



JOHN 1:9-14 | THE WORD, REJECTED

- Verse 9- *included on session 4*
- Verses 10-11 –
 - The author goes from general (v. 10) to specific (v. 11).
 - The fourth Gospel clearly says that the *Logos* was not only **with God** (v. 1) but also **was in the world** (v. 10) and that **the world was made by him** (v. 10, as well as v. 3).
 - Using different words, the author previously stated that the light was in the world, but **the darkness comprehended it not**. Now, in similar fashion, **the world knew him not**.
 - In the unfolding of Scripture, God created the world through His spoken word, and through His Word, the Son (*Logos*). But *the world* rejected Him, and God then chose to work through one man, Abram, and created a people that would be his own (Is. 43:21, et. al). Now that He comes to **his own**, He is rejected, as the world had previously done.
 - Note that the words **his own** are in the neuter and plural, thus “things” or “possessions” must be supplied. What are His own things? Bullinger suggests *the land of Abraham, and the throne of David*.
 - However, while **He came unto his own possessions, his own people received him not**, for the second use is in the masculine. Thus the sentence could be paraphrased, *He came to His things and was rejected by His people*.
 - Verse 11 is one of the keys to understanding the Gospel of John. We know, from the beginning, that **his own received him not**. This knowledge will strengthen the author’s argument that the One rejected is actually the chief cornerstone.
- Verse 12 –
 - Collectively, **his own received him not** (v. 11), but individually *some did receive Him*. Verses 12-13 are about these individuals.
 - In verse 11, **received** is παραλαμβάνω [paralambano], which is *lambano* (to receive - see note on verse 5).
 - With the prefix *para* we could translate as “to come alongside to receive.”
 - In verse 12, **received** is simply *lambano*, with no prefix, thus just simply *received*.
 - The prefix *para* “softens” the verb to some extent, making it an *auxiliary* to the real thing. For example *paragraph* is not the *graphie* itself, but is auxiliary to the *graphie*.
 - Another way of paraphrasing the two usages of *received* in 11 and 12 would be to say, “*He came among His own things, but His own people didn’t want any of His things, but as many as did, they took those things from Him, and He gave them power to become...*”
 - Those who **received him** were given **power to become the sons of God**. That is, they *did not become the sons of God* but they did have the **power** to do so.
 - Being one of the **sons of God** has specific meaning in Scripture, and Scripture must be our only guide for interpretation. The Hebrew Scriptures are filled with references to the Hebrew people becoming the children of God who will one day receive full authority as sons. See Exodus 4:22, Jeremiah 3:19, Hosea 1:10, etc.

