

Holman Christian Standard Bible

EXPLORE THE BIBLE

JOHN'S GOSPEL (JOHN 1-11):

ONE WORD,
ONE LIFE,
ONE WAY

PERSONAL STUDY GUIDE
LARGE PRINT • FALL 2013

LifeWay | Adults

The ABC's Of Salvation

Some people think a personal relationship with God is something only theologians can comprehend. Actually, God's plan of salvation is simple enough for everyone to understand. Here are the ABC's of salvation.

Admit

Admit to God that you are a sinner. All persons need salvation. Each of us has a problem the Bible calls sin. Sin is a refusal to acknowledge God's authority over our lives. Everyone who does not live a life of perfect obedience to the Lord is guilty of sin. "For all have sinned and fall short of the glory of God" (Romans 3:23). Since none of us is perfect, all of us are sinners (Romans 3:10-18).

The result of sin is spiritual death (Romans 6:23). Spiritual death means eternal separation from God. By God's perfect standard we are guilty of sin and therefore subject to the punishment for sin, which is separation from God. Admitting that you are a sinner and separated from God is the first step of repentance, which is turning from sin and self and turning toward God.

Believe

Believe in Jesus Christ as God's Son and receive Jesus' gift of forgiveness from sin. God loves each of us. God offers us salvation. Although we have done nothing to deserve His love and salvation, God wants to save us. In the death of Jesus on the cross, God provided salvation for all who would repent of their sins and believe in Jesus. "For God loved the world in this way: He gave His One and Only Son, so that everyone who believes in Him will not perish but have eternal life" (John 3:16).

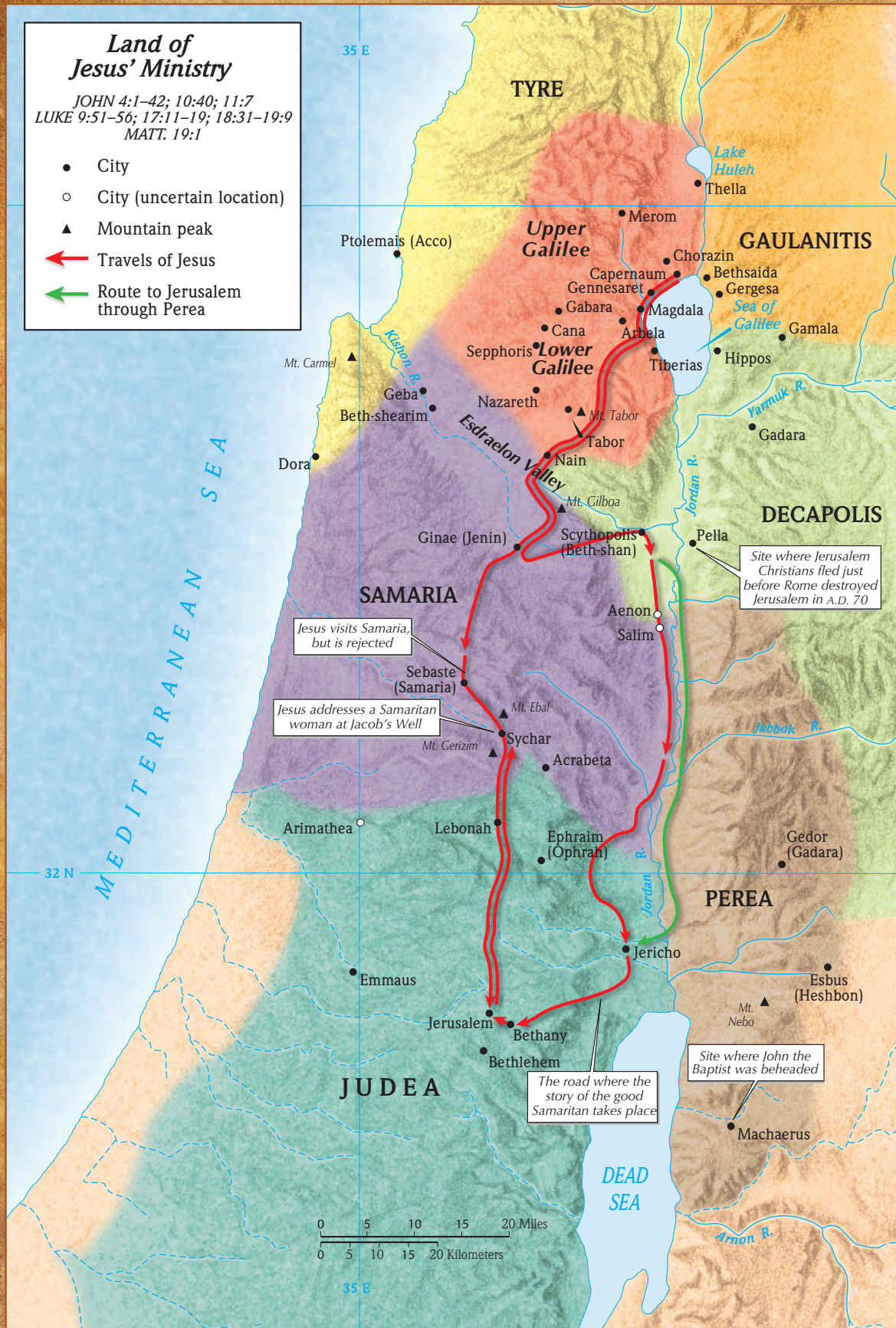
Confess

Confess your faith in Jesus Christ as Savior and Lord to others. After you have received Jesus Christ into your life, share your decision with another person. Tell your pastor or a Christian friend about your decision. Following Christ's example, ask for baptism by immersion in your local church as a public expression of your faith. "If you confess with your mouth, 'Jesus is Lord,' and believe in your heart that God raised Him from the dead, you will be saved. One believes with the heart, resulting in righteousness, and one confesses with the mouth, resulting in salvation" (Romans 10:9-10).

Land of Jesus' Ministry

JOHN 4:1-42; 10:40; 11:7
 LUKE 9:51-56; 17:11-19; 18:31-19:9
 MATT. 19:1

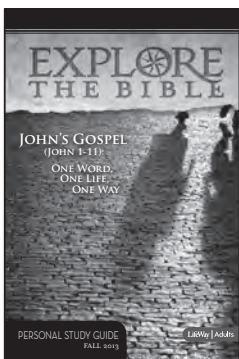
- City
- City (uncertain location)
- ▲ Mountain peak
- ← Travels of Jesus
- ← Route to Jerusalem through Perea



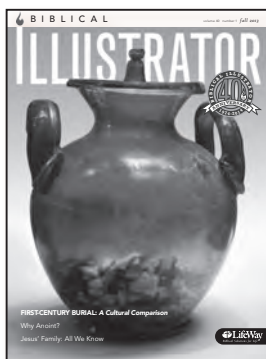
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MEET THE WRITER

EXPLORE THE BIBLE

PERSONAL STUDY GUIDE

This periodical is designed for adults using the Explore the Bible Series.

VOLUME 7, NUMBER 1
FALL 2013

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Printed in the
United States of America

PHOTO CREDITS:

Cover and Inside Photos: ©iStockphoto.com

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Explore the Bible: Adult Personal Study Guide HCSB (ISBN 9781430025733; ORACLE 005573495) is published quarterly by LifeWay, One LifeWay Plaza, Nashville, TN 37234, Thom S. Rainer, President. © Copyright 2013 LifeWay.

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* Evangelistic Lesson

Pronunciation help and quick definitions to enhance your Bible study experience

Terms are marked with a diamond (◆) in Scripture and commentary.
Hear audio pronunciation help at www.mystudybible.com.

- Aramaic** [ar uh MAY ihk]—a North Semitic language related to Hebrew; by 8th century B.C. became widespread language of trade and diplomacy; examples appear in Scripture in Daniel 2:4b–7:28; Mark 5:41
- Bethesda** [buh THEZ duh]—Aramaic-Hebrew term meaning “house of mercy”; name of a pool in NT Jerusalem, located north of temple mount near the Sheep Gate
- Cana** [KAY nuh]—town name meaning “the nest”; located about 3 miles northeast of Nazareth
- Capernaum** [kuh PUHR nay uhm]—name meaning “village of Nahum”; located on northwest shore of Sea of Galilee; important economic center of NT Galilee; base of Jesus’ early ministry
- Denarius / Denarii** [dih NEHR ih uhs / dih NEHR ih igh (eye)]—unit of Roman currency in NT times; represented typical day’s wage of an ordinary laborer; translated “penny” in KJV
- Dispersion** [diss PUHR zhuhn]—term referring to a people group’s scattering, often as a result of persecution or war
- Firkin** [FUHR kin]—old English word referring to a NT unit of liquid measure; about 10 gallons
- Judea** [joo DEE uh]—name of region of Judah after the Babylonian exile; source of name “Jew”
- Lazarus** [LAZ uh ruhs]—name meaning “one whom God helps”; shortened form of “Eleazer” [EL ih AY zuhr]; brother of Martha, Mary of Bethany; raised from the dead by Jesus
- Logos** [LAH gahs]—transliterated Greek term meaning “word, reason, foundational principle”; used in John’s Gospel in reference to Jesus as Deity and as Creator (John 1:1)
- Manna** [MAN uh]—Hebrew term meaning “what is it?”; edible substance God miraculously provided for the Israelites in the wilderness (Ex. 16:31)
- Messiah** [muh SIGH uh]—transliterated Hebrew term meaning “anointed one”; translated into NT Greek as “Christ”; refers ultimately to Jesus as God’s chosen Savior and atoning Sacrifice
- Messias** [muh SIGH uhs]—alternate spelling of “Messiah”; meaning “anointed one”
- Nathanael** [nuh THAN ay uhl]—name meaning “given of God”; disciple of Jesus from Cana of Galilee; may be disciple known as Bartholomew in some Gospels (Mark 3:18; Luke 6:14)
- Nazareth** [NAZ uh reth]—town name meaning “branch”; Jesus’ boyhood home
- Nicodemus** [nik uh DEE muhs]—name meaning “innocent of blood”; religious leader in NT times
- Pharisees** [FEHR uh seez]—name meaning “separated ones”; largest Jewish religious party in NT times; demanded strict adherence to OT law and rabbis’ added interpretations and traditions
- Rabbi** [RAB igh (eye)]—Jewish title meaning “my master”; expert in the law in NT times
- Samaria / Samaritan(s)** [suh MEHR ih uh / suh MEHR ih tuhn(z)]—NT region between Judea and Galilee; part of area of OT Northern Kingdom of Israel / inhabitants of Samaria descended from intermarriages between Israelites and transplanted foreigners (2 Kings 17:24)
- Sanhedrin** [san HEE drihn]—Jewish supreme citizen council (under Roman authority) in NT times; had 71 members, including Pharisees and priests; presided over by the high priest
- Siloam** [sigh LOH uhm]—name meaning “sent”; a pool in Jerusalem in NT times, reportedly with healing qualities; located on southwest corner of city; built in OT times (2 Kings 20:20)
- Sychar** [SIGH kahr]—village in NT Samaria near Mount Gerizim; location of “Jacob’s well”

EXPLORE THE BIBLE . . . Day by Day

September

1. John 1:1-5
2. John 1:6-10
3. John 1:11-18
4. John 1:19-23
5. John 1:24-28
6. John 1:29-34
7. John 1:35-39
8. John 1:40-46
9. John 1:47-51
10. John 2:1-5
11. John 2:6-12
12. John 2:13-16
13. John 2:17-20
14. John 2:21-25
15. John 3:1-8
16. John 3:9-15
17. John 3:16-21
18. John 3:22-26
19. John 3:27-30
20. John 3:31-36
21. John 4:1-6
22. John 4:7-14
23. John 4:15-20
24. John 4:21-26
25. John 4:27-33
26. John 4:34-38
27. John 4:39-42
28. John 4:43-45
29. John 4:46-50
30. John 4:51-54

October

1. John 5:1-6
2. John 5:7-13
3. John 5:14-18
4. John 5:19-23
5. John 5:24-30
6. John 5:31-40
7. John 5:41-47
8. John 6:1-8
9. John 6:9-15
10. John 6:16-21
11. John 6:22-28
12. John 6:29-34
13. John 6:35-42
14. John 6:43-51
15. John 6:52-59
16. John 6:60-65
17. John 6:66-71
18. John 7:1-5
19. John 7:6-9
20. John 7:10-15
21. John 7:16-24
22. John 7:25-30
23. John 7:31-36
24. John 7:37-44
25. John 7:45-8:1
26. John 8:2-6
27. John 8:7-11
28. John 8:12-16
29. John 8:17-20
30. John 8:21-24
31. John 8:25-29

November

1. John 8:30-35
2. John 8:36-41
3. John 8:42-47
4. John 8:48-53
5. John 8:54-59
6. John 9:1-5
7. John 9:6-12
8. John 9:13-16
9. John 9:17-23
10. John 9:24-27
11. John 9:28-34
12. John 9:35-41
13. John 10:1-6
14. John 10:7-13
15. John 10:14-18
16. John 10:19-24
17. John 10:25-30
18. John 10:31-36
19. John 10:37-42
20. John 11:1-7
21. John 11:8-16
22. John 11:17-22
23. John 11:23-27
24. John 11:28-32
25. John 11:33-37
26. John 11:38-42
27. John 11:43-46
28. John 11:47-50
29. John 11:51-54
30. John 11:55-57

“Day by Day” is a guide to help you read through the entire Bible book(s) and special passages as you dig into Explore the Bible lessons each week. Here is a prayer you might pray before each day’s reading: *Lord, I am about to read Your Word. Give me insight to see Your truth and wisdom to live for You today. In Jesus’ name, Amen.*

John's Gospel:

(John 1–11)

One Word, One Life, One Way

The Gospel of John holds a beloved place in the hearts of millions of believers around the world. John 3:16—“the gospel in a nutshell”—was the first Bible verse many believers memorized as children. They first heard the phrase “born again” by reading about Jesus’ conversation with Nicodemus, also found in chapter 3 of this Gospel. The Gospel of John plumbs the depths of theology (understanding) and scales the heights of doxology (praise). It is both profoundly simple and simply profound.

Like the other New Testament Gospels, John’s Gospel follows the general story line of Jesus’ life and ministry. It takes an additional step, however, in presenting extended discussions of the theological significance of key events. John openly stated his intention for this distinct approach: he longed for his readers to have new life by believing in Jesus (see 20:31).

Studying the Gospel of John will fortify our faith in Jesus. We will understand Him as more than a man. He was and is God’s Son, the Messiah and Savior, who lived a sinless life, healed the hurting, lifted the downtrodden, challenged the prideful, conquered sin at the cross, and triumphed over death in His resurrection.

Contents—The Gospel of John begins with an emphasis on the preexistent Word (Christ) taking on flesh (1:1-18); it concludes with a personal testimony from the disciple who wrote it (21:24-25). Between the prologue and the epilogue are two major sections often referred to as the “book of signs” (1:19–11:57) and the “book of glory and exaltation” (12:1–21:23).

The first major section gives readers a perspective about Jesus’ ministry that complements and broadens our understanding. It highlights seven “signs” (miracles that reveal truth about God) as evidence for believing in Jesus as the

JOHN OPENLY
STATED HIS
INTENTION ... FOR
HIS READERS TO HAVE
NEW LIFE BY
BELIEVING IN JESUS.

Promised Messiah: (1) Jesus turns water into wine (2:1-11); (2) Jesus heals an official's son (4:46-54); (3) Jesus restores an invalid to health (5:2-9); (4) Jesus feeds 5,000 people with five loaves of bread and two fish (6:1-14); (5) Jesus walks on the Sea of Galilee (6:16-21); (6) Jesus gives sight to a blind man (9:1-7); and (7) Jesus raises Lazarus back to life (11:1-44).

In the second major section of the Gospel, John emphasized Jesus' plan for the continuation of His ministry through His disciples. The section includes Jesus' anointing and triumphal entry (chap. 12) and His extended farewell discourse to His disciples, emphasizing their call to humble, sacrificial service and dependence on the Holy Spirit (chaps. 13–17). Chapters 18–19 present Jesus' arrest and trial, suffering, and death on the cross, emphasizing the Savior's victorious control of events and atonement for our sins. Finally, chapters 20–21 present appearances of the risen Lord Jesus to solidify His followers' faith and to restore Simon Peter to gospel service.

Themes—Several key themes echo throughout John's Gospel. One such theme is *Jesus' Deity*. The New Testament as a whole affirms that Jesus is both fully human and fully divine. When John wrote his Gospel, he probably was aware of a growing undercurrent that touted Jesus' humanity but denied His Deity. John rebutted this false thinking in his Gospel.

A second key theme in John's Gospel is *faith*. The noun and verb forms of this term appear more times in John's Gospel than in the other three Gospels combined.

A third key theme is *eternal life*. In John's Gospel, eternal life not only lasts forever but also is redeemed, authentic life—life as God created it to be.

Fourth, the twin themes of *truth* and *light* appear frequently throughout John's Gospel. Truth is light, and light is truth. Divinely revealed truth shines brightly and stands in sharp contrast to sin, falsehood, and spiritual darkness.

Writer and Date—The Gospel of John clearly was written by a disciple of Jesus who was intimately acquainted with the events of Jesus' ministry and with the other disciples. (see 2:11,17,22; 4:27; 12:16; 13:28; 21:12,20). Apostolic church fathers such as Irenaeus (A.D. 130–200) and Justin Martyr (A.D. 100–165) testified that the disciple John was the Fourth Gospel's writer. John probably wrote his Gospel at some time between A.D. 85–95, and he was most likely living in the city of Ephesus.

FRANCHISING YOUR SUNDAY SCHOOL

Franchising is how the National Football League (NFL) expands and captures new fans, so that the sport of football grows and gains influence. Over the years, the cost of franchising has changed significantly. The New York Giants obtained their franchise for only \$500 in 1925. The Dallas Cowboys became a franchise in 1960 for \$1 million and, in 2002, the Houston Texans became an NFL franchise for the meager sum of \$700 million! Unfortunately that price tag leaves me out of the franchise business ... unless we're talking about a different kind of franchise.

My wife, Tammy, and I recently opened a Sunday School "franchise" at Third Baptist Church in Murfreesboro, Tennessee. An empty classroom across the hall from our parent class meant limited costs for the church (the room was already heated and cooled, had chairs and a markerboard, and was just sitting there unused). About \$45 worth of curriculum was the only investment the church had to make in order to help us establish a new Sunday School franchise.

Our franchise is now averaging 12 people, and we've had 11 visitors. Within the first few months, our franchise manned a booth at the church's Fall Festival, initiated Third Sunday Lunch (we go to a local restaurant once a month after church for food and fellowship), had a Christmas fellowship and Super Bowl party, collected funds for needy families, and rallied to support a class member and his family when he became seriously ill.

It's been a fast and furious start, and I'm thankful we've started well. The Lord has added people to our group and



has brought about unity and a great spirit among the members. Where would all these people be if we hadn't opened a franchise and provided a place for them to connect? Would you consider stepping out to help launch a new franchise for your church?

Paul told Timothy that it's our job as mature believers to entrust the gospel message to faithful people who will in turn teach others (2 Tim. 2:2). Paul knew that in order to reach his generation and subsequent ones, franchising was (and is) the way to go!

Ken Braddy is the manager of ongoing adult curriculum at LifeWay Christian Resources. Follow his blog at <http://sundayschoolguy.wordpress.com>.

EXPLORE THE BIBLE STUDY PLAN

Fall 2013	John's Gospel (John 1-11)	One Word, One Life, One Way
Winter 2013-14	John's Gospel (John 12-21)	One Word, One Life, One Way
Spring 2014	Proverbs, Song of Songs	Learn, Live, and Love
Summer 2014	Ezekiel, Daniel	Faith Under Fire

God Revealed



HOW CAN I KNOW FOR SURE WHAT GOD IS LIKE?

Background Passage: John 1:1-18

Lesson Passages: John 1:1-5,9-14,16-18

Biblical Truth: Jesus Christ is the Word of God, is God, and is the One who reveals God.

Life Goal: To help you show your appreciation for who Jesus is

A few years ago, a local TV reporter asked to interview me. The journalist courteously asked several questions about my beliefs concerning Jesus. I answered each one warmly and openly. Several days after the interview aired, a person came up to me and proceeded to deliver an unexpected rebuke.

“Pastor,” he said, “I saw your interview on TV. I have to say that I disagree with your position. In a public forum such as that, you ought to speak less about Jesus’ divinity and more about the good will found in all religions. Some of us don’t consider Jesus to be divine, as you do.”

Many people in the world today don’t believe in Jesus’ divinity. Some acknowledge that He was a historical Person but conclude that He was one in a long line of moral teachers. Jesus might have founded a new religion, they argue, but He was no more divine than any other religious figure.

Surprisingly, even some who confess they are Christians stumble over Jesus’ divine nature. Consequently, they rob themselves of a comprehensive and rich understanding of Jesus. As we read and reflect on the opening verses of John’s Gospel, we will encounter a majestic affirmation of Jesus as the eternal, divine Word of God whose coming into the world as a human being revealed God in a unique way.

BACKGROUND PASSAGE OVERVIEW

John 1:1-18 is often referred to as the Gospel’s “prologue,” a section similar to the foreword in a book. In it John laid out the foundational truths on which his entire Gospel account stands.

Recognize the Word (John 1:1-5)—John described Jesus as “the Word,” a special title emphasizing Jesus as the communication and revealer of God the Father. As such, Jesus is Deity. He was with the Father at creation and was the Divine Agent who created all that exists, including human life.

Welcome The Light (John 1:6-15)—John the Baptist was sent by God to testify that Jesus is the true Light who reveals the Father and reveals the way to know the Father and to become God’s children.

Experience the Revelation (John 1:16-18)—As the Word made flesh, Jesus surpassed not only John’s truthful witness but also the law given through Moses. As the unique Son of God, Jesus embodied divine grace and truth and uniquely revealed God the Father.

KEY DOCTRINE

ONE GOD; THREE PERSONS

There is one and only one living and true God. The eternal triune God reveals Himself to us as Father, Son, and Holy Spirit, with distinct personal attributes, but without division of nature, essence, or being. (See also John 14:26; Heb 1:3.)

Recognize the Word (John 1:1-5)

John 1:1-5

1 In the beginning was the Word, and the Word was with God, and the Word was God. **2** He was with God in the beginning. **3** All things were created through Him, and apart from Him not one thing was created that has been created. **4** Life was in Him, and that life was the light of men. **5** That light shines in the darkness, yet the darkness did not overcome it.

Wherever a diamond (◆) appears before a word, see page 6 for pronunciation help and quick definitions.

As you read this section, look for ways that Jesus as “the Word” served as the eternal Divine Agent of creation.

Verses 1-2. Central to the Gospel of John is the conviction that Jesus is Lord and Savior and that by believing in Him sinners will experience forgiveness and eternal life (see John 20:31). John wrote a case for faith in Jesus built on verifiable evidence, including Jesus’ miraculous signs and reliable eyewitness testimony about Him.

Where the Gospels of Matthew and Luke open with accounts of Jesus’ miraculous birth, John’s Gospel opens by peering back through the lens of divine inspiration to the dawn of creation. John telescoped the opening scene of Genesis 1 to affirm that Jesus, God’s Son, was there **in the beginning as the Word**. The phrase declares the eternal nature of Jesus as the Divine Agent of creation.

Behind the English phrase *the Word* is the Greek term ◆*logos*. Ancient Greek philosophers used the term to refer to the principle of reason or logic. In other words, the universe is ordered and the world operates as it does because it follows the principle of *logos*. But where did this principle originate? The Hebrew Scriptures had long taught that the created order conveys God’s wisdom and signifies His personal self-expression. John declared that what Greek philosophers saw as a principle was in fact a Person.

Thus John affirmed that Jesus was the ultimate self-revelation of God. As *the Word*, He was eternally coequal with God the Father. The Greek verb translated **was** occurs in a tense that means Jesus “was existing” for all eternity; there was no point in time when He was not in existence with the Father.

Verse 3. Genesis 1 declares that God spoke into being all that exists. John 1 details that Jesus was the

personal Divine Word who served as the Agent of creation (see also Col 1:16; Heb 1:2). Jesus exercised the power of creation, bringing something into being out of nothing. Jesus supervised the artistry of creation, sprinkling the heavens with stars while populating the earth with a vast panoply of reproducing life—from microbes to majestic redwoods, from ants to elephants, from shrimp to hundred-ton whales. And He crowned His handiwork with the intricate creation of human life in God’s image. Jesus also engineered the logic of creation, setting the earth to spin on its axis at approximately 1,000 miles per hour at the Equator while speeding in orbit around the sun at approximately 67,000 miles per hour. He added a precise measure of gravity and a sustainable exact atmosphere. He served as the Power, Artist, and Engineer of the universe’s creation.

Verses 4-5. Jesus is the Source of all **life** and **light**. These two attributes of His nature are inseparable. He is the Life-giver who is also the Light-bearer. The opposite of life and light is death and darkness. Light represents purity and holiness, but darkness represents sin and corruption. (see Eph. 5:8)

In John’s Gospel, darkness is not merely a label for the absence of light; it is a reference to the presence of evil. Despite the spiritual darkness, however, Jesus’ light continues to shine and eventually overcomes the darkness. The darkness tried to extinguish the light, but it could not do so. The opposition between light and darkness points to the spiritual battle waged in God’s good creation since the fall of humans into sin in the garden of Eden (see Gen. 3).

? How does the portrait of Jesus that John painted in these verses differ from ways Jesus is viewed today by other world religions? By secularists and/or atheists?

? How can you use these verses to help others understand who Jesus is to you as a believer?

Welcome the Light (John 1:9-14)

John 1:9-14

9 The true light, who gives light to everyone, was coming into the world.

10 He was in the world, and the world was created through Him, yet the world did not recognize Him. **11** He came to His own, and His own people did not receive Him. **12** But to all who did receive Him, He gave them the right to be children of God, to those who believe in His name, **13** who were born, not of blood, or of the will of the flesh, or of the will of man, but of God.

14 The Word became flesh and took up residence among us. We observed His glory, the glory as the One and Only Son from the Father, full of grace and truth.

As you read this section, look for an explanation of how Jesus is the Source of light generally for everyone and yet in a particular way for those who believe in Him.

The Old Testament prophet Malachi foresaw that a prophetic forerunner would pave the way for the coming of God's Messiah and the "day of the LORD" (Mal. 4:5). This prophecy came to pass when John the Baptist was born (see Luke 1:12-17). John's Gospel focuses on John the Baptist as one sent from God to testify about Jesus and to prepare people to welcome (that is, believe in) Jesus as the Messiah (see John 1:6-8).

Verse 9. John the Baptist preached in a way that prepared people's hearts for Jesus' redemptive ministry. He was a witness who testified about the light, but Jesus is the **true Light** of the world. The word *true* emphasizes authenticity, genuineness. Jesus is the uniquely authentic revelation of God in the flesh.

As the Source of life and light, Jesus is able to give light to everyone. There is both a general and a specific application of this truth. First, Jesus enlightens the whole world in the general sense that His life and teachings throw a spotlight on the all-pervasive reality of sin in the world and the need for a divine remedy. Second, Jesus gives the specific light of forgiveness and new life to those who humbly seek a right relationship with God through repentance and faith.

In both the general and specific applications, the light is an external revelation from Christ rather than an internal illumination from ourselves. Individuals who remain in the darkness when presented with the gracious invitation to live in the light choose their own condemnation.

Verses 10-11. A profound sadness looms over 1:10-11. The eternal Son of God miraculously entered **the world** He created. Because that world

had fallen under the curse of sin, however, the created ones failed to recognize their Creator. This failure was more than just an inability to recognize outward features. It was a deep unwillingness to welcome and relate to Jesus as the Divine Son of God. He was rejected not only by the world at large but also by the covenant people whom God had chosen to accomplish His mission. Most Israelites in Jesus' day followed their religious leaders in rejecting Jesus as the Messiah.

Verses 12-13. Despite the gloom of 1:10-11, a bright ray of hope beams in 1:12-13. Some people did welcome Jesus as the Messiah. They followed Him, and they believed in Him. To all these believers—past, present, and future—Jesus opened the way for their restoration to the family of God.

To receive Jesus means to confess Him as Lord and to trust in Him completely. To believe in His **name**, an expression found exclusively in John's Gospel, means to trust fully in who Jesus is and what He did on behalf of sinners. Both receiving and believing reveal an informed faith rather than a token awareness. Receiving and believing are synonyms for a personal response of faithful devotion.

Salvation in Jesus Christ is a new birth. (This vivid imagery appears in full flower in John 3:1-21). Spiritual rebirth is not a product of human heritage, works, or ability. Rather, the new birth is a gracious work **of God**, who alone can bring new life into being where there is spiritual death.

Verse 14. Here is one of the Bible's supreme assertions about **the Word**. While being fully divine, Jesus entered the realm of human existence and became **flesh**. The theological term for this miraculous act is *incarnation*. Jesus became fully human even as He existed as fully divine. Some people in the first century rejected this truth about Christ, because they equated flesh with evil. They argued that Christ's bodily form only appeared to be human flesh; it was an illusion. John and other inspired writers of Scripture declared that such a

view was in error. Jesus was and is fully divine and fully human.

John further described the Divine Son of God as coming into the world to live **among us**. The idea of living among us points to the meaning of the Old Testament tabernacle. The tabernacle was a vivid representation of the presence of God for the ancient Israelites. In a greater way, Jesus was “God with us” in the flesh. Disciples such as John were eyewitnesses of Jesus’ **glory**—that is, Jesus’ unique presence as the Son of God, fully human and fully divine, and **full of grace and truth**.

Jesus’ glorious presence emphasizes the illuminating righteousness of His sinless life and redeeming ministry. He is the unique, unrepeatable, and irreplaceable Son of God in a way that distinguishes Him from all of us who as believers are adopted into the family of God through faith in Jesus. He is one of a kind; no one else can compare to Him who is so full of grace and truth.

? What does it mean to you personally that Jesus is fully divine and fully human? How would you explain this truth to someone who shows interest in learning about the faith?

John 1:16-18

16 Indeed, we have all received grace after grace from His fullness, **17** for the law was given through Moses, grace and truth came through Jesus Christ. **18** No one has ever seen God. The One and Only Son—the One who is at the Father’s side—He has revealed Him.

Experience the Revelation (John 1:16-18)

As you read this section, notice the comparison of the law of Moses to the grace and truth Jesus brought. How did the life and ministry of Jesus supersede the law of Moses?

Verse 16. Jesus’ coming into the world as the God-Man was an act of divine **grace**. As sinners, we human beings neither deserved nor earned the action of God to send a Savior. Yet the Father gave Jesus. Those of us who by faith have received Jesus as Savior can testify that we received grace stacked

upon grace in superabundance. The One who is full of grace and truth never tires of giving more grace to believers out of His fullness.

Verse 17. The difference between **the law** given through Moses and the **grace and truth** that comes through Jesus is complementary more than conflicting. That is, the law had a role in God's plan, but it was never meant to provide a way of salvation. Indeed, it could not (see Rom. 8:3-5). The law exposed our sin problem; Jesus is the Deliverer from sin. The law sentenced us to condemnation; Jesus acted in **grace and truth** to bring salvation.

Verse 18. How can finite creatures ever hope to see the infinite Creator? How can we who are sinful ever know for sure what the Eternal Father is like? The answer is in Jesus! No one on earth has seen or can see God the Father in His full glory (see Ex. 33:18-23). In Jesus, God's Son, the Father graciously revealed Himself to the sinful world. To see Jesus is to see the Father (see John 14:9).

? What are some ways you have experienced the superabundant grace of God that Jesus gives? How can you thank Him now?

WHAT NOW? MY MISSION

How will you put into practice this week what you've learned in this Bible study about the Deity of Jesus Christ?

- Express gratitude for who Jesus is by recognizing He is the Word of God.
- Testify about who Jesus is by welcoming His illuminating truth into every corner of your life.
- Rejoice and be thankful that Jesus alone reveals the grandeur of God's perfect truth and His transforming grace.

FAITH IN ACTION

Obtain a few copies of John's Gospel to give away during this study and to use as a witnessing aid. Inexpensive packets of multiple Gospel of John booklets can be purchased at many Christian bookstores or at www.lifeway.com.

