



**The Book of John
Jesus Christ Is God
John 1:1 – 18**

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We are in the New Testament book of John.

The book of John is one of the four gospels in the New Testament.

Each of the gospels was written for a specific purpose.

- Matthew – Jesus is Messiah
- Mark – Jesus is the Servant
- Luke – Jesus is a Man
- John – Jesus is God

This book was written by John, the son of Zebedee and the brother of James. He was a disciple of Jesus Christ and an eyewitness to the crucifixion and resurrection.

Those who knew John tell us he did indeed write this book. Irenaeus, who had interviewed Polycarp, someone who actually knew John personally, and he tells us that “John, the disciple of the Lord, who also had leaned upon His breast, did himself publish a gospel during his residence at Ephesus in Asia.” (Irenaeus of Lyons 1868-1869, 259)

John will refer to himself several times as the disciple whom Jesus loved (John 20:2).



He will also provide insight for us about personal interactions among the disciples because later, he will let us know that he can run faster than Peter, more on that later in our study.

John, who also wrote 1,2 and 3 John as well as the Book of Revelation, most likely wrote this book sometime after the fall of Jerusalem and the destruction of the Temple in 70 AD.

Every time I read or study this book, I always learn something new about Jesus. So, open your Bibles to John 1:1 and join me.

John 1:1–18

“In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through Him, and apart from Him not even one thing came into being that has come into being. In Him was life, and the life was the Light of mankind. And the Light shines in the darkness, and the darkness did not grasp it. A man came, one sent from God, and his name was John. He came as a witness, to testify about the Light, so that all might believe through him. He was not the Light, but he came to testify about the Light. This was the true Light that, coming into the world, enlightens every person. He was in the world, and the world came into being through Him, and yet the world did not know Him. He came to His own, and His own people did not accept Him. But as many as received Him, to them He gave the right to become children of God, to those who believe in His name, who were born, not of blood, nor of the will of the flesh, nor of the will of a man, but of God. And the Word became flesh, and dwelt among us; and we saw His glory, glory as of the only Son from the Father, full of grace and truth. John testified about Him and called out, saying, ‘This was He of whom I said, ‘He who is coming after me has proved to be my superior, because He existed before me.’” For of His fullness we have all received, and grace upon grace. For the Law was given through Moses; grace and truth were realized through Jesus Christ. No one has seen God at any time; God the only Son, who is in the arms of the Father, He has explained Him.” (NASB 2020)

These 18 verses make up what some call, the prologue for the book of John. I believe it is a detailed statement that Jesus Christ, who is the Word, is indeed God.

Verse 1 is one of those verses that has been intentionally mistranslated by the Jehovah Witnesses. They do not believe that Jesus is God and in their version of the Bible, which I do not recommend anyone use, they make a point of it in verse 1.

Funny thing though, the Greek text that they use, translates just as we see it here in the NASB version. The word they inject does not exist in any Greek text.

John takes us to the very beginning; he makes reference to the book of Genesis. If we think like a Jew, we will get it. The book we call Genesis they would call bereshith, which is simply the Hebrew word that means “In the beginning.”

John though is writing about a new beginning and a new creation. The beginning found in the person of Jesus Christ and appropriated through His death and resurrection.

Here in verse 1, John refers to Jesus as the Word, the Greek word is λόγος, (logos). It means word. But there is way more in the meaning as John uses it.

In the Greek, there are several words that can be translated “word.”
Λόγος (logos)– “Narrative,” “word,” “speech,” etc. The written word. (Schrenk, et al. 1964-, 74)

ῥῆμα (rhema) – the spoken word. word; saying; statement.

All throughout the Old Testament we see the term “the word of God.” If you are like me, you read it and pass over the phrase thinking that God communicated to someone. But again, there is more to it.



1 Chronicles 17:3–4

“But that same night the word of the LORD came to Nathan, “Go and tell my servant David, ‘Thus says the LORD: It is not you who will build me a house to dwell in.’” (ESV)

Here, it reads like someone came to see Nathan. The word of the Lord came. Since we read in John 1:1 that the Word has always been, we see that Nathan was most likely visited by the pre-incarnate Jesus Christ. The Word, the second person of the trinity.

We see the same thing in Genesis 15:1-6 when the Word of YAHWEH came to Abraham and promised him a son. In fact, Jesus, later in John, will say, hey guys, that was me.

John 8:58

“Jesus said to them, “Truly, truly I say to you, before Abraham was born, I am.”” (NASB 2020)

I hope you grasp the significance of the interchange. Since the Word is clearly equated with and identified as Yahweh in Genesis 12 and 15, when the New Testament has Jesus saying “that was me,” he is claiming to be the Word of the Old Testament, who was the visible Yahweh. (Heiser 2015, 130)

Jesus is the Word. He makes claim to that personally.

We move to verse 2 and Jesus Christ is the Word. He was right there at the beginning of everything. “There never was a time when the Word was not. There never was a thing that did not depend on him for its existence. The verb “was” is most naturally understood of the eternal existence of the Word: “the Word continually was.”” (Morris 1995, 65)

And if that is not enough for us to put our hands around, verse 3 points out He was involved in creation...personally. Proverbs 8 gives us a commentary.

Proverbs 8:27–30

“When he established the heavens, I was there; when he marked out the horizon over the face of the deep, when he established the clouds above, when he secured the fountains of the deep, when he gave the sea his decree that the waters should not pass over his command, when he marked out the foundations of the earth, then I was beside him as a master craftsman, and I was his delight day by day, rejoicing before him at all times,” (NET 2nd ed.)

Psalm 33:6

“By the word of the LORD the heavens were made, And all the host of them by the breath of His mouth.” (NKJV)

Jesus is eternal. Jesus is God. He created everything.

Two things we need to understand as we read this. First of all, Jesus Christ existed from eternity. There is no beginning as He has always been with God. He was not created, rather He is the one doing the creating. The second point, all things were created by Him.

John 1:3

“All things came into being through Him, and apart from Him not even one thing came into being that has come into being.” (NASB 2020)

In fact, elsewhere in the scriptures, we find out that He is the nuclear glue holding atoms and molecules together. Why don't atoms fly apart? Jesus.



Colossians 1:15–17

“He is the image of the invisible God, the firstborn over all creation. 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. And He is before all things, and in Him all things consist.” (NKJV)

When John says, “all things came into being through Him,” he is using a verbal form that presents this as a snapshot of an action that took place at a point in time in the past. He made everything.

Or to look at it another way, if it exists, He made it.

If the Christian doctrine of creation contains one central emphasis on how God created, it is that God created by the instrumentality of his Word and, moreover, that he created *ex nihilo* (out of nothing). Scripture does not align God side by side with preexistent matter or with eternal chaos; rather it presents the Word or Wisdom side by side or face to face with the Father. (Henry 1999, 120)

Stated negatively and from the viewpoint of the present, it is expressed thus: “Apart from him not a single thing that exists came into being.” (Hendriksen and Kistemaker 1953-2001, 71)

John 1:4–5

“In Him was life, and the life was the Light of mankind. And the Light shines in the darkness, and the darkness did not grasp it.” (NASB 2020)

Not through Him, but in Him. And what kind of life are we talking about? Physical life? This life was the Light of mankind. This is not physical life, but spiritual life.

Jesus Himself will take this up this topic in His nighttime discussion with Nick in John 3. The word used for life is ζωή (zoeh). We get the word zoology from this word.

...it is probable that life here is equivalent to “eternal life.” Even though “everlastingness” is one quality of eternal life, it is not the primary emphasis in John’s Gospel. For John life (“eternal life”) describes a quality of existence, that is, the kind of life that man has when God rules in his life. The word life (Greek zoe) is used 36 times in John’s Gospel, never in the sense of “natural life” or “biological life,” but always with the meaning of “real life” or “true life.” (Newman and Nida 1993, 11)

This is life that is only possible when we realize that we are unable to do life on our own and accept His generous free gift of eternal life becoming believers of Jesus Christ.

Romans 10:9–11

“If you openly declare that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For it is by believing in your heart that you are made right with God, and it is by openly declaring your faith that you are saved. As the Scriptures tell us, “Anyone who trusts in him will never be disgraced.”” (NLT)

When that happens, we have life.

You see, faith, as the Bible uses it, is not just head knowledge. Many people ask, “You mean all that I have to do is to say I believe?” Yes, that is all you have to do, but let’s see what that implies. With the verb “to believe” there is always a preposition—sometimes *en* (in), sometimes *eis* (into), or sometimes *epi* (upon). You must believe into, in, or upon Jesus Christ. (McGee 1991, 30)

Jesus is the source of this life and only this type of life can provide light. The word light is φῶς (phos), we get photon from this word and phosphorus. In other words, the Word, Jesus Christ, is the only way any of us can truly live. Without Him, that is not possible. Only He can make us glow in the darkness.



If we have not recognized that He is truly the source of light, then we are living like we are wandering around looking for the light switch.

When we learn who is the source of life and look to Him as that source and really begin to live, then we can perceive the truth, because we are in the light. But if we are still looking for the light switch, we are in the dark.

The light that shattered darkness on the first day of creation was not light emitted by heavenly luminaries (these were created on the fourth day, 1:14–19); it was, rather, the light mandated by Elohim to negate the darkness of chaos when he initiated an orderly universe. The representations in Genesis of the first day of divine creative activity offer no reason to insist that the account is merely mythical and in no way factual. (Henry 1999, 136)

The darkness that John is talking about though is much worse than darkness simply being an absence of light. This darkness is sin. John used the present tense when he said the light shines, he had been using past tense up to here, but now the light shines presently in the darkness. The light of the world does not cease to shine either. The form of the verb shines indicates an action that does not cease.

The light shines in the darkness and never ceases to shine. The darkness is real, it is intelligent evil involving fallen members of the unseen realm, and they have been defeated by the death and resurrection of Jesus Christ.

The darkness of the world is a hostile power full of resistance to the true light of the Logos. The shining of the light in the darkness is, therefore, always an invasion of the territory held by the darkness, a challenge of the power of darkness, a battle to destroy this power, a victory robbing the darkness of its prey. It is thus that the light shines in the darkness. Far from the darkness invading the light or putting it out, the opposite takes place. Moreover, the light or luminary is never in the least affected by the darkness—this luminary is the eternal, unconquerable life of the eternal Word and as such it shines and shines in triumphant power. (Lenski 1961, 44=45)

Here is the simple fact, Satan and his minions are like cockroaches. As long as it's dark, you can't see them, and they think we don't know that they are there. We have a gut feeling that they are, but we just can't put it together. But when the light of Christ comes and illuminates, they run off. They cannot stand to be in the light.

For the person who places their trust in Jesus Christ, the moment the light comes in, the darkness flees. They are now on the outside; they still want in and every so often we do dumb things to crack open a door and provide a nice dark place for them to hide. Here is the thing, when we come to Christ, the Holy Spirit moves in.

The enemy cannot sneak in unless we allow the access. Even then, he can't take over like before, but he can sit out in the breezeway and stink the place up.

1 John 4:4

“Little children, you are from God and have overcome them, for he who is in you is greater than he who is in the world.” (ESV)

Romans 8:38–39

“For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.” (ESV)



In Jesus, we win. We are light shining in the darkness and the world, those around us who see what Jesus has done with and through us, just do not get. “And the Light shines in the darkness, and the darkness did not grasp it.” (John 1:5, NASB 2020)

Now that we have a clear picture of just who this book is about, let’s talk a bit about His cousin. The one who was announcing His coming to the world.

John 1:6–13

“A man came, one sent from God, and his name was John. He came as a witness, to testify about the Light, so that all might believe through him. He was not the Light, but he came to testify about the Light. This was the true Light that, coming into the world, enlightens every person. He was in the world, and the world came into being through Him, and yet the world did not know Him. He came to His own, and His own people did not accept Him. But as many as received Him, to them He gave the right to become children of God, to those who believe in His name, who were born, not of blood, nor of the will of the flesh, nor of the will of a man, but of God.” (NASB 2020)

Since this book is all about Jesus being God, there are some things in the other gospels that John does not discuss. John does not go into John the Baptist’s background. We discover that John the Baptist, who is a man, is also a witness to the fact that Jesus is God. He was sent by God with a specific mission.

For a Jew, this would mean that John the Baptist has met the standard required to be an Old Testament Prophet. We will discover later here in John 1 that John the Baptist will identify as the anonymous voice of Isaiah 40:3, the herald of the King.

For a Jew, this is exciting news. John the Baptist is a Prophet. The years of silence are over. YAHWEH is working again with His people and His divine council is back in session. But unlike in the past with the exodus from Egypt and the taking of the promised land, “this time the aim is to launch the kingdom of God with the second Yahweh, now incarnate, as its point man.” (Heiser 2015, 273)

Remember, we have just learned who the Word of God is.

What we also are seeing here is the emphasis that John places on witnesses. He is ensuring we understand that there are multiple eyewitnesses involved in the story he is about to tell.

This role of eyewitness is both vital and humble. It is vital because eyewitnesses are required to establish the truthfulness of certain facts. Yet it is humble because the eyewitness is not the center of attention. Rather, eyewitnesses must testify truthfully to what they have seen and heard—no more and no less. (Köstenberger 2004, 33)

John the Baptist will later be attested to as being a truthful witness.

John 10:41b

“Many came to Him and were saying, “While John performed no sign, yet everything John said about this man was true.”” (NASB 2020)

John the Baptist is here to point to the light.

“As the last prophet, the last interpreter of the Law, he carried the preparatory discipline to its final application. He spoke to men as men; outward descent, national privileges, disappeared from their place in the divine order from the time of his preaching. The basis of his preaching was repentance—inner self-renunciation—the end was faith.” (Westcott and Westcott 1908, 6) And that faith was to be in Jesus Christ, the one who is bringing the new covenant with Him.



John 1:9–13

“This was the true Light that, coming into the world, enlightens every person. He was in the world, and the world came into being through Him, and yet the world did not know Him. He came to His own, and His own people did not accept Him. But as many as received Him, to them He gave the right to become children of God, to those who believe in His name, who were born, not of blood, nor of the will of the flesh, nor of the will of a man, but of God.” (NASB 2020)

Jesus Christ is the true light. His light will affect everyone. Just like a cockroach. For those who are following the enemy, which was all of us before Jesus, we like the shadows and do not appreciate our sin being exposed.

You cannot be exposed to this light and remain neutral. For those of us who have been exposed to His light and responded to it with acceptance, we have the privilege to always and forever more live in that light of the Savior. We become new creations. But for those who reject the light, they will be left forever in outer darkness.

Jesus entered the world that He created, as a result of the incarnation. As we study Jesus, we find out that the creation was there for Him. The water turned solid for Him and He would walk on it, the wind would obey Him, even the rocks were ready to start singing and crying out. But not man. Man is not a fan.

What does it mean to be a fan of something? The Oxford Dictionary says a fan is “a person who has a strong interest in or admiration for a particular activity, performer, etc.” (Soanes and Stevenson 2004)

I enjoy watching, and being disappointed by, the Texas Tech Red Raider football team. There is always next year but when I had season tickets, I was there, even in the snow and cold, and I stood up, yelled and cheered to the point that I would regularly lose my voice. Now I yell at the TV. Somehow it just isn't the same.

But here is the thing, the stadium was full, 70,000 plus, in the snow and cold, of people yelling and screaming in support of their football team. The next morning, how many then went to church and yelled and screamed their support of the God of the Universe and His Son, Jesus Christ?

We are okay being fanatics about somethings, but not Jesus. Being a fanatic was acceptable behavior in Rome when talking about Dionysius or some other god, but Jesus Christ was scary. He didn't encourage debauchery like the gods did, instead He brought that activity into the light.

Jesus Christ is the Word, He is the creator of everything, His creation knew that, but not us. He even gave advanced notice of His coming to His people, the Jews, but as we are told in verse 11, “...His own people did not accept Him.”

How could that even happen? It is because we still believe the lie that was told to Eve in Genesis 3:5, “For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil.” (NKJV) We like being our own god.

I always check out my image in the mirror, but do I do the same with Jesus by reading His letter to us? Some do believe though.

John 1:12–13

“But as many as received Him, to them He gave the right to become children of God, to those who believe in His name, who were born, not of blood, nor of the will of the flesh, nor of the will of a man, but of God.” (NASB 2020)



In other words, those of us who decide to follow Jesus, to become fans in a sense, He gives us a promise. We become children of God. We become a new creation, we belong to Him.

Here the Word authorizes the constitution of a new people of God, putting people in the position of being able to become God's children. (Lincoln 2005, 102)

This is groundbreaking! And note this, it happens only by believing in His name. Name means much more than just believing in a word, it is believing in the Word.

It means to believe in all that Jesus stands for. He is the Word, we get it and when we believe in His name, we are trusting ourselves to who He is and what He stands for.

And who is it that makes sure that this happens when we believe? That we become a child of God. A child of God can only be produced by God. You cannot inherit it from you parents. You can't make it happen through anything you or anyone else can do. You cannot have it happen because some priest pronounces something over you.

It only happens because of God. It happens only because of faith in the completed work of Jesus Christ on the cross.

It only happens because of the Word.

John the Baptist is THE witness to this simple fact. And there are some pretty amazing things about the Word we still get to learn about before we are done today.

John 1:14–18

“And the Word became flesh, and dwelt among us; and we saw His glory, glory as of the only Son from the Father, full of grace and truth. John testified about Him and called out, saying, “This was He of whom I said, ‘He who is coming after me has proved to be my superior, because He existed before me.’ ” For of His fullness we have all received, and grace upon grace. For the Law was given through Moses; grace and truth were realized through Jesus Christ. No one has seen God at any time; God the only Son, who is in the arms of the Father, He has explained Him.” (NASB 2020)

John is letting us know that yes, creation of everything was a big deal, but this is an even bigger deal. Bigger than the creation of everything.

Here in verse 14 is the big event...the Word was made flesh. God became a man. We are in the dark, we need the light, and the only way that light can come to us, is to physically come and live with us. The word dwelt is the Greek word ἐσκήνωσεν eskenosen which comes from the root word skenoo. It means to “live or dwell in a tent...generally, settle, take up one's abode. (Liddell, et al. 1996, 1608)

The usage of the word here “suggests that in Jesus, God has come to take up residence among his people once again, in a way even more intimate than when he dwelt in the midst of wilderness Israel in the tabernacle (Exod. 40:34–35). Moses met God and heard his word in the “tent of meeting” (Exod. 33:9); now, people may meet God and hear him in the flesh of Jesus.” (Köstenberger 2004, 41)

The word also carries with it the sense that this setting up of the tent took place at a single point in time and then never ended.

When we give our life to Jesus Christ, He promises to indwell us with the Holy Spirit. He sets up His tent inside each of us, and this began when He first set up His tent as a man and then continued as a result of His death and resurrection.



John 14:16–17

“I will ask the Father, and He will give you another Helper, so that He may be with you forever; the Helper is the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him; but you know Him because He remains with you and will be in you.” (NASB 2020)

John adds His testimony to that of John the Baptist by relaying what He witnessed while walking with Jesus. He saw His glory. This is a reference to what he saw on Mount Hermon when Jesus revealed Himself to them while having a discussion with Elijah and Moses (Luke 9:28 – 36).

He was also a witness to much the same as Moses saw. The Word, God's grace and truth.

Exodus 34:6–7

“The LORD passed before him and proclaimed, “The LORD, the LORD, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, keeping steadfast love for thousands, forgiving iniquity and transgression and sin, but who will by no means clear the guilty, visiting the iniquity of the fathers on the children and the children's children, to the third and the fourth generation.”” (ESV)

John the Baptist also adds testimony to this and doing so speaks again to the eternity of the Word. Contrary to a culture which heaped honor on the one who was older, John the Baptist is not older even though from a flesh perspective he might be. But in terms of reality, “He existed before me.”

John 1:16–18

“For of His fullness we have all received, and grace upon grace. For the Law was given through Moses; grace and truth were realized through Jesus Christ. No one has seen God at any time; God the only Son, who is in the arms of the Father, He has explained Him.” (NASB 2020)

Jesus is grace and truth. We tend to not think of the law as being an instrument of God's grace, yet a careful study of the Old Testament reveals God's grace was continuously on exhibition.

Why Abram? What was so special about him. God exercised grace.

Why David? Grace.

Why was Judah spared from locusts and Assyria? God's grace.

So, when we read grace upon grace, it is more than a simple stacking of the grace seen in the old covenant and the new covenant in Jesus, it is an expression of who God is. We are talking about that through the Word, through Jesus Christ, grace in all of its fullness has been given to us. Grace and truth have been fully revealed in the person of Jesus Christ.

John began with showing us the deity of Jesus, He is God , He is the Word, He is eternal. There is no doubt.

After taking us through His introduction and letting us know this will be about new beginnings, a new exodus, a new covenant, an new life available for all who believe, he wraps up his introduction with another statement of who Jesus is.

John 1:18

“No one has seen God at any time; God the only Son, who is in the arms of the Father, He has explained Him.” (NASB 2020)

Christ the Word has “made him known” not just theoretically but experientially, giving us an entirely new perspective on life. (Osborne 2018, 38)



Anyone who says that they have seen God...lies. John clearly states the truth for us. If we want to see God, this side of heaven, it is possible, we must look to Jesus. He is the one who has explained Him. He will make a definitive statement on this to His disciples.

John 14:8–9

“Philip said to Him, “Lord, show us the Father, and it is enough for us.” Jesus said to him, “Have I been with you for so long a time, and yet you have not come to know Me, Philip? The one who has seen Me has seen the Father; how can you say, ‘Show us the Father?’” (NASB 2020)

If you do not personally know Jesus, right now is your opportunity to join with those of us who “believe in His name.”

Romans 3:21–24

“But now God has shown us a way to be made right with him without keeping the requirements of the law, as was promised in the writings of Moses and the prophets long ago. We are made right with God by placing our faith in Jesus Christ. And this is true for everyone who believes, no matter who we are. For everyone has sinned; we all fall short of God’s glorious standard. Yet God, in his grace, freely makes us right in his sight. He did this through Christ Jesus when he freed us from the penalty for our sins.” (NLT)

Romans 10:9–13

“If you openly declare that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For it is by believing in your heart that you are made right with God, and it is by openly declaring your faith that you are saved. As the Scriptures tell us, “Anyone who trusts in him will never be disgraced.” Jew and Gentile are the same in this respect. They have the same Lord, who gives generously to all who call on him. For “Everyone who calls on the name of the LORD will be saved.”” (NLT)

ABC’s of Salvation

- A. Acknowledge that you are a sinner, tell Him that.
- B. Believe that Jesus died on the cross for our sin and that He rose from the dead.
- C. Confess that Jesus is Lord. Tell someone about what you have done.

If you have decided for Jesus, let us know. We want to help you grow and become His disciple. Go to www.calvarychapelmartincounty.org and click on I’m New and let us know.



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