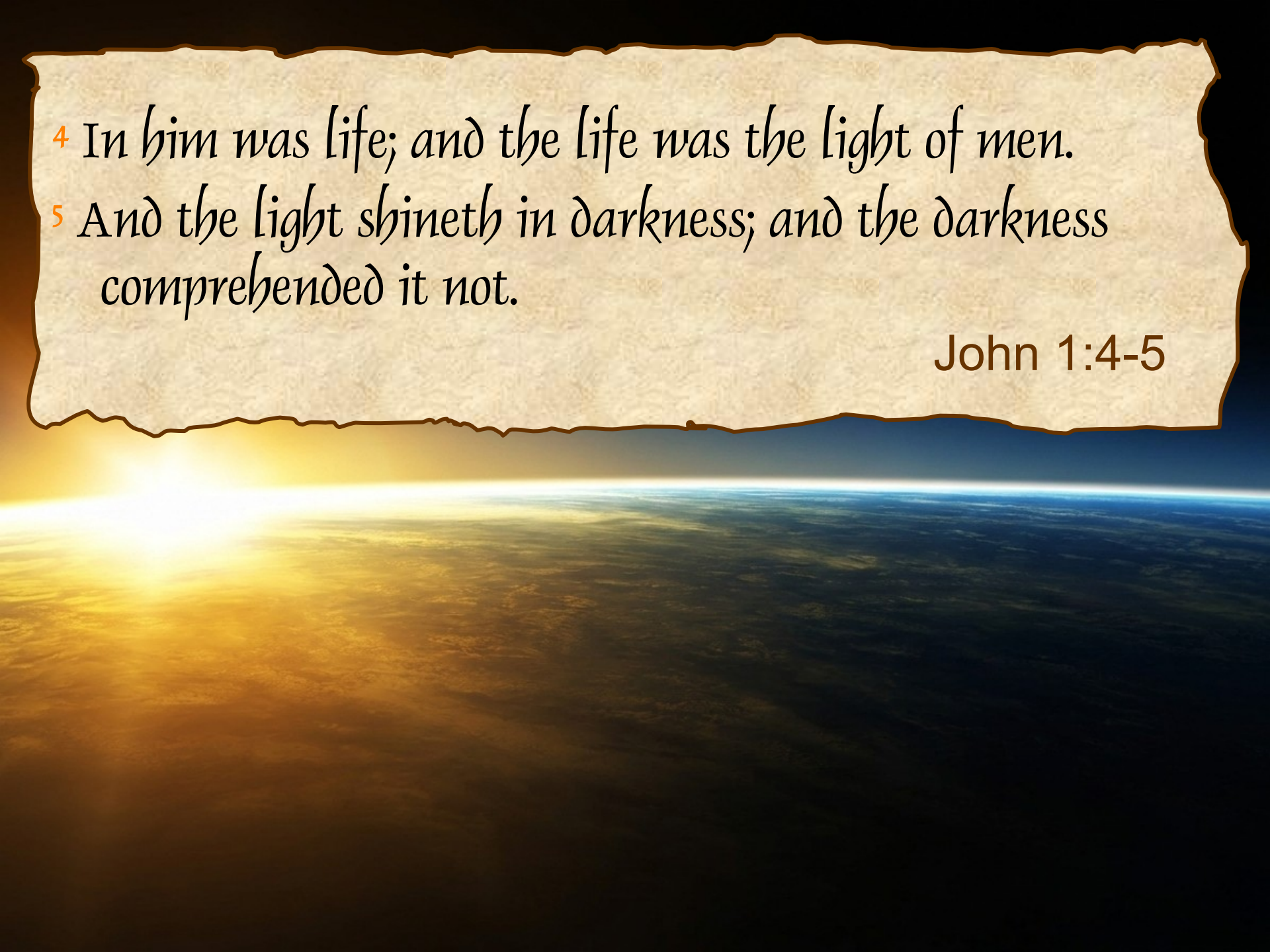
- It would appear the Holy Spirit anticipates all false doctrine, and here we find stated once again, the eternal nature of the Word —Jesus Christ.
- He is not a created being, He did not receive the 'spirit of Christ' at His baptism,
- He is the everlasting God.

John's Introduction

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

- *“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.”*

Col 1:16-17

- 
- 4 In him was life; and the life was the light of men.
5 And the light shineth in darkness; and the darkness
comprehended it not.*

John 1:4-5

The Light of Men

4 In him was life; and the life was the light of men.

John 1:4

- As Creator, life itself originates from Him.
- Adam was a 'shell' until life was breathed into him 'and he became a living soul'.
- Without Him, nothing would exist.
- He holds all things together '*upholding all things by the word of his power*' (Heb 1:3)

The Light of Men

- In what way is 'life' the 'light of men'?
- Life itself, the fact we are alive, the fact we live on a 'living planet' teeming with life, is the most undeniable proof (light) that man could need that there is a Creator.
- Life cannot arise from non-life.
- From an evolutionary perspective, there can be no such thing as life, as it is commonly understood, but just degrees of molecular complexity.
- A human being would therefore be just a more complex arrangement of chemicals than, for example, a spec of dust.

The Light of Men

- Evolutionary biology cannot explain such things as morals, emotions, feelings or right and wrong.
- This foolish notion, propagated by the world's academia & education systems, is brutally assaulted by the facts.
- We all have a sense of justice, the capacity to love and hate, to feel, to grieve, to have hope, to fear, to long for etc. - these things cannot be explained, and have nothing to do with the physical world.
- Life is not merely physical. It is spiritual.
- 'Life' is a bright light, illuminating the way for all who will open their eyes.

The Light of Men

5 *And the light shineth in darkness; and the darkness comprehended it not.* John 1:5

- As Einstein (among others) have noted, there is no such thing as 'darkness'.
 - Darkness is merely the word we use to explain the absence of light.
- This has been man's predicament ever since the fall. Man chose to reject God's light, and has been living in a lack of light (darkness) ever since.
- In our fallen state, we are unable to comprehend the light.

The Light of Men

5 And the light shineth in darkness; and the darkness comprehended it not. John 1:5

- That is why God had to be manifest in the flesh, to come and help us see the light – to lead us back ‘from darkness to light’ (cf. Acts 26:18)

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

John 1:6-8

- John the Baptist was sent to be a witness that the Light was coming.
- The reason the Light was coming was so that 'all men through Him might believe'.
 - The Light had to be manifest before men could see, before they could respond.

9 *That was the true Light, which lighteth every man that cometh into the world.*

John 1:9

- Jesus is the true light – probably in a more profound way than most of us have imagined!
- According to Genesis 1:5 light was pre-existent
 - ‘Let there be light’ = ‘Let light illuminate’!
 - Light existed in the person of Jesus Christ Isaiah 45:7
- God commanded the Light to shine 2 Cor 4:6
- Jesus Christ – the pre-existent One – who is the Light, created all things John 8:12 / 1 John 1:5

IO *He was in the world, and the world was made by him,
and the world knew him not.*

John 1:10

- This is just so hard for us to get our heads around!
- The Creator entering his own creation.
- We cannot conceive of the 'step down' required for this to happen.
- Yet, incredibly, we were in such darkness on account of our sinful nature, that we did not know or recognise Him for who He was.

II He came unto his own, and his own received him not.

John 1:11

- Possibly even more incredible, was the fact that Jesus first came to those who had been expecting the Messiah since the birth of their nation.
- A nation that had heard prophet after prophet declaring the coming of Immanuel (Isaiah 7:14).

II He came unto his own, and his own received him not.

John 1:11

- Now Immanuel was here, born in Bethlehem
 - Micah 4:8, 5:2
- Brought up as a Nazarene
 - Isaiah 11:1
- Opening the eyes of the blind
 - Psalm 146:8 / Isaiah 42:7
- Riding into Jerusalem on a donkey
 - Zech 9:9
- Fulfilling all the prophetic scriptures, yet the religious leaders still asked for a sign –
 - A sign which He gave most convincingly by rising from the dead – yet they still refused to believe

¹² 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 1:12

- Because blindness in part has happened to Israel, the gospel has gone to the gentiles, that whomsoever will may come and believe will find salvation in Jesus!
- Ultimately, 'all Israel will be saved'
 - Luke 19:42 / Acts 15:14-18 / Romans 11:26
- This is the only requirement for Salvation!
- Simply to believe on His name!
 - Romans 10:9-10 clarifies: Believe in your heart & confess with your mouth

Sons of God

- ‘Bene Ha Eloheim’
- A direct creation of God
 - Gen 6:2,4; Job 1:6, 2:1, 38:7
- ‘Born Again’
 - John ch 3 / new creation in Christ — 2 Cor 5:17

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

1 John 3:1

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

- This new spiritual life that begins within us, because it is 'born of God', cannot sin ^{see 1 John 3:9}
- It cannot sin because it is super-natural (from God) and not natural.
- We feed this new life by reading God's Word, prayer, fellowship, remembering Christ's death in our place, and so we will begin to grow spiritually;
- So, we learn to 'walk in the light', living lives pleasing to God

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 1:14

- You couldn't want a clearer statement of Christ's divinity
- The eternal Word (Logos) – the expression of the Father, *“the image of the invisible God”* Col 1:15
- This very act is the pinnacle of His grace, knowing it would culminate at the cross
- This again is the underlying theme of John's gospel, that Jesus is God manifest in the flesh
 - The Word, who was there when the beginning began, took on human form, to come and reveal the Father to us.

¹⁵ John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

John 1:15

- Although Jesus was born after John the Baptist, and also began His public ministry after him, John (the Baptist) declared that Jesus was ‘before him’ – pointing to Christ being pre-existent – ‘before the beginning began’.

16 And of his fulness have all we received, and grace for grace.

17 For the law was given by Moses, but grace and truth came by Jesus Christ.

John 1:16-17

- The Law could only condemn.
- The Law was given to confine all under sin, to show us we could not make God's righteous standard – even if we tried – *See Galatians!*
- The purpose of the Law was to lead us to Christ, to show we needed a Saviour – and what a Saviour!

¹⁸ No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

John 1:18

- This verse has caused some controversy, for here we are unambiguously told that 'no man has seen God at any time'.
- Yet in various places, we read of people who saw God!
- How do we resolve this?

Seeing God

- In Genesis 18:20-33, Abraham has a face-to-face conversation with God.
- In Genesis 32:24-30, Jacob not only sees God face-to-face, he wrestles with Him all night.
- In Exodus 24:9-11 Moses and the elders of Israel go up the mount, see God, and eat and drink in His presence!
 - Later, Moses specifically asks God if he can see Him, God obliges on the condition that Moses can only see the 'after glow' of God's presence as He passes by.
- Later, Joshua, Gideon, Samson's parents and others see God, and their lives are spared.
- So how do we reconcile this issue?

Seeing God

- The key is found in John chapter 4, verse 24.
- There we read: “God is a Spirit: and they that worship him must worship him in spirit and in truth”
- As a spirit being, God does not have a physical body.
- Physical objects are part of this order of things; ‘In the beginning (time), God created the heavens (space) and the earth (matter)’ (Gen 1:1).
- Before this, there was no time, no space and no matter. All three came into existence when God began His work of creation.
- It is therefore impossible for us, in this present order of things to see a God who ‘inhabits eternity’.

Seeing God

- There will come a time when we will see Him...
- *“Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.”* (1 John 3:2)
- *“For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.”* (1 Cor 13:12)

Seeing God

- Thus, no man has seen God as He truly is.
- For now, God has chosen to reveal Himself through physical manifestations as noted in scripture
- Jesus Christ is the ultimate (and final) physical manifestation of God.
 - It is important to note that Father, Son and Spirit, all existed before the beginning, before matter.
- The Son did not 'come into being' at the point of conception with Mary; the Son has always existed and has always enjoyed a relationship with the Father and the Spirit.
 - For God's purposes, the Son became a man (became flesh) and dwelt among us to declare the Father to us; to be a 'lamp to our feet & a light to our path' (thy Word is... Psalm 119:105)

¹⁹ And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

John 1:19

- The 'record of John' is as stated in verse 15, that Jesus, although coming after John, existed before him – thus, John's record is a declaration of Christ's divinity.
 - This 'record', or testimony of John's, is reiterated in verse 27 and verse 30.

¹⁹ And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

John 1:19

- Notice their question: 'What authority do you have to stand here and speak?'

²⁰ And he confessed, and denied not; but confessed, I am not the Christ.

John 1:20

- John was not concerned with his own status or position, but just wanted to point the way to Christ
 - this should be the desire of all believers!
- Our pride needs to give way to humility, our self needs to give way to sacrifice.

21 *And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.* **John 1:21**

- The religious leaders did not ordain or anoint John the Baptist
 - ...so, what qualifications do you have?
- Notice the question they ask: are you Elijah?
- Why ask this?
- Because in Malachi 4:5 it is prophesied that Elijah will once again return, before the great and dreadful 'Day of the LORD'.
- But alas, John's authority does not derive from his being Elijah.

²¹ And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. John 1:21

- John has already told them plainly that he is not the Christ, so the next question they ask is:
- “Are you that prophet?”
 - This is a reference to a prophecy found in Deuteronomy 18:18, where we are told the Lord would raise up a prophet like Moses. It was believed (and still is by some) that Moses himself would return.
 - What makes this provocative is the fact that (it appears) Moses and Elijah will indeed make a ‘guest appearance’ on the world scene during the first three and a half years of the Tribulation.

²² Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

John 1:22

- Once again, just as it is today, the religious leadership of the day want to see some credentials.

²³ He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

²⁴ And they which were sent were of the Pharisees.

²⁵ And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

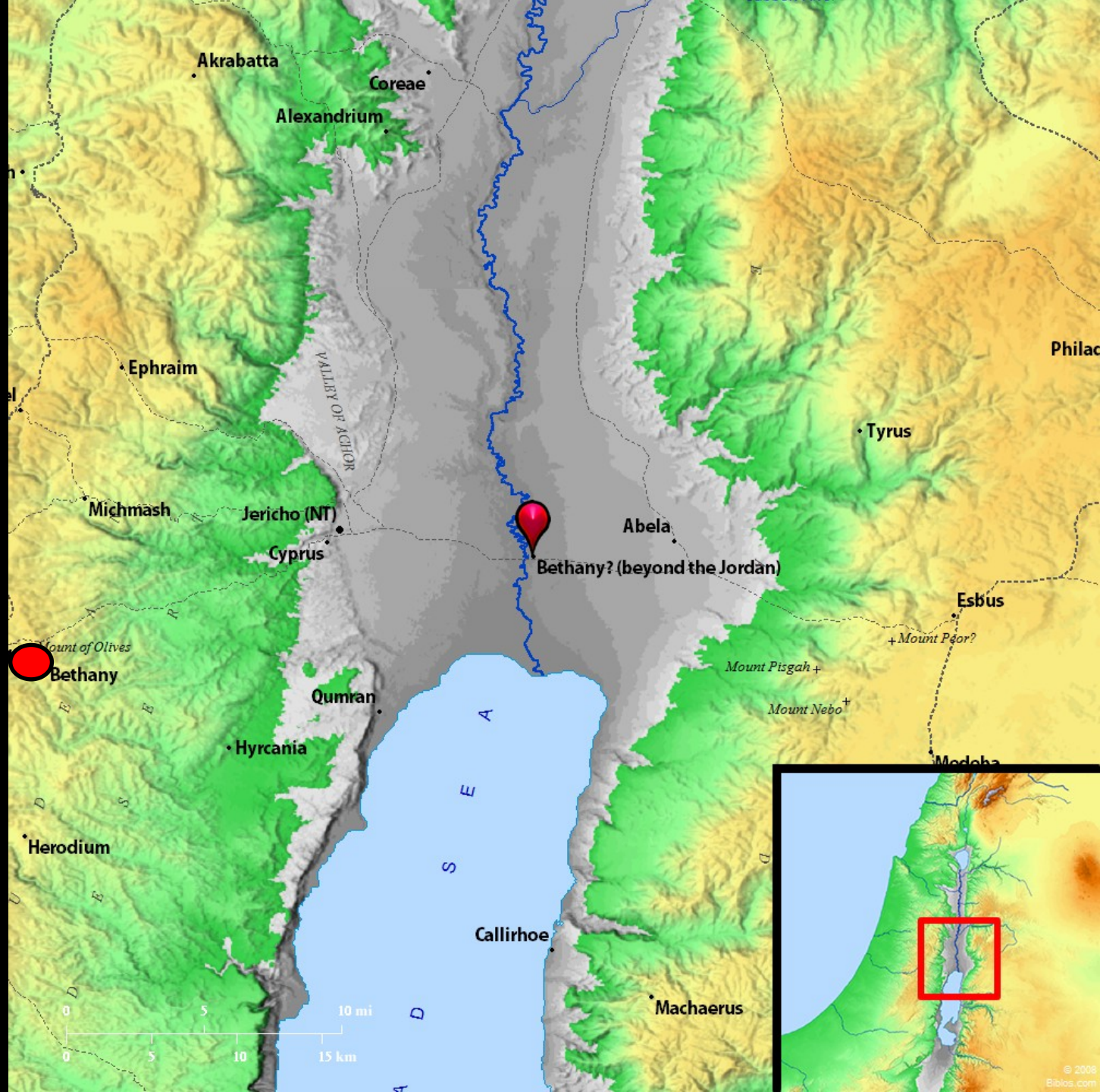
John 1:23-25

- Note: John's authority is the Word of God!
 - Specifically, Isaiah 40:3
- But that is obviously not good enough!
- Also note: The way is being prepared for YHVH, thus: Jesus = Yehovah.

- ²⁶ John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;
- ²⁷ He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.
- ²⁸ These things were done in Bethabara beyond Jordan, where John was baptizing.

John 1:26-28

- John's baptism was symbolic
- The real cleansing would be done by Christ



29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

John 1:29

- This was the answer to a 200 year-old question!

Mount Moriah

⁷ And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering?

⁸ And Abraham said, My son, **God will provide himself a lamb** for a burnt offering: so they went both of them together.

Genesis 22:7-8

³⁰ This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

³¹ And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

John 1:30-31

- Surely John knew his cousin?
- But he did not know Christ's divinity
- John's role was to prepare the way

32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

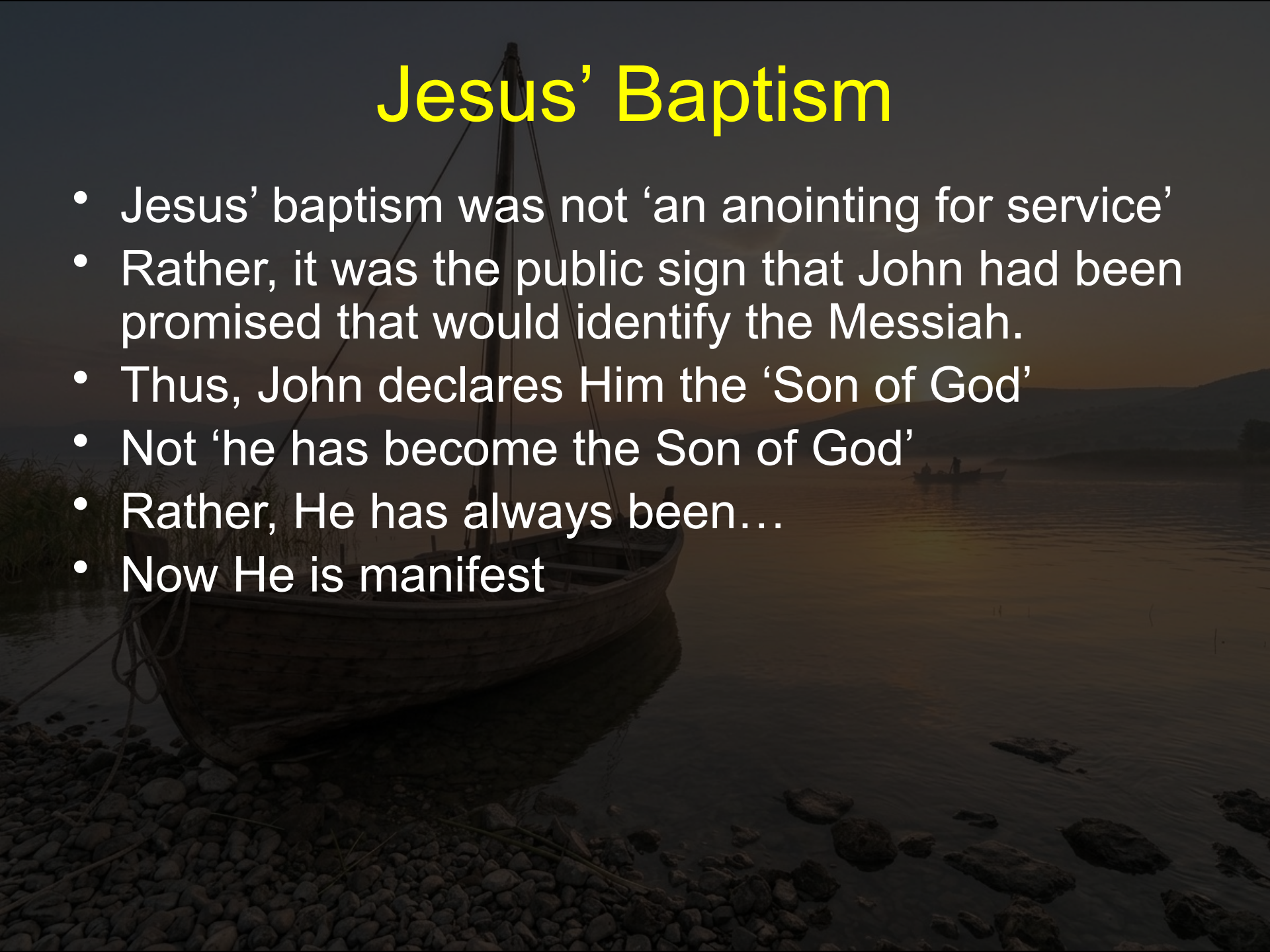
33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

34 And I saw, and bare record that this is the Son of God.

John 1:32-33

Jesus' Baptism

- Jesus' baptism was not 'an anointing for service'
- Rather, it was the public sign that John had been promised that would identify the Messiah.
- Thus, John declares Him the 'Son of God'
- Not 'he has become the Son of God'
- Rather, He has always been...
- Now He is manifest



*35 Again the next day after John stood, and two of his
disciples;
36 And looking upon Jesus as he walked, he saith, Behold
the Lamb of God!*

John 1:35-36

- John practiced what he preached
- Pointing men to Jesus (he must increase...)
- We are not to get converts to our opinions, but we are to point men to Christ

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

John 1:37-39

Sincere Seekers

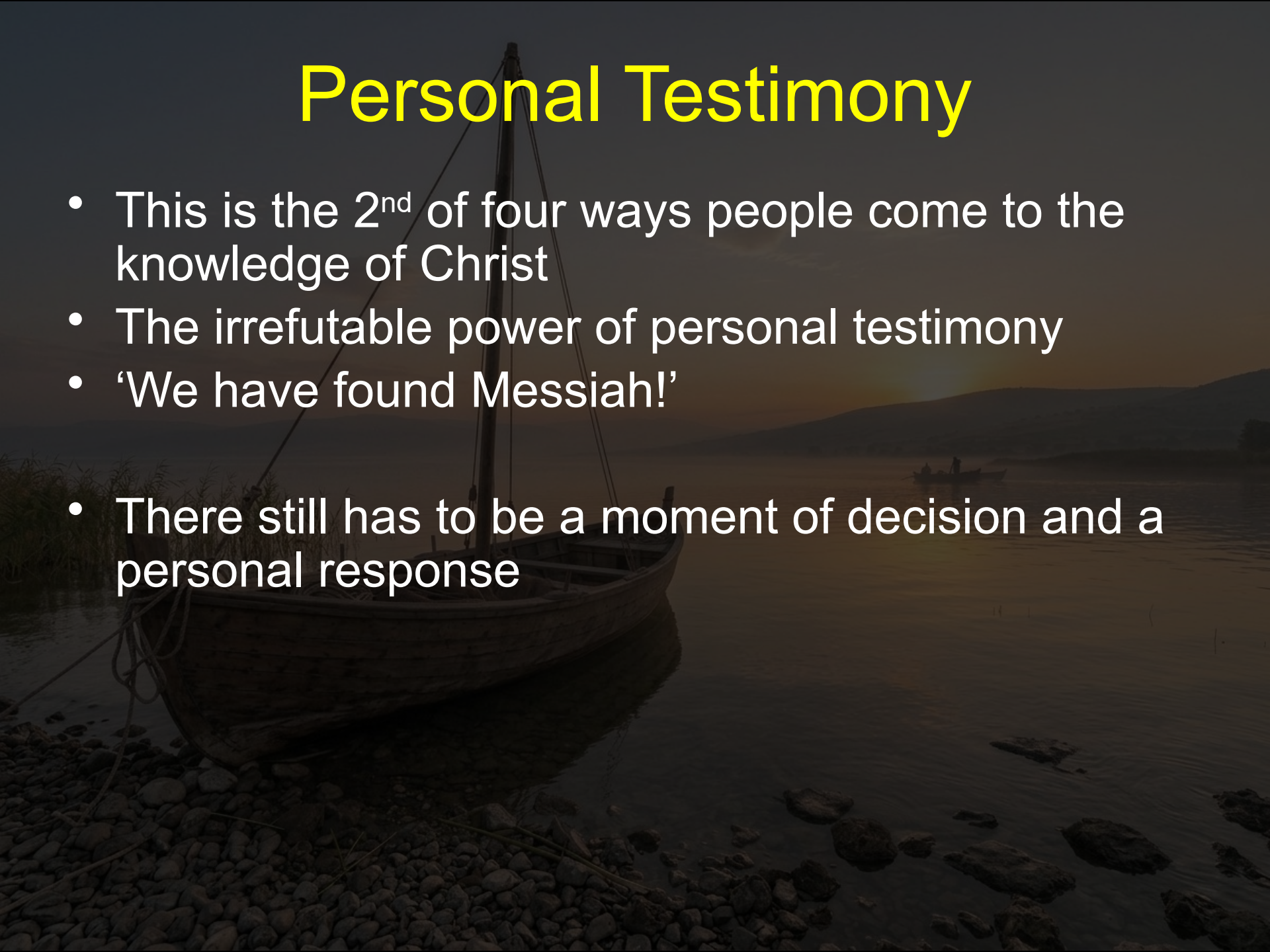
- Here we see the 1st of four ways people come to the knowledge of Christ
- They had grown up believing
- They were already searching
- The Big question: 'What seek ye?'
- Jesus asks questions to make us think!
- There still has to be a moment of decision

- 40 One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.
- 41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.
- 42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

John 1:40-42

Personal Testimony

- This is the 2nd of four ways people come to the knowledge of Christ
- The irrefutable power of personal testimony
- ‘We have found Messiah!’
- There still has to be a moment of decision and a personal response



43 The day following Jesus would go forth into Galilee,
and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and
Peter.

John 1:43-44

‘Hand Picked’

- This is the 3rd way people come to the knowledge of Christ
- Jesus Himself seeks them out
- In one sense this is true for all of us
- *“For the Son of man is come to seek and to save that which was lost”* (Luke 19:10)
- NB: Both Philip and Paul were martyred!

45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

John 1:45-46

Appeal To Evidence

- The 4th way people come to the knowledge of Christ
- Testimony + Evidence
- God's two witnesses: 'Law & the Prophets'
- The **Law** convicts men - **Psalm 19:7**
- The **Prophets** convince men
- We have overwhelming evidence
- *"To whom also he [Jesus] shewed himself alive after his passion by many infallible proofs" (Acts 1:3)*

47 Jesus saw Nathanael coming to him, and saith of him,
Behold an Israelite indeed, in whom is no guile!

48 Nathanael saith unto him, Whence knowest thou me?
Jesus answered and said unto him, Before that Philip
called thee, when thou wast under the fig tree, I saw
thee.

John 1:47-48

- *“Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do”*

Hebrews 4:13

49 Nathanael answered and saith unto him, Rabbi, thou art **the Son of God**; thou art the King of Israel.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

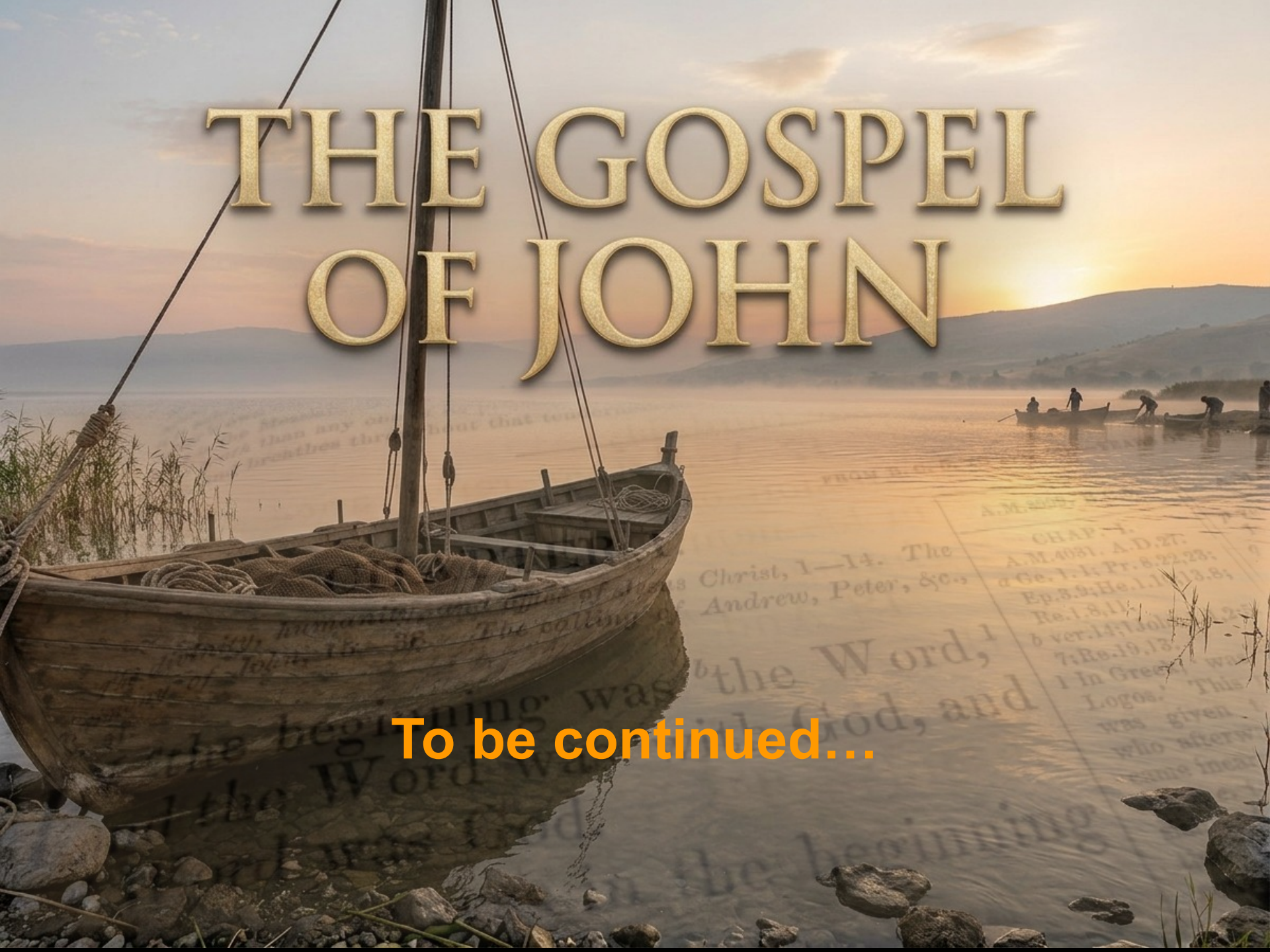
51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

John 1:49-51

Adam Clarke

“As thou hast credited my divine mission on this simple proof, that I saw thee when and where no human eye, placed where mine was, could see thee, thy faith shall not rest merely upon this, for thou shalt see greater things than these—more numerous and express proofs of my eternal power and Godhead”

THE GOSPEL OF JOHN



To be continued...

CALVARY CHAPEL UK

MEN'S RETPREAT

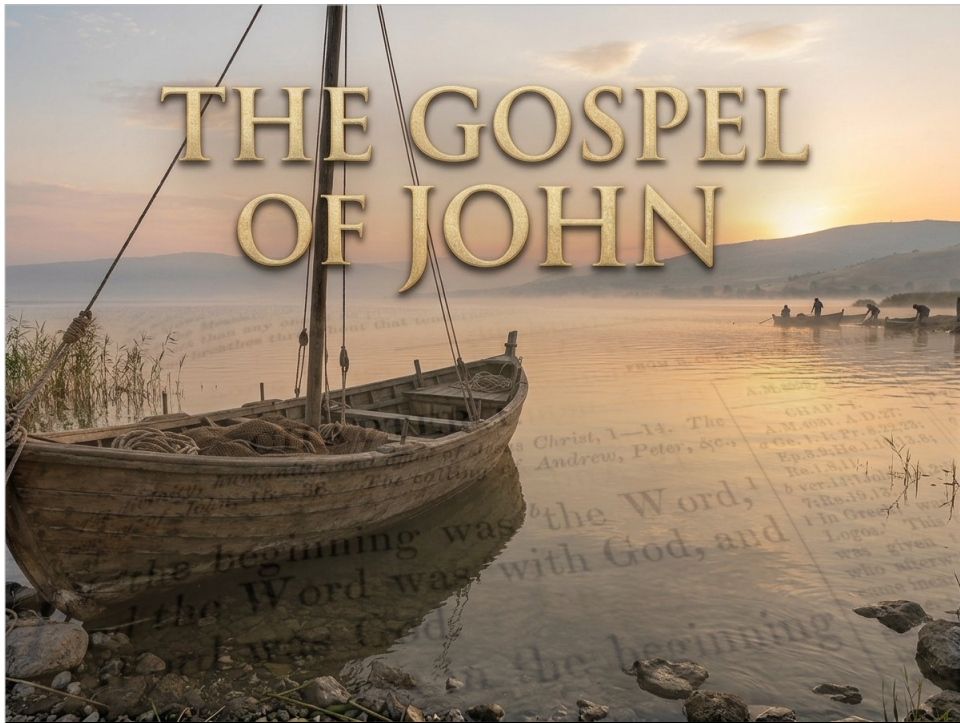


2027

23-24 APRIL 2027
KENT'S HILL PARK
MILTON KEYNES

Save the dates!

CALVARYCHAPEL.UK



Why Four Gospels?

- There are not four gospels, but one four-fold gospel.
- Each gospel, Matthew, Mark, Luke and John, present Jesus from a different perspective.
 - Matthew presents Jesus as the King of Israel, focusing on Him as Son of David,
 - Mark presents Jesus as a Servant.
 - Luke, in his gospel, focuses on Jesus' humanity and presents Him as the Son of Man,
 - John's focus is on His Deity, and therefore presents Jesus as Son of God.

When we survey the four gospels, we get a complete picture of the carpenter from Nazareth, who created all things, was there when the beginning began; the Word who became flesh and dwelt among us; the one who became a servant to redeem mankind, yet is destined to sit on the throne of David and rule the nations with a rod of Iron.

John's gospel not only presents Jesus as 'God manifest in the flesh' (***the Word was made flesh, and dwelt among us***'), it is an intentional defence of that fact.

The Design of the Gospels

	Matthew	Mark	Luke	John
Presents as:	Messiah	Servant	Son of Man	Son of God
Genealogy:	Abraham (Legal)	--	Adam (Blood line)	Eternal (Preexistence)
What Jesus	Said	Did	Felt	Was
To the:	Jew	Roman	Greek	Church
1st Miracle:	Leper cleansed (Jew = sin)	Demon expelled	Demon expelled	Water to Wine
Ends with	Resurrection	Ascension	Promise of Spirit: Acts	Promise of Return: Revelation
Camp Side: Ensign:	East Judah	West Ephraim	South Reuben	North Dan
Face:	Lion	Ox	Man	Eagle
Style:	Groupings	Snapshots	Narrative	Mystical

A Perfect Picture

- When we survey the four gospels, we get a complete picture of the carpenter from Nazareth, who created all things,
- Was there when the beginning began
 - John
- The Word who became a man and dwelt among us
 - Luke
- The one who became a servant to redeem mankind
 - Mark
- Yet is destined to sit as King on the throne of David and rule the nations with a rod of Iron
 - Matthew

John's gospel not only presents Jesus as 'God manifest in the flesh' (***the Word was made flesh, and dwelt among us***), it is an intentional defence of that fact.

The Gospel of John

John's reason for writing:

³⁰ And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

³¹ 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.

John 20:30-31

The Historical Foundation

- *Take Alexander the Great, for example, one of the most well-known figures in history.*
- *We all learned about him in school. He was tutored by Aristotle, was a military genius who conquered the known world by the age of 30 died at 32 in the year 323 BC*
- *But did you know that everything we know about Alexander the Great comes from just two primary sources that were written 400 years after he lived!*
- *But nobody questions it.*

The Historical Foundation

- *I don't think there are any debates happening in college campuses over whether or not Alexander the great was a real person and actually did the things we've been told our whole lives that he did.*
- *People trust biographies written centuries after the fact as reliable sources, but when it comes to Jesus, people are arguing and debating despite the fact the entirety of the New Testament was completed within 70 years of Christ resurrection and was written by eyewitnesses or people who knew eyewitnesses!*

– *Pastor Pete Jankowski (Life Church Buffalo)*

Date of Writing

- *The gospel of John is universally acclaimed by the Bible's critics to be of Late composition, of very late composition. At best, it is said to have been written by John in his extreme dotage, at some considerable time after the destruction Jerusalem in AD70, at or after the turn of the 2nd century.*
- *How comes it then that the earliest historical records tell us a different story altogether?*
- *Many classicist scholars are persuaded by that record that John was in fact banished, not by Domitian in mid 90s as is now fashionably assumed, but by Nero 30 years before.*

Date of Writing

- *Some opt for an earlier date under Nero's immediate predecessor, the Emperor Claudius, who is famously known for his banishments of Jews and Christians.*
- *Nero and his successors, Domitian not the least, were famous for much more ghastly cruelties.*
- *Intriguingly, neither in his three letters or in his gospel does John mention state sponsored tortures and death awaiting the Lord's redeemed.*
- *Such persecution being a well-established and common place state of affairs by the turn of the 2nd century when John is alleged to have written his gospel.*

Date of Writing

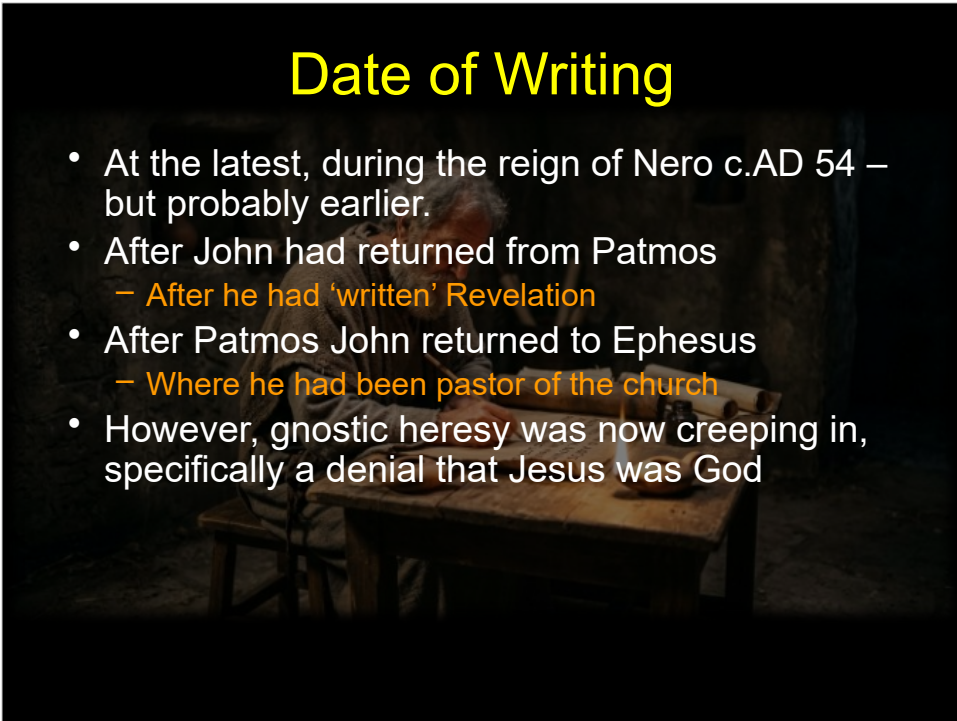
- *Rather it is internal enemies against whom he warns – the many Antichrist's who even then were coming into the world and who deny that Christ is come in the flesh.*
- *Even in his book of Revelation, it is Nicolaitans, Jezebel's and those who say that they are Jews but are not, who pose the really lethal threat to the church.*
- *And when he does speak of those who will kill the people of Christ either in his gospel or in the book of Revelation, it is always and noticeably as a prophecy of Jesus and never as an historical recollection of his own.*

Date of Writing

- *Not one of his three letters bears any reference at all to persecution of any kind, not even to the need for anyone to persevere in the faith in spite of persecution.*
- *All of which is a powerful indicator that his letters, his gospel, and his Revelation were each written at a time when the murderous violence of persecution which was to be unleashed upon the church still lay in the future.*
- *That would date all of John's writings to just the opening years of Nero's reign (AD54) at the very latest.*

Date of Writing

- At the latest, during the reign of Nero c.AD 54 – but probably earlier.
- After John had returned from Patmos
 - After he had 'written' Revelation
- After Patmos John returned to Ephesus
 - Where he had been pastor of the church
- However, gnostic heresy was now creeping in, specifically a denial that Jesus was God



John's Warning

- ²¹ I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.
- ²² Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.
- ²³ Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also.

1 John 2:21-23

John 10:30: *"I am my Father are one"*

Jude's Warning:

³ Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

Jude 3-4

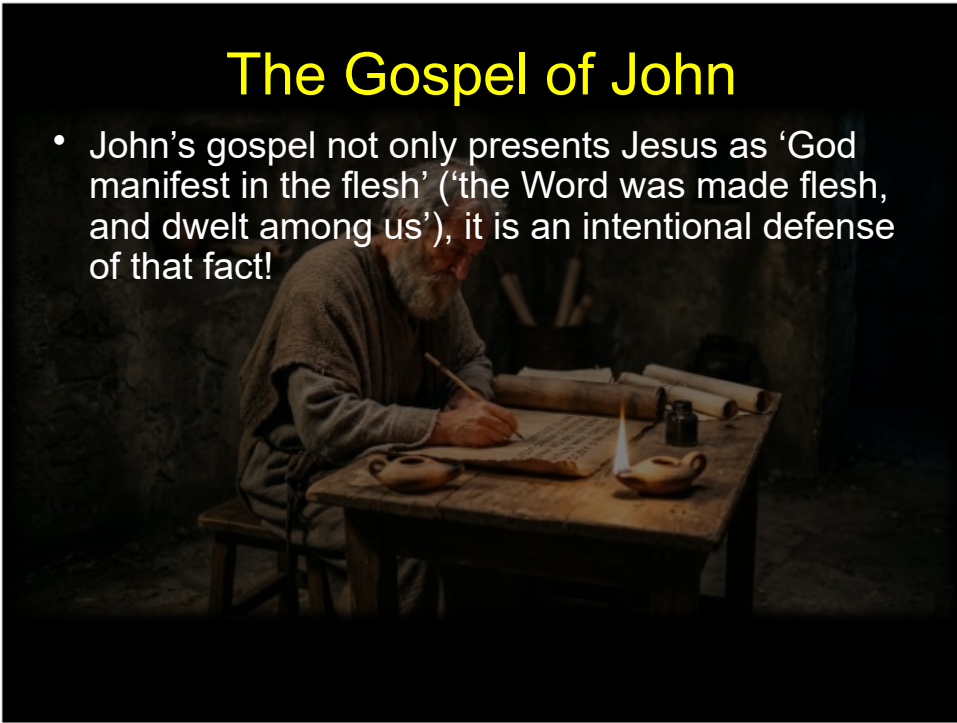
Jude's Warning:

4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

Jude 3-4

The Gospel of John

- John's gospel not only presents Jesus as 'God manifest in the flesh' ('the Word was made flesh, and dwelt among us'), it is an intentional defense of that fact!



The First & The Last

- While on Patmos John received the 'Revelation of Jesus Christ'.
- It was there John came face to face with the 'Alpha and Omega' (Rev 1:8 & 11, 2:8), 'the first and the last' (Rev 1:17).
- If there had been even the slightest doubt about the deity of Christ in John's mind, this settled it.
- John would have known the writings of the prophet Isaiah
 - Because he later quotes Isaiah in his own gospel!

The First & The Last

¹² Hearken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last.

Isaiah 48:12

The First & The Last

⁶ Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God.

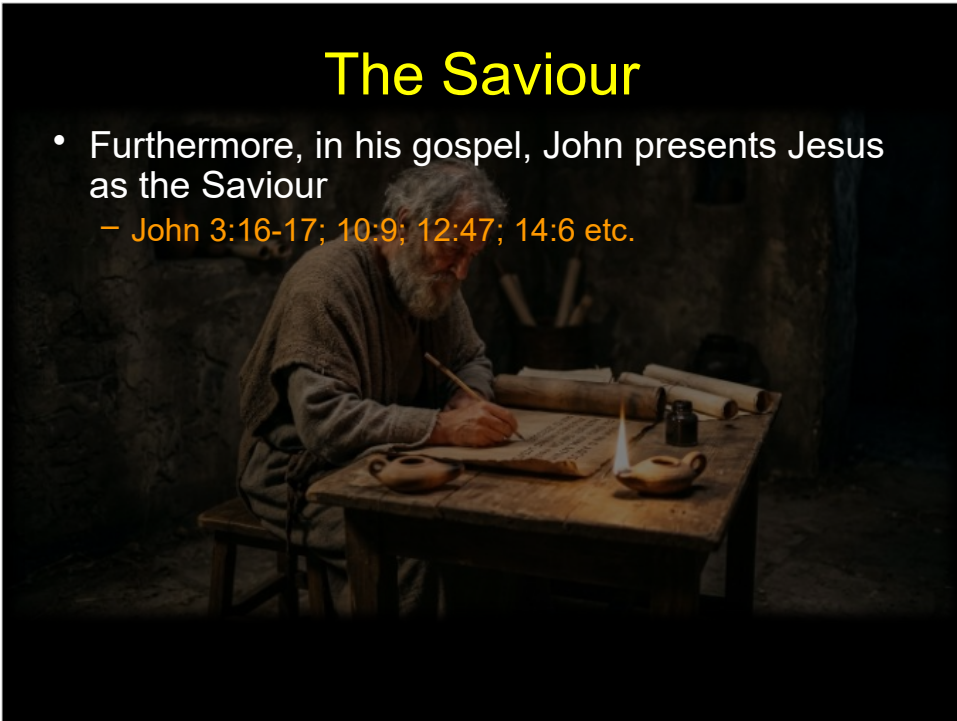
Isaiah 44:6

The First & The Last

- If God states in Isaiah that He alone is the first and last...
- ...and in Revelation, Jesus states that He is the first and last...
- ...the only way for both to be true is if Jesus is God!
- Thus, in Revelation, John finds himself standing before the God Isaiah served, the God of the Old Testament, now veiled in human form in the person of Jesus Christ.
- This is who John presents in his gospel.

The Saviour

- Furthermore, in his gospel, John presents Jesus as the Saviour
 - John 3:16-17; 10:9; 12:47; 14:6 etc.



The Saviour

⁴² And (they) said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world

John 4:42

The Saviour

¹¹ I, ~~even~~ I, am the LORD; ~~and beside me there is no~~
~~saviour.~~

Isaiah 43:11

The Saviour

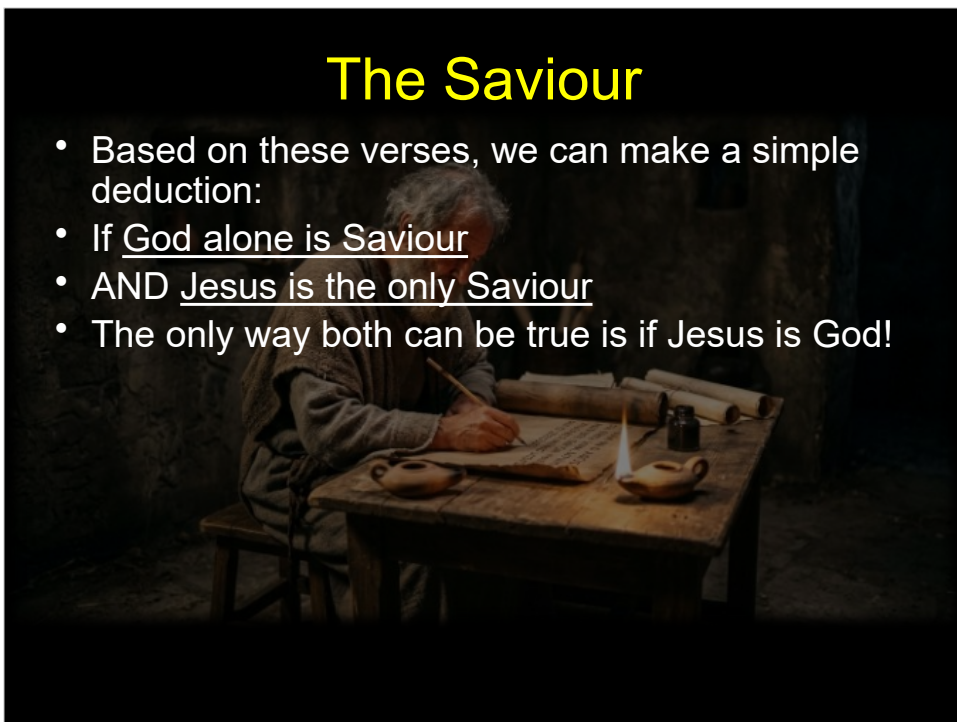
²¹ ...who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and there is no God else beside me; a just God and a Saviour; there is none beside me.

²² Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.

Isaiah 45:21-22

The Saviour

- Based on these verses, we can make a simple deduction:
- If God alone is Saviour
- AND Jesus is the only Saviour
- The only way both can be true is if Jesus is God!



The Creator

⁵ Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein:

Isaiah 42:5

The Creator

³ All things were made by him; and without him was not any thing made that was made

¹⁰ He was in the world, and the world was made by him, and the world knew him not

John 1:3,10

The Creator

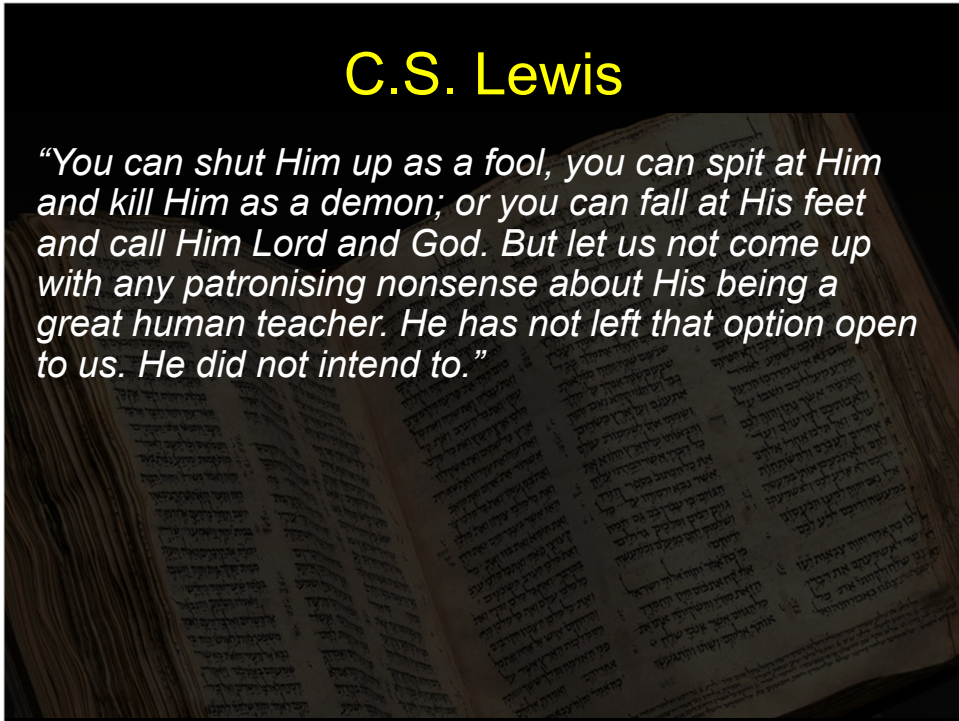
- So, John states that Jesus is the Creator of all things.
- Yet in Isaiah YHVH God declares that He alone is the Creator!
- So, another simple deduction:
- If God created all things...
- And Jesus created all things...
- For both to be true, Jesus has to be God!
- John choose to repeatedly underline the fact of the deity of Christ because of the heresy that had already begun to creep into the church.
 - It still serves today as a great Biblical evidence to the fact

C.S. Lewis

"I am trying here to prevent anyone saying the really foolish thing that people often say about Him: 'I'm ready to accept Jesus as a great moral teacher, but I don't accept His claims to be God.' That is the one thing we must not say. A man who was merely a man and said the sort of things that Jesus said would not be a great moral teacher. He would either be a lunatic - on a level with the man who says he is a poached egg - or else he would be the Devil of Hell. You must make your choice. Either this man was, and is, the Son of God: or else a madman or something worse".

C.S. Lewis

"You can shut Him up as a fool, you can spit at Him and kill Him as a demon; or you can fall at His feet and call Him Lord and God. But let us not come up with any patronising nonsense about His being a great human teacher. He has not left that option open to us. He did not intend to."



Henrietta C. Mears

"The theme of John's gospel is the deity of Jesus Christ. More here than anywhere else His divine Sonship is set forth. In this gospel we are shown the babe of Bethlehem was none other than the "only begotten of the Father." There are evidences and proofs given without number. Although all things were made by Him, although in him was life, yet He was made flesh, and dwelt among us. No man could see God; therefore, Christ came to declare Him."

What The Bible Is All About

The Gospel of John

Key word:

- Believe x 100
 - Believed / Believeth / Believeest / Believing / Commit (to trust)
- Gr. **ΠΙΣΤΕΥΩ** 'pisteuo'
- to have faith (in, upon, or with respect to, a person or thing), by implication, to entrust (especially one's spiritual well-being to Christ)
- Why entrust our spiritual well-being to Christ?
- Because Christ is God manifest in the flesh
- *'the Word was made flesh, and dwelt among us'*
v.14

The Gospel of John

- According to early Christian writer Jerome, John died in peace at around 100 years old, after returning from Patmos to Ephesus.
- Both the subject matter (the deity of Christ) and the heptadic structure are compelling arguments that John wrote his gospel after returning from his banishment to Patmos.

John's gospel is unashamedly 'making a point'

The Gospel of John

John's gospel is unashamedly 'making a point', a fact noticeable by the things John omits:

- His birth
- His boyhood
- His temptation
- His transfiguration
- Appointing of the disciples
- Parables
- Ascension
- The great commission

John's gospel is unashamedly 'making a point'

Deliberate Design

- By 'heptadic structure' we mean the consistent use of 'sevens'.
- One of the things that makes John's gospel so fascinating to Bible scholars, is the continuation of the heptadic structure we see in abundance in the book of Revelation.
 - In Revelation we have seven churches, seven Spirits of God, seven lampstands, seven stars, seven seals, seven angles, seven trumpets, seven thunders, seven heads, seven plagues, seven crowns etc.
- Although not immediately apparent, John's gospel is arranged around seven 'I AM' statements, seven miracles and seven witnesses. Once again, all of these attest to the deity of Christ.

Deliberate Design

The Seven 'I AM' Statements:

- I AM the bread of life 6:35
- I AM the light of the world 8:12
- Before Abraham was I AM 8:58
- I AM the good shepherd 10:11
- I AM the resurrection & life 11:25
- I AM the way, truth & life 14:6
- I AM the true vine 15:1

Deliberate Design

The Seven Witnesses

- John the Baptist: *"This is the Son of God"* 1:34
- Nathanael: *"Thou art the Son of God"* 1:49
- Peter: *"Thou art the Christ, the Son of the living God"*
6:69
- Martha: *"Thou art the Christ, the Son of God"*
11:27
- Thomas: *"My Lord and my God"* 20:28
- John: *"Jesus is the Christ, the Son of God"* 20:31
- Christ: *"I am the Son of God"* 10:36

Deliberate Design

The Seven Miracles:

- Water to wine: 2:1-11
- Healing the nobleman's son: 4:46-54
- Healing of the man at Bethesda: 5:1-47
- Feeding the 5000: 6:1-14
- Walking on water: 6:15-21
- Healing the blind man: 9:1-41
- Raising of Lazarus: 11:1-57

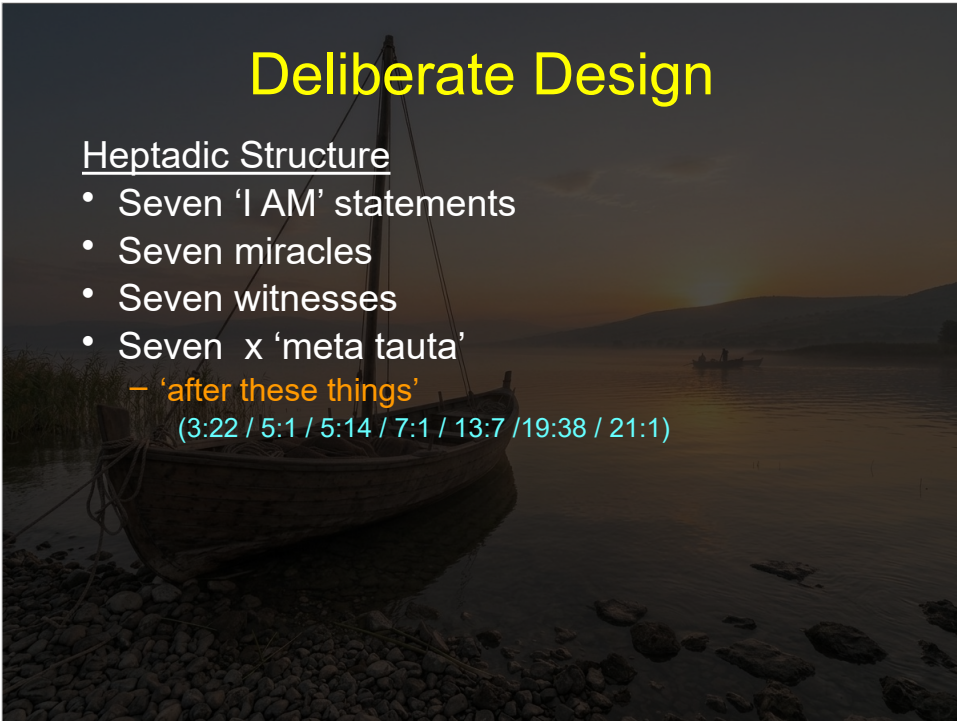
Deliberate Design

Heptadic Structure

- Seven 'I AM' statements
- Seven miracles
- Seven witnesses
- Seven x 'meta tauta'

– 'after these things'

(3:22 / 5:1 / 5:14 / 7:1 / 13:7 / 19:38 / 21:1)



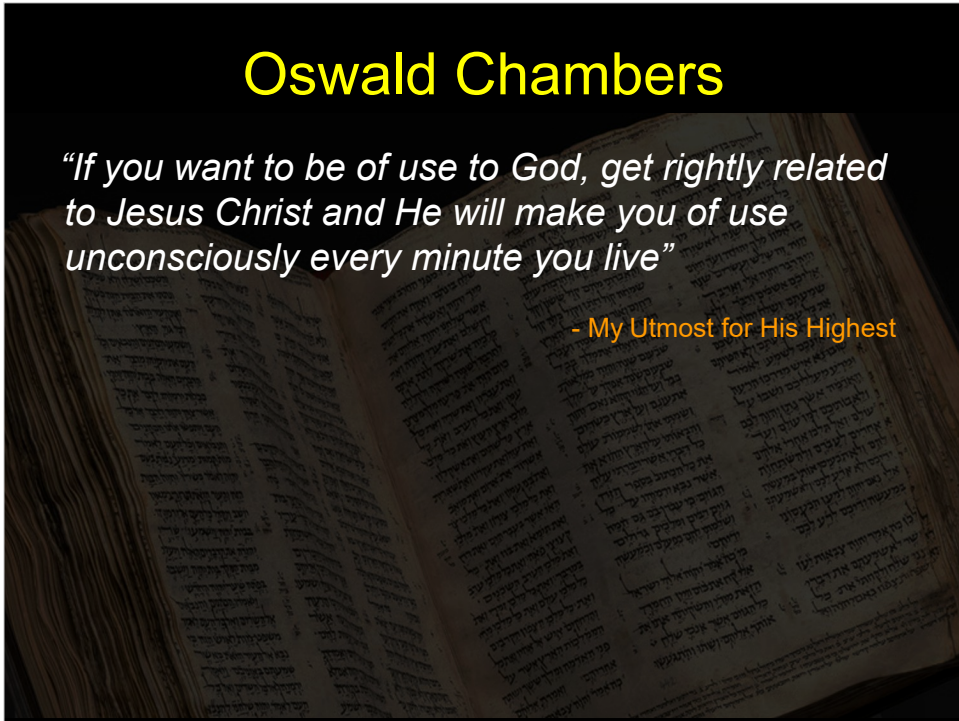
Why this book?

- Christ is the bedrock, the foundation on which we are to build – 1 Cor 3:11 / Matt 7:24
- Not our ideas or ideals
- Every church must be built on Christ
- Jesus said: 'I will build My church' – Matt 16:18
- It is His church, we are His sheep
- John's gospel introduces us to Jesus Christ
- Our goal & aim is to be rightly related to Him

Oswald Chambers

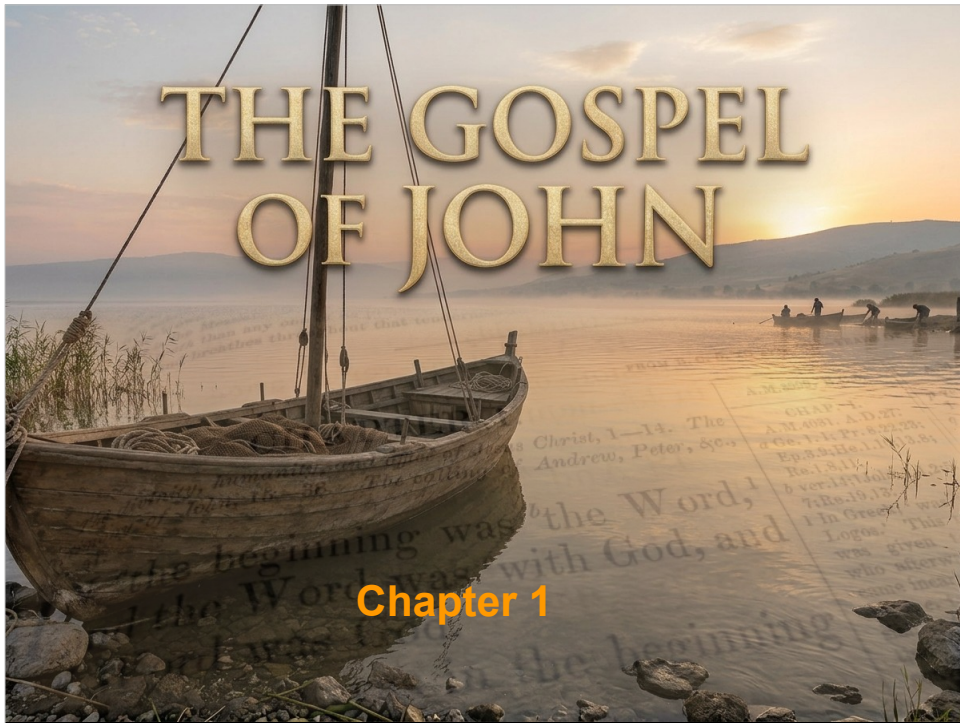
"If you want to be of use to God, get rightly related to Jesus Christ and He will make you of use unconsciously every minute you live"

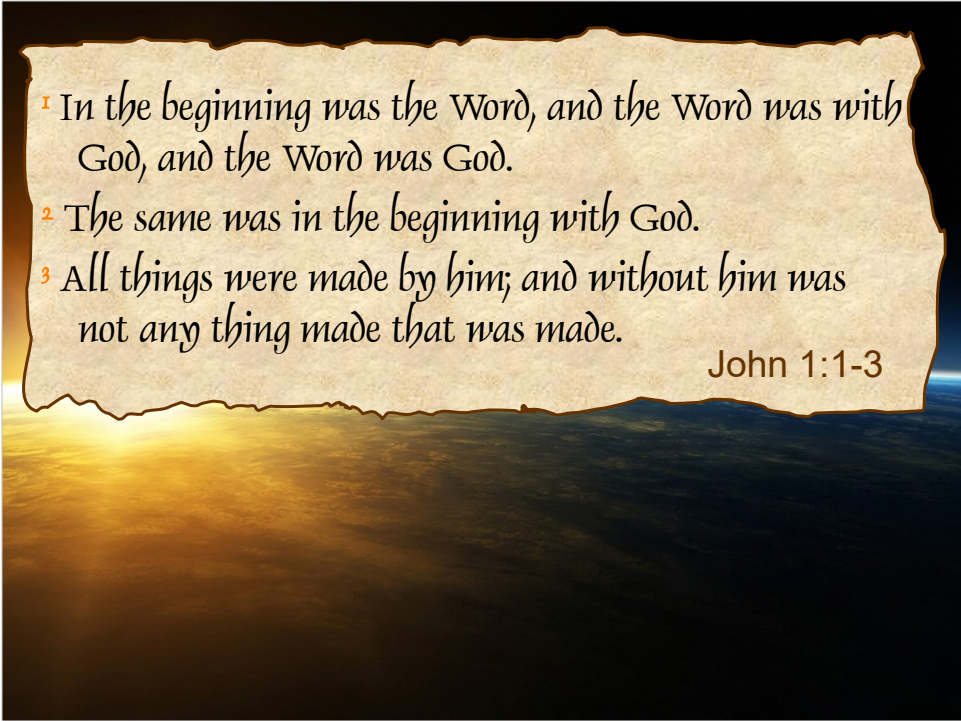
- My Utmost for His Highest



Chapter 1

- Introduction vs. 1-3
 - the 'Logos'
- Christ's mission vs. 4-14
 - Light of the world
- The unveiling of Christ vs. 15-34
 - John the Baptist's testimony
- The first disciples vs. 35-51
 - 1) seekers
 - 2) witnessed to
 - 3) sought
 - 4) convicted/convinced



- 
- ¹ In the beginning was the Word, and the Word was with God, and the Word was God.
 - ² The same was in the beginning with God.
 - ³ All things were made by him; and without him was not any thing made that was made.

John 1:1-3

John's Introduction

† In the beginning was the Word...

John 1:1

- Lit: *"When the beginning began, the Word was already there."*
- Thus, Jesus (to whom John is referring) is not a created being, but part of the eternal Godhead, outside of time, 'inhabiting eternity' (Isaiah 57:15).
- The Greek word for 'Word' is 'Logos', which means 'reason' (in terms of thought) and 'word' (in terms of the expression of that thought).
- In Hebrews 1:3 we are told that Jesus is *"the brightness of his (Father's) glory, and the express image of his (Father's) person"*

John's Introduction

- The Logos is that which reveals, or expresses the Father heart of God.
- The Logos is the voice of God, pre-existent, yet personified in Jesus Christ.
- No attempt to explain the Trinity can do justice to such a lofty subject,
- One analogy sometimes used is that the Father is the thought, the Son is the Word that declares the thought, and the Spirit is the breath that carries the Word to the hearers.
 - *“A divine mystery that our finite minds cannot ever fully grasp”.*

Declaring the Father

²⁵ O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

²⁶ And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them"

John 17:25-26

- Just as the written Word declares the Father, so does the Son.

The Word

- John here reveals a direct link between the written Word of God and the 2nd person of the Trinity.
- Jesus Himself alludes to this, as recorded in Psalm 40 and Hebrews 10:7 where we read: *"The volume of the book is written of Me"*.
- The Bible and Jesus Christ are inextricably linked, synonymous with one another.
- God spoke the world into existence by His Word - *"For by him were all things created, that are in heaven, and that are in earth"* (Col 1:16)
- In Genesis, we have the 'voice of the Lord' walking in the Garden (Gen 3:8,10)

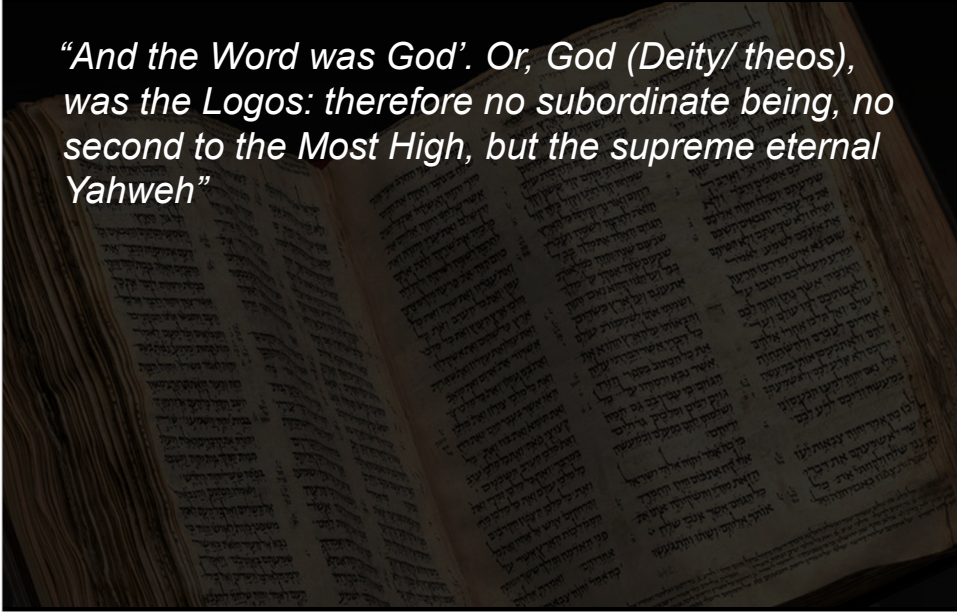
John's Introduction

...and the Word was with God, and the Word was God
John 1:1

- Again, the divine mystery of the Godhead; unity in plurality.
- The Word, Jesus Christ, was with God the Father inhabiting eternity, and at the same time, the Word was God.
 - If those who would deny the deity of Christ were to be honest with themselves, they could never get passed this verse!
 - There is no question that the title 'the Word' refers to Jesus, and here we have, boldly declared, with no ambiguity, with no translational issues, John stating that Jesus Christ is God.

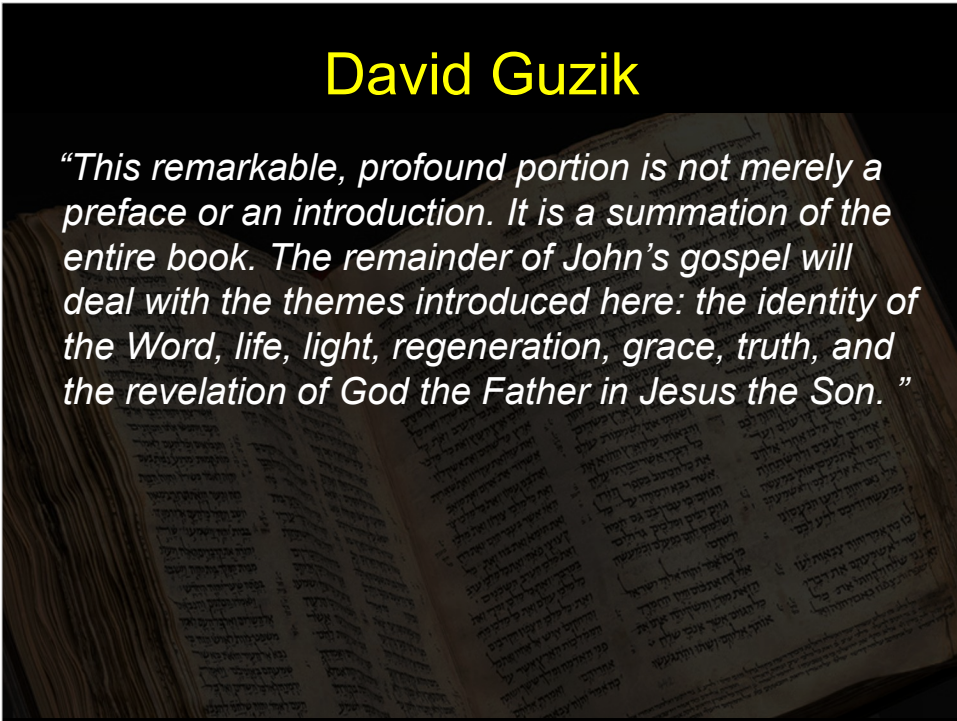
Adam Clarke

“And the Word was God’. Or, God (Deity/ theos), was the Logos: therefore no subordinate being, no second to the Most High, but the supreme eternal Yahweh”



David Guzik

“This remarkable, profound portion is not merely a preface or an introduction. It is a summation of the entire book. The remainder of John’s gospel will deal with the themes introduced here: the identity of the Word, life, light, regeneration, grace, truth, and the revelation of God the Father in Jesus the Son.”



John's Introduction

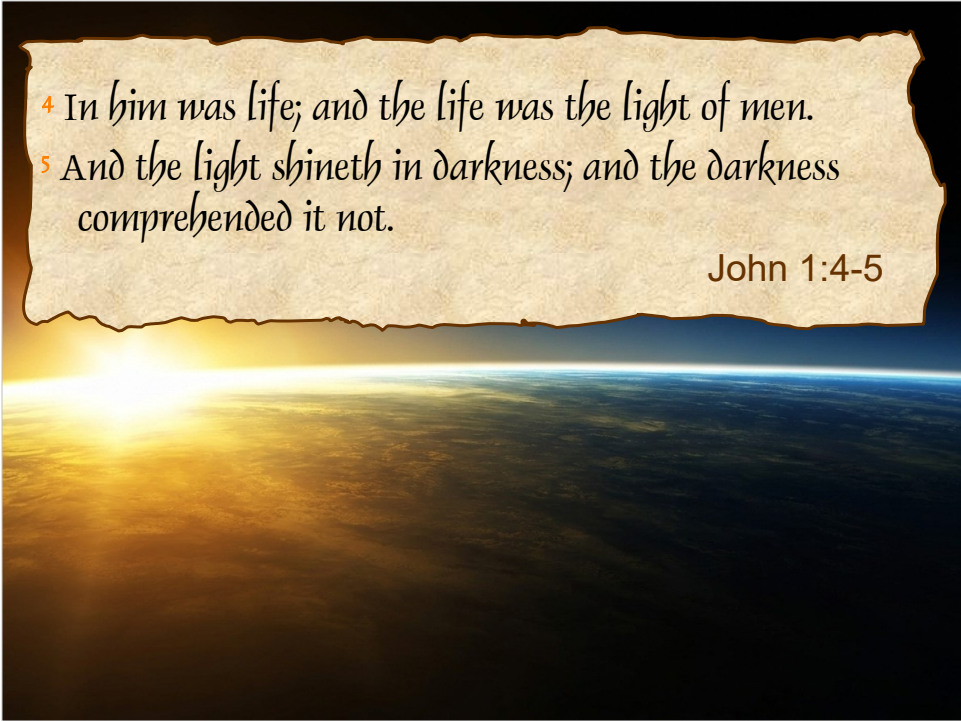
² *The same was in the beginning with God.* John 1:2

- It would appear the Holy Spirit anticipates all false doctrine, and here we find stated once again, the eternal nature of the Word –Jesus Christ.
- He is not a created being, He did not receive the 'spirit of Christ' at His baptism,
- He is the everlasting God.

John's Introduction

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

- *“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.”* Col 1:16-17

- 
- ⁴ In him was life; and the life was the light of men.
⁵ And the light shineth in darkness; and the darkness comprehended it not.

John 1:4-5



The Light of Men

⁴ In him was life; and the life was the light of men.

John 1:4

- As Creator, life itself originates from Him.
- Adam was a 'shell' until life was breathed into him 'and he became a living soul'.
- Without Him, nothing would exist.
- He holds all things together '*upholding all things by the word of his power*' (Heb 1:3)

The Light of Men

- In what way is 'life' the 'light of men'?
- Life itself, the fact we are alive, the fact we live on a 'living planet' teeming with life, is the most undeniable proof (light) that man could need that there is a Creator.
- Life cannot arise from non-life.
- From an evolutionary perspective, there can be no such thing as life, as it is commonly understood, but just degrees of molecular complexity.
- A human being would therefore be just a more complex arrangement of chemicals than, for example, a spec of dust.

The Light of Men

- Evolutionary biology cannot explain such things as morals, emotions, feelings or right and wrong.
- This foolish notion, propagated by the world's academia & education systems, is brutally assaulted by the facts.
- We all have a sense of justice, the capacity to love and hate, to feel, to grieve, to have hope, to fear, to long for etc. - these things cannot be explained, and have nothing to do with the physical world.
- Life is not merely physical. It is spiritual.
- 'Life' is a bright light, illuminating the way for all who will open their eyes.

The Light of Men

5 *And the light shineth in darkness; and the darkness comprehended it not.* John 1:5

- As Einstein (among others) have noted, there is no such thing as 'darkness'.
 - Darkness is merely the word we use to explain the absence of light.
- This has been man's predicament ever since the fall. Man chose to reject God's light, and has been living in a lack of light (darkness) ever since.
- In our fallen state, we are unable to comprehend the light.

The Light of Men

5 And the light shineth in darkness; and the darkness comprehended it not. John 1:5

- That is why God had to be manifest in the flesh, to come and help us see the light – to lead us back ‘from darkness to light’ (cf. Acts 26:18)

⁶ There was a man sent from God, whose name was John.

⁷ The same came for a witness, to bear witness of the Light, that all men through him might believe.

⁸ He was not that Light, but was sent to bear witness of that Light.

John 1:6-8

- John the Baptist was sent to be a witness that the Light was coming.
- The reason the Light was coming was so that 'all men through Him might believe'.
 - The Light had to be manifest before men could see, before they could respond.

9 *That was the true Light, which lighteth every man that cometh into the world.*

John 1:9

- Jesus is the true light – probably in a more profound way than most of us have imagined!
- According to Genesis 1:5 light was pre-existent
 - ‘Let there be light’ = ‘Let light illuminate’!
 - Light existed in the person of Jesus Christ Isaiah 45:7
- God commanded the Light to shine 2 Cor 4:6
- Jesus Christ – the pre-existent One – who is the Light, created all things John 8:12 / 1 John 1:5

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

- This is just so hard for us to get our heads around!
- The Creator entering his own creation.
- We cannot conceive of the 'step down' required for this to happen.
- Yet, incredibly, we were in such darkness on account of our sinful nature, that we did not know or recognise Him for who He was.

¶ He came unto his own, and his own received him not.

John 1:11

- Possibly even more incredible, was the fact that Jesus first came to those who had been expecting the Messiah since the birth of their nation.
- A nation that had heard prophet after prophet declaring the coming of Immanuel (Isaiah 7:14).

¶ He came unto his own, and his own received him not.

John 1:11

- Now Immanuel was here, born in Bethlehem
 - Micah 4:8, 5:2
- Brought up as a Nazarene
 - Isaiah 11:1
- Opening the eyes of the blind
 - Psalm 146:8 / Isaiah 42:7
- Riding into Jerusalem on a donkey
 - Zech 9:9
- Fulfilling all the prophetic scriptures, yet the religious leaders still asked for a sign –
 - A sign which He gave most convincingly by rising from the dead – yet they still refused to believe

¹² 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 1:12

- Because blindness in part has happened to Israel, the gospel has gone to the gentiles, that whomsoever will may come and believe will find salvation in Jesus!
- Ultimately, 'all Israel will be saved'
 - Luke 19:42 / Acts 15:14-18 / Romans 11:26
- This is the only requirement for Salvation!
- Simply to believe on His name!
 - Romans 10:9-10 clarifies: Believe in your heart & confess with your mouth

Sons of God

- 'Bene Ha Eloheim'
- A direct creation of God
 - Gen 6:2,4; Job 1:6, 2:1, 38:7
- 'Born Again'
 - John ch 3 / new creation in Christ — 2 Cor 5:17

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

1 John 3:1

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

- This new spiritual life that begins within us, because it is 'born of God', cannot sin ^{see 1 John 3:9}
- It cannot sin because it is super-natural (from God) and not natural.
- We feed this new life by reading God's Word, prayer, fellowship, remembering Christ's death in our place, and so we will begin to grow spiritually;
- So, we learn to 'walk in the light', living lives pleasing to God

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 1:14

- You couldn't want a clearer statement of Christ's divinity
- The eternal Word (Logos) – the expression of the Father, *"the image of the invisible God"* Col 1:15
- This very act is the pinnacle of His grace, knowing it would culminate at the cross
- This again is the underlying theme of John's gospel, that Jesus is God manifest in the flesh
 - The Word, who was there when the beginning began, took on human form, to come and reveal the Father to us.

¹⁵ John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

John 1:15

- Although Jesus was born after John the Baptist, and also began His public ministry after him, John (the Baptist) declared that Jesus was 'before him' – pointing to Christ being pre-existent – 'before the beginning began'.

¹⁶ And of his fulness have all we received, and grace for grace.

¹⁷ For the law was given by Moses, but grace and truth came by Jesus Christ.

John 1:16-17

- The Law could only condemn.
- The Law was given to confine all under sin, to show us we could not make God's righteous standard – even if we tried – *See Galatians!*
- The purpose of the Law was to lead us to Christ, to show we needed a Saviour – and what a Saviour!

¹⁸ No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

John 1:18

- This verse has caused some controversy, for here we are unambiguously told that 'no man has seen God at any time'.
- Yet in various places, we read of people who saw God!
- How do we resolve this?

Seeing God

- In Genesis 18:20-33, Abraham has a face-to-face conversation with God.
- In Genesis 32:24-30, Jacob not only sees God face-to-face, he wrestles with Him all night.
- In Exodus 24:9-11 Moses and the elders of Israel go up the mount, see God, and eat and drink in His presence!
 - Later, Moses specifically asks God if he can see Him, God obliges on the condition that Moses can only see the 'after glow' of God's presence as He passes by.
- Later, Joshua, Gideon, Samson's parents and others see God, and their lives are spared.
- So how do we reconcile this issue?

Seeing God

- The key is found in John chapter 4, verse 24.
- There we read: “God is a Spirit: and they that worship him must worship him in spirit and in truth”
- As a spirit being, God does not have a physical body.
- Physical objects are part of this order of things; ‘In the beginning (time), God created the heavens (space) and the earth (matter)’ (Gen 1:1).
- Before this, there was no time, no space and no matter. All three came into existence when God began His work of creation.
- It is therefore impossible for us, in this present order of things to see a God who ‘inhabits eternity’.

Seeing God

- There will come a time when we will see Him...
- *“Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.”* (1 John 3:2)
- *“For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.”* (1 Cor 13:12)

Seeing God

- Thus, no man has seen God as He truly is.
- For now, God has chosen to reveal Himself through physical manifestations as noted in scripture
- Jesus Christ is the ultimate (and final) physical manifestation of God.
 - It is important to note that Father, Son and Spirit, all existed before the beginning, before matter.
- The Son did not 'come into being' at the point of conception with Mary; the Son has always existed and has always enjoyed a relationship with the Father and the Spirit.
 - For God's purposes, the Son became a man (became flesh) and dwelt among us to declare the Father to us; to be a 'lamp to our feet & a light to our path' (thy Word is... Psalm 119:105)

¹⁹ And *this* is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

John 1:19

- The 'record of John' is as stated in verse 15, that Jesus, although coming after John, existed before him – thus, John's record is a declaration of Christ's divinity.
 - This 'record', or testimony of John's, is reiterated in verse 27 and verse 30.

¹⁹ And *this* is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

John 1:19

- Notice their question: 'What authority do you have to stand here and speak?'

²⁰ And *he* confessed, and denied not; but confessed, I am not *the* Christ.

John 1:20

- John was not concerned with his own status or position, but just wanted to point the way to Christ
 - this should be the desire of all believers!
- Our pride needs to give way to humility, our self needs to give way to sacrifice.

²¹ And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. John 1:21

- The religious leaders did not ordain or anoint John the Baptist
 - ...so, what qualifications do you have?
- Notice the question they ask: are you Elijah?
- Why ask this?
- Because in Malachi 4:5 it is prophesied that Elijah will once again return, before the great and dreadful 'Day of the LORD'.
- But alas, John's authority does not derive from his being Elijah.

²¹ And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. John 1:21

- John has already told them plainly that he is not the Christ, so the next question they ask is:
- “Are you that prophet?”
 - This is a reference to a prophecy found in Deuteronomy 18:18, where we are told the Lord would raise up a prophet like Moses. It was believed (and still is by some) that Moses himself would return.
 - What makes this provocative is the fact that (it appears) Moses and Elijah will indeed make a ‘guest appearance’ on the world scene during the first three and a half years of the Tribulation.

²² Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

John 1:22

- Once again, just as it is today, the religious leadership of the day want to see some credentials.

²³ He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

²⁴ And they which were sent were of the Pharisees.

²⁵ And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? John 1:23-25

- Note: John's authority is the Word of God!
 - Specifically, Isaiah 40:3
- But that is obviously not good enough!
- Also note: The way is being prepared for YHVH, thus: Jesus = Yehovah.

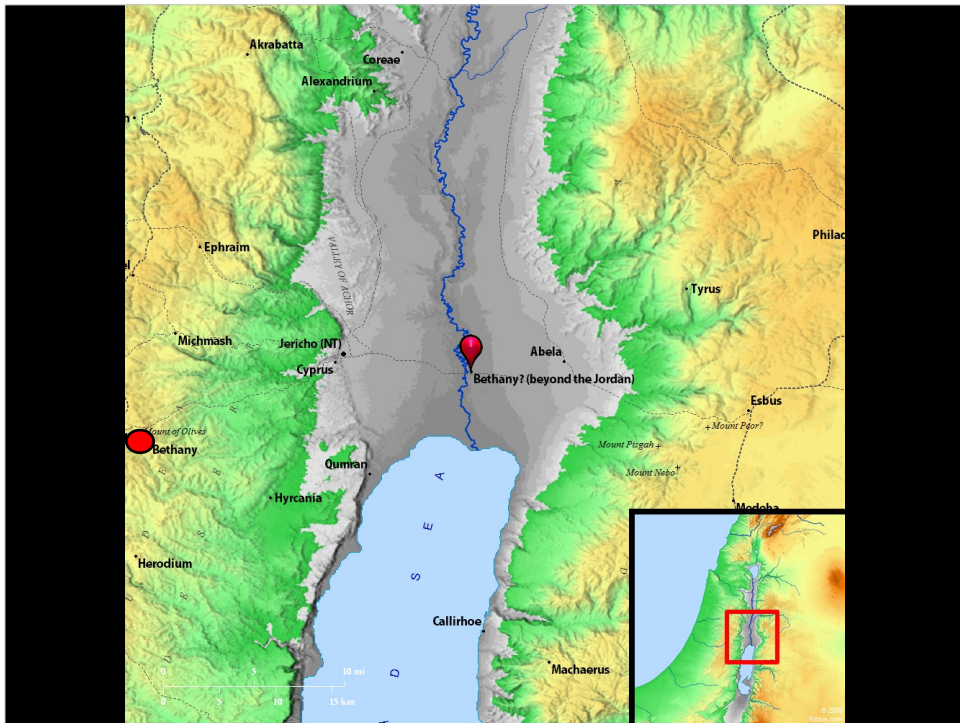
²⁶ John answered them, saying, I baptize with water:
but there standeth one among you, whom ye know
not;

²⁷ He it is, who coming after me is preferred before me,
whose shoe's latchet I am not worthy to unloose.

²⁸ These things were done in Bethabara beyond Jordan,
where John was baptizing.

John 1:26-28

- John's baptism was symbolic
- The real cleansing would be done by Christ



²⁹ The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

John 1:29

- This was the answer to a 200 year-old question!

Mount Moriah

⁷ And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering?

⁸ And Abraham said, My son, **God will provide himself a lamb** for a burnt offering: so they went both of them together.

Genesis 22:7-8

³⁰ This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

³¹ And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

John 1:30-31

- Surely John knew his cousin?
- But he did not know Christ's divinity
- John's role was to prepare the way

³² And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

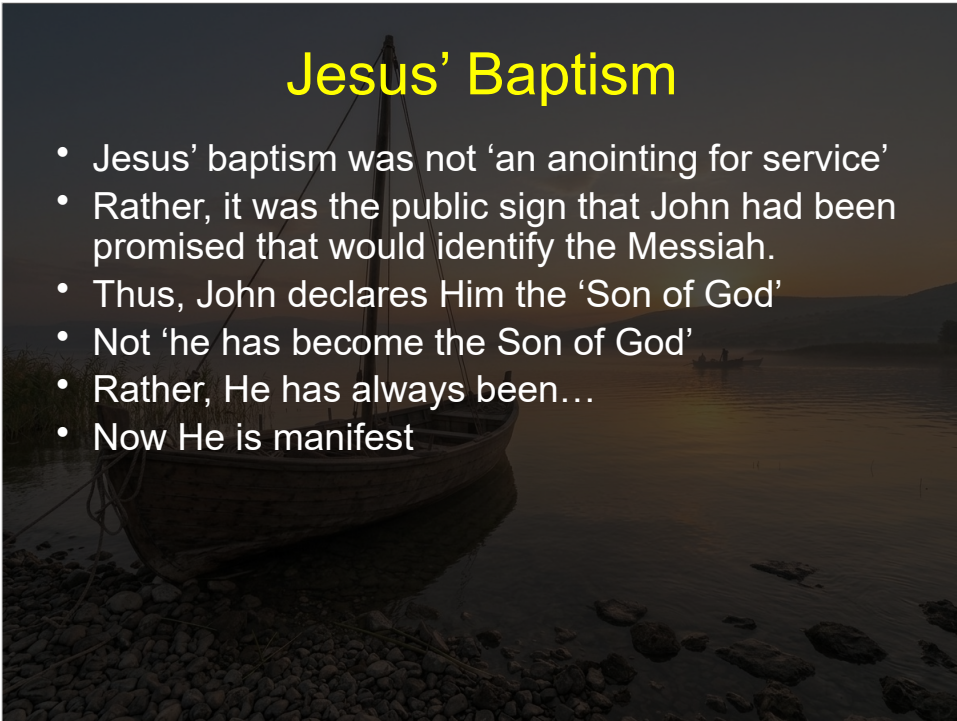
³³ And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

³⁴ And I saw, and bare record that this is the Son of God.

John 1:32-33

Jesus' Baptism

- Jesus' baptism was not 'an anointing for service'
- Rather, it was the public sign that John had been promised that would identify the Messiah.
- Thus, John declares Him the 'Son of God'
- Not 'he has become the Son of God'
- Rather, He has always been...
- Now He is manifest



³⁵ Again *the* next day after John stood, and two of his disciples;

³⁶ And looking upon Jesus as *he* walked, *he* saith, Behold *the* Lamb of God!

John 1:35-36

- John practiced what he preached
- Pointing men to Jesus (he must increase...)
- We are not to get converts to our opinions, but we are to point men to Christ

³⁷ And the two disciples heard him speak, and they followed Jesus.

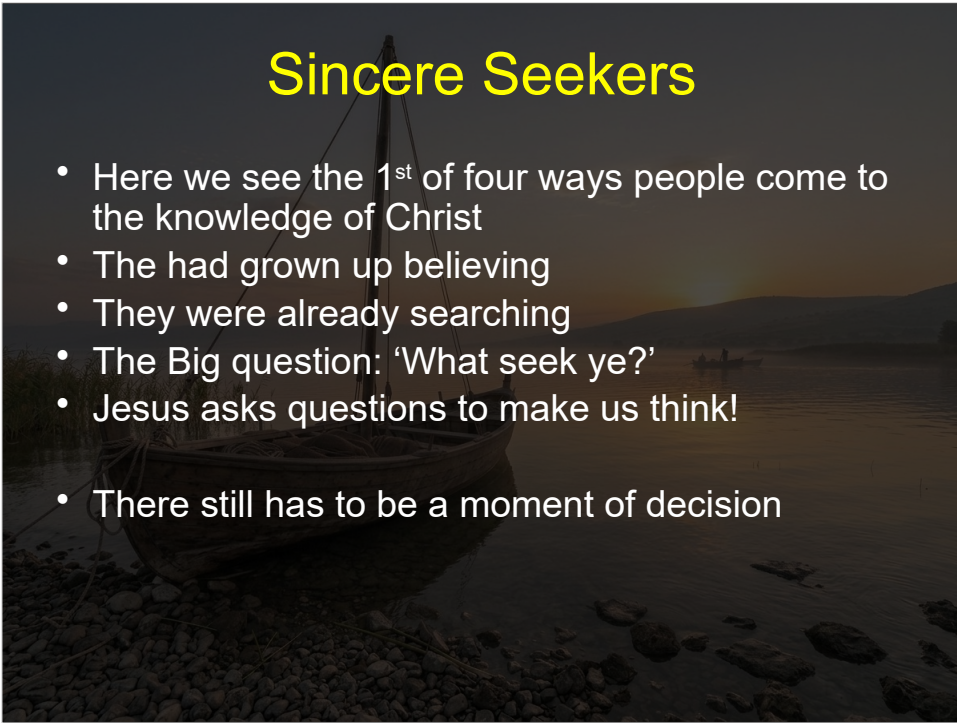
³⁸ Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

³⁹ He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

John 1:37-39

Sincere Seekers

- Here we see the 1st of four ways people come to the knowledge of Christ
- They had grown up believing
- They were already searching
- The Big question: 'What seek ye?'
- Jesus asks questions to make us think!
- There still has to be a moment of decision



⁴⁰ One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

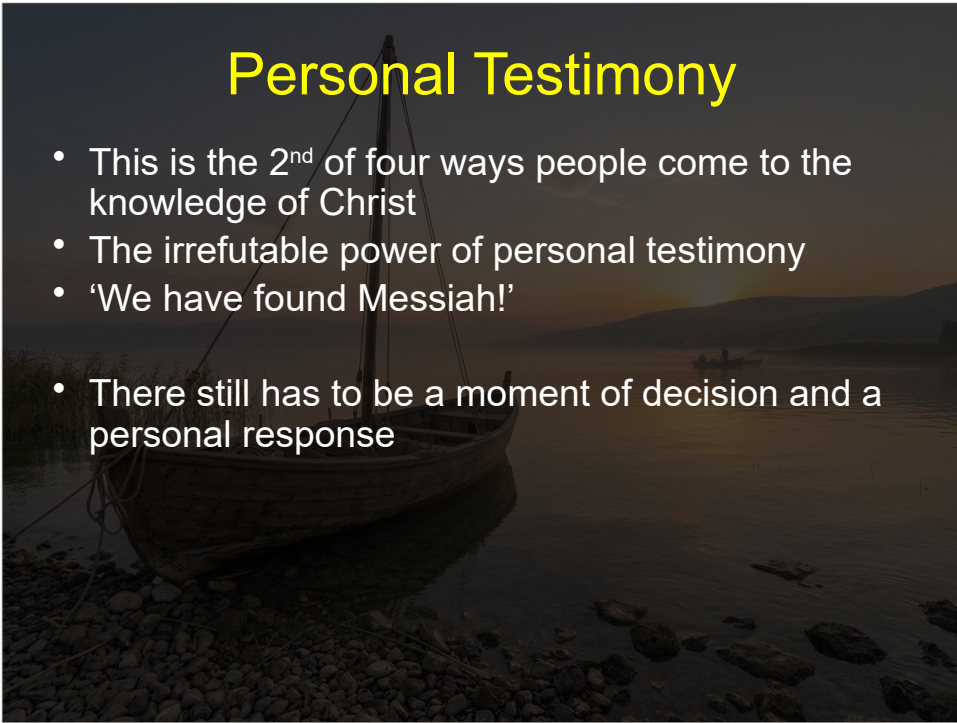
⁴¹ He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ.

⁴² And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

John 1:40-42

Personal Testimony

- This is the 2nd of four ways people come to the knowledge of Christ
- The irrefutable power of personal testimony
- 'We have found Messiah!'
- There still has to be a moment of decision and a personal response



⁴³ The day following Jesus would go forth into Galilee,
and findeth Philip, and saith unto him, Follow me.

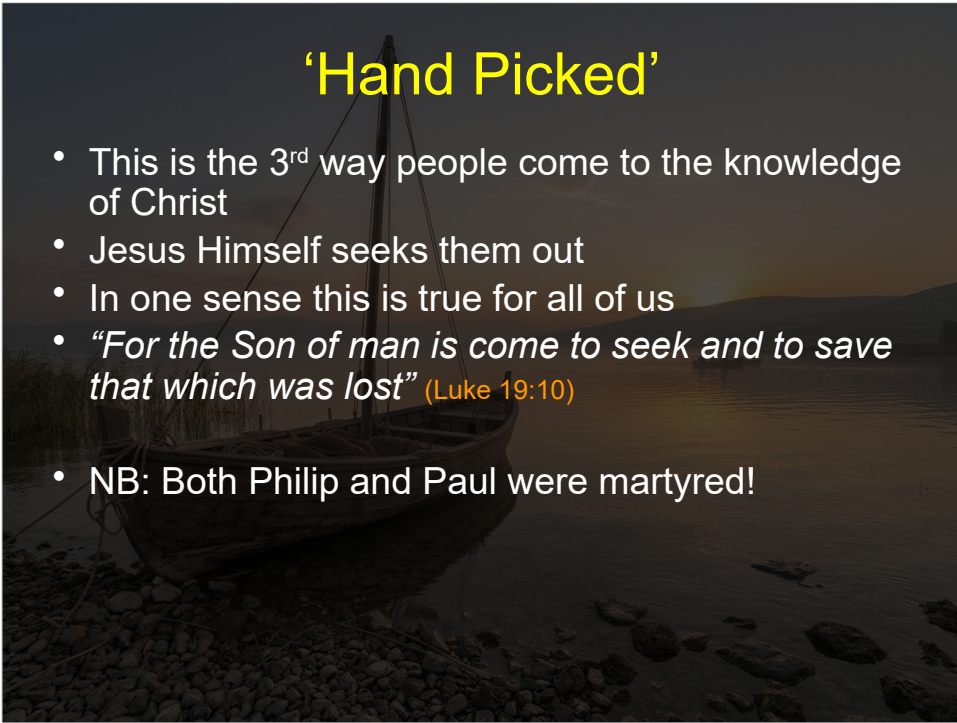
⁴⁴ Now Philip was of Bethsaida, the city of Andrew and
Peter.

John 1:43-44



'Hand Picked'

- This is the 3rd way people come to the knowledge of Christ
- Jesus Himself seeks them out
- In one sense this is true for all of us
- *"For the Son of man is come to seek and to save that which was lost"* (Luke 19:10)
- NB: Both Philip and Paul were martyred!



⁴⁵ Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

⁴⁶ And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

John 1:45-46

Appeal To Evidence

- The 4th way people come to the knowledge of Christ
- Testimony + Evidence
- God's two witnesses: 'Law & the Prophets'
- The **Law** convicts men - **Psalm 19:7**
- The **Prophets** convince men
- We have overwhelming evidence
- *"To whom also he [Jesus] shewed himself alive after his passion by many infallible proofs" (Acts 1:3)*

47 Jesus saw Nathanael coming to him, and saith of him,
Behold an Israelite indeed, in whom is no guile!

48 Nathanael saith unto him, Whence knowest thou me?
Jesus answered and said unto him, Before that Philip
called thee, when thou wast under the fig tree, I saw
thee.

John 1:47-48

- *“Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do”*

Hebrews 4:13

⁴⁹ Nathanael answered and saith unto him, Rabbi, thou art **the Son of God**; thou art the King of Israel.

⁵⁰ Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

⁵¹ And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

John 1:49-51

John declared his deity, now Nathanael does the same – and states that Jesus is King of Israel – something we have yet to see fulfilled. Jesus presented Himself as King in Luke 19, but the people rejected Him, they wanted to take him by force and make Him king after the feeding of the 5000, but Jesus would not allow it; but there is coming a day, when Jesus will return and sit upon the Throne of David, as promised by Gabriel to Mary (in Luke 1:32).

Adam Clarke

“As thou hast credited my divine mission on this simple proof, that I saw thee when and where no human eye, placed where mine was, could see thee, thy faith shall not rest merely upon this, for thou shalt see greater things than these—more numerous and express proofs of my eternal power and Godhead”

A scenic sunset over a lake with a wooden boat in the foreground and faint text overlays. The title 'THE GOSPEL OF JOHN' is prominently displayed in large, golden, serif capital letters at the top. Below it, the text 'To be continued...' is written in a bold, orange, sans-serif font. The background features a calm lake reflecting the warm colors of the setting sun, with a small boat and figures in the distance. Faint, semi-transparent text from the Gospel of John is visible in the background, including 'the beginning was the Word, and the Word was with God, and the Word was God' and 'In the beginning the Word was with God, and the Word was God.'

THE GOSPEL OF JOHN

To be continued...

To be continued...

CALVARY CHAPEL UK

MEN'S RETREAT

2027

23-24 APRIL 2027

KENT'S HILL PARK
MILTON KEYNES

Save the dates!

CALVARYCHAPEL.UK