

Life APPLICATION[®] Study Bible

Gospel of John

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"How You Can Know God"

(adapted from the *New Believer's Bible*):

GREG LAURIE



**New Living
Translation[®]**

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A Note to Readers

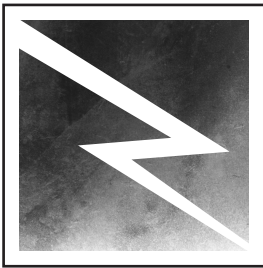
The Holy Bible, New Living Translation, was first published in 1996. It quickly became one of the most popular Bible translations in the English-speaking world. While the NLT's influence was rapidly growing, the Bible Translation Committee determined that an additional investment in scholarly review and text refinement could make it even better. So shortly after its initial publication, the committee began an eight-year process with the purpose of increasing the level of the NLT's precision without sacrificing its easy-to-understand quality. This second-generation text was completed in 2004 and is reflected in this edition of the New Living Translation. An additional update with minor changes was subsequently introduced in 2007.

The goal of any Bible translation is to convey the meaning and content of the ancient Hebrew, Aramaic, and Greek texts as accurately as possible to contemporary readers. The challenge for our translators was to create a text that would communicate as clearly and powerfully to today's readers as the original texts did to readers and listeners in the ancient biblical world. The resulting translation is easy to read and understand, while also accurately communicating the meaning and content of the original biblical texts. The NLT is a general-purpose text especially good for study, devotional reading, and reading aloud in worship services.

We believe that the New Living Translation—which combines the latest biblical scholarship with a clear, dynamic writing style—will communicate God's word powerfully to all who read it. We publish it with the prayer that God will use it to speak his timeless truth to the church and the world in a fresh, new way.

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what is missing in our lives?

Purpose, meaning, a reason for living—these are all things we desire and search for in life. Despite steps each one of us takes to find purpose and meaning in life, we still feel empty, unfulfilled. That is because there is a spiritual emptiness in each of our lives. We each have a hole in our heart, a spiritual vacuum deep within our soul—

a “God-shaped blank.” Possessions won’t fill this hole, nor will success. Relationships alone cannot satisfy this emptiness, and morality, in and of itself, falls miserably short of occupying this space. In fact, even religion cannot fill the void in our heart.

There is only one way to effectively fill that void. This way will not only help us to have a life that is full and rich on this earth, but—more important—will give us the absolute hope of spending eternity in the presence of God. Before we can truly appreciate this good news, though, we need to understand the bad news, which is a serious problem we all have.

the problem: sin

The Bible clearly identifies our serious problem as sin. Sin is not just an act but the actual nature of our being. In other words, we are not sinners because we sin. Rather, we sin because we are sinners! We are born with a nature to do wrong. King David, an Old Testament Israelite ruler, wrote, “For I was born a sinner—yes, from the moment my mother conceived me” (Psalm 51:5). Because we are born sinners, sinning comes to all of us naturally. That is why it is futile to think that the answer to all of life’s problems comes from “within.” According to the Bible, the *problem* is within! Scripture tells us, “The human heart is the most deceitful of all things, and desperately wicked. Who really knows how bad it is?” (Jeremiah 17:9).

We are not basically good—we are basically sinful. This sinfulness spills out into everything we do. Every problem we experience in our society today can be traced back to our refusal to live God’s way. Clear back to the Garden of Eden, Adam made his choice, and he suffered the consequences of it, setting the pattern that all humanity would follow. The Bible explains, “When Adam sinned, sin entered the entire world. Adam’s sin brought death, so death spread to everyone, for everyone sinned. . . . Yes, Adam’s one sin brings condemnation for everyone” (Romans 5:12, 18).

"That's not fair!" you may protest. Why should we suffer because of what someone else has done? Yet, given the opportunity, each one of us would have done the same thing as Adam. In fact, not a single day passes that we do not face the same test that was set before Adam. God has given us the freedom to choose between two separate paths: the path that leads to life and the path that leads to death. The Bible says, "Today, I have given you the choice between life and death, between blessings and curses. Now I call on heaven and earth to witness the choice you make. Oh, that you would choose life, so that you and your descendants might live!" (Deuteronomy 30:19).

without a leg to stand on Someone may say, "But I live a good life. I try to be kind and considerate to others. I live by the Ten Commandments." But the truth of the matter is that the Ten Commandments, or the law, as they are called in the Bible, were not given to make us good but to show us how bad we are. The Bible tells us, "No one can ever be made right with God by doing what the law commands. The law simply shows us how sinful we are" (Romans 3:20). The purpose of the law is to make us realize how sinful we are. You might say that God's law was given to "shut our mouths" and show us that we desperately need his help and forgiveness for our terminal condition as sinners.

Look at the passages below to get a better understanding of the nature and seriousness of sin.

1. We Have All Missed the Mark (Romans 3:23). Romans 3:23 says, we have *all* sinned. For those who would claim to be the sole exception to this eternal truth, verse ten of this chapter plainly says, "No one is righteous—not even one" (Romans 3:10). Another word for *righteous* is *good*. The word *righteous* means, "One who is as he or she ought to be." When the Bible says that no one is righteous, or good, it is not so much referring to behavior but to inner character.

What exactly is "God's glorious standard" that Romans 3:23 says we have failed to meet? God's "glorious standard" is absolute perfection. Jesus said, "But you are to be perfect, even as your Father in heaven is perfect" (Matthew 5:48). In other words, anyone who is not as good as God is not acceptable to him.

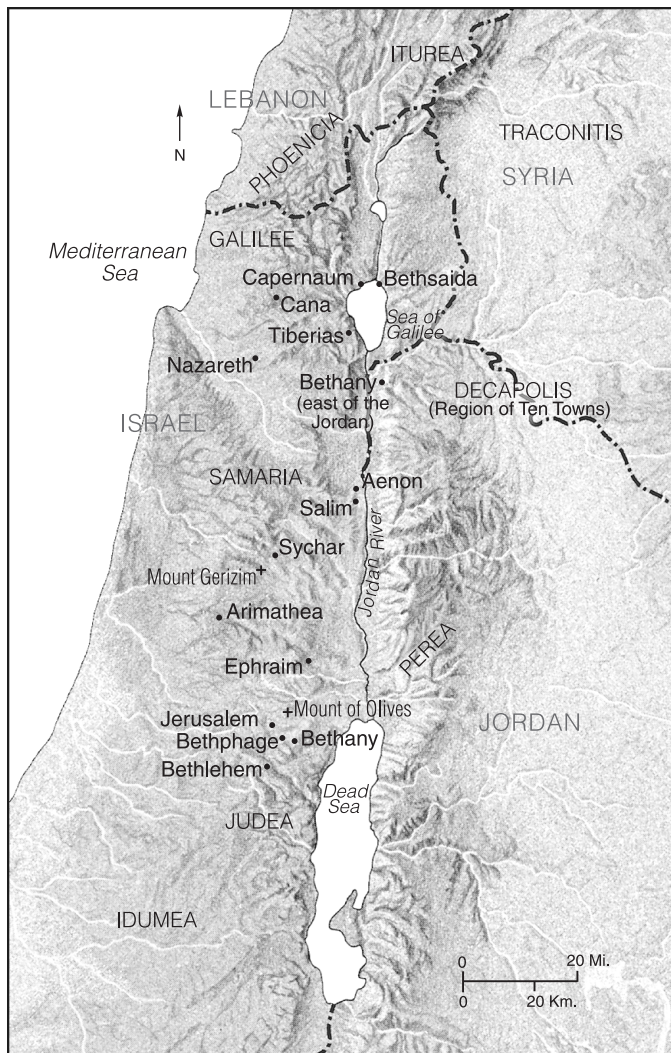
One definition of *sin*, derived from the Greek word *hamartia*, is to "miss the mark." As far as the mark of perfection goes, we miss it by a mile. Although our sinful nature makes it impossible for us to live up to God's standard, we cannot blame sin on our nature alone. Sin is also a deliberate act.

2. Sin Is a Deliberate Act (Ephesians 2:1-3). Another word for *sin* in Ephesians 2:1 is *transgressions* or *trespasses*. This word speaks of a lapse or deviation from truth. In contrast to simply "missing the mark," this is a deliberate action. Because sin is a deliberate action, we cannot blame our sin on our society or our environment or our mental or physical state. Everyone has chosen to do what was wrong. If we protest this point, "we are only fooling ourselves and not living in the truth" (1 John 1:8).

3. The Ultimate Penalty for Sin Is Death (Romans 6:23). According to the Bible, we have offended a Holy God. We have not done this once or twice, but so many times that we are unable to keep count. Romans 6:23 says, "The *wages* of sin is death. . . ." Wages are something that you are paid for work rendered. In other words, you earn your wages.



KEY PLACES IN JOHN



The broken lines (---) indicate modern boundaries.

John's story begins as John the Baptist ministers near Bethany east of the Jordan (1:28ff). Jesus also begins his ministry, talking to some of the men who would later become his 12 disciples. Jesus' ministry in Galilee began with a visit to a wedding in Cana (2:1ff). Then he went to Capernaum, which became his new home (2:12). He journeyed to Jerusalem for the special festivals (2:13) and there met with Nicodemus, a religious leader (3:1ff). When Jesus left Judea, he traveled through Samaria and ministered to the Samaritans (4:1ff). Jesus did miracles in Galilee (4:46ff) and in Judea and Jerusalem (5:1ff). We follow him as he fed 5,000 near Bethsaida beside the Sea of Galilee (Sea of Tiberias) (6:1ff), walked on the water to his frightened disciples (6:16ff), preached through Galilee (7:1), returned to Jerusalem (7:2ff), preached beyond the Jordan in Perea (10:40), raised Lazarus from the dead in Bethany (11:1ff), and finally entered Jerusalem for the last time to celebrate the Passover with his disciples and give them key teachings about what was to come and how they should act. His last hours before his crucifixion were spent in the city (13:1ff), in a grove of olive trees (the Garden of Gethsemane) (18:1ff), and finally in various buildings in Jerusalem during his trial (18:12ff). He would be crucified, but he would rise again as he had promised.

JOHN

*Herod
the Great
begins
to rule
37 B.C.*

*Jesus
is born
6/5 B.C.*

*Escape
to Egypt
5/4 B.C.*

*Herod
the Great
dies
4 B.C.*

*Return
to
Nazareth
4/3 B.C.*

*Judea
becomes
a Roman
province
A.D. 6*

VITAL STATISTICS

PURPOSE:

To prove conclusively that Jesus is the Son of God and that all who believe in him will have eternal life

AUTHOR:

John the apostle, son of Zebedee, brother of James, called a "Son of Thunder"

ORIGINAL AUDIENCE:

New Christians and searching non-Christians

DATE WRITTEN:

Probably A.D. 85–90

SETTING:

Written after the destruction of Jerusalem in A.D. 70 and before John's exile to the island of Patmos

KEY VERSES:

"The disciples saw Jesus do many other miraculous signs in addition to the ones recorded in this book. But these are written so that you may continue to believe that Jesus is the Messiah, the Son of God, and that by believing in him you will have life by the power of his name" (20:30, 31).

KEY PEOPLE:

Jesus, John the Baptist, the disciples, Mary, Martha, Lazarus, Jesus' mother, Pilate, Mary Magdalene

KEY PLACES:

Judean countryside, Samaria, Galilee, Bethany, Jerusalem

SPECIAL FEATURES:

Of the eight miracles recorded, six are unique (among the Gospels) to John, as is the "Upper Room Discourse" (chapters 14–17). Over 90 percent of John is unique to his Gospel—John does not contain a genealogy or any record of Jesus' birth, childhood, temptation, transfiguration, appointment of the disciples, nor any account of Jesus' parables, ascension, or great commission.



HE SPOKE, and galaxies whirled into place, stars burned the heavens, and planets began orbiting their suns—words of awesome, unlimited, unleashed power. He spoke again, and the waters and lands were filled with plants and creatures, running, swimming, growing, and multiplying—words of animating, breathing, pulsing life. Again he spoke, and man and woman were formed, thinking, speaking, and loving—words of personal and

creative glory. Eternal, infinite, unlimited—he was, is, and always will be the Maker and Lord of all that exists.

And then he came in the flesh to a speck in the universe called planet Earth. The mighty Creator became a part of the creation, limited by time and space and susceptible to aging, sickness, and death. But love propelled him, and so he came to rescue and save those who were lost and to give them the gift of eternity. He is the Word; he is Jesus, the Messiah.

It is this truth that the apostle John brings to us in this book. John's Gospel is not a life of Christ; it is a powerful argument for the incarnation, a conclusive demonstration that Jesus was, and is, the very heaven-sent Son of God and the only source of eternal life.

John discloses Jesus' identity with his very first words, "In the beginning the Word already existed. The Word was with God, and the Word was God. He existed in the beginning with God" (1:1, 2); and the rest of the book continues the theme. John, the eyewitness, chose eight of Jesus' miracles (or miraculous signs, as he calls them) to reveal his divine/human nature and his life-giving mission. These signs are (1) turning water to wine (2:1–11), (2) healing the official's son (4:46–54), (3) healing the lame man at the pool of Bethesda (5:1–9), (4) feeding the 5,000 with just a few loaves and fish (6:1–14), (5) walking on the water (6:15–21), (6) restoring sight to the blind man (9:1–41), (7) raising Lazarus from the dead (11:1–44), and, after the Resurrection, (8) giving the disciples an overwhelming catch of fish (21:1–14).

In every chapter Jesus' deity is revealed. And Jesus' true identity is underscored through the titles he is given—the Word, the only Son, Lamb of God, Son of God, true bread, life, resurrection, vine. And the formula is "I am." When Jesus uses this phrase, he affirms his preexistence and eternal deity. Jesus says, *I am* the bread of life (6:35); *I am* the light of the world (8:12; 9:5); *I am* the gate (10:7); *I am* the good shepherd (10:11, 14); *I am* the resurrection and the life (11:25); *I am* the way, the truth, and the life (14:6); and *I am* the true vine (15:1).

The greatest sign, of course, is the Resurrection, and John provides a stirring eyewitness account of finding the empty tomb. Then he records various post-Resurrection appearances by Jesus.

John, the devoted follower of Christ, has given us a personal and powerful look at Jesus Christ, the eternal Son of God. As you read his story, commit yourself to believe in and follow him.

*Tiberius
Caesar
becomes
emperor
14*

*Pontius
Pilate
appointed
governor
26*

*Jesus
begins his
ministry
26/27*

*Jesus
and
Nicodemus
27*

*Jesus
chooses
twelve
disciples
28*

*Jesus
feeds
5,000
29*

*Jesus is
crucified,
rises again,
and ascends
30*

THE BLUEPRINT

A. BIRTH AND PREPARATION OF JESUS, THE SON OF GOD (1:1—2:12)

John makes it clear that Jesus is not just a man; he is the eternal Son of God. He is the light of the world because he offers this gift of eternal life to all people. How blind and foolish to call Jesus nothing more than an unusually good man or moral teacher. Yet we sometimes act as if this were true when we casually toss around his words and go about living our own way. If Jesus is the eternal Son of God, we should pay attention to his divine identity and life-giving message.

B. MESSAGE AND MINISTRY OF JESUS, THE SON OF GOD (2:13—12:50)

1. Jesus encounters belief and unbelief from the people
2. Jesus encounters conflict with the religious leaders
3. Jesus encounters crucial events in Jerusalem

Jesus meets with individuals, preaches to great crowds, trains his disciples, and debates with the religious leaders. The message that he is the Son of God receives a mixed reaction. Some worship him, some are puzzled, some shrink back, and some move to silence him. We see the same varied reactions today. Times have changed, but people's hearts remain hard. May we see ourselves in these encounters Jesus had with people, and may our response be to worship and follow him.

C. DEATH AND RESURRECTION OF JESUS, THE SON OF GOD (13:1—21:25)

1. Jesus teaches his disciples
2. Jesus completes his mission

Jesus carefully instructed the disciples how to continue to believe even after his death, yet they could not take it in. After he died and the first reports came back that Jesus was alive, the disciples could not believe it. Thomas is especially remembered as one who refused to believe even when he heard the eyewitness accounts from other disciples. May we not be like Thomas, demanding a physical face-to-face encounter, but may we accept the eyewitness testimony of the disciples that John has recorded in this Gospel.

MEGATHEMES

THEME

EXPLANATION

IMPORTANCE

*Jesus Christ,
Son of God*

John shows us that Jesus is unique as God's special Son, yet he is fully God. Because he is fully God, Jesus is able to reveal God to us clearly and accurately.

Because Jesus is God's Son, we can perfectly trust what he says. By trusting him, we can gain an open mind to understand God's message and fulfill his purpose in our lives.

Eternal Life

Because Jesus is God, he lives forever. Before the world began, he lived with God, and he will reign forever with him. In John we see Jesus revealed in power and magnificence even before his resurrection.

Jesus offers eternal life to us. We are invited to begin living in a personal, eternal relationship with him now. Although we must grow old and die, by trusting him we can have a new life that lasts forever.

Belief

John records eight specific signs, or miracles, that show the nature of Jesus' power and love. We see his power over everything created, and we see his love of all people. These signs encourage us to believe in him.

Believing is active, living, and continuous trust in Jesus as God. When we believe in his life, his words, his death, and his resurrection, we are cleansed from sin and receive power to follow him. But we must respond to him by believing.

Holy Spirit

Jesus taught his disciples that the Holy Spirit would come after he ascended from earth. The Holy Spirit would then indwell, guide, counsel, and comfort those who follow Jesus. Through the Holy Spirit, Christ's presence and power are multiplied in all who believe.

Through God's Holy Spirit, we are drawn to him in faith. We must know the Holy Spirit to understand all Jesus taught. We can experience Jesus' love and guidance as we allow the Holy Spirit to do his work in us.

Resurrection

On the third day after he died, Jesus rose from the dead. This was verified by his disciples and many eyewitnesses. This reality changed the disciples from frightened deserters to dynamic leaders in the new church. This fact is the foundation of the Christian faith.

We can be changed as the disciples were and have confidence that our bodies will one day be raised to live with Christ forever. The same power that raised Christ to life can give us the ability to follow Christ each day.

A. BIRTH AND PREPARATION OF JESUS, THE SON OF GOD (1:1—2:12)

In this Gospel, John provides clear evidence that Jesus is the Son of God and that by believing in him we may have eternal life. John also provides unique material about Jesus' birth. He did not come into being when he was born, because he is eternal.

God Became a Human (2)

1 ¹In the beginning the Word already existed.

The Word was with God,
and the Word was God.

² He existed in the beginning with God.

³ God created everything through him,
and nothing was created except through him.

⁴ The Word gave life to everything that was created,*
and his life brought light to everyone.

⁵ The light shines in the darkness,
and the darkness can never extinguish it.*

⁶ God sent a man, John the Baptist,* ⁷ to tell about the light so that everyone might believe because of his testimony. ⁸ John himself was not the light; he was simply a witness to tell about the light. ⁹ The one who is the true light, who gives light to everyone, was coming into the world.

¹⁰ He came into the very world he created, but the world didn't recognize him. ¹¹ He came to his own people, and even they rejected him. ¹² But to all who believed him and accepted him, he gave the right to become children of God. ¹³ They are reborn—not with a physical birth resulting from human passion or plan, but a birth that comes from God.

1:3-4 Or *and nothing that was created was created except through him. The Word gave life to everything.*
1:5 Or *and the darkness has not understood it.* **1:6** Greek *a man named John.*

1:1
Gen 1:1
Phil 2:6
1 Jn 5:20

1:3
1 Cor 8:6
Col 1:16-17
Heb 1:2

1:4
John 3:15-16, 36;
6:35, 48; 8:12;
1 Jn 5:12, 20

1:9
1 Jn 2:8

1:12
Rom 8:15-16, 29
1 Jn 3:1, 23

1:1 What Jesus taught and what he did are tied inseparably to who he is. John shows Jesus as fully human and fully God. Although Jesus took upon himself full humanity and lived as a man, he never ceased to be the eternal God who has always existed, the Creator and Sustainer of all things, and the source of eternal life. This is the truth about Jesus, and the foundation of all truth. If we cannot or do not believe this basic truth, we will not have enough faith to trust our eternal destiny to him. That is why John wrote this Gospel—to build faith and confidence in Jesus Christ so that we may believe that he truly was and is the Son of God (20:30, 31).

1:1 John wrote to believers everywhere, both Jews and non-Jews (Gentiles). As one of Jesus' 12 disciples, John writes with credibility and the details of an eyewitness. His book is not a biography (like the book of Luke); it is a thematic presentation of Jesus' life. Many in John's original audience had a Greek background. Greek culture encouraged worship of many mythological gods, whose supernatural characteristics were as important to Greeks as genealogies were to Jews. John shows that Jesus is not only different from but superior to these gods of mythology.

1:1f What does John mean by "the Word"? *The Word* was a term used by theologians and philosophers, both Jews and Greeks, in many different ways. In Hebrew Scripture, *the Word* was an agent of creation (Psalm 33:6), the source of God's message to his people through the prophets (Hosea 4:1), and God's law, his standard of holiness (Psalm 119:11). In Greek philosophy, *the Word* was the principle of reason that governed the world, or the thought still in the mind, while in Hebrew thought, *the Word* was another expression for God. John's description shows clearly that he is speaking of Jesus (see especially 1:14)—a human being he knew and loved, but at the same time the Creator of the universe, the ultimate revelation of God, the living picture of God's holiness, the one who "holds all creation together" (Colossians 1:17). To Jewish readers, to say this man Jesus "was God" was blasphemous. To Greek readers, "the Word became human" (1:14) was unthinkable. To John, this new understanding of the Word was the Good News of Jesus Christ.

1:3 When God created, he made something from nothing. Because we are created beings, we have no basis for pride.

Remember that you exist only because God made you, and you have special gifts only because God gave them to you. With God you are something valuable and unique; apart from God you are nothing, and if you try to live without him, you will be abandoning the purpose for which you were made.

1:3-5 Do you ever feel that your life is too complex for God to understand? Remember, God created the entire universe, and nothing is too difficult for him. God created you; he is alive today, and his love is bigger than any problem you may face.

1:4, 5 "The darkness can never extinguish it" means the darkness of evil never has and never will overcome God's light. Jesus Christ is the Creator of life, and his life brings light to humankind. In his light, we see ourselves as we really are (sinners in need of a Savior). When we follow Jesus, the true Light, we can avoid walking blindly and falling into sin. He lights the path ahead of us so we can see how to live. He removes the darkness of sin from our lives. In what ways have you allowed the light of Christ to shine into your life? Let Christ guide your life, and you'll never need to stumble in darkness.

1:6-8 For more information on John the Baptist, see his Profile on page 1749.

1:8 We, like John the Baptist, are not the source of God's light; we merely reflect that light. Jesus Christ is the true Light; he helps us see our way to God and shows us how to walk along that way. But Christ has chosen to reflect his light through his followers to an unbelieving world, perhaps because unbelievers are not able to bear the full blazing glory of his light firsthand. The word *witness* indicates our role as reflectors of Christ's light. We are never to present ourselves as the light to others, but are always to point them to Christ, the Light.

1:10, 11 Although Christ created the world, the people he created didn't recognize him (1:10). Even the people chosen by God to prepare the rest of the world for the Messiah rejected him (1:11), although the entire Old Testament pointed to his coming.

1:12, 13 All who welcome Jesus Christ as Lord of their lives are reborn spiritually, receiving new life from God. Through faith in Christ, this new birth changes us from the inside out—rearrang-

1:14
Gal 4:4
Phil 2:6-8
Col 2:9
1 Tim 3:16
1 Jn 1:1; 4:2-3

¹⁴So the Word became human* and made his home among us. He was full of unfailing love and faithfulness.* And we have seen his glory, the glory of the Father's one and only Son.

1:14a Greek *became flesh*. 1:14b Or *grace and truth*; also in 1:17.



JOHN THE BAPTIST

There's no getting around it—John the Baptist was unique. He wore odd clothes and ate strange food and preached an unusual message to the Judeans who went out to the wastelands to see him.

But John did not aim at uniqueness for its own sake. Instead, he aimed at obedience. He knew he had a specific role to play in the world—announcing the coming of the Savior—and he put all his energies into this task. Luke tells us that John was in the wilderness when God's word of direction came to him. John was ready and waiting. The angel who had announced John's birth to Zechariah had made it clear that this child was to be a Nazirite—one set apart for God's service. John remained faithful to that calling.

This wild-looking man had no power or position in the Jewish political system, but he spoke with almost irresistible authority. People were moved by his words because he spoke the truth, challenging them to turn from their sins and baptizing them as a symbol of their repentance. They responded by the hundreds. But even as people crowded to him, he pointed beyond himself, never forgetting that his main role was to announce the coming of the Savior.

The words of truth that moved many to repentance goaded others to resistance and resentment. John even challenged Herod to admit his sin. Herodias, the woman Herod had married illegally, decided to get rid of this wilderness preacher. Although she was able to have him killed, she was not able to stop his message. The one John had announced was already on the move. John had accomplished his mission.

God has given each of us a purpose for living, and we can trust him to guide us. John did not have the complete Bible as we know it today, but he focused his life on the truth he knew from the available Old Testament Scriptures. Likewise, we can discover in God's Word the truths he wants us to know. And as these truths work in us, others will be drawn to him. God can use you in a way he can use no one else. Let him know your willingness to follow him today.

Strengths and accomplishments

- The God-appointed messenger to announce the arrival of Jesus
- A preacher whose theme was repentance
- A fearless confronter
- Known for his remarkable lifestyle
- Uncompromising

Lessons from his life

- God does not guarantee an easy or safe life to those who serve him
- Doing what God desires is the greatest possible life investment
- Standing for the truth is more important than life itself

Vital statistics

- Where: Judea
- Occupation: Prophet
- Relatives: Father: Zechariah. Mother: Elizabeth. Distant relative: Jesus.
- Contemporaries: Herod, Herodias

Key verse

"I tell you the truth, of all who have ever lived, none is greater than John the Baptist. Yet even the least person in the Kingdom of Heaven is greater than he is!" (Matthew 11:11).

John's story is told in all four Gospels. His coming was predicted in Isaiah 40:3 and Malachi 4:5; and he is mentioned in Acts 1:5, 22; 10:37; 11:16; 13:24, 25; 18:25; 19:3, 4.

ing our attitudes, desires, and motives. Being born makes you physically alive and places you in your parents' family (1:13). Being born of God makes you spiritually alive and puts you in God's family (1:12). Have you asked Christ to make you a new person? This fresh start in life is available to all who believe in Christ.

1:14 "The Word became human." By doing so, Christ became (1) *the perfect teacher*—in Jesus' life we see how God thinks and therefore how we should think (Philippians 2:5-11); (2) *the perfect example*—as a model of what we are to become, he shows us how to live and gives us the power to live that way (1 Peter 2:21); (3) *the perfect sacrifice*—Jesus came as a sacrifice for all sins, and his death satisfied God's requirements for the removal of sin (Colossians 1:15-23).

1:14 "The Father's one and only Son" means Jesus is God's only and unique Son. The emphasis is on *unique*. Jesus is one of a kind and enjoys a relationship with God. He is unlike all believers, who are called "children of God."

1:14 When Jesus was conceived, God became a man. He was not part man and part God; he was completely human and completely divine (Colossians 2:9). Before Christ came, people could know God partially. After Christ came, people could know God fully because he became visible and tangible in Christ. Christ is the perfect expression of God in human form. The two most common errors people make about Jesus are to minimize his humanity or to minimize his divinity. Jesus is both God and man.