

John 1:6-14

Three Sections:

1. Verses 6-8
2. Verses 9-13
3. Verses 14-18

First Section: John The Baptist (vv. 6-8)

- I. John the Baptist (v. 6).
 - A. Clearly, what we are seeing here is the aspect of John the Baptist being recognized as the one who “bears witness about the light.”
 - B. SIDE NOTE!
 1. See here how we have John the Apostle referencing John the Baptist by name, but the authentication of John the Apostle writing this gospel is even more clearly seen by the fact that he calls John the Baptist by his first name “John,” (v. 6) and refers to himself as, “The disciple whom Jesus loved,” in other passages (eg. John 6:67).
 - C. Interesting language chosen by John the Apostle in v. 6, “..sent from God.”
 1. It is important to see, here, that John the Baptist is immediately contrasted to Jesus (1:1).
 2. John the Baptist in the other Gospels (known as the Synoptic Gospels since they are similar in their content) has a biographical description.
 - a) He is described by what he looks like
 - b) What he does in the wilderness
 - c) What he is saying (though, John’s Gospel does have some of what John says in the other Gospels)
 - d) And such alike.
 3. It is clear, though, that whatever the reader may think of John the Baptist, there is a visible distinction.
 - a) Jesus is the “Word of God” who exists as God and with God the Father as a distinct person.
 - b) John the Baptist, by contrast, is sent by God and is merely “a man” (v. 6a).
 - c) We cannot miss the subtle distinction!
 - d) Jesus is the great God and Messiah and is not to be confused as merely another “great figure” in history or religious leader—Jesus is God on earth.

II. John the Baptist's Mission (v 7).

- A. John comes to bear witness (or be one of the first witnesses with others) about Jesus and to lead people to believe in Him.
- B. But, notice John's continued theme!
 - 1. See the word "light" in v. 7 and recall v. 4.
 - 2. Jesus is the light of man because He is life itself.
 - 3. John is to point people to the light of Christ that life may be given (which gives us the content of vv. 9-13).
- C. The Continued Contrast (v. 8)
 - 1. Notice that the Beloved Disciple continues to clarify for us who John the Baptist is and what he is to do.
 - 2. He is NOT the light of life—only Jesus is.
 - 3. John came to usher in, as it were, the coming of the Messiah.

III. Relevance:

- A. Firstly, this is a fulfillment of prophecy.
 - 1. Isaiah 40:3-8.
 - 2. Malachi 3:1.
 - a) Both of these texts find their ultimate fulfillment in John the Baptist crying in the wilderness, preparing the way of Christ to come (in starting his ministry, that is), and is to point people to the one who will make their paths straight.

The Second Section: Jesus, the Light Bringer (vv. 9-13)

I. Jesus Came But Was Rejected (vv. 9-11)

- A. Verse 9 is the introduction of the Word becoming flesh (flushed out further in v. 14).
 - 1. The weight of this verse is the initial emphasis of God, through Christ, coming into the world in a way he had not before.
- B. What is equally present here is John's narrative (v. 10).
 - 1. John will continue to emphasize to us the very fact that God has come into the world in the flesh but will continue to stress not just the fact that God did such a thing but the purpose for which He does it.
 - 2. That is, Jesus was in the world; He made the world, and the world rejected Him and His claim of being God in the flesh.
 - 3. There is a reason John does this!
 - 4. He is attempting to establish the reader, even though he will essentially repeat God coming to earth in v. 9 to "the Word became flesh and dwelt among us..." in v. 14,

- a) First, the sovereign plan of God.
 - b) Second, the sovereign will of God in the life of the believer.
5. The people of God, ethnic Jews, did not receive Jesus as the savior promised through the Prophets—and this is by the plan of God to emphasize the beauty of those who do receive Christ receive Him through the Triune will of the God-head.

II. God's Triune Salvation in Christ (vv. 12-13)

A. The one who receives.

- 1. This group of people are to be contrasted by the group who rejects Jesus in v. 11.
 - a) The intimacy of those who are supposed to receive Jesus is shattered because of their rejection, despite the fact that the people who are rejecting Him are His own people (again, ethnic Israel in mind, here).
 - b) Yet, the beauty of salvation is that it ultimately is not final on the believer but on the will of God.
 - c) The one who receives Jesus is not merely “his own people,” but MORE intimate!
 - (1) **Jesus gives them the right to be children of God.**
- 2. The Intimacy of Being a Part of God's Family.
 - a) Notice how the very people of God (ethnic Israel) are His chosen people who ought to have known better when they saw Him.
 - b) Yet, think about the relationship between the Word and the Father (v. 1).
 - (1) Co-equal
 - (2) Co-eternal.
 - c) Think about this in contrast to John 3:16!
 - (1) Doug's message from last week is quite applicable here on the love of the Father seen through the Son on the cross.
 - d) Jesus, through His shed blood, gives those with faith the right to be a child of God.
 - (1) We will NEVER have the place of Jesus in the relationship He has with the Father or the Spirit, but we are so blessed by Christ's work of salvation, that it is as if we are now one of God's own children because of Christ in us.

B. The Will of God.

- 1. Notice the weight of v. 13, “not the will of the flesh nor of the will of man, ***but of God.***”
 - a) This sovereignty of God is a theme that will be seen throughout the book, particularly in chapter 3.
 - (1) We will get there in time!

b) What we can see is this:

- (1) Jesus is the Word of God—the one who reveals God and brings salvation.
- (2) Jesus is the creator of the world.
- (3) Jesus is life itself—both physical life as creator and spiritual life as the light of man.
- (4) The only way man is able to receive the light of life from Christ is by the will of God (Theos)—God the Father.

C. NOTE:

1. This is a triune salvation because it will be the Spirit who brings that very life into man in John 3, 14, and 16 particularly.