



Bible Study—Gospel of John—Chapter 1

John 1:1

In the beginning was the Word, and the Word was with God, and the Word was God.

In the beginning with God signifies the perfect fellowship between God the Father, and God the Son in eternity.

Jesus is the Son of God, but He is also God. God declared His Son to be God (***But unto the Son, He saith, Thy throne, O, God is for ever and ever: A scepter of righteousness is the scepter of thy kingdom -Hebrews 1:8.***

Saying that Jesus is God has confused many non-believers as well as believers. Thinking that Jesus is the Father and Son, but there is a difference. One is the Father and One is the Son, but both are God.

Prior to anything being in existence, Jesus was with God. Jesus is spoken of from Genesis to Revelation. He didn't just appear in the New Testament. Jesus is equal in deity as God, that's why Jesus said, My Father and I are one.

John 1:2

The same was in the beginning with God.

Jesus was with God in the beginning. God was talking with Jesus when He said, "Let us

make man in our image". He was not talking to the angels.

John 1:3

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

Jesus existed before the universe. Everything that was made was made by Him, thrones, dominions, principalities were created by Him.

John 1:4

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

Salvation and deliverance is through Jesus Christ, no other name can one be saved by. Jesus is the light that shines in darkness. His light draws people that are in darkness to Him.

John 1:5

And the light shineth in darkness; and the darkness comprehended it not.

Could have been translated "apprehended it not"; it means that Satan, even though he tried with all his might, could not stop the Light. Today it shines all over the world. Christ entered this dark world to give it spiritual light. The darkness didn't understand the light neither could it thwart its power.

John 1:6

There was a man sent from God. Whose name was John.

This is John the Baptist who is the cousin of Jesus. He was the son of Elizabeth who was the cousin of Mary, the mother of Jesus. He was sent by God to proclaim the coming of Jesus.

John 1:7

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

To bear witness means "to testify" or "to declare". John was to declare that Jesus was the Messiah the One they had read about in the Old Testament that was to come.

John 1:8

He was not that Light, but was sent to bear witness of the Light. He was not the Messiah, but he was to confirm that Jesus was the Son of God, the Messiah,

John 1:9

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

There are many false lights, but Jesus is the only True Light. Jesus became man in order to reveal the truth to all people.

John 1:10

He was in the world, and the world was made by Him, and the world knew Him not.

The world did not acknowledge or recognize Him, as the True Light. His light brought light to a dark world.

John 1:11

He came unto his own, and His own received Him not.

He came into the world, to His people, the Jews and they would not receive Him as the Son of God, the Messiah.

Gospel of John—Chapter One

John 1:12

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. Those that receive Jesus as the Son of God, He empowers them to be sons of God, in other words in the family of God. Faith in Christ, believing in His birth, death and resurrection and what He did when He died on the Cross will make one a believer and a child of God.

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. Born implies a birth, blood indicating one's family lineage or national heritage. Heritage does not bring about the New Birth. The New Birth is not of human origin, but it is spiritual and supernatural, done only by God.

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. Made flesh indicates the incarnation of God the Son. God could not be united with human flesh, which was seen as evil. The Old Testament tabernacle was where God dwelt among the Jews in the wilderness. As God manifested His glory in the tabernacle, so Jesus displays His divine presence before the Apostles. Only Begotten means, unique, one of a kind. Grace and Truth, When God revealed Himself to Moses, He proclaimed Himself to be "abounding in goodness and truth". To apply to Jesus will mark Him as the author of perfect redemption and perfect revelation. To understand Him is to know Him. We get to know Him by studying His Word.

John 1:15

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.

Jesus came into the world six months after John's birth. Jesus existed in eternity, so He had precedence over John in authority.

John 1:16

And of His fulness have all we received, and grace for grace. Means grace heaped on grace.

Grace is God's unmerited favor toward sinners for their salvation. Moses and the people had received grace, but they were in tremendous need of more grace.

John 1:17

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

Throughout the New Testament, grace is God's favor expressed to sinful humankind apart from any human works or worth. Though there was abundant grace and truth expressed by God through the Law He gave Moses, it is in the person of Jesus Christ that grace and truth are realized to the fullest.

John 1:18

No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, He hath declared Him.

That is, no one has ever seen God in all of His essence, since God is a Spirit. God is a Spirit and is invisible unless God chooses to reveal Himself, humans cannot look at God and live. The Son is in intimate relationship with the Father, face-to-face with God. God became visible to human eyes in the man Jesus. It's through seeing the Son that we see God.

John 1:19

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

John testifies to the Sanhedrin who were the Jewish leaders. They would be responsible for examining anyone thought to be a prophet, to see if the person was true or false.

John 1:20

And he confessed, I am not the Christ.

John did not claim to be the Messiah promised by the Old Testament prophets, but the rulers were concerned about maintaining peace under the eye of Rome, and they kept a close watch on all prospective messiahs.

John 1:21

And they asked him, What then? Art thou Elijah? And he saith, I am not, Art thou that prophet? And he answered, No.

Malachi predicts the coming of Elijah in the last two verses of the Old Testament, but John says he is not Elijah in the way that the Jews think. "That prophet" refers to the promise of the Messiah's coming.

John 1:22

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

They were not really seeking proper information or the truth about the matter, but rather desired that he claimed something of which they could accuse him. John was telling the people to repent of their sins whereas the Jewish leaders had not confronted them of their sins neither were they pointing them to Jesus who came to save the lost and redeem them from sin. Only through Jesus could their sins be forgiven.

Gospel of John—Chapter 1

John 1:23

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

John replies that who he is matters less than what he says. John is proclaiming his mission. Christ is the Word, John the Baptist was the voice. John claimed the fulfillment of the prophecy of Isaiah 40:3. Isaiah was saying that before God appear to manifest His glory, a voice would be heard, inviting Israel to make straight the way by which God Himself would come. John identifies himself as that voice calling people to make the way straight for the Lord.

John 1:24

And they which were sent of the Pharisees.

The Pharisees were an influential sect that numbered about six thousands. They were a strict interpreters of the Law in Israel, they were extremely zealous for ritual and tradition.

John 1:25

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

Baptism could only be performed by prophets, or other authorities. Performing the rite of baptism was regarded as making a claim to authority. The Pharisees were asking, "By what authority do you perform this religious rite?"

John 1:26

John answered them, saying, I baptize with water: but there standeth One among you, who, ye know not.

Meaning that it was but a temporary symbol of the true, abiding, and effectual baptism of the One

who would baptize with the Holy Spirit. He tells them there stand One among them they knew not indicating their spiritual ignorance. Jesus was in their midst and they did not know Him.

John 1:27

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

Undoing the sandal strap was the job of a slave, John was saying that Jesus Christ is the living Lord and I am the voice, His servant and slave. He's saying, actually, I am not even worthy to be His slave.

John 1:28

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

The location Bethabara is unknown. Beyond Jordan means east of the Jordan River, this was John's normal place for baptizing.

John 1:29

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

In the Old Testament, the Israelites sacrificed lambs at the Passover feast, and as offerings. Jesus Christ is the Lamb that God would give as a sacrifice for the sins, not only of Israel, but of the whole world. Animals blood could only cover sin it could not take it away; but Jesus offering Himself as the Perfect Sacrifice took away the sin of the world. He not only cleansed the acts of sin, but addressed the root of sin so that humans would be truthful to themselves and not blame others for their sins. Jesus alone can remove the stain of sin.

John 1:30

This is He of whom I said, After me cometh a man who is preferred before me: for He was before me.

John tells them, Jesus is the One I spoke about that will cleanse man from their sin. It is He that will die for the sins of the world. Jesus was in eternity, He came before me.

John 1:31

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

The baptism of Jesus serves as a proof of His deity to John. The Holy Spirit came on Jesus and remained to assist in His baptismal work. Before Jesus' baptism, John knew Him only as a good cousin, not as the Lamb of God. Not until John saw the Holy Spirit descending on Jesus did he realize that He was the Son of God.

John :32

And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon Him. John testifies, I saw the Spirit descending upon Him, I was given a spiritual awakening that this is the very Son of God.

John 1:33

And I knew him not: but He that send 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 baptize with the Holy Ghost.

John tells them, the One who told Him to baptize, told Him when he sees the Spirit descending and remaining on Him would be the Son of God. Not only did John see the Spirit descend, but he also heard God say "This is My Beloved Son".

Gospel of John—Chapter 1

John 1:34

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

John tells them, I saw the Spirit descend upon Him, and heard God say this is My beloved Son, I bare record of what I saw and heard.

John 1:35

Again the next day after John stood, and two of his disciples.

One of the two disciples of John the Baptist was Andrew, the other is not named.

John 1:36

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

As John and his disciples are standing, most likely was baptizing, they saw Jesus approaching, and John proclaims that Jesus is the Lamb of God.

John 1:37

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

John's disciples became disciples of Jesus after hearing Him speak.

John 1:38

*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?)***

The two disciples reverence Him as Master, and inquired where was He dwelling.

John 1:39

*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.*

This was ten o'clock in the morning. John used Roman time, not Jewish time.

John 1:40

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

The second disciple is not named. The manner in which "Andrew" is addressed, as the brother of "Simon Peter", tells us that Peter's name was now recognized to a greater degree than any of the other Apostles). Usually, when a specific name is mentioned in the Bible that person is of recognition.

John 1:41

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

Andrew finds his brother and tells him, we have found the Christ.

John 1:42

*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 interpretation, A stone.***

Andrew appears two more times in the Gospel of John; both times he is bringing someone to Jesus. Andrew is evangelizing. Cephas is the Aramaic word for "rock". Jesus was given revelation by the Holy Spirit to look within Peter's soul and spirit. He changes Peter's name to "Cephas" Jesus was changing his name and his spirit. Only Jesus can change the spirit and soul of an individual. When we truly accept Jesus as the Son of God, we are a new creation in Him, old habits, behaviors are gone and we begin to live a righteous life; according to the Word of God and the Spirit of God.

John 1:43

*The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, **Fol-**
low Me.*

The following day Jesus would go to Galilee and find Phillip. It appears that Phillip followed Jesus without being evangelized by one of the other disciples.

John 1:44

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

Bethsaida was on the north coast of the Sea of Galilee. Phillip was from the same city of Andrew and Peter. Phillip may have been approached by Andrew and Peter since the three came from the same city.

John 1:45

*Phillip 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.***

Nathanael is not mentioned in the synoptic Gospel, but in every list of the apostles: Matthew, Mark and Luke. The name Bartholomew is listed with Philip, as Nathanael is linked with Phillip in these Scriptures, it is likely that Nathanael and Bartholomew were the same person. "Son of Joseph", Philip did not have knowledge of the virgin birth at this time. Joseph was not the biological father of Jesus due to the Virgin Birth, but was referred to the father of Jesus since he was espoused to Mary prior to the conception of Jesus.

John 1:46

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

Gospel of John—Chapter 1

John 1:46—Continued

Nathanael knew that the Old Testament prophets had predicted that the Messiah would be born in Bethlehem. Nathanael knew that the town of Nazareth was an obscure village. Nathanael simply couldn't fathom that such a significant person as the Messiah could come from such an insignificant place as Nazareth. The town of Nazareth was not held by Israel as a distinguished place.

John 1:47

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

In Jacob's younger life, the first Israelite, was cunning, scheming fellow full of deceit. Nathanael was an Israelite, a descendant of Jacob, but he was genuine and sincere. Jesus saw Nathanael as he truly was, and knew he was living his life the best he could according to the Law of the Commandments.

John 1:48

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.

The fig tree was a favorite place used by the Jews for meditation. In the Old Testament this expression suggested being safe at leisure.

John 1:49

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

Jesus manifested His supernatural knowledge, apparently, this incident convinced Nathanael that since Jesus had such knowledge of him, He had to be the Son of God,

The King of Israel, these titles referred to the Messiah.

John 1:50

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.

Jesus assured Nathanael that he would see even greater supernatural manifestation in the future. Jesus' statement may have referred to the miracles performed or it could have referred to the future glory of Christ as the coming Son of Man.

John 1:51

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.

This statement could have meant there will be communication between heaven and earth. In this passage the angels were ascending first, then descending, could be reference to prayers sent heavenward and then their descending, delivering the answered prayers.

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