

## Jesus, The Light of Men Pt 2

### John 1:4-13

<sup>4</sup> In Him was life, and the life was the light of men. <sup>5</sup> And the light shines in the darkness, and the darkness did not comprehend it.

<sup>6</sup> There was a man sent from God, whose name *was* John. <sup>7</sup> This man came for a witness, to bear witness of the Light, that all through him might believe. <sup>8</sup> He was not that Light, but *was sent* to bear witness of that Light.

<sup>9</sup> That was the true Light which gives light to every man coming into the world.

<sup>10</sup> He was in the world, and the world was made through Him, and the world did not know Him. <sup>11</sup> He came to His own, and His own did not receive Him.

<sup>12</sup> But as many as received Him, to them He gave the right to become children of God, to those who believe in His name: <sup>13</sup> who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

## Introduction

Albert Mohler

**Air Conditioning Hell: How Liberalism Happens**

“Theological liberals do not intend to destroy Christianity, but to save it. As a matter of fact, theological liberalism is motivated by what might be described as an apologetic motivation. The pattern of theological liberalism is all too clear. Theological liberals are absolutely certain that Christianity must be saved...from itself.

Though any number of central beliefs and core doctrines were subjected to liberal revision or outright rejection, the doctrine of hell was often the object of greatest protest and denial.

Considering hell and its related doctrines, Congregationalist pastor Washington Gladden declared: “To teach such a doctrine as this about God is to inflict upon religion a terrible injury and to subvert the very foundations of morality.”[3]

Though hell had been a fixture of Christian theology since the New Testament, it became an *odium theologium*—a doctrine considered repugnant by the larger culture and now retained and defended only by those who saw themselves as self-consciously orthodox in theological commitment.

Novelist David Lodge dated the final demise of hell to the decade of the 1960s. “At some point in the nineteen-sixties, Hell disappeared. No one could say for certain when this happened. First it was there, then it wasn’t.”

University of Chicago historian Martin Marty saw the transition as simple and, by the time it actually occurred, hardly observed. “Hell disappeared. No one noticed,” he asserted.[4]

Another area of doctrine that has felt the affects of modern liberalism and the adamant adherents of Arminianism is the doctrine of Total Depravity.

many would reject that man is unable on his own to respond to the offers of the Gospel

## **AW Pink**

### **3. The Impotency Of The Human Will.**

Does it lie within the prince of man's will to accept or reject the Lord Jesus Christ as Saviour? Granted that the Gospel is preached to the sinner, that the Holy Spirit convicts him of his lost condition, does it, in the final analysis, lie within the power of his own will to resist or to yield himself up to God? The answer to this question defines our conception of human depravity. That man is a fallen creature all professing Christians will allow, but what many of them mean by "fallen" is often difficult to determine. The general impression seems to be that man is now mortal, that he is no longer in the condition in which he left the hands of his Creator, that he is liable to disease, that he inherits evil tendencies; but, that if he employs his powers to the best of his ability, somehow he will be happy at last. O, how far short of the sad truth! Infirmities, sickness, even corporeal death, are but trifles in comparison with the moral and spiritual effects of the Fall! It is only by consulting the Holy

Scriptures that we are able to obtain some conception of the extent of that terrible calamity.

When we say that man is totally depraved, we mean that the entrance of sin into the human constitution has affected every part and faculty of man's being. Total depravity means that man is, in spirit and soul and body, the slave of sin and the captive of the Devil — walking “according to the prince of the power of the air, the spirit that now worketh in the children of disobedience” Eph 2:2. This statement ought not to need arguing: it is a common fact of human experience. Man is *unable* to realize his own aspirations and materialize his own ideals. He *cannot* do the things that he would. There is a moral inability which paralyzes him. This is proof positive that he is no free man, but instead, the slave of sin and Satan. “Ye are of your father the Devil, and the lusts (desires) of your father ye will do” John 8:44. Sin is more than an act or a series of acts; it is a state or condition: it is that which lies behind and produces the acts. Sin has penetrated and permeated the whole of man's make up. It has blinded the understanding, corrupted the heart, and alienated the mind from God. *And the will has not escaped*. The will is under the dominion of sin and Satan. Therefore, the will is not free. In short, the affections love as they do and the will chooses as it does because of the state of *the heart*, and because the heart is deceitful above all things and desperately wicked “There is *none* that *seeketh* after God” Rom. 3:11.

## **Review**

### **I. The Lights Power v. 4-5**

<sup>4</sup> In Him was life, and the life was the light of men. <sup>5</sup> And the light shines in the darkness, and the darkness did not comprehend it.

### **II. The Lights Preacher v.6-8**

<sup>6</sup> There was a man sent from God, whose name *was* John. <sup>7</sup> This man came for a witness, to bear witness of the Light, that all through him might believe. <sup>8</sup> He was not that Light, but *was sent* to bear witness of that Light.

## **Lesson**

### **III. The Lights Protraction v9**

<sup>9</sup> That was the true Light which gives light to every man coming into the world.

true Light

**aléthinos: true.**

**Original Word:** ἀληθινός, η, ον

**Part of Speech:** Adjective

**Transliteration:** aléthinos

**Phonetic Spelling:** (al-ay-thee-nos')

**Short Definition:** true, real, genuine

**Definition:** true (lit: made of truth), real, genuine.

**Cognate:** **228** *alēthinós* (an adjective, derived from the other adjective of the same root/*alēth-*, **227** /*alēthés*, "true to fact") – properly, *true (real)*, emphasizing the organic connection (authentic unity) between what is true (**228** /*alēthinós*) and its source or origin (note the *-inos* suffix). [See 225](#) (*alētheia*).t

**that gives light — Present Act Ind**

**phótizó: to shine, give light**

**Original Word:** φωτίζω

**Part of Speech:** Verb

**Transliteration:** phótizó

**Phonetic Spelling:** (fo-tid'-zo)

**Short Definition:** I illuminate, bring to light

**Definition:** (a) I light up, illumine, (b) I bring to light, make evident, reveal.

**Cognate:** **5461** *phōtízō* (from **5457** /*phōs*, "light") – properly, *enlighten*; (figuratively) God sharing *His life*, exposing and overcoming darkness – like the ignorance (prejudice) caused by sin. [See 5457](#) (*phōs*).

**Common Grace of Revelation**

Romans 1:18-20

Romans 1:28

Romans 2:14-15

## **IV. The Lights Proscription**

<sup>10</sup> He was in the world, and the world was made through Him, and the world did not know Him. <sup>11</sup> He came to His own, and His own did not receive Him.

And the world knew him not; that is, the inhabitants of the world knew him not as their Creator: nor did they acknowledge the mercies they received from him; nor did they worship, serve, and obey him, or love and fear him; nor did they, the greater part of them, know him as the Messiah, Mediator, Saviour, and Redeemer

**He was in the world** - This refers, probably, not to his pre-existence, but to the fact that he became incarnate; that he dwelt among human beings.

**And the world was made by him** - This is a repetition of what is said in [John 1:3](#). Not only “men,” but all material things, were made by him. These facts are mentioned here to make what is said immediately after more striking, to wit, that men did not receive him. The proofs which he furnished that they ought to receive him were:

1. Those given while he was “in the world” - the miracles that he performed and his instructions; and,
2. The fact that the “world was made by him.” It was remarkable that the world did not know or approve its own Maker.

**The world knew him not** - The word “knew” is sometimes used in the sense of “approving” or “loving,” [Psalm 1:6](#); [Matthew 7:23](#). In this sense it may be used here. The world did not love or approve him, but rejected him and put him to death. Or it may mean that they did not understand or know that he was the

Messiah; for had the Jews known and believed that he was the Messiah, they would not have put him to death, [1 Corinthians 2:8](#); “Had they known it, they would not have crucified the Lord of glory.” Yet they might have known it, and therefore they were not the less to blame.

**He came unto his own** - His own “land” or “country.” It was called his land because it was the place of his birth, and also because it was the chosen land where God delighted to dwell and to manifest his favor. See [Isaiah 5:1-7](#). Over that land the laws of God had been extended, and that land had been regarded as especially his, [Psalm 147:19-20](#).

**His own** - His own “people.” There is a distinction here in the original words which is not preserved in the translation. It may be thus expressed: “He came to his own land, and his own people received him not.” They were his people, because God had chosen them to be his above all other nations; had given to them his laws; and had signally protected and favored them, [Deuteronomy 7:6](#); [Deuteronomy 14:2](#).

**Received him not** - Did not acknowledge him to be the Messiah. They rejected him and put him to death, agreeably to the prophecy, [Isaiah 53:3-4](#). From this we learn,

1. That it is reasonable to expect that those who have been especially favored should welcome the message of God. God had a right to expect, after all that had been done for the Jews, that they would receive the message of eternal life. So he has a right to expect that we should embrace him and be saved.

2. Yet, it is not the abundance of mercies that incline men to seek God. The Jews had been signally favored, but they rejected him. So, many in Christian lands live and die rejecting the Lord Jesus.

3. People are alike in every age. All would reject the Saviour if left to themselves. All people are by nature wicked. There is no more certain and universal proof of this than the universal rejection of the Lord Jesus.



Matt 12:22-28

Hebrews 5:11-6:8

Hebrews 10:26-31

## V. The Lights Perception

<sup>2</sup> But as many as received Him, to them He gave the right to become children of God, to those who believe in His name: <sup>13</sup> who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

**To as many as received him** - The great mass; the people; the scribes and Pharisees rejected him. A few in his lifetime received him, and many more after his death. “To receive him,” here, means to “believe” on him. This is expressed at the end of the verse.

**Gave he power** - This is more appropriately rendered in the margin by the word “right” or “privilege.” Compare [Acts 1:7](#); [Acts 5:4](#); [Romans 9:21](#); [1 Corinthians 7:37](#); [1 Corinthians 8:9](#); [1 Corinthians 9:4-5](#).

**exousia: power to act, authority**

**Original Word:** ἐξουσία, ας, ἡ

**Part of Speech:** Noun, Feminine

**Transliteration:** exousia

**Phonetic Spelling:** (ex-oo-see'-ah)

**Short Definition:** power, authority, weight

**Definition:** (a) power, authority, weight, especially: moral authority, influence, (b) in a quasi-personal sense, derived from later Judaism, of a spiritual power, and hence of an earthly power.

**1849** *eksousía* (from **1537** /ek, "out from," which intensifies **1510** /eimí, "to be, being as a right or privilege") – authority, *conferred power; delegated empowerment* ("authorization"), operating in a *designated jurisdiction*.

In the NT, **1849** /*eksousía* ("delegated power") refers to the *authority* God gives to His saints – *authorizing them to act to the extent they are guided by faith* (His revealed word).

**Sons of God** - Children of God by adoption. See the notes at **Matthew 1:1**. Christians are called sons of God:

1. Because they are “adopted” by Him, **1 John 3:1**.
2. Because they are “like Him;” they resemble Him and have His spirit.
3. They are united to the Lord Jesus, the Son of God, are regarded by Him as his brethren **Matthew 25:40**, and are therefore regarded as the children of the Most High.

**Believing** Pres. Act Participle

The Believing ones

**On his name** - This is another way of saying believeth in “him.” The “name” of a person is often put for the person himself, **John 2:23; John 3:18; 1 John 5:13**. From this verse we learn:

1. That to be a child of God is a privilege - far more so than to be the child of any human being, though in the highest degree rich, or learned, or honored. Christians are therefore more honored than any other persons.

2. God gave them this privilege. It is not by their own works or deserts; it is because God chose to impart this blessing to them, [Ephesians 2:8](#); [John 15:16](#).

3. This favor is given only to those who believe on him. All others are the children of the wicked one, and no one who has not “confidence in God” can be regarded as his child. No parent would acknowledge one for his child, or approve of him, who had no confidence in him, who doubted or denied all he said, and who despised his character. Yet the sinner constantly does this toward God, and he cannot, therefore, be called his Son.

### Verse 13

#### Which were born - Aorist passive

#### **gennaó: to beget, to bring forth**

**Original Word:** γεννάω

**Part of Speech:** Verb

**Transliteration:** gennaó

**Phonetic Spelling:** (ghen-nah'-o)

**Short Definition:** I beget, bring forth, give birth to

**Definition:** I beget (of the male), (of the female) I bring forth, give birth to.

**1080** *gennáō* – properly, beget (procreate a descendant), produce offspring; (passive) be born, "begott

This doubtless refers to the “new birth,” or to the great change in the sinner’s mind called regeneration or conversion. It means that they did not become the children of God in virtue of their natural birth, or because they were the children of “Jews,” or because they were descended from pious parents. The term “to be born” is often used to denote this change. Compare [John 3:3-8](#); [1 John 2:29](#). It illustrates clearly and beautifully this great change. The

natural birth introduces us to life. The new birth is the beginning of spiritual life. Before, the sinner is “dead” in sins [Ephesians 2:1](#); now he begins truly to live. And as the natural birth is the beginning of life, so to be born of God is to be introduced to real life, to light, to happiness, and to the favor of God. The term expresses at once the “greatness” and the “nature” of the change.

**Not of blood** - The Greek word is plural; not of “bloods” - that is, not of “man.” Compare [Matthew 27:4](#). The Jews prided themselves on being the descendants of Abraham,

### [Matthew 3:9](#)

And do not presume to say to yourselves, ‘We have Abraham as our father,’ for I tell you, God is able from these stones to raise up children for Abraham.

### [John 8:32](#)

[32](#)and you will know the truth, and the truth will make you free."  
[33](#)They answered Him, "We are Abraham's descendants and have never yet been enslaved to anyone; how is it that You say, 'You will become free ‘?’"

### [Romans 9:6](#)

[6](#)But it is not as though the word of God has failed. For they are not all Israel who are descended from Israel; [7](#)nor are they all children because they are Abraham's descendants, but: "THROUGH ISAAC YOUR DESCENDANTS WILL BE NAMED."  
[8](#)That is, it is not the children of the flesh who are children of God, but the children of the promise are regarded as descendants....

They supposed that it was proof of the favor of God to be descended from such an illustrious ancestry. In this passage this notion is corrected. It is not because men are descended from an illustrious or pious parentage that they are entitled to the favor of God; or perhaps the meaning may be, not because there is a union of illustrious lines of ancestry or “bloods” in them. The law of Christ’s kingdom is different from what the Jews supposed. Compare [1 Peter 1:23](#). It was necessary to be “born of God” by regeneration. Possibly, however, it may mean that they did not become children of God by the bloody rite of “circumcision,” as many of the Jews supposed they did. This is agreeable to the declaration of Paul in [Romans 2:28-29](#).

### d **Nor of the will of the flesh - by natural Birth**

Will

**theléma: will**

**Original Word:** θέλημα, ατος, τό

**Part of Speech:** Noun, Neuter

**Transliteration:** theléma

**Phonetic Spelling:** (thel'-ay-mah)

**Short Definition:** will, wish, desire

**Definition:** an act of will, will; plur: wishes, desires.

**2307** *thélēma* (from [2309](#) /*thélō*, "to desire, wish") – properly, a *desire* (*wish*), often referring to *God's "preferred-will,"* i.e. His "*best-offer*" to people which can be *accepted or rejected*.

[Note the *-ma* suffix, focusing on *the result* hoped for with the particular desire (*wish*). [2307](#) (*thélēma*) is nearly always used of *God*, referring to His preferred-will. Occasionally it is used of man (cf. Lk 23:25; Jn 1:13.)

Nor of the will of the flesh; man's free will, which is carnal and corrupt, is enmity to God, and impotent to every thing that is spiritually good: regeneration is ascribed to another will and power, even to the will and power of God, and denied of this:

**Nor of the will of man** - This may refer, perhaps, to the will of man in adopting a child, as the former phrases do to the natural birth; and the design of using these three phrases may have been to say that they became the children of God neither in virtue of their descent from illustrious parents like Abraham, nor by their natural birth, nor by being “adopted” by a pious man. None of the ways by which we become entitled to the privileges of “children” among people can give us a title to be called the sons of God. It is not by human power or agency that men become children of the Most High.

**But of God** - That is, God produces the change, and confers the privilege of being called his children. The heart is changed by his power. No unaided effort of man, no works of ours, can produce this change. At the same time, it is true that no man is renewed who does not himself “desire” and “will” to be a believer; for the effect of the change is on his “will” [Psalm 110:3](#), and no one is changed who does not strive to enter in at the strait gate, [Philemon 2:12](#). This important verse, therefore, teaches us:

- 1.that if men are saved they must be born again.
- 2.that their salvation is not the result of their birth, or of any honorable or pious parentage.
- 3.that the children of the rich and the noble, as well as of the poor, must be born of God if they will be saved.
- 4.that the children of pious parents must be born again; or they cannot be saved. None will go to heaven simply because their “parents” are Christians.
- 5.that this work is the work of God, and “no man” can do it for us.
- 6.that we should forsake all human dependence, cast off all confidence in the flesh, and go at once to the throne of grace, and beseech of God to adopt us into his family and save our souls from death.

## John 3

### I Cor 3:6

6I planted, Apollos watered, but God was causing the growth. 7So then neither the one who plants nor the one who waters is anything, but God who causes the growth....

### Phil 2:13

work out your salvation with fear and trembling; 13for it is God who is at work in you, both to will and to work for His good pleasure.

### James 1:18

Of his own will he brought us forth by the word of truth, that we should be a kind of firstfruits of his creatures.

### Romans 9:10

<sup>10</sup> And not only *this*, but when Rebecca also had conceived by one man, *even* by our father Isaac <sup>11</sup> (for *the children* not yet being born, nor having done any good or evil, that the purpose of God according to election might stand, not of works but of Him who calls), <sup>12</sup> it was said to her, “*The older shall serve the younger.*” <sup>13</sup> As it is written, “*Jacob I have loved, but Esau I have hated.*”

<sup>14</sup> What shall we say then? *Is there* unrighteousness with God? Certainly not! <sup>15</sup> For He says to Moses, “*I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion.*” <sup>16</sup> So then *it is* not of him who wills, nor of him who runs, but of God who shows mercy. <sup>1</sup>