

C:1-7 ◦ *John is the Witness from God Who Testifies Concerning the Light*

- 1** Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ θεοῦ, ☒ Mt 3:1; Mk 1:28; Lk 3:3; 7:27; Jn 1:33; Ac 13:24
1:6 There **came forward** [appeared /arose \came into (public) existence] a man {who} had been sent {forth on a mission} from God;
- 2** ὄνομα αὐτῷ Ἰωάννης. ☒ Mt 3:1; Mk 1:4; Lk 3:2
{the} name {given} to him {was} John.
- 3** Οὗτος ἦλθεν εἰς μαρτυρίαν, ☒ Jn 1:15,19,32; 3:26; 5:33
1:7 **This same** {man} came for {the purpose of giving} a testimony,
- 4** ἵνα μαρτυρήσῃ περὶ τοῦ φωτός,
so that he should testify concerning the 'Light',
- 5** ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ. ☒ Jn 1:12; Ac 19:4
in order that {men of} all {sorts [categories /nations]} should [might] {come to} believe through him.
- 6** Οὐκ ἦν ἐκεῖνος τὸ φῶς, ☒ Jn 1:20
1:8 **Not** {to say} **that** {man} was **himself** the 'Light',
- 7** ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.
but rather, {to say} that he should testify concerning the 'Light'.

LINE 1 • John was just a man created for a purpose, while 'The Word' was an uncreated Person Who created all things, including John, for His purpose.

LINE 2 • Nobody else in this Gospel is identified by the name "John," and the John here identified is never given the title "the Baptist" in this Gospel. But this Gospel is very careful to distinguish confusable names. The apostle John had about as prominent a role as any apostle in Jesus' ministry, second only to Simon Peter, but the apostle John is never so much as mentioned by name in this Gospel. For those who doubt that the apostle John is the author of this Gospel, the question is: How do they explain this unforgivable omission if the apostle John does not humbly identify himself in this Gospel as "the disciple whom Jesus loved" (13:23; 19:26; 20:2; 21:7, 20, 24)?

LINE 3 • Fuller accounts and summaries of this testimony occur at 1:15, 19-34; 3:26-33; 5:32-35; 10:40-42. This Gospel summons a host of eight or nine other witnesses: the words of Jesus (3:11; 8:14, 18; 18:37), the works of Jesus (5:36; 10:25), the Father (5:37; 8:18), the Holy Spirit (15:26), the Hebrew Scriptures (5:39, 46), the apostles (15:27), the woman at the well (4:39), the crowd who witnessed Lazarus' rising (12:17), the author of this Gospel with his entourage (19:35; 21:24).

LINE 5 • The word *nās* "all" is limited in the context to "mankind" (line B:2 above), all men generically considered as a whole, men of all sorts, all men without distinction; not men numerically considered individually, all men without exception, absolutely all individual men there ever was, is, or ever will be.

LINES 6-7 • The negation of the possible inference that John was himself the 'Light', followed by the repetition of the earlier phrase that John should testify concerning the 'Light' emphasizes the role of John as a leading witness, while it clearly distinguishes his role from the role of Jesus as the One being witnessed.

LINES 1-7 • If John the Baptist is a true prophet, then he is not 'The Prophet', but only "a" prophet who pointed to 'The Prophet' Who was to come (Deuteronomy 18:15, 18, 19; Acts 3:22-24; 7:37), 'The Prophet' Who was even at that very time coming (1:9). The apostle John's explanation here should turn any remaining followers of John the Baptist toward following Christ. Compare Acts 18:24-19:7.