

FINAL STUDY NOTES - THIS WEEK'S STUDY – *John Chapter 1:1-9*

Classroom Location and Zoom – Sign In information, below at end of the notes;

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OPENING PRAYER

Review of the Song of Solomon

- **Looking back over the Song**, what significant things have I learned that are making a difference in my life?
- **What things have I learned** about “the Beloved” – my Lord and Savior Jesus Christ? His unlimited love for me? His love for the church? My love for His church?
- **What have I learned about the church, about myself?** The complete surrender of self, in becoming so close to Him, that there is no difference or separation between Him and us. What love do I have for the church? For one another? Have I drawn closer to Him?
- **How about you? What was significant** in the Song to you?

The Gospel According to John:

- **Just as a coin has two sides, both valid, so Jesus Christ has two natures, both valid.** Luke presents Christ in His humanity as the Son of Man; John portrays Him in His deity as the Son of God. John's purpose is crystal clear: to set forth Christ in His deity in order to spark believing faith in his readers. John's gospel is topical, not primarily chronological, revolving around seven miracles and seven “*I am*” statements of Christ. Following an extended eyewitness description of the Upper Room meal and discourse, John records events leading up to the Resurrection, the final climactic proof **that Jesus is who He claims to be – the Son of God!**
- **To fully understand this Gospel, we need to understand the purpose of the Holy Spirit in writing it,** which is given to us in (*Joh 20:30-31*) *And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; [31] but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.* If anyone comes to this gospel and is earnest and open minded related to Jesus, it will bring that person to faith and never lead one to a wrong conclusion; therefore it is a wonderful Gospel for any unbeliever to read! He accomplishes all of this, first of all, by beginning the gospel with a very specific and detailed theological description of Jesus. The first fourteen verses constitute the introduction to the Gospel.

The Eternal Word Became Flesh

Joh 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

- **John opens the Gospel with these words, which are very similar to the opening of the Bible itself.** (*Gen 1:1*) **In the beginning** *God created the heavens and the earth.*
- **It is similar to the way that John opened his first epistle** when he said, (*1Jn 1:1*) ***That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, concerning the Word of life.***
- **Now he is declaring this Word was with God in the beginning and that He was God.**
- (*Pro 8:22-23*) ***"The LORD possessed me at the beginning of His way, Before His works of old. [23] I have been established from everlasting, From the beginning, before there was ever an earth.*** He was in the beginning, that has no beginning, because “*in the beginning was the Word.*” He was already past tense at the time of the beginning!
- (*Isa 41:4*) ***Who has performed and done it, Calling the generations from the beginning? I, the LORD, am the first; And with the last I am He.*** (*Isa 48:3*) ***"I have declared the former things from the beginning; They went forth from My mouth, and I caused them to hear it. Suddenly I did them, and they came to pass. (Isa 48:5) Even from the beginning I have declared it to you; Before it came to pass I proclaimed it to you, Lest you should say, 'My idol has done them, And my carved image and my molded image Have commanded them. (Heb 1:10) And: "YOU, LORD, IN THE BEGINNING LAID THE FOUNDATION OF THE EARTH, AND THE HEAVENS ARE THE WORK OF YOUR HANDS. (Rev 1:8) "I am the Alpha and the Omega, the Beginning and the End," says the Lord, "who is and who was and who is to come, the***

Almighty."

- ***In the beginning was the Word (the LOGOS), John begins by describing Jesus as the word.*** In verse 14, he makes it clear that he is talking about Jesus, (*Joh 1:14*) *And the Word became 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.* He doesn't say *in the beginning was Jesus*, or the Messiah, or the Son of God. He said ***in the beginning was the word***, so he must be trying to communicate something very important and very specific to us. John uses here the Greek word ***LOGOS***, which means a unit of speech by which we express ourselves to others. It is more than a sound, more than a grunt. It is something that we use with the intention of communicating something.
- **John is telling us that Jesus, as the Word (the LOGOS), hasn't merely come into the world to communicate to us solely through His speaking**, just as a messenger to deliver a verbal message to us, **but that His entire life, His nature, His being, is intended to communicate to us that His entire life is a message.** What is the message of His life? That He is as the Son of God, what God the Father is like. In fact, what the entire Godhead, of the Father, the Son, and the Holy Spirit, is like. When we examine the life and the ministry and the teaching of Jesus, we are **not only learning what He is like**, but we are also **learning what God the Father is like as well!**
- **The Apostle Paul is very helpful as we see in (Col 1:15) He is the image (exact replica) of the invisible God, the firstborn over all creation.** He is the very nature, and the character of God the Father, which has been perfectly revealed to us in Jesus, the Son! It is through Jesus that we're best able to know what the Father is like. The reason this is huge for us as human beings, and certainly huge for us as Christians, is encapsulated when the apostle Paul describes Jesus as *the image of the invisible God*. He describes God the Father as *invisible*. The problem we face as human beings and as Christians in trying to get to fully know God the Father, what He is like, the problem we face is that He *is invisible*. He is Spirit. Because He is Spirit, it's hard for physical creatures like us to know what He is like. To understand what it is that He is like on a practical level, John says, (*Joh 1:18*) *No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him.* Later in the gospel, Jesus declares (*Joh 4:24*) *God is Spirit, and those who worship Him must worship in spirit and truth.* So Jesus, being the Son of God; being God the Son Himself, He provides us with the ultimate answer to the great question that everyone ought to have, and every Christian has, and that is what is God like? He is like Jesus! We remember when (*Joh 14:9*) *Jesus said to him, "Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, 'Show us the Father?'"* So Jesus is the exact representation and revelation of the Father!
- **Where does it start? He says, In the beginning was the Word.** He doesn't say in the beginning was God, but we soon we read - *and the Word was with God, and the Word was God*. That boggles the mind right away! What do you mean by the Word? How can God be with God? We have all asked these questions. And we need to think about them. Because the idea of using words this way is to really get us churned up inside so that we think hard. So first there was a beginning. In the 1960's, when scientists began to believe that. They caught up with the Bible after 1,500 years. They began to think there might be a beginning. And what happened? In England, the top people in the scientific establishment resisted it! The editor of *Nature*, one of the most prestigious scientific journals in the world, wrote an editorial, saying that we must not come to bless this idea of there being a beginning to the universe. Why? Because it will give **too much support to people who believe the Bible!** Isn't it ironic that the biggest advance in cosmology in the twentieth century was resisted because it supported what the Bible had been saying for thousands of years? That's important! You know there either was a beginning or there wasn't. So the atheists said, there's a fifty percent chance of getting it right, so no big deal. But we know the Bible did get it right! Now we have the corroboration, so, at that level, science is supporting what Scripture has been proclaiming for centuries – there was a beginning! But the *Word* did not have a beginning! You notice how carefully this is written. *In the beginning was the Word*. That is an existent statement! **It means the Word already was!** The *Word*, who is God, is eternal!
- **Jesus is eternal. He is self-existent! Secondly, John declares to us what Jesus was and is**, in the sense that He is described here as being eternal He is described here as being self-existent. We are told in the beginning was the Word, when the heavens and the earth were created, as is recorded in *Gen 1:1*, **Jesus already was! He already existed! Before the beginning began, He already existed in eternity!** That is

your Savior! That is your friend! He already existed before anything that is around us. So Jesus is not created. He didn't come into existence 2000 years ago at the supernatural importation of life in the womb of the Virgin Mary, by the Holy Spirit, this miracle of the Holy Spirit, the conception that occurred. He didn't come into existence at the moment of His birth, as you and I come into existence. But His existence stretches all the way back into an infinite eternity! He never began! He has always existed! He is as eternal, as God the Father! Jesus communicated this very thing concerning Himself in His great High Priestly prayer, (*Joh 17:5*) *And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was.* He is eternal! He is self-existent! That is the One who is our Savior and our friend!

- ***In the beginning was THE Word.*** Notice that it says in the beginning was the word! It doesn't say in the beginning was "a" word. It says *in the beginning was the word* and the word is singular! Jesus is not one of many, who are able to reveal to us the nature of God the Father. He is not one of many religious figures that have come on the scene in human history, doing virtually the same thing. He is the **only One as the Son of God**, who has the ability to give us this revelation. *In the beginning was the word!* Only He is uniquely qualified to do so!
- ***And the Word WAS.*** The verb "*was*" highlights the **eternal pre-existence of the Word (Jesus Christ)**. Before the universe began, the second person of the Trinity always existed, meaning that He always **was**, (*Joh 8:58*) *Jesus said to them, "Most assuredly, I say to you, before Abraham was, I AM.* This word is used in contrast with the verb "*was made*" or "*were made*" in *Joh 1:30*, which indicates a beginning in time. Because of John's theme that Jesus Christ is the eternal God, the second person of the Trinity, he did not include a genealogy, as Matthew and Luke did. While in terms of **Jesus' humanity, He had a human genealogy!** In terms of **His deity, He has no genealogy!**
- ***And the Word was WITH God.*** This makes it abundantly clear that **He is separate and distinct from God** the Father. You cannot identify Him as God the **Father because He is with God**. God the Father is a **distinct Person from the Son**, known here as **the Word**. They are equally God, yet distinct in their Person. The Father is not the Son, and the Son is not the Father! Yet they are equally God, with God the Holy Spirit making one God in three Persons. *The Word*, as the second person of the Trinity, was in intimate fellowship with God the Father throughout all eternity. Yet, although the Word enjoyed the splendors of heaven and eternity with the Father, (*Joh 17:5*) *And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was.* He willingly gave up His heavenly status, taking the form of a man, and became subject to the death of the cross.
- ***And THE WORD WAS GOD.*** The Greek construction emphasizes that the Word had all the essence or attributes of deity, **meaning that Jesus the Messiah was fully God (Col 2:9)** *For in Him dwells all the fullness of the Godhead bodily.* Even in His incarnation when He emptied Himself, He did not cease to be God but took on a genuine human nature/body and voluntarily refrained from the independent exercise of the attributes of deity.
- **The third statement sets us straight, "and the Word was God."** This is a clear, emphatic declaration that the Lord Jesus Christ is God. In fact, the Greek is more specific than this, because in the Greek language the important word is placed at the beginning of the sentence and it reads, "*God was the Word!*" That is emphatic; you cannot get it more emphatic than that. Do you want to get rid of the deity of Christ? You cannot get rid of it. The first three statements in John's Gospel tie the thing down. (*Joh 1:1*) *In the beginning was the Word, and the Word was with God, and the Word was God.* "

Joh 1:2 He was in the beginning with God.

- **He affirms that He was in the beginning with God.** We understand that the Godhead is made up of three persons, yet one God: the Father, the Son, and the Holy Spirit. So in (*Gen 1:1*) *In the beginning God (Elohim),*" the word God is in the plural form, the Elohim. The plural pronouns are used throughout the creation days. (*Gen 1:26*) *Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth.* Much is spoken about the creation of the universe.
- **Paul tells us in (Col 1:15-17) He is the image of the invisible God, the firstborn over all creation. [16] For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. [17] And He is before all things, and in Him all things consist. Not only the Creator, but the object of**

creation and “*He is before all things, and by Him all things are held together!*”

- **In the book of Revelation as John takes us into the heavenly scene** and we see the throne of God surrounded by the cherubim. We hear the cherubim in their worship of God, declaring the eternal nature of God, (*Rev 4:8, 11*) *The four living creatures, each having six wings, were full of eyes around and within. And they do not rest day or night, saying: "Holy, holy, holy, Lord God Almighty, Who was and is to come. [11] "You are worthy, O Lord, To receive glory and honor and power; For You created all things, And by Your will they exist and were created."*
- **Though there are many gods that are worshipped by different people, there is only one true and living God, who is the Creator of all things.** That is the God that we worship. There are many people who, the Bible speaks about, worship and serve the creature rather than the Creator, which is totally irrational. (*Rom 1:25*) *who exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.*
- **His co-existence with the Father: *The Word was with God, and the Word was God.*** Let no one say that when we invite them to Christ that we would draw them from God, for Christ is *with God* and *is God!* It is repeated here: ***the same, the very same One, our Lord Jesus Christ***, that we believe in and preach, ***was in the beginning with God***, that is, He was so from eternity. ***In the beginning the world was from God***, as it was created by Him; but ***the Word was with God, as ever with Him.*** The Word was with God!

Joh 1:3 All things were made (came to be) through Him, and without Him nothing was made (came to be) that was made (came to be).

- **Again the affirmation in verse three, *All things were made through Him.*** In the beginning God created. The Logos, all things were made by Him. As we read in (*Col 1:16*) *For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones, dominions, principalities, or powers. All things were created through Him and for Him.* All things were made by Him, and for Him. So this whole universe, “In the beginning God created the heavens and the earth. The whole universe, as the disciples prayed, after the threats by the Sanhedrin, saying (*Act 4:24*) *So when they heard that, they raised their voice to God with one accord and said: "Lord, You are God, who made heaven and earth and the sea, and all that is in them.* All of the life forms. That is the God that we worship! That is the God that we serve! The God who has created all things!
- **Here we are told that it is none other than Jesus Christ who was the Creator.** *All things were made through Him, and without Him nothing was made that was made.*
- ***All things were made (came to be) through Him.*** Of course they were, but that’s not all that the Greek text says, it’s far more interesting than that! What it says is “***all things came to be through Him and without Him nothing came to be, that came to be.*** This opens our minds to a fascinating debate. Are there things that never came to be? Are there things that came to be? Well we know that each one of us came to be! The universe came to be. So there are plenty of things that came to be. They started existing! That raises the profound and important question, everything that starts to exist must have a causative existence. Here, that cause is stated to be something to be, that never came to be, or rather someone who never came to be. God is eternal! So this is making strong and very interesting, unpacking the idea. But it’s *Word*, first of all. That’s very interesting because *Word*, the idea of *Word* – *logos* in Greek! We get logic from it! Some of the Greeks thought that behind the universe, there was a logic, a rational principle. Now that idea, of course, was the idea behind modern science. So the idea of *logos* is crucial to science.
- **But the word goes beyond that! Informally, it can mean thought, reason, expression, speech, message, command, even science itself.** But in Scripture, in the Old Testament, we have a much more specialized idea. ***the word of the LORD came (104X, in the Bible!)*** (*Isa 38:4*) *And the word of the LORD came to Isaiah, saying, (Jer 7:1) The word that came to Jeremiah from the LORD, saying. (Eze 1:3) the word of the LORD came expressly to Ezekiel.*
- **The idea of God speaking to people!** This reminds us of Genesis, because in its description of creation, it has a sequence of days. *And God said, and God said.* This is a deliberate process. Looking simply at that sequence, “*and God said,*” ***It is the last of the sequence that’s rarely ever mentioned.*** And it’s this. ***And God said to them!*** (*Gen 1:28*) *Then God blessed them, and God said to them, "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth. That is to human beings! We are utterly unique! Being made in*

the image of God, means that we have reason, personality, emotion, but above all, **it means that we can converse with God!** He can speak to us. We can understand it! We can speak to Him! Wow!

- **What does that mean? It means you're more important than a galaxy!** How do we know that? Well, it's obvious. The Andromeda galaxy that we look at night through a telescope. We know it's there. It doesn't know we're here. You see the heavens declare the glory of God. (*Psa 19:1*) *The heavens declare the glory of God; And the firmament shows His handiwork.* Notice please, **the galaxies were not made in God's image, but you were!** That is the foundation of all human value, of all the legislation on human rights, the basis of law and ethics and everything else. It comes from that single statement, **that God made men and women in His own image!** Oh, how the world is attempting to turn their back on that truth!

Joh 1:4 In Him was life, and the life was the light of men.

- **John tells us in his first epistle, (1Jn 5:11-12)** *And this is the testimony: that God has given us eternal life, and this life is in His Son. [12] He who has the Son has life; he who does not have the Son of God does not have life.* Here in John's gospel, (*Joh 10:10b*) *I have come that they may have life, and that they may have it more abundantly.* The Lord has come to bring us abundant life, eternal life. This life is in Him. And *He who has the Son has life.* Light in contrast to the darkness, the darkness of the world. John goes on to say,
- ***In Him was life, and the life was the light of men.*** The origin of life and light that is in Him, further proving that He is God, qualified in every way! He has *life in Himself*; not only the *true God*, but the *living God!* God is life! He swears by Himself when He says, *As I live.* All living creatures have their life in Him, not only that all the *matter* of the creation was *made* by Him, but that all the *life*, too, that is in the creation is derived from Him and supported by Him. **It was the Word of God that produced the moving creatures that had life,** (*Gen 1:20*) *Then God said, "Let the waters abound with an abundance of living creatures, and let birds fly above the earth across the face of the firmament of the heavens. (Mat 4:4) But He answered and said, "It is written, 'MAN SHALL NOT LIVE BY BREAD ALONE, BUT BY EVERY WORD THAT PROCEEDS FROM THE MOUTH OF GOD.*
- ***The Life was the light of men.*** Reasonable creatures have their *light* from Him, which is *the light of men* which comes from Him. Life in man is something greater and more noble than it is in other creatures. It is *rational*, and not merely *animal*. When man became a *living soul*, his life was *light*, his capacities such as distinguished and dignified him above, the beasts that perish. (*Pro 20:27*) *The spirit of a man is the lamp of the LORD, Searching all the inner depths of his heart.* It was the eternal Word that lit this lamp. The light of reason, as well as the life of sense, is derived from Him, and depends upon Him. **This proves Him completely fit to undertake our salvation.** Spiritual/eternal life and light, are the two great things that fallen man has need of! From whom may we better expect the light of divine revelation than from Him, who gave us the light of human reason? If, when God gave us natural life, **that life was in His Son**, how readily should we receive the gospel-record, that **He has given us eternal life, and that life too, is in His Son!**

Joh 1:5 And the light shines in the darkness, and the darkness did not comprehend it.

- **We find that the Lord is speaking here of this light that came but men won't come to it.** It is because they hate the light. They seek to extinguish the light because it exposes the evil that is going on in the world today. This is exposed by the light of the gospel of Jesus Christ! The life was the light of men. It shined in the darkness, but the darkness could not extinguish it or put it out though it tried, it cannot. Jesus said to His disciples, (*Mat 5:14*) *"You are the light of the world. A city that is set on a hill cannot be hidden.*
- ***And the light shines in the darkness.*** The discovery of the eternal Word to the lapsed world, even before He was manifested in the flesh: *The light shines in the darkness.* Light is self-evidencing, and will make itself known. This light, from where the light of men comes, has shone, and does shine. The eternal Word, *as God*, shines in *the darkness* of *natural conscience*. Though men by the fall have become *darkness*, yet that which may be known of God is manifested in them. (*Rom 1:19-20*) *because what may be known of God is manifest in them, for God has shown it to them.[20] For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse.* The light of nature is this light shining in darkness. Something of the power of the divine Word, both as *creating* and as *commanding*, all mankind have an innate sense of it. Were it not for this, earth would be a hell, a place of *utter darkness*; but blessed be God, it is not so, yet!

- **And the darkness did not comprehend it.** The disability of the fallen world to receive this discovery: *The darkness did not comprehend it. (Rom 1:21, 28) because, although they knew God, they did not glorify Him as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened. [28] And even as they did not like to retain God in their knowledge, God gave them over to a debased mind, to do those things which are not fitting.* The darkness of error and sin overpowered and quite eclipsed this light. *God spoke once, yea twice, but man perceived it not. (Job 33:14) For God may speak in one way, or in another, Yet man does not perceive it.*
- **The Jews, who had the light of the Old Testament, but did not comprehend Christ in it.** As there was a veil upon Moses's face, so there was upon the people's hearts. In the *darkness* of the types and shadows the light shone; but such as the *darkness* of their understandings that they could not *see* it. It was therefore necessary that Christ should come, both to rectify the errors of the Gentile world and to improve the truths of the Jewish church.

John's Witness: The True Light

Joh 1:6 There was a man sent from God, whose name was John.

- **There was a man sent from God.** As forerunner to Jesus, John was to bear witness to Him as the Messiah and Son of God. With John's ministry, the "400 silent years" between the end of the OT and the beginning of the NT period, during which God had given no revelation, ended.
- **Whose name was John.** The name "**John**" **always refers to John the Baptist in this Gospel, never** to the apostle John. The writer of this Gospel calls him merely "*John*," without using the phrase "the Baptist," unlike the other Gospels which use the additional description to identify him (**Mat 3:1-2**) *In those days John the Baptist came preaching in the wilderness of Judea, [2] and saying, "Repent, for the kingdom of heaven is at hand!"* Moreover, John the apostle (or, son of Zebedee) **never identified himself directly by name in this Gospel**, even though he was one of the three most intimate associates of Jesus, (**Mat 17:1-2a**) *Now after six days Jesus took Peter, James, and John his brother, led them up on a high mountain by themselves; [2a] and He was transfigured before them.* Such silence argues strongly that John the apostle authored the Gospel and that his readers knew full well that he composed the Gospel that bears his name.

Joh 1:7 This man came for a witness, to bear witness of the Light, that all through him (John the Baptist) **might believe.**

- **The whole purpose of John's gospel is to bring people to a faith in Jesus Christ.** He admits that. In the twentieth chapter, John says, (**Joh 20:30-31**) *And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; [31] but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.* So John tells you that He has deliberately recorded events, certain things of the life of Jesus, which prove that Jesus was the Son of God, that **you might believe that Jesus is the Son of God, so that you might have life through your faith in Jesus Christ!** He came as a witness that all men through Him might believe!
- **The terms "witness" or "bear witness" receive special attention** in this Gospel, reflecting the courtroom language of the OT, where the truth of a matter was to be established on the basis of multiple witnesses (**Joh 8:17-18**) *It is also written in your law that the testimony of two men is true. [18] I am One who bears witness of Myself, and the Father who sent Me bears witness of Me.* Not only did John the Baptist witness regarding Jesus as Messiah and Son of God, (**Joh 3:27 -30**) *John answered and said, "A man can receive nothing unless it has been given to him from heaven. [28] You yourselves bear me witness, that I said, 'I am not the Christ,' but, 'I have been sent before Him. [29] He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice. Therefore this joy of mine is fulfilled. [30] He must increase, but I must decrease.* But there were other witnesses: The Samaritan woman (**Joh 4:29**); the works of Jesus (**Joh 10:25**); the Father (**Joh 5:32-37**); the OT (**Joh 5:39-40**); the crowd (**Joh 12:17**); and the Holy Spirit (**Joh 15:26-27**).
- **That all through him might believe.** The pronoun "*him*" refers not to Christ but to John the Baptist, as the agent who witnessed to Christ. The purpose of his testimony was to produce faith in Jesus Christ as the Savior of the world.

Joh 1:8 He was not that Light, but was sent to bear witness of that Light.

- **We are here cautioned not to mistake him for the Light, who only came to bear witness to it.** He was a star, like that which guided the wise men to Christ, a Morning Star; but he was not the sun, or the Son; not the Bridegroom, but a friend of the Bridegroom; not the Prince, but His harbinger. There were those who rested in John's baptism, and looked no further, as those Ephesians in *Act 19:3*, who claimed they were baptized in John's baptism. To rectify this mistake, the evangelist here, shows that he must give place to Christ. He was great as the prophet of the Highest, but not the Highest himself. We must take heed of over-valuing ministers, as well as of under-valuing them.
- **Before he goes on with John's testimony, he returns to give us a further account of this Jesus** to whom John bore record. Having shown in the beginning of the chapter the glories of His Godhead, here he comes to show the graces of His incarnation, and his favors to man as Mediator.
- **He was not that Light. While John the Baptist was the agent of belief, Jesus Christ is the object of belief.** Although John's person and ministry were vitally important (*Mat 11:11*) *"Assuredly, I say to you, among those born of women there has not risen one greater than John the Baptist; but he who is least in the kingdom of heaven is greater than he.* He was merely the forerunner who announced the coming of the Messiah. Many years after John's ministry and death, some still failed to understand John's subordinate role to Jesus (*Act 19:3*) *And he said to them, "Into what then were you baptized?" So they said, "Into John's baptism.*

Joh 1:9 That (Jesus Christ) was the true Light which gives light to every man coming into the world (cosmos).

- **Christ was the true Light! Not as if John Baptist were a false light,** but, in comparison with Christ, he was a very small light. Christ is the great Light that deserves to be called so! Christ is *the true light!* The fountain of all knowledge and of all comfort must be *the true Light.* But how does Christ enlighten every man that comes into the world? **First, by His creating power,** He enlightens every man **with the light of reason,** that life which is the light of men is from Him, and that all the discoveries and directions of reason, all the comfort it gives us, and all the beauty it puts upon us, are from Christ!
- **Which gives light to every man coming into the world.** Secondly, by **the publication of His gospel to all nations,** He does in effect, *gives light to every man.* **John the Baptist was a light, but he enlightened only Jerusalem and Judea, and the region** round about Jordan, **like a lamp** that enlightens one room; but Christ is the true Light, for He is also the Light to enlighten the Gentiles.
- **His everlasting gospel is to be preached to every nation and language,** (*Rev 14:6*) *Then I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to those who dwell on the earth to every nation, tribe, tongue, and people.* Like the sun which enlightens every man that will open his eyes, and receive its light, to which the preaching of the gospel is compared. Divine revelation is no longer to be confined, as it had been, to one people, but to be diffused to all people, (*Mat 5:15*) *Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to all who are in the house.* By the operation of His Spirit and grace, He enlightens all those that are enlightened to salvation; and those that are not enlightened by Him perish in darkness. Whatever light any man has, he is indebted to Christ for it, whether it be natural or supernatural.
- **Which gives light to every man.** Through God's sovereign power, every person has enough light to be responsible. God has planted His knowledge in man through general revelation in creation and conscience. The result of general revelation, however, does not produce salvation, but either leads to the complete light of Jesus Christ or produces condemnation in those who reject such light! The coming of Jesus Christ was the fulfillment and embodiment of the light that God had placed inside the heart of man.
- **What can we say? How Great Thou Art!!!**

CLOSING SONG:

HOW GREAT THOU ART – Stuart Hine, Shea (2.45/2:48)

*Oh Lord my God when I in awesome wonder Consider all the worlds Thy hands have made
I see the stars, I hear the rolling thunder Thy power throughout the universe displayed*

*Refrain: Then sings my soul my Savior God to Thee, How great thou art! How great Thou art!
Then sings my soul my Savior God to Thee! How great Thou art! How great Thou art!*

When Christ shall come with shout of acclamation And take me home, what joy shall fill my heart! Then I shall bow in humble adoration, And there proclaim, my God, how great Thou art. (Refrain)

CLOSING PRAYER:

Father, we are so grateful for Your Son, Jesus Christ, who has come to this earth that He might touch us and that we might touch Him. That by touching Him we can touch You. We thank You, Lord, that He came as the Lamb of God to take away the sins of the world. The sacrifice for our sins. We receive Him now as our Lord, as our Messiah, the King. And we surrender our lives to Him. In Jesus' name, Lord, Amen.

Read and study *John Chapter 1*

CLASSROOM LOCATION AND ZOOM – SIGN IN INFORMATION:

Phil Twente ptwente@gmail.com cell 714 425 9221 www.ptwente.com - Audio & notes from previous studies

PLEASE NOTE WE WILL CONTINUE TO NEED A PASSCODE TO JOIN THE ONLINE (ZOOM) STUDY!

MONDAY 7 PM Bible Study - Time: 07:00 PM Pacific Time (US and Canada)

THE MONDAY NIGHT STUDY WILL BE MEETING, CC LIVING WORD, 17101 ARMSTRONG, IRVINE, CA, AS WELL AS CONTINUING IN ZOOM!!

MEETING ID# - 87858644763 Passcode: 087484

Join Zoom Meeting - 222

<https://us02web.zoom.us/j/87858644763?pwd=b25tUzhkaTE0UzlrSnpkVmZEWGJVQT09>

Meeting ID: 878 5864 4763 - Passcode: 087484

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Meeting ID: 878 5864 4763 Find your local number: <https://us02web.zoom.us/j/87858644763>

TUESDAY 7 AM Bible Study - Time: 07:00 AM Pacific Time (US and Canada).

THE TUESDAY MORNING STUDY WILL BE MEETING, CC LIVING WORD, 17101 ARMSTRONG, IRVINE, CA, AS WELL AS CONTINUING IN ZOOM!!

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