

## Chapter 1

- v. 1 **In the beginning** — Genesis 1:1; 1 John 1:1; John 17:5.  
**Word** — Capital “w” refers to Jesus Christ. See John 1:14; 1 John 1:1; 1 John 5:7; Revelation 19:13. When referring to the written word, it is not capitalized. See Psalm 12:6, 7; 119:89; John 17:17; Hebrews 4:12. However, the written word is magnified above His name (Psalm 138:2; 2 Peter 1:17-19).  
**Word was God** — Not “a god,” but **the** God! See 1 John 5:20.  
Jesus Christ is the expression (Word), and manifestation (1 Timothy 3:16) of God. When God speaks, He does it by His Son (Hebrews 1:2). When man communicates, he writes a book. It’s no different with God. Jesus is the Alpha and Omega — the “A” to “Z” (Revelation 22:13). Therefore, the scripture and God are one in the same. See Romans 9:17 cf. Exodus 9:13-16; Galatians 3:8 cf. Genesis 12:1-3 where the “scripture” is used in place of God.
- Jesus and Scripture both:
- Have a human and divine nature** (John 1:1, 14 and 2 Peter 1:21)
  - Are pure** (Hebrews 4:15 and Proverbs 30:5)
  - Are received or rejected** (John 1:11-12, James 1:21, and John 12:48)
  - Save** (Romans 10:13 and James 1:21)
  - Bring the new birth** (John 3:3-5 and 1 Peter 1:23)
  - Are loved** (1 John 4:19 and Psalm 119:97)
  - Are hated** (John 7:7 and Proverbs 13:13)
  - Are judge** (2 Corinthians 5:10, Revelation 20:11-12, and John 12:48)
  - Live forever** (1 Timothy 1:17, Revelation 11:15, Psalm 119:89, and Matthew 24:35)
- If you love Christ, you love the Bible, If you hate Christ, you’ll hate the Bible. It is to those who tremble at His word He looks at (Isaiah 66:1, 2).
- v. 3 **Made by him** — See John 1:10; Colossians 1:13-16. The whole trinity was active in creation.
- v. 4 **Life** — No one ever died in Jesus’ presence.  
**Light** — Jesus is the light from creation (Genesis 1:3; John 8:12; John 9:5; Revelation 21:23).
- v. 5 **Shineth** — Present tense as in verse 9.  
**Darkness comprehended it not** — Psalm 119:105; John 3:20.
- v. 6 We need men like John the Baptist today. See also 1 Samuel 16:14-17; Ezekiel 22:30.  
Good churches are built and led by men.
- v. 7 **Witness** — A good witness can pattern himself after John, Moses, and Elijah. He bears witness that the Son is shining.

- v. 8 We are to point men to the light, Jesus Christ, not ourselves. We should talk about Him.
- v. 9 **True light** — As opposed to a false one. See 2 Corinthians 11:14, 15.  
**Every man** — See Psalm 98:2; Titus 2:11; Romans 1:19, 20.
- v. 11 **His own** — The Jews.
- v. 12 Everything we do can be pointed right back to this verse.  
**Received him** — A free gift, all you do is take it. It's a person, not a church or works, but in Him alone.  
**Power** — New versions read authority.  
**Sons of God** — In the Old Testament these were fallen angels. See Job 1:6; 2:1; 38:7; Genesis 6:2, 4.  
In the New Testament they are Christians. See Romans 8:14, 19; Philippians 2:15; 1 John 3:1, 2. They are born directly from God — Jesus, angels, Adam, Christians.  
**On his name** — Not only believe in, but on. You can believe that a wall will support you, but leaning **on** it proves your belief.
- v. 13 **Not of blood** — The fallen angels left their estate to get blood. We forsake our flesh to get our estate. The new birth is not by man's will, but by God's. This is based on our belief in verse 12, not predestination. Notice water is not mentioned, it has nothing to do with the new birth.
- v. 14 **Word** — The Word from verse 1. The designations "Word" and "Son" supplement and protect each other. The "Word" is defined as God (John 1:1) and so is the "Son" (John 1:49; 10:36; 19:7-9; Hebrews 1:8). These terms separately can be seen as impersonal and a created being. But combined, they show Christ as eternal and personal, with God, and in the bosom of the Father.  
**Made flesh** — John's prologue corrects the mistaken "kenosis" theory. This theory says that Christ emptied Himself to the degree of human fallibility. When John tells us "the Word became flesh and dwelt among us," he also calls the "Word" "God." When He emptied Himself for the purpose of incarnation, He separated Himself from the pre-incarnate expression of Himself. John still states "we beheld his glory." Jesus Christ is the "image of God" (2 Corinthians 4:4) and the "fullness of the Godhead bodily" (Colossians 2:9).  
**Dwelt** — "Eskenosen" – "Tabernacled" (Feast of Tabernacles).
- v. 15 **Before me** — This speaks of the eternal Christ. John was born six months before Christ.
- v. 16 **Fulness** — See Colossians 2:8-10.  
**Grace for grace** — We receive God's grace because He is graceful.

- v. 17 There was still grace under the law — David, Samson, children of Israel, etc. The contrast is that it came by Moses, not Christ. There is God's grace in every dispensation.
  
- v. 18 God is a spirit. No man can see Him until heaven. His soul was never seen – the Father.  
There is one God (1 Corinthians 8:6), not two gods as the JW's say by changing this to "only begotten god." The trinity is 1x1x1=1. Other new versions remove "begotten." See Matthew 1:16; Luke 2:33; 3:23.
  
- v. 20 He confessed Christ and did not deny Him.
  
- v. 21 **Art thou Elias** — According to Jesus, he could have been Elijah. See Luke 1:17; Matthew 11:7-15; 17:10-13.  
**That prophet** — Is a reference to Deuteronomy 18:15-18.
  
- v. 23 He doesn't respond by bragging how many people he baptized. He's just a voice used for God. Our fruit comes from the Holy Spirit, not us.
  
- v. 25 **Why baptizest** — They must have known something about baptism even though it's never mentioned in the Old Testament. 1 Corinthians 10:2 tells us Moses did baptize by crossing the Red Sea. Maybe Elijah's smiting of the waters was considered a baptism too (2 Kings 2:8).
  
- v. 27 He is humble while preaching Jesus.
  
- v. 28 **Bethabara** — Not Bethany as the new versions say. All versions are not the same.
  
- v. 29 **Taketh away** — Unlike the Old Testament lambs that covered the sins, this Lamb took away all the sin. This Lamb was **typified** in Genesis 4, **prophesied** in Genesis 22, **applied** in Exodus 12, **personified** in John 1, **identified** in John 1, **crucified** at Calvary, and **glorified** in Revelation 5.
  
- v. 31 **Manifest to Israel** — The purpose of John's baptism was a sign for the Jew to prepare them for their Messiah. John's reason for baptism was not to promote the "Baptist briders." In Acts 19 John's baptism did not count with Paul. There are seven baptism in the Bible which are not all relevant today.
  
- v. 32 **Dove** — See Luke 3:22. The Trinity is shown in Matthew 3:16, 17.  
**It Abode** — Refers to the Holy Spirit in neuter form. See also Genesis 3:15; Luke 1:35; Romans 8:16; Philippians 4:13.
  
- v. 34 The Son of God is God.

- v. 36 **Behold** — This answers Isaac’s question of “where is the Lamb?” Adam, Abel, Abraham, Moses, and the priests all offered lambs to typify this moment.
- v. 39 **Where he dwelt** — See Matthew 8:20.  
**Tenth hour** — John uses Roman time which would make this 10:00 AM.
- v. 40 These men were unlearned, ignorant fishermen. God isn’t interested in how smart you are.
- v. 41 **He first findeth his own brother** — This is how to evangelize. Tell those closest to you.
- v. 42 In the English his name is Peter, in the Greek, Petros, and in Aramaic, Cephas.
- v. 45 **Son of Joseph** — They may not have realized he was the Son of God. See Luke 2:33, 48-50.
- v. 49 **King of Israel** — This could be a type of the Second Advent. The comment on “no guile” could be a type of spared remnant since the fig tree represents Israel. See Hosea 9:10; Joel 1:6, 7; Song of Solomon 2:8-13 where the green figs represent a converted Jew.
- v. 51 **Heaven open** — God is coming down. See Mark 1:10, 11; Acts 7:56; Revelation 19:11. This is Jacob’s ladder — the salvation of Israel (Genesis 28:12).  
**Ascending and descending** — When Christ ascended in Acts 1, He was accompanied by two angels.  
**Son of man** — There are nine titles given to Jesus Christ in this chapter:
- The Word**
  - The Life**
  - The True light**
  - The Lamb of God**
  - Rabbi**
  - The Messiah**
  - The Son of God**
  - The King of Israel and**
  - The Son of Man**