SMITH FOR CHRIST · TEACHING THE WORD · WATCHING THE TIMES

THE GOSPEL OF JOHN · LEADER'S SHEET · THURSDAY NOV 19

John 1 · week 1 of 21

The Word Became Flesh · Answers and notes for Thursday

READ MONDAY – WEDNESDAY · MEET THURSDAY EVENING, NOVEMBER 19

Answers to every worksheet question, with the exact NASB key-word counts. Personal questions are marked "Personal."

THE WEEK

Monday	Read John 1 straight through, then again with a pen and mark it · Mon, Nov 16
Tuesday	Read the study notes; answer the Observe questions and count the key words · Tue, Nov 17
Wednesday	Interpret, Weigh the Teachers, the Word study and Apply · Wed, Nov 18
Thursday evening	Together: watch the John 1 part of the film, go through the worksheet, pray · Thu, Nov 19

KEY VERSE

> **JOHN 1:14 · NASB**
>
> *"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 starts before creation and ends the chapter with men bringing other men to Jesus. Watch what Jesus is called, and what each man does once he has seen Him.

John 1 *The Word Became Flesh*

KEY VERSE 1:14

Theme of the chapter. The eternal Word, who is God and made all things, became flesh to show us the Father and to take away the sin of the world as God's Lamb. Some refuse Him, but everyone who receives Him becomes God's child, and every man who comes to see Him goes and brings someone else.

KEY WORD COUNTS (NASB)

Word	**4**	vv. 1 (×3), 14
Light	**6**	vv. 4, 5, 7, 8 (×2), 9
testify / testified / testimony / witness	**7**	vv. 7 (×2), 8, 15, 19, 32, 34
world	**5**	vv. 9, 10 (×3), 29
see / saw / seen	**15**	vv. 14, 18, 29, 32, 33, 34, 38, 39 (×2), 46, 47, 48, 50 (×2), 51
found	**5**	vv. 41 (×2), 43, 45 (×2)

JOHN 1:1–5 The Eternal Word

1 OBSERVE *List everything verses 1–3 say about the Word. Where was He, who was He, and what did He do?*

> He was "in the beginning" (1:1). He was "with God" and "was God" (1:1). "All things came into being through Him" (1:3); nothing that exists was made apart from Him.

2 INTERPRET *The Word was "with God" and the Word "was God" (1:1). How can both be true, and why does it matter that John did not write "a god"?*

> He is distinct from the Father ("with God") and fully God in nature ("was God"). Guzik calls the "a god" rendering "a wrong and misleading translation." A lesser god could not give life (1:4) or explain the Father (1:18).

3 APPLY *If all things came into being through Him (1:3), what part of your life are you still treating as outside His authority?*

> Personal. Press each man for one named area. Colossians 1:16 supports the point.

JOHN 1:6–13 Witness and Response

4 OBSERVE *Why was John sent, and what was he not (1:6–8)?*

> He was "sent from God" (1:6) "to testify about the Light, so that all might believe through him" (1:7). "He was not the Light" (1:8).

5 OBSERVE *Verses 10–12 give three responses to Jesus. What are they?*

> The world "did not know Him" (1:10). His own "did not receive Him" (1:11). But "as many as received Him" were given the right to become children of God (1:12).

6 WEIGH THE TEACHERS *God's children are born "not of blood nor of the will of the flesh nor of the will of man, but of God" (1:13). Spurgeon says "no man lets Christ into his heart until first God has made him to be born again." Guzik says "born of God, but not of human effort or achievement." What do both men agree on, and what does 1:12 still ask of you?*

> Both agree the birth is God's work. It does not come by bloodline, willpower or someone else's decision. Christians differ on whether new birth comes before faith. Either way, verse 12 calls each man to receive Him and believe in His name.

JOHN 1:14–18 The Word Became Flesh

7 OBSERVE *What did the Word become, what did He do, and what did John and the others see (1:14)?*

> He "became flesh, and dwelt among us." They "saw His glory," and He was "full of grace and truth" (1:14).

8 INTERPRET *Compare what came through Moses with what came through Jesus Christ (1:17). Then read Exodus 40:34. What is John saying by using the word "dwelt"?*

> The Law was given through Moses; "grace and truth were realized through Jesus Christ" (1:17). "Dwelt" means He pitched His tent. The glory that filled the tabernacle now lives in flesh. Henry: "He dwelt here as in a tent, not as at home."

9 INTERPRET *No one has seen God at any time (1:18). So how can anyone know what God is like?*

> "The only begotten God who is in the bosom of the Father, He has explained Him" (1:18). Guzik: "Jesus, the Word, is the perfect declaration of the unseen God."

JOHN 1:19–28 The Voice

10 OBSERVE *Three times John says who he is not (1:20–21). Who does he say he is (1:23)?*

> Not the Christ, not Elijah, not the Prophet. He is "a voice of one crying in the wilderness" (1:23), quoting Isaiah 40:3.

11 INTERPRET *John says "I am not" Elijah (1:21). Read Luke 1:17 and Matthew 11:14. How do those fit together?*

> He was not Elijah in person, but he came in Elijah's spirit and power as the forerunner (Sproul holds both). The study adds that Malachi 4:5 may still have a fuller fulfillment before the day of the LORD.

12 APPLY *John could have built his own following, and he kept saying "I am not." Where are you tempted to be the light instead of the voice?*

> Personal. The study's own confession: wanting to be the center in family, group, ministry or recovery story. "He was not the Light" (1:8).

JOHN 1:29–34 The Lamb

13 OBSERVE *What does John call Jesus in 1:29 and in 1:34? What did he see that convinced him (1:32–33)?*

> "The Lamb of God who takes away the sin of the world" (1:29) and "the Son of God" (1:34). He saw the Spirit descend as a dove and remain on Him (1:32).

14 INTERPRET *What would "Lamb of God" mean to a Jew who knew Genesis 22:8, Exodus 12 and Isaiah 53:7? Does "the sin of the world" mean every person is automatically forgiven?*

> God provides His own lamb in the place of the guilty: the ram for Isaac, the Passover lamb, the suffering Servant. It is not automatic. The sacrifice is big enough for every sinner who comes. Guzik: it "has all the capacity to forgive every sin and cleanse every sinner."

JOHN 1:35–42 The First Followers

15 OBSERVE *What is the first question Jesus asks in this Gospel, and what is His invitation (1:38–39)?*

> "What do you seek?" (1:38) and "Come, and you will see" (1:39).

16 OBSERVE *What is the first thing Andrew does, and what does he say (1:41)? What does Jesus do with Simon (1:42)?*

> "He found first his own brother Simon" and said, "We have found the Messiah" (1:41). Jesus looked at Simon and gave him a new name, Cephas (Peter).

17 APPLY *Spurgeon: "Let thy religion begin at home." Name one man you will say "Come and see" to this week.*

> Personal. Have each man write a name. Every disciple in this chapter came through someone: John, Andrew, Philip.

JOHN 1:43–51 Philip and Nathanael

18 OBSERVE *What is Nathanael's objection, and how does Philip answer it (1:45–46)?*

> "Can any good thing come out of Nazareth?" Philip does not argue. He says, "Come and see" (1:46).

19 OBSERVE *What does Jesus know about Nathanael before they meet (1:47–48), and what does Nathanael call Him (1:49)?*

> He is "an Israelite indeed, in whom there is no deceit" (1:47), and Jesus saw him under the fig tree (1:48). Nathanael answers, "You are the Son of God; You are the King of Israel" (1:49).

20 INTERPRET *Read Genesis 28:12. What is Jesus claiming when He says the angels will ascend and descend "on the Son of Man" (1:51)?*

> Jacob saw a ladder between heaven and earth. Jesus is that ladder, the one way between God and men. "Son of Man" comes from Daniel 7:13. Sproul calls it "by far Jesus' favorite self-designation."

21 APPLY *Jesus saw Nathanael before Philip called him (1:48). What difference does it make that He saw you first?*

> Personal. He knew Nathanael fully and still welcomed him.

WORD STUDY

22 WORD *logos (G3056), word. The Word "was God" (1:1) and "became flesh" (1:14). What does calling Jesus "the Word" tell you about how God speaks to us?*

> God's speech and mind are now a Person. Henry pictures a man's thought becoming speech: Christ is the mind of God made known. To hear Jesus is to hear God.

23 WORD *skēnoō (G4637), to pitch a tent, to dwell. Where else does God dwell with His people (Exodus 40:34; Revelation 21:3)? What does John 1:14 add?*

> In the tabernacle, and in the city to come. In between, God moved into flesh and lived among us.

ACTS 17:11 The Chosen check

> ACTS 17:11 · NASB
> *"...examining the Scriptures daily to see whether these things were so."*

WATCH THIS WEEK

Season 2, Episode 2, "I Saw You" (1:43–51) and Season 1, Episode 4, "The Rock on Which It Is Built" (1:28–42)

Answers and notes for the Chosen check. Let the group find the differences in the text before you give them.

C1 OBSERVE

Read 1:40–42. Where and how does Simon first meet Jesus in John, and what does Jesus call him? How does the show's version differ?

> Andrew finds his brother Simon and brings him to Jesus, near where John was baptizing (1:28, 40–42). Jesus looks at him and names him Cephas. The show ties Simon's call to the catch of fish in Luke 5:1–11.

C2 OBSERVE

Read 1:47–50. What does John tell us about Nathanael under the fig tree, and what does he leave unsaid?

> Jesus saw him under the fig tree before Philip called him, and Nathanael confesses Him as Son of God and King of Israel. John never says what he was doing there; the show's backstory is its own invention.

C3 INTERPRET

What did the episode add that John 1 does not say? Does the addition help you see the text, or does it change what the text means?

> Additions are not automatically wrong; they are not Scripture. The test is whether an addition changes what the text says about Jesus.

C4 APPLY

The Bereans received the word eagerly and examined the Scriptures daily (Acts 17:11). Where are you most tempted to let a picture, a sermon or a feeling stand in for the text?

> Personal. Press for one concrete habit: reading the chapter before watching, and checking every scene against it.

The Chosen is a drama, not Scripture. God's Word is the truth; where the film differs, the Word wins.