JOHN 1

The Word Became Flesh

from the eternal Word in the beginning to the opened heavens over the Son of Man

> *"And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth."*
> JOHN 1:14

A SMITH FOR CHRIST STUDY · FOUR VOICES: GUZIK · SPROUL · SPURGEON · HENRY

Where we are in John

1. Matthew opens with a genealogy back to Abraham, Luke with a priest in the temple, Mark with John in the wilderness.

2. The chapter has two halves.

3. The Old Testament runs under every line.



In the Beginning Was the Word

Eternal, personal, divine — the Creator, the Life, the Light the darkness cannot master

JOHN 1:1

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

DAVID GUZIK

Logos for Jew and Greek; the Trinity; "a god" is a wrong translation.

R.C. SPROUL

The most theological Gospel; outside Him there is no life; the Logos is personal.

C.H. SPURGEON

Deity shown by eternity; the Maker of worlds hung on the cross.

MATTHEW HENRY

The Word had a being before the world had a beginning; light is self-evidencing.

λόγος
LOGOS · "WORD"

The ordinary word for a spoken word, a saying, a reason or account — and the word both of John's audiences already had ready.

Not Received, Yet Received

A man sent to testify; the world that did not know Him; the children born of God

JOHN 1:7

He came as a witness, to testify about the Light, so that all might believe through him.

DAVID GUZIK

John was not that Light; the world did not know its Maker; born of God.

R.C. SPROUL

Already condemned because we prefer darkness; authority to be called His children.

C.H. SPURGEON

No man lets Christ in till God has made him born again; faith is an empty cup.

MATTHEW HENRY

Christ's light needs no testimony — the world's darkness does.

μαρτυρέω
MARTYREŌ · "TESTIFY"

To bear witness, give evidence in court; its noun is martyria, "testimony" (v. 19).

The Word Became Flesh

God pitches His tent among us — glory, grace and truth, and the Father made known

JOHN 1:14

And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth.

DAVID GUZIK

His most startling statement; God came close; an inexhaustible supply of grace.

R.C. SPROUL

The cosmic Christ enters our humanity; the glory of the monogenēs.

C.H. SPURGEON

Not the shadow but the substance; faith sees His glory.

MATTHEW HENRY

Made flesh when flesh had an ill name; dwelt as in a tent, not at home.

ἐσκήνωσεν

ESKĒNŌSEN · "DWELT"

From skēnoō, "to pitch a tent, tabernacle" (skēnē is the word the Greek Old Testament uses for the tabernacle).

A Voice in the Wilderness

Jerusalem asks "Who are you?" — not the Christ, not Elijah, not the Prophet, only a voice

JOHN 1:19

This is the testimony of John, when the Jews sent to him priests and Levites from Jerusalem to ask him, "Who are you?"

DAVID GUZIK

No attempt to draw attention; get ready for a royal visit.

R.C. SPROUL

Four hundred silent years; build the King's highway; look to Him.

C.H. SPURGEON

John hides himself behind his Master; better Christ's slave than an emperor.

MATTHEW HENRY

Honour and power seldom dispose men to divine light.

φωνή
PHŌNĒ · "VOICE"

A sound, a voice — not the message itself but the carrier of it.

Behold, the Lamb of God

The sacrifice for the sin of the world, marked out by the Spirit who remained on Him

JOHN 1:29

The next day he saw Jesus coming to him and said, "Behold, the Lamb of God who takes away the sin of the world!

DAVID GUZIK

The shadow of the cross; the whole bundle of the world's sin.

R.C. SPROUL

God provides His own lamb; the One who will bring Pentecost.

C.H. SPURGEON

The model preacher points away from himself to the Lamb.

MATTHEW HENRY

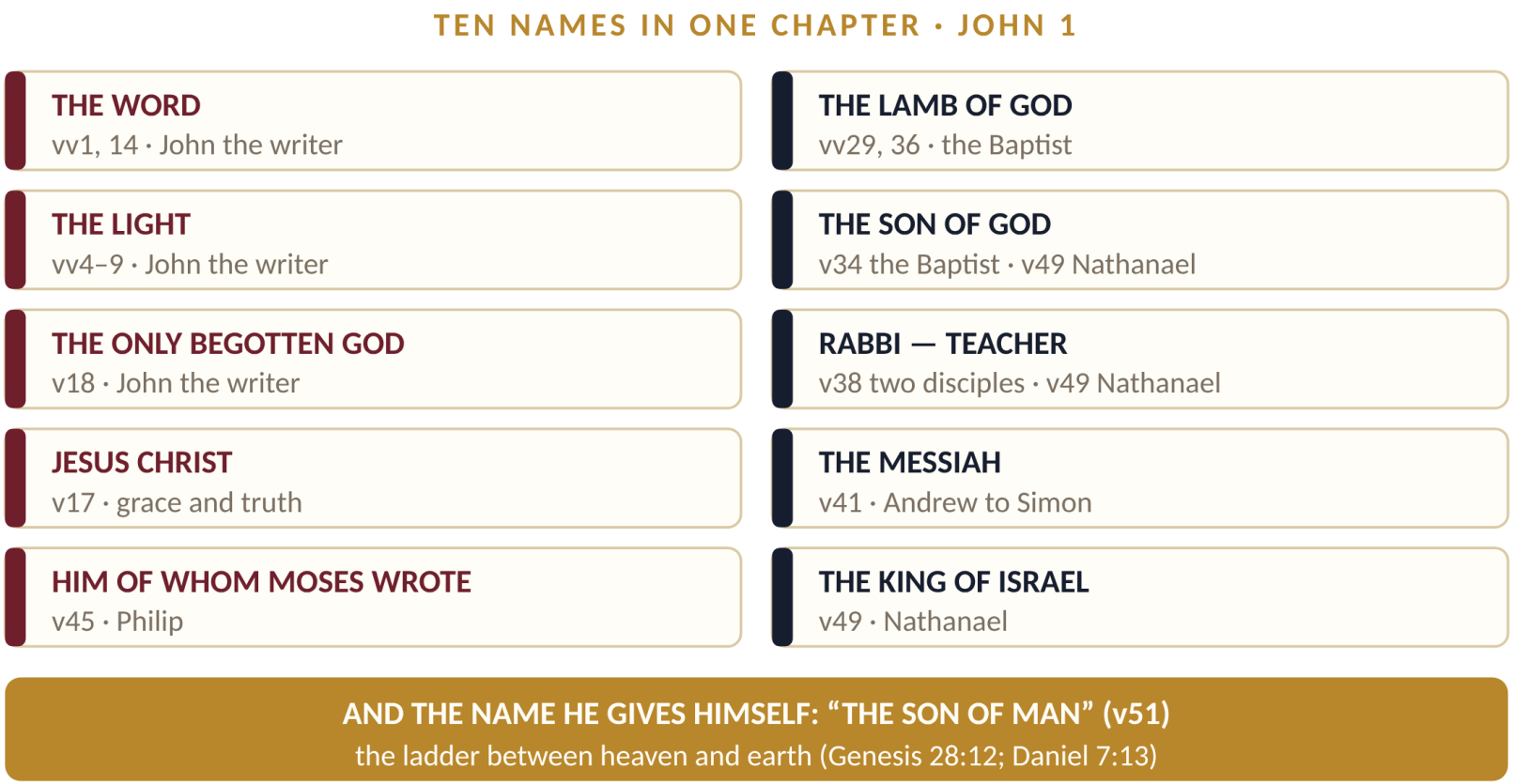
Christ struck at the root of sin's army; God took the sin, spared the sinner.

ὁ ἀμνὸς τοῦ θεοῦ ὁ αἴρων

HO AMNOS TOU THEOU HO AIRŌN · "THE LAMB OF GOD WHO TAKES AWAY"

Amnos, a lamb, occurs only four times in the New Testament: John 1:29, 36; Acts 8:32 (quoting Isaiah 53:7); and 1 Peter 1:19, "a lamb unblemished and spotless."

Who is He? Ten names in one chapter



Read the names in order and notice who speaks them — the writer, the Baptist, the new disciples — and that Jesus' own name for Himself comes last.

Come and See

Two follow, one finds his brother, one is found, and a skeptic meets the One who saw him first

JOHN 1:39

He said to them, "Come, and you will see." So they came and saw where He was staying; and they stayed with Him that day, for it was about the tenth hour.

DAVID GUZIK

Jesus directs them to Himself; He is the ladder.

R.C. SPROUL

Andrew first names the Messiah; Son of Man is a title of glory.

C.H. SPURGEON

Found Christ, finds others; no true heart seeks Him unseen.

MATTHEW HENRY

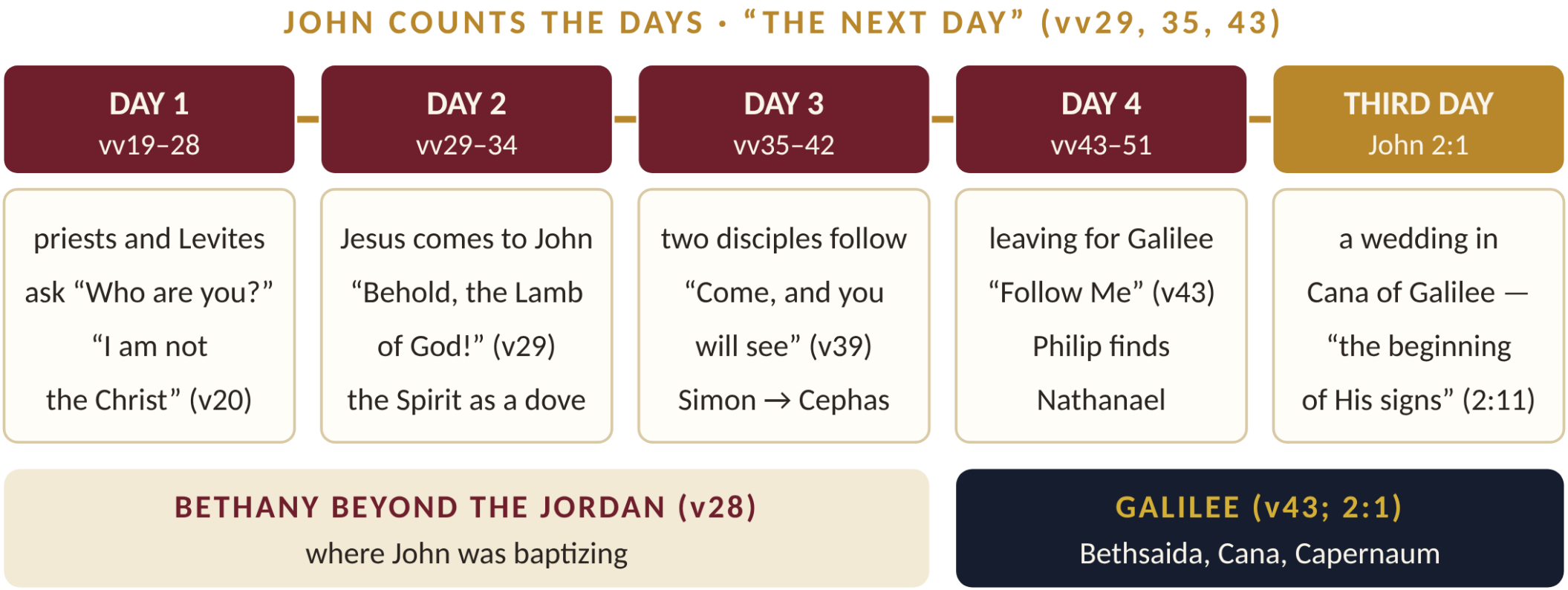
True grace hates monopolies; Christ sought us first.

Μεσσίας

MESSIAS · "MESSIAH"

The Hebrew Mashiach, "anointed one," brought into Greek letters — and John immediately translates it: "which translated means Christ" (Christos, from chriō, to anoint).

John counts the days



From the delegation's question to the wedding at Cana, John dates each scene; the witness of one day becomes the following of the next.

What to carry from this chapter

1

John starts before Genesis.

"In the beginning was the Word" — when the beginning began, the Word already was.

2

"The Word was God," not "a god."

Theos without the article describes what the Word is in nature while keeping Him distinct from the Father.

3

The darkness neither grasped nor quenched the Light.

Katelaben can mean both "comprehended" and "overcome" — and both are true.

4

Rejection is not the end of the story.

His own did not receive Him (v. 11) — "but as many as received Him" (v. 12).

More to carry

5

The glory moved into a tent of flesh.

Eskēnōsen — He “tabernacled” among us.

6

Jesus is God’s exegesis.

No one has seen God (Exodus 33:20), but the only begotten God “has explained Him” (exēgēsato).

7

The greatest man born of women called himself a voice.

“I am not the Christ … I am not … No.”

8

God provides His own lamb.

Abraham said, “God will provide for Himself the lamb” (Genesis 22:8).

Talk it through

1. If Jesus is the eternal Word through whom all things came into being, what part of my life am I still treating as outside His authority?

2. Verse 12 says the right to become children of God is given to those who receive Him. What does receiving Him look like for a man who has been rejected by his own family?

3. “The Word became flesh” — He came all the way down. Where do I need to believe that God has come close to me, not just to good people?

4. John the Baptist kept saying “I am not.” Where am I tempted to make myself the center of a ministry, a family or a recovery story?

5. What changes when I stop trying to take away my own sin and look at “the Lamb of God who takes away the sin of the world”?

CLOSING

John 1 begins before time and ends with heaven opened over a Man standing in Galilee. The Word who made the world came into it, was refused by His own, and still gives the right to become God's children to everyone who receives Him. Behold the Lamb — then come and see, and go find your brother.

Teaching the Word. Watching the Times. — Smith For Christ

Full Deep Dive, O·I·A study and reflection journal: see the John study page.