

# Fulfilled Prophecies

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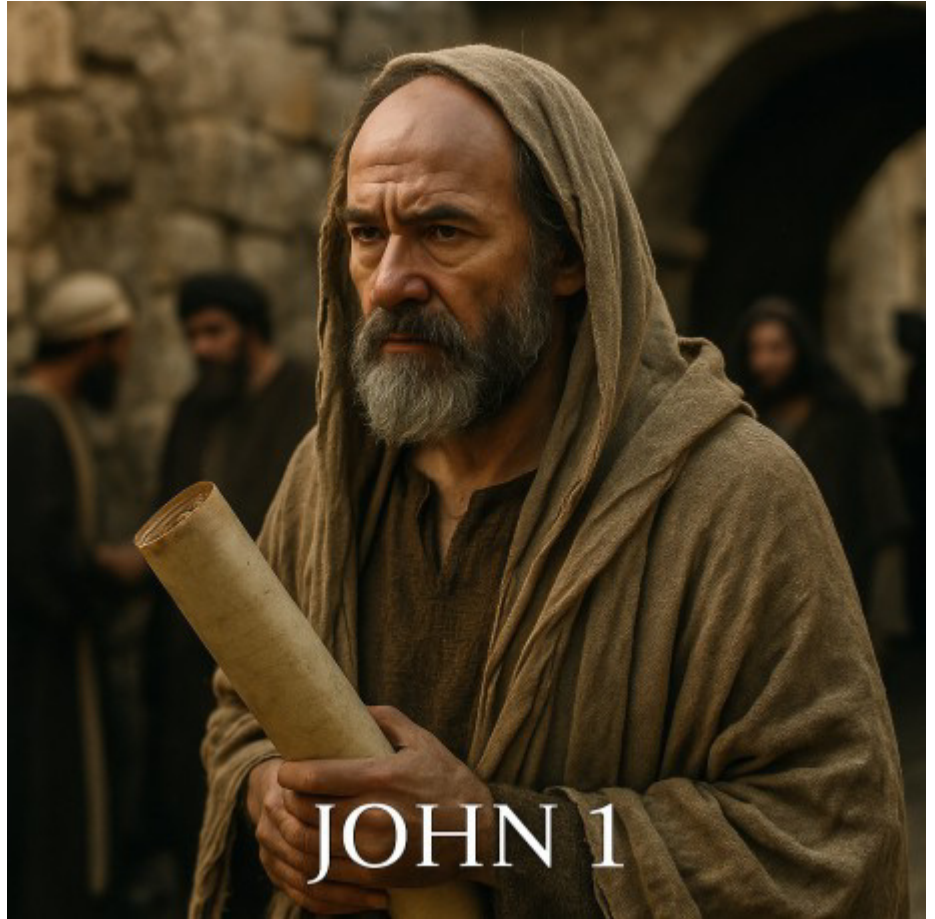
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By Dan Maines

**John 1**

**John 1:1**

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

† John begins with eternity, not genealogy. The Word (Logos) existed before creation, distinct from God yet fully God.

† Philo of Alexandria used "Logos" to describe God's wisdom active in the world, but John identifies the Logos as a living Person who is God Himself.

## **John 1:2**

He was in the beginning with God.

† The Word did not come into existence at creation; He was already there. His eternal pre-existence affirms His deity.

## **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.

† The Word is the divine agent of creation. Nothing exists apart from Him. This echoes Genesis 1 and shows Christ's active role in creation.

† Early church father Irenaeus (Against Heresies 2.2.4) affirmed that Christ is the Maker of heaven and earth, not a created being.

## **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.

† Christ is both life and light. Darkness could not overcome Him. His life brought truth, holiness, and revelation into a fallen world.

† The Dead Sea Scrolls (1QS 3.18-21) describe the struggle between light and darkness, showing this theme was present in Jewish thought.

## **John 1:6-8**

A man came, 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.

† John the Baptist's role was preparatory. He was not the Light but bore witness to it. His humility and boldness point us to

Christ.

### **John 1:9-11**

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.

† The rejection of Christ by Israel fulfilled prophecy. Though the Creator entered His creation, most remained blind.

† Josephus (Antiquities 18.5.2) notes Israel's rejection of prophets, paralleling their rejection of Christ.

### **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.

† Spiritual birth is from God alone, not from ancestry, flesh, or human effort. The New Covenant creates a new family of God.

### **John 1:14**

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.

† The eternal Word entered history in human flesh. "Dwelt" literally means "tabernacled," showing Christ as the fulfillment of God's dwelling presence.

† Early church father Athanasius (On the Incarnation 8) declared that God became man so that man might be brought into fellowship with God.

### **John 1:15**

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."

† Though John was older in birth, Christ's eternal pre-existence made Him supreme.

### **John 1:16-17**

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.

† The Law was preparatory, pointing forward. Grace and truth came in fullness through Christ. The New Covenant surpassed the Old.

### **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.

† The Son reveals the Father perfectly. To see Jesus is to see God.

† Early church father Origen emphasized that Christ is the perfect exegesis of the invisible God.

### **John 1:19-22**

This is the testimony of John, when the Jews sent priests and Levites to him from Jerusalem to ask him, "Who are you?" And he confessed and did not deny; and this is what he confessed: "I am not the Christ." And so they asked him, "What then? Are you Elijah?" And he said, "I am not." "Are you the Prophet?" And he answered, "No." Then they said to him, "Who are you? Tell us, so that we may give an answer to those who sent us. What do you say about yourself?"

† John denied being the Christ, Elijah in the flesh, or the Prophet. His humility magnified his role as forerunner.

### **John 1:23**

He said, "I am the voice of one calling out in the wilderness, 'Make the way of the Lord straight,' as Isaiah the prophet said."

† John identified himself with Isaiah 40:3. His mission was preparation, not exaltation.

### **John 1:24-28**

And the messengers had been sent from the Pharisees. They asked him, and said to him, "Why then are you baptizing, if you are not the Christ, nor Elijah, nor the Prophet?" John answered them, saying, "I baptize in water, but among you stands One whom you do not know. It is He who comes after me, of whom I am not worthy even to untie the strap of His sandal." These things took place in Bethany beyond the Jordan, where John was baptizing people.

† John contrasted his water baptism with Christ's Spirit baptism. His humility reflected the greatness of the One coming.

### **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!"

† Jesus is identified as the sacrificial Lamb, fulfilling the Passover and Isaiah 53.

† Philo and Jewish writings spoke of lamb imagery, but John applied it uniquely to Christ as the final atonement.

### **John 1:30-31**

"This is He in behalf of whom I said, 'After me is coming a Man who has proved to be my superior, because He existed before me.' And I did not recognize Him, but so that He would be revealed to Israel, I came baptizing in water."

† John admitted his ministry was preparatory. Christ's eternal pre-existence is again emphasized.

### **John 1:32-34**

And John testified, saying, "I have seen the Spirit descending as a dove out of heaven, and He remained upon Him. And I did not recognize Him, but He who sent me to baptize in water said to me, 'He upon whom you see the Spirit descending and remaining upon Him, this is the One who baptizes in the Holy Spirit.' And I myself have seen, and have testified that this is the Son of God."

† The Spirit's descent confirmed Jesus as the Messiah. Unlike temporary Old Testament anointings, the Spirit remained permanently.

### **John 1:35-37**

Again the next day John was standing with two of his disciples, and he looked at Jesus as He walked, and said, "Behold, the Lamb of God!" And the two disciples heard him speak, and they followed Jesus.

† John pointed his own disciples away from himself to Christ. True ministry leads people to follow Jesus, not the messenger.

### **John 1:38-39**

And Jesus turned and saw them following, and said to them, "What are you seeking?" They said to Him, "Rabbi (which translated means Teacher), where are You staying?" 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.

† Jesus invited seekers with "Come and see." Faith begins with encounter, not theory.

### **John 1:40-42**

One of the two who heard John speak, and followed Him, was Andrew, Simon Peter's brother. He first found his own brother

Simon and said to him, "We have found the Messiah" (which translated means Christ). He brought him to Jesus. Jesus looked at him and said, "You are Simon the son of John; you shall be called Cephas" (which is translated Peter).

† Andrew immediately brought his brother to Christ. Jesus renamed Simon, showing His authority to redefine lives.

### **John 1:43-46**

The next day He decided to go to Galilee, and He found Philip. And Jesus said to him, "Follow Me." Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael and said to him, "We have found Him of whom Moses wrote in the Law, and the Prophets also wrote: Jesus the son of Joseph, from Nazareth!" Nathanael said to him, "Can anything good be from Nazareth?" Philip said to him, "Come and see."

† The invitation to "come and see" again highlights the simplicity of faith. Nathanael's prejudice revealed human skepticism, yet he would soon confess Christ.

### **John 1:47-49**

Jesus saw Nathanael coming to Him, and said of him, "Here is truly an Israelite, in whom there is no deceit!" Nathanael said to Him, "How do You know me?" Jesus answered and said to him, "Before Philip called you, when you were under the fig tree, I saw you." Nathanael answered Him, "Rabbi, You are the Son of God; You are the King of Israel!"

† Jesus' supernatural knowledge convinced Nathanael. His confession identified Jesus as both Son of God and Messianic King.

### **John 1:50-51**

Jesus answered and said to him, "Because I said to you that I saw you under the fig tree, do you believe? You will see greater things than these." And He said to him, "Truly, truly I say to you,

you will see heaven opened and the angels of God ascending and descending on the Son of Man."

† Jesus identified Himself as the ladder of Jacob's vision (Genesis 28:12). He is the connection between heaven and earth.

### **How it applies to us today**

† Christ is the eternal Word, the Light and Life of all mankind.

† The New Covenant family of God is born by faith, not bloodline or human effort.

† Testimony about Jesus, like John's, points others to Him, not to ourselves.

† Faith begins with "come and see" and grows into full confession of Christ as Son of God.

**† This is the fulfilled perspective we proclaim at Fulfilled Prophecies †**

### **Source Index**

† Philo of Alexandria, On the Creation – use of Logos

† Irenaeus, Against Heresies 2.2.4 – Christ as Creator

† Dead Sea Scrolls, 1QS 3.18-21 – imagery of light and darkness

† Josephus, Antiquities 18.5.2 – Israel's rejection of prophets

† Athanasius, On the Incarnation 8 – Word became flesh

† Origen, Commentary on John – Christ reveals the Father

† Isaiah 53 – prophecy of the suffering servant

† Eusebius, Ecclesiastical History – growth of the church through testimony

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