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<sup>A</sup> Acts 4:12  
<sup>B</sup> John 3:19; 2 Corinthians 4:4  
<sup>C</sup> 1 John 1:5; Hebrews 1:3, 6:4-8  
<sup>D</sup> Colossians 1:17; Psalm 19:1  
<sup>E</sup> John 19:27; Matthew 13:57; 1 Peter 1:11

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<sup>F</sup> Matthew 23:15

<sup>G</sup> John 20:30-31

This is a rather sparse outline of the message; may it, nevertheless, be spiritually useful to you.

A. Introduction

1. Witnessing

- a. it may be at work; in the community; even to youngsters – it's hard
- b. talking about God in general sometimes seems acceptable
- c. but mention Jesus ... eyes glaze over
- d. this reception discourages a person in their witness
- e. where did I go wrong? ... too meek? ... too forceful?
- f. probably, none of the above
- g. the name of Jesus is a red flag: Christianity is exclusive, counters today's religion of tolerance
- h. "And there is salvation in no one else; for there is no other name under heaven that has been given among men by which we must be saved." (Acts 4:12)
- i. that puts a person in a place where they must make a decision
- j. why do so many people, then, make ...

2. The Wrong Choice

- a. The answer is in our rather depressing title
- b. a title that comes from one of our favourite chapters – John 3:19 – "This is the judgment, that the Light has come into the world, and men loved the darkness rather than the Light, for their deeds were evil."
- c. and is further explained, "in whose case the god of this world has blinded the minds of the unbelieving so that they might not see the light of the gospel of the glory of Christ, who is the image of God." (2 Corinthians 4:4)
- d. today's text will help us to understand what is involved

B. Christ the Light. .... 1:9

1. "There was the true Light which, coming into the world, enlightens every man."

- a. there is no doubt on this question – a theme in this gospel
- b. "This is the message we have heard from Him and announce to you, that God is Light, and in Him there is no darkness at all." (1 John 1:5)
- c. but Jesus Christ, the Son of God, is: "And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high," (Hebrews 1:3)

- d. He is the true light – in the sense of real, genuine; ideal as what a light should be
  - (A) not false light set by ship-wreckers, a false guide upon the rocks
  - (B) not a will o’ the wisp (marsh gas) leading a person into darkness
  - (C) the perfect light in whose radiance all other lights seem dim<sup>–{2}</sup>.
- e. every man
  - (A) Quakers: they interpret this to mean there is a universal divine illumination: be quiet to listen for it – not what this verse means
  - (B) God’s general revelation to all mankind – true, but only partially applicable as the meaning for the verse
  - (C) “He illumines every man who hears the Gospel; i.e., he imparts a degree of understanding concerning spiritual matters (not necessarily resulting in salvation) to all those whose ears and minds are reached by the message of salvation. The majority, however, do not respond favourably. Many who have the light prefer the darkness. Some, however, due entirely to the sovereign, saving grace of God, receive the word with the proper attitude of heart and mind, and obtain everlasting life.”<sup>–{3}</sup>. Among other reasons, this is in harmony with Hebrews 6:4-8, on the subject of those who have once been enlightened and then turn away from the truth.

### C. Responses to the Light

1. Did Not Comprehend . . . . . 1:5
  - a. “The Light shines in the darkness, and the darkness did not comprehend it.”
  - b. darkness encompasses those who live in it; descriptive of people (1) lost in sin (2) not having relationship with God – 2 ways saying same thing
  - c. various meanings of Greek word translated; “comprehend”
    - (A) overcome; perceive, understand; apprehend, take hold of, make one’s own
    - (B) so those who live in darkness; in their lack of understanding (the blinding work of Satan), did not appropriate that light and its benefits for themselves
    - (C) OLD illust: my walking in the house at night, choosing not to turn on the lights – and barking my shins
  - d. in practical terms: mankind in darkness chooses not to take advantage of Jesus the Light at His coming
2. Did Not Know . . . . . 1:10
  - a. “He was in the world, and the world was made through Him, and the world did not know Him.”
  - b. was... world – since its inception – Col 1:17 – by Him all things consist – it is His power that holds this orderly universe together

- c. **was made** – in fact he created it
- d. **world ... world** – the orderly universe into which man has been placed, specifically this planet earth – belonging to God in every sense
- e. **world** – the third use is mankind – hence also belonging to the Word
- f. **not know** – failed to recognize (1) their Maker (2) their Master
- g. religion of Ecology – worshipping the creation – still holds true today – so mankind generally demeans Jesus as merely a good man, even as they also demean God, as simply an extension of humanity itself
- h. **“The heavens are telling of the glory of God; And their expanse is declaring the work of His hands.”** (Psalms 19:1)
- i. mankind in darkness chooses not to recognize Jesus as the Light at His coming

3. Did Not Receive . . . . . 1:11

- a. **“He came to His own, and those who were His own did not receive Him.”**
- b. **He came to His own** – things
  - (A) His own belongings – the land
  - (B) same expression in, **“Then He said to the disciple, “Behold, your mother!” From that hour the disciple took her into his own household.”** (John 19:27) – common idiom
  - (C) He came to His own home
  - (D) **“And they took offense at Him. But Jesus said to them, “A prophet is not without honor except in his hometown and in his own household.”** (Matthew 13:57)
- c. **and His own** – people
  - (A) a people who had been prepared for centuries
  - (B) He Himself had been preparing them
  - (C) **“seeking to know what person or time the Spirit of Christ within them was indicating as He predicted the sufferings of Christ and the glories to follow.”** (1 Peter 1:11)
- d. **did not receive Him** – He came home and found there no welcome!

4. Did Believe . . . . . 1:12

- a. **“But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name,”**
- b. not all doom and gloom
- c. promise of remnant in OT prophets
  - (A) wasn't the group of Jews that returned (Ezra, Nehemiah)

- (B) not the special religious sects: Pharisees, Essenes, Scribes
- (C) but those who when the opportunity came, saw and recognised Jesus to be the Light
- d. "received"(action) defines "believed" (idea)
  - (A) not "I believe so"
  - (B) not mental acceptance
  - (C) faith recognises the dire consequences of sin, and casts oneself upon Jesus as Saviour in response to His promise of forgiveness
- e. **right** – more than power (dunamis) but power included: authority – the birth certificate has been issued and with it all the benefits and privileges; the birth cannot ever be questioned

#### D. The Reasons

1. Wrong Dependency . . . . . 1:13
  - a. "who were born, not of blood nor of the will of the flesh nor of the will of man, but of God."
  - b. some see in these three negative phrases the various ways in which the Jewish people sought to bring people into being part of God's people
    - (A) **bloods** (plural) the inheritance of the Passover and sacrifices
    - (B) **will of the flesh** – concerted effort of Jewish couples to have large families
    - (C) **will of man** – the efforts to proselytise – "Woe to you, scribes and Pharisees, hypocrites, because you travel around on sea and land to make one proselyte; and when he becomes one, you make him twice as much a son of hell as yourselves." (Matthew 23:15)
  - c. but perhaps a better way of understanding it is that it is not because of the racial blood – being descendants of Abraham – nor being the child of good parents, nor even of the efforts of one's father, can a person receive this spiritual birth (more about this in John 3)
  - d. rather, this kind of birth to be children of God, has a more amazing source ... to be born by God Himself
2. The Grace of Our Lord Jesus Christ . . . . . 1:14
  - a. "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."
  - b. v 14 introduces the consummation of this prologue to the gospel of John, a prologue which sets out the theme and argument of the whole book and its purpose: "30 Therefore many other signs Jesus also performed in the presence of the disciples, which are not written in this book; 31 but these have been written so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name." (John

20:30-31)

- c. next week look further at this verse and at that consummation
- d. but today, we will but note that for those who reach out of the darkness of this world
  - (A) to take advantage of the Jesus the Word who came into the world
  - (B) to recognize that Jesus is indeed the Word made flesh
  - (C) to welcome and accept Him and commit oneself to Him in faith
- e. will find themselves accepted by Him
  - (A) because of the grace He has shown to us on the cross
  - (B) and He is true: we can depend upon His promises

## E. Conclusion

### 1. Amazing Grace

- a. understand that it is by grace we know salvation
- b. understand, too, what lies behind so many resisting salvation – the god of this world has blinded their eyes – they love darkness
- c. Christ the Light was rejected; don't be discouraged when you witness is rebuffed
- d. pray for those to whom you seek to witness, that the eyes of their understanding may be enlightened (Ephesians 1:18)

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ASV	American Standard Version of 1901
AV	Authorized (King James) Version of 1769
NAS	New American Standard version © 1960, 1995 The Lockman Foundation (usually the 1995 edition)
NEB	New English Bible © 1961, 1970 Oxford University Press, Cambridge University Press
NIV	New International Version © 1984 by the International Bible Society
NLT	New Living Translation © 1996 Tyndale Charitable Trust
NKJV	New King James Version © 1979 Thomas Nelson Inc., Publishers
NRSV	New Revised Standard Version © 1989 National Council of Churches of Christ
RSV	Revised Standard Version © 1946, 1952 National Council of Churches of Christ; Thomas Nelson and Sons Ltd
WEY	The New Testament in Modern Speech © 1902, 1912 R. F. Weymouth

Some of the commentaries and resources used in the preparation of this message are identified as follow:

- Barnes – *Notes on the New Testament, et alia*, by Rev Albert Barnes, Gall & Inglis, Edinburgh
- Bruce -- *The Gospel & Epistles of John*, by F. F. Bruce, William B. Eerdmans Publishing Company, Grand Rapids, MI; 1983
- BM – *Biblical Museum*, Editor James Comper Gray, ca 1870
- EBC – *The Expositor’s Bible Commentary*, © 1986 Zondervan, Grand Rapids, 49530, MI:  
*John*, by Merrill C. Tenney
- EGT – *The Expositor’s Greek Testament*, Hodder & Stoughton; 1903  
*John*, by Marcus Dods
- Gill – *Exposition of the Old Testament, Exposition of the New Testament*, by John Gill, D.D.
- Kerux – The sermon & illustration data base compiled by Rev. David Holwick at the web-site, [www.holwick.com](http://www.holwick.com).
- LBBC -- *Layman’s Bible Book Commentary, Volume 18: John*, by James E. Carter; Broadman Press, Nashville, TE; 1984
- NICNT – *The New International Commentary on the New Testament*  
*The Gospel according to John*, by Leon Morris
- NTC – *New Testament Commentary*, by William Hendriksen; Baker Book House, Grand Rapids, MI; 1954
- RWP – *Robertson’s Word Pictures of the New Testament*, by Dr. A. T. Robertson
- TEC -- *The Gospel according to John*, by George Allen Turner & Julius R. Mantey, William B. Eerdmans Publishing Company, Grand Rapids, MI; ca 1965
- TTBC – Thru the Bible Commentary Series, by J. Vernon McGee; John 11-21; Thomas Nelson Publishers; 1991

2. Hendriksen, NTC, *in loc*.

3. Hendriksen, NTC, *in loc*