

# John 1

## ASVh with Comments

**Summary.** In this chapter, the Lord Jesus is introduced as the Word, the Son of God, the Messiah, the Christ, the Lamb of God, the Teacher, and the King of all. **John 1:1-18.** This section of the Bible is important in describing who Jesus Christ is for humans. The Trinity of God (God the Father, God the Son Jesus, and God the Holy Spirit) is One from eternity. The apostle John introduces the Lord Jesus to us systematically from the beginning until the incarnation. A) (verses 1-3). The “Word” in these verses refers to both Jesus Christ and the Holy Spirit as part of the Trinity of God. Jesus Christ, as the pre-incarnate Word, is part of the Trinity of God and all creation (Colossians 1:15). B) (verses 4-5). Within the Word, Jesus Christ is the life and the Light for humankind. C) (verses 6-11). John, the messenger of God, came to testify concerning the existing true Light, Jesus Christ, as the Word, coming into the world. D) (verses 12-18). The beloved Son of God, Jesus Christ, came down to be born by the will of the Father Himself, and the Word became flesh in Jesus Christ and dwelt among us. When Jesus Christ was born in the flesh, the way to be saved, for humans, is through the beloved Son of God only, by His grace alone. **John 1:19-34.** The testimony of John the Messenger concerning Jesus Christ, the Son of God. A) (verses 19-28). John, the messenger of God, is a humble man who repeatedly testifies that he is not the Christ. He tells people that the Messiah is coming and warns people to wait for the true Messiah to come. John has prepared the human heart to receive the Lord Jesus, to make the path of the Lord straight into the heart of all humans. B) (verses 29-34). John testifies concerning Jesus Christ as the Son of God, the Lamb of God, and the One who baptizes with the Holy Spirit. John has announced Jesus Christ as the Lamb of God, the perfect lamb that washes away all the sins of the whole world. **John 1:35-51.** The Lord Jesus calls the first disciples. A) (verses 35-39). John has testified about the beloved Son of God, and for what he said it makes two of his own disciples follow the Lord Jesus. These two recognize the Lord Jesus as the Teacher, the Lamb of God, and the Messiah and start following the Lord Jesus. B) (verses 40-51). Andrew, Simon Peter’s brother, informs Peter that they have found the Messiah (translated as Christ). The Lord Jesus meets Peter. The Lord Jesus calls Philip. Philip informs Nathaniel about Jesus of Nazareth. The Lord Jesus calls Nathaniel. In his sayings, Nathaniel says what he believes about the Lord Jesus: He is a Teacher (Rabbi), the Son of God, and the King of all.

<sup>1</sup> In the beginning was the **Word**, and the **Word** was with **God**, and the **Word** was **God**.

**Comments 1:1.** This verse tells all readers that in the beginning, the Three in One already existed before all things were created, and here is the place where we can learn this. The “Word” here in this verse refers to both the Lord Jesus and the Holy Spirit, and God refers to God the Father because here it tells us about the Trinity of God. We can imagine in this way as well: God the Father is so big that God the Son and the Holy Spirit are in Him, and all Three are tangled together and cannot be separated, but each of the Three has His own duty as well.

“In the beginning was the Word.” As the verse here tells all readers, in the beginning, before all things were created, the Word, the Trinity of God, was there already, and all things from the Trinity of God will happen.

“And the Word was with God.” Now, the verse tells all that in God the Father Himself, the beloved Son, and the Holy Spirit are already in Him.

“And the Word was God.” The most important thing to notice here is that the Word itself is also God the Father Himself because God the Father has the Holy Spirit and the beloved Son of God in Him from the beginning.

**Q:** Why are we talking about the “Word,” and how this relates to the Lord Jesus, the incarnated One? **A:** As the Bible will tell, the Father will send the beloved Son to save all creation by taking the form of the Human; the Father wants all things to link back until the beginning of all creation. By sending the beloved Son to come on earth, all things have linked back to the beginning of creation on their own.

**Q:** God the Father is Spirit; Holy Spirit, we say, is the Spirit of the Father, and we also have the Word. How do we put all this together?

**A:** Holy Spirit is the identity of the Spirit of the Father; the Father Himself will not come down on earth. The majority of the believers believe the Word refers to the beloved Son of God, but all readers should remember as well that God is One, but the Three become One God as well: the Father, the beloved Son of

God, and the Holy Spirit all are One, that why is the Trinity of God. Because God of Three, the term Word includes the Three, it cannot be just One being the Word; all Three are the Word.

God is Spirit; God the Father, God the Son, God the Holy Spirit: Three in One, but each One has His own identity; however, either of them cannot be without one another; God is Three in One and cannot be separated.

As humans, we have spirit and soul, which are different, but these must be together as well; to be a complete human, we cannot lack any of these.

<sup>2</sup> This was in the beginning with **God**.

**Comments 1:2.** "This" in this place refers to the Trinity in the first verse. That is why it says "this" in this verse; when saying "this," all Three are together as One, as discussed in the verse above.

Because the Lord wants to ensure that humans understand the Trinity of God, and it cannot be separated, that is why the verse uses the term "this": "This was in the beginning with God."

<sup>3</sup> All became on account of **Him**, and apart from **Him**, nothing became that has been made.

**Comments 1:3.** As this verse has told us, everything the Father has created, He created with the purpose of glorifying the beloved Son of God; everything was made through the beloved Son of God because the Father has seen all His creation will be saved through the beloved Son's death on the cross; the Father has seen what will happen already, that His created things will crucify His beloved Son on the cross, that is why here the verse tells: "apart from Him, nothing became that has been made."

"All became on account of Him." God is eternity; the beloved Son of God was in the beginning, He was in the beginning with God, and the Father created all things through the beloved Son of God because, with the love of the beloved Son of God, all that belong to Him will be forever with Him.

<sup>4</sup> In **Him** was life, and the life was the light of **men**.

**Comments 1:4.** This verse tells us that through the beloved Son of God, life has been given to all humans and that life becomes the light of men for surviving; as long as they keep the faith and abide by the love of the beloved Son of God, their own life will be based on the light of the beloved Son of God.

"In Him was life." Because the beloved Son of God lives forever, His life will be light for all humans. Because when the beloved Son of God gave His life on the cross, that life that He gave becomes light for humans. The light here refers to the true knowledge about God.

<sup>5</sup> And the light **shines** in the darkness, and the darkness **has not seized it**.

**Comments 1:5.** When the beloved Son has given up His life for the humans, the light from His life becomes the ray of light shining through the darkness, and the dark itself cannot stand against it and cannot accept that light because the dark cannot accept the light in their area, the dark wants to remain dark.

The dark here is the power of the evil one that controls it, which can blind the mind and the eyes of those who seek and walk with the dark. The dark cannot fight against the light; that is why the verse has told the darkness has not seized it.

The light is the true knowledge about God, and that knowledge will shine out, and the dark cannot seize it.

<sup>6</sup> There came a man, sent from **God**, whose name was John.

<sup>7</sup> He came as a witness, that he might **testify concerning the Light**, that all might believe on account of him.

**Comments 1:7.** The verse has told all readers that John is a witness for the Lord. John, the man that the Lord used to be as a witness, all humans should look and think of the way of his faith; the way he lives may not fit all people, but the way of his heart and his faith all humans can look as an example.

<sup>8</sup> That one was not the **Light** but came in order that he might **testify concerning the Light**.

**Comments 1:8.** The verse clearly tells all readers that John is a witness of the true Light, which is the most important thing, and it also tells us of his duty.

<sup>9</sup> The existing true **Light**, which enlightens every man, was coming into the universe.

**Comments 1:9.** The verse has told all readers clearly that the beloved Son of God Himself exists from the beginning before the earth was created; with the mercy of the Father, the true Light has come, not to be just the light of the earth, but to be the true way for all humans to go to worship the Father in heaven; come to that Light for being saved.

<sup>10</sup> **He** was in the universe, and the universe happened because of **Him**, and the universe knew **Him** not.

**Comments 1:10.** The universe has been created through Him, but everything in the world has not known Him because all have let their hearts be blind, not the eyes be blind, but the hearts that are blind and will not acknowledge His work, as this verse has told to all who read.

“The universe knew Him not” refers to the earth (the earth itself is in the universe, and the earth knew Him not); the earth itself had opened its mouth to take the beloved Son of God (to crucify and bury the beloved Son of God); that is why the verse has told, “knew Him not.”

<sup>11</sup> **He** came to **His** own, and those belonging to **Himself** received **Him** not.

**Comments 1:11.** As the Bible tells here, Israel is His people, but even now, they still do not receive Him, as the verse has said to all readers. How long will it take to come to be His true people? If their hearts are not for Him, the true blessing will not come upon them; now, they are still suffering. The suffering is not about physical, but about their soul that rejects the beloved Son of God, which is still in suffering.

<sup>12</sup> But as many as received **Him**, to them **He** gave the right to become children of **God**, to those that believe in **His** name,

**Comments 1:12.** Now, this verse itself does not talk about only His own people, but talks about all humans of this earth; anyone that comes and accepts the Lord Jesus from true heart, the Lord Himself will adopt them all to be His children; they just need to accept His beloved Son to be the true God for them, and all will earn that right to become children of God.

<sup>13</sup> who **was** born, not **out** of blood, nor **out** of the will of the flesh, nor **out** of the will of man, but of **God**.

**Comments 1:13.** “Who was born, not out of blood, nor out of the will of the flesh.” At first, all readers should think, when the verse has told “not out of the blood,” what do you think of that blood? The beloved Son of God was not born through the sperm of a human, which is the blood; that is the meaning. When the Bible has told, “nor out of the will of the flesh,” the beloved Son of God was not born through the woman’s will but the will of the Father Himself who gave the woman to be able to conceive the beloved Son in her womb; that is why the verse tells He was not born by the will of the flesh.

“Nor out of the will of man, but of God.” From the verse itself, we can clearly see that the beloved Son of God came down to be born by the will of the Father Himself, which is the most honorable will; the beloved Son of God was utterly willing to come down to do so the Father’s will.

**Q:** How do we understand to translate “οἱ ... ἐγεννηθησαν” as singular and not plural? **A:** The majority of scholars will link this verse to verse 12, which relates to more people, but originally, this verse itself stands on its own, and it refers to the beloved Son of God and can only be so if it is singular. However, some Greek texts have been changed to accommodate this verse to verse 12.

[Codex Veronensis translates this verse as following: “Qui non ex sanguine neque ex voluntate carnis, nec ex voluntate viri, sed ex deo natus est.”

Regarding this, Tertullian says the following:

“What then is the meaning of, Was born not of blood nor of the will of the flesh nor of the will of a man, but of God?” This text will be of more use to me than to them, when I have refuted those who falsify it. For they maintain that it was thus written, Were born not of blood, nor of the will of the flesh or of a man, but of God, as though it referred to the above-mentioned believers in his name: and from it they try to prove that there exists that mystic seed of the elect and spiritual which they baptize for themselves. But how can it mean this, when those who believe in the name of the Lord are all of them by the common law of humankind born of blood and of the will of the flesh and of a man, as also is Valentinus himself? Consequently, the singular is correct, as referring to the Lord--was born . . . of God. Rightly so, because the Word is God’s, and with the Word is God’s Spirit, and in the Spirit is God’s power, and God’s everything that Christ is. (De Carne Christi: 19)]

<sup>14</sup> And the **Word** became flesh and dwelt among us, and we beheld **His** glory, glory as of the only begotten from the **Father**, full of grace and truth.

**Comments 1:14.** “And the Word became flesh and dwelt among us.” This portion of the verse clearly tells all humans that the beloved Son of God came down to be born as a human and took the human flesh to be His own; the beloved Son of God has lowered Himself down to be a human.

“And we beheld His glory ... full of grace and truth.” From the first breath of life that the beloved Son of God has taken on this earth, His glory has shown to all humans, the glory from the Father Himself, the glory from the Father Himself has come down with the beloved Son as well, all humans can see through His grace and the truth that He is teaching to all humans; all His teaching is the truth of life, every human should take it seriously, the Bible is the Word of life.

Full of grace in this place means that when every human reads the Bible, all can notice the way the beloved Son of God has used His life on earth, teaching and pointing out the way to be saved; all of the teaching the beloved Son of God has given to humans is giving according to His own grace to humans, for all can see and worship Him.

Grace (meaning from Webster dictionary): unmerited divine assistance given to humans for their regeneration or sanctification.

<sup>15</sup> John **bare witness about Him** and **cried out**, saying, **He is who** I said, The **One** who **comes** after me **is in front of me because He** was before me.

**Comments 1:15.** As the verse tells us, even John himself understands that before he himself was born, the beloved Son is already there, long before all things happened in his life. It is a recognition of John himself of who the beloved Son of God is.

<sup>16</sup> **Because out of His fullness we all receive, and kindness because of grace.**

**Comments 1:16.** “Because out of His fullness we all receive.” In this place, the beloved Son is complete already in Himself; all things are in the beloved Son of God already; He is complete.

“And kindness because of grace.” As the verse has told all humans clearly, the mercy of the beloved Son of God, which is inside of Him, has been shown to all humans, His mercy has been shown over again and again, and the last mercy will be shown upon His death on the cross for humans.

<sup>17</sup> For the law was given through Moses; **the grace and the truth became because of Jesus Christ.**

**Comments 1:17.** From the beginning, the Father has given the old law through Moses, but when the beloved Son of God has come down, the way to be saved, for humans, is through the beloved Son of God only, not the law itself.

The law versus grace and truth: the beloved Son of God did not come to abolish the law itself; He has completed the law for humans, and that is why the next way to be saved is through the will of the beloved Son of God.

<sup>18</sup> **No one has seen God ever yet; only the begotten God, the One existing in the bosom of the Father, He shows the way.**

**Comments 1:18.** “No one has seen God ever yet.” As the verse has told, nobody ever has seen the Father because all things are just created things; the eyes cannot afford to see the Father Himself. With human eyes, you cannot see the Father. The human eyes cannot see the Father, but the Father has shown Himself through the beloved Son of God.

“Only the begotten God ... He shows the way.” As the verse has told to all believers, the beloved Son of God has the Father Himself in Him; whatever the beloved Son of God has taught that is the Father Himself teaching humans, all humans can know the Father through the beloved Son of God’s teachings.

**Q:** What does it mean when the Bible says, “begotten God,” and how is the Lord Jesus begotten if He is part of the Trinity? **A:** The Father Himself is the head of the Trinity; in the Father, the beloved Son, and the Holy Spirit also exist; that is why we can say the Trinity of God is Three, but all are One in the Father. With the mercy of the Father, He has allowed the beloved Son and the Holy Spirit to come out and shine to be the light for all, but the Trinity is always still there: Three in One, this is its meaning. Think in this way: the Father is here, and with the mercy of the Father Himself, He has allowed the beloved Son and the Holy Spirit to have the work by themselves; the beloved Son has come down to take human form, and the Holy Spirit has come down to be as the guide and speaking to every heart regarding the love of the Father. In the Father Himself, He has given birth to the beloved Son of God, and that is why the beloved Son will always call, “Father I will do your will.” As the Bible has told us as well, He always calls God the Father, His Father. It is

not complicated when we think that the Father is One, but in that One, there are another Two, and the Three become One together, with no separation.

<sup>19</sup> And this is the **testimony** of John when the Jews sent **to** him from Jerusalem priests and Levites to ask him, **Who are you?**

**Comments 1:19.** The verse has told all believers clearly that this is the testimony of John; when someone will come to ask him for what he has been sent for, he will give out the true testimony to all that ask.

<sup>20</sup> And he confessed and denied not, and he confessed, I am not the **Christ**.

**Comments 1:20.** The way John lives and his testimony still make his heart humble; he never lifts himself high, and he never pretends to be the beloved Son of God or even to be someone as important as the Christ; that is the testimony he will give all.

<sup>21</sup> And they **questioned** him, **Who** then? **Are you** Elijah? And he **says**, I am not. **Are you** the prophet? And he answered, No.

**Comments 1:21.** All readers can notice that John is a humble man; he will not take upon himself any position of this earth, even if people want him to be someone, but John himself will not accept to be anyone or any position of this earth as well; the humble in him has shown out by his answer here.

<sup>22</sup> They said therefore **to** him, **Who are you?** That we may give an answer to **those**, **who** sent us. What **do you say about yourself?**

<sup>23</sup> He **declared**, I, a voice **calling out** in the **desert**, Make straight the **path** of the **Lord**, as said Isaiah the prophet.

**Comments 1:23.** Understand John's answer in this place: he considered himself as nobody; he just told people his cry is for the Lord only, not for any human to pay attention for, as the old-time prophet has said, that John himself is just a voice crying to the Lord in the desert alone. He cited from Isaiah 40:3.

"Make straight the path of the Lord." As John has been telling people that the Messiah is coming and warned people to wait for the true Messiah to come, he has prepared the human heart to receive the Lord, to make the path of the Lord straight into the heart of all humans.

<sup>24</sup> And **those having** been sent **were** from the Pharisees.

<sup>25</sup> And they **questioned** him, and said **to** him, **What** then **baptize you**, if **you are** not the **Christ**, neither Elijah, neither the Prophet?

**Comments 1:24-25.** Everyone sees him as a common man, but because of the way John has been using his life, people have questions about whether he must be someone important and whether the Lord will use him to save people; this is what they want to know.

<sup>26</sup> John answered them, saying, I baptize **with** water; **but** in the midst of you **stands**, **who you consider** not,

**Comments 1:26.** "I baptize with water." John says that he baptizes people with normal water; he baptizes with water for repentance of sins.

"But in the midst of you stands, who you consider not"; John has told all readers that no one knows who is coming; John is just a man doing the work of man, baptizing with water, but the one coming, which no one accepts is the right one. The work of man in this place is the way he lives to make him clean; that is the work of man, but his life living is for doing the work of God.

<sup>27</sup> **He** that **comes** after me, **of whom** I am not worthy **that I should** untie the strap of His sandal.

**Comments 1:27.** We can plainly see from this verse how humble the messenger is.

<sup>28</sup> These **happened** in Bethany **on the other side** of the Jordan, where John was baptizing.

<sup>29</sup> On the **next day**, he **looks at Jesus** coming **to** him and **says**, Behold, the **Lamb** of **God**, **who takes** away the sin of the world!

**Comments 1:29.** All readers can see from the verse clearly that John has announced who the Lamb of God is who is able to take away all the sins of the world; John has announced to the whole world about the righteous One who can wash away every sin.



"The Lamb of God." In the Old Testament law, when they sacrifice for the forgiveness of sins, they use the lamb, and in this place, the beloved Son of God Himself is the Lamb of God, the perfect lamb to wash away all the sins of the whole world, not only for His people alone but for the gentiles as well.

<sup>30</sup> This it is on behalf of whom I spoke: After I, comes a Man who precedence over me has because He exists before me.

**Comments 1:30.** In this verse, John tells all humans that the beloved Son of God exists before all humans have been born. Because at that time itself, John was not a young man anymore, and if the adult man can say that someone exists before him, then he already has told all humans that the beloved Son of God has precedence over all humans because the beloved Son of God Himself exists before all humans.

<sup>31</sup> But I knew Him not; except that, He might be revealed to Israel, for this came I baptizing with water.

**Comments 1:31.** "But I knew Him not." In this place, John does not talk about not knowing Him as a cousin but not knowing Him as a Savior until the Father will reveal it to him; that is why, in this time, he just baptizes people with the water. But John himself will announce who the beloved Son of God is later on.

"He might be revealed to Israel"; John has not announced this yet to all the people, but only to those that come to him. But next, as he goes any place, his duty will be to announce the coming of the beloved Son of God; his job will be starting now.

<sup>32</sup> And John bore witness, saying, I have beheld the Spirit descending as a dove out of heaven, and He remained upon Him.

**Comments 1:32.** Now John has told all people what he has seen; John has become a witness of the Holy Spirit as He came and remained on the beloved Son of God; as the verse says, John is the witness.

"As a dove out of heaven." The human eyes cannot see the Holy Spirit, but in this place, the Father has blessed humans, starting with John, the messenger; he had a chance to see the Holy Spirit shape, but He comes as a dove flying, which is not His true full expression.

"And He remained upon Him." John, with human eyes, has seen the shape of the Holy Spirit besides the beloved Son of God: as the beloved Son walks, the Holy Spirit walks as well; but the verse has told "He remained upon Him," which it does not mean stayed above Him but side by side with Him. The Three remain here as well as One, which is why we have them walk beside each other.

<sup>33</sup> But I knew Him not; but the One having sent me to baptize with water, He said to me, Upon whom you will perceive the Spirit descending, and remaining on Him, He is the One who baptizes with the Holy Spirit.

**Comments 1:33.** As the verse tells all readers, John himself has not known the Lord before until he has seen the Holy Spirit descending upon Him. After that, he will realize who He is that the Father has told him that will make an impact on every heart, with the Holy Spirit baptism, to the one that has faith and trust in the beloved Son of God, which is the gift of life to give to all that have belief in Him.

**Q:** Why does the Holy Spirit descend on the beloved Son of God at this time this way? Wasn't the Holy Spirit already upon the Lord? **A:** The Holy Spirit was already on the Lord Jesus, but at this time, there was the need to show to all humans who is the One in whom the Father will be within as well.

#### **Comments on the Baptism of the Holy Spirit**

"He is the One who baptizes with the Holy Spirit." The Holy Spirit will be given to the one who has faith and trust in the beloved Son of God and confesses with the mouth and heart regarding the beloved Son of God; the Holy Spirit will also come and dwell in that person. The Holy Spirit will give the feeling to the person of being close but not within the Holy Spirit, not as to be one with, but as the shell covering, as the Holy Spirit using to cover. The Holy Spirit dwells in the person, not the person dwells in the Holy Spirit; the feeling between these two will be different. The Holy Spirit dwelling in a person and baptism in the Holy Spirit are different: Holy Spirit dwelling is only a deep feeling of the heart, while baptism in the Holy Spirit involves speaking in tongues as well.

Not everyone who is baptized in the Holy Spirit will be speaking in tongues, even if the person has the word but is afraid to say it out loud because of a lack of understanding and uncertainty of what the words mean. Also, in that time, the apostles performed miracles accompanied by baptism in the Holy Spirit, but

nowadays, no miracles will be accompanied when anyone is baptized in the Holy Spirit; it is just the gift of speaking in tongues and understanding.

At first, the Holy Spirit will touch you, but when the Holy Spirit baptism takes place, the Holy Spirit dwells inside of your heart. So, first, at the water baptism, the Holy Spirit touches your heart. If your heart is open and willing to follow the Holy Baptism, then the Holy Spirit will dwell inside your heart but not work; He will dwell because of being invited. Then, when the right time comes, the Holy Spirit will work; when the Holy Spirit is working, the person will have more understanding and will speak more in tongues.

As we all have seen, there are many ways of faith, but you cannot have faith alone in the beloved Son of God; you must believe in the Trinity of God as well. When you have faith in the Trinity of God, that person also has faith in the Holy Spirit, and when you invite the Holy Spirit into your heart, then the Holy Spirit dwelling in the heart will happen, and we call this the baptism in the Holy Spirit, but the baptism at this stage is incomplete. The baptism in the Holy Spirit is the time when this person may have only one word in a tongue, but not every person may say it out because of the lack of understanding. When the person has the feeling of the hearing of the word inside of their heart, even without understanding, but still should say it out loud, this is a sign of the baptism in the Holy Spirit.

At the Holy Spirit baptism, the person has the word of a tongue but does not speak it out, so it is not that there is no speaking in a tongue, but the person did not speak it. Therefore, the baptism in the Holy Spirit must always be accompanied with the speaking in a tongue, even just one word; the person who receives it must speak out, and that is considered to claim the ability to speak in a tongue. If the person did not speak the word out loud, then the speaking in tongues for that person would not generate further knowledge; that person will have only that word until the person accepts the gift deep in the soul, not in mind, but in the heart; the gift here is the knowledge of that word which the Lord has given even one single word. The person is considered baptized in the Holy Spirit when they speak at least one tongue word out loud.

**Q:** Can the Holy Spirit indwell a person at the water baptism or when they express faith in the Trinity of God?

**A:** The person can be considered baptized in the Holy Spirit only when that person says the tongue word out loud, even just one time, one word, but must say it out. The difference between being baptized in the Holy Spirit and the Holy Spirit touching the heart is this: the Holy Spirit touches the heart at the water baptism, and at the Holy Spirit baptism, there must be speaking in a tongue as evidence of the Holy Spirit baptism.

When a person has been baptized in the Holy Spirit, that person has been touched from the inside of their soul, and the feeling of that person will be different. So, when the person has been touched this way, if the person does not ignore the little voice that tells the person of any word, even one to remember, even the person hears many words but can remember only one word, and say that word out loud, by saying out that word it will lead the person to speak more. Every time the person feels they don't have any words to pray, bring that word and say it repeatedly, and the Holy Spirit will follow and guide more words to come; that word for that person is considered a leading prayer for the soul in a tongue.

When the Holy Spirit dwells in that person's heart, whenever that person prays or meditates on the Word of God, the heart of that person will go and beg the Holy Spirit to act out accordingly to His own will; you can say as a consistent invitation of the soul for the Holy Spirit to act and give more words of speaking in a tongue when the Holy Spirit dwells in that person.

**Q:** How does the Holy Spirit touch a person at water baptism, and how does the Holy Spirit dwell inside such a person? **A:** This person is touched by the Holy Spirit, but the Holy Spirit does not dwell deep inside that person's soul; the Holy Spirit just covers the human heart itself and the soul of the person.

Therefore, here we are talking about two types of indwelling of a person by the Holy Spirit: the indwelling of a person by covering the heart and the soul and the indwelling of a person by dwelling deep inside the heart and the soul. At the salvation stage, a believer will be indwelt by the Holy Spirit by the Holy Spirit covering their heart and soul, and at the Holy Spirit baptism stage, the believer will be indwelt by the Holy Spirit dwelling deep in the human heart and the soul.

<sup>34</sup> But I have seen and have testified that this is the **Son of God**.

<sup>35</sup> Again on the **next day**, John was standing, and two of his disciples,

<sup>36</sup> and **looking at Jesus walking, he said**, Behold, the **Lamb of God**!

**Comments 1:36.** All readers can see clearly in this verse that John has recognized the beloved Son of God, and John has used the proper term in calling the Lord as “the Lamb of God.” Now, he has called Him “the Lamb of God.” When he has called the Lord Jesus “the Lamb of God,” that has already referred to the sacrificial lamb for the sinners because all the tradition will use the lamb to slay for a sinner; it has been a practice since the old-time to trade places between the innocent and the sinners, and here he has mentioned “the Lamb of God” for the Lord Jesus.

<sup>37</sup> And the two disciples heard him **speaking** and followed **Jesus**.

**Comments 1:37.** John has testified about the beloved Son of God, and for what he said it makes his own disciples follow the beloved Son of God. John, as a messenger, will say more about the beloved Son of God and will lead many people straight to the Lord Jesus.

<sup>38</sup> And **Jesus** turned, and beheld them following, **said to** them, What seek **you**? And they said **to Him, Rabbi** (which means **translated Teacher**), where are **Thou** abiding?

**Comments 1:38.** We will concentrate on the term they have used to call the Lord: Teacher. The beloved Son of God has been recognized as a Teacher, not that the beloved Son Himself applied for the job as a teacher; the people had recognized Him as a Teacher. As these two will follow the beloved Son of God as His students, they will learn to listen and obey the orders of the Teacher.

“Where are Thou abiding?” This saying is just a way people spoke at that time to know where you go or where you come from; it is a typical conversation.

<sup>39</sup> **He said to** them, Come, and **you will** see. They came therefore and saw where **He** abides, and they remained with **Him** that day; it was about the tenth hour.

**Comments 1:39.** The followers of the Lord Jesus have started now with these two. First, they have come and find where the Lord Jesus abides. Then, as we can notice from this verse itself, they have spent time with the beloved Son of God on that day, and their life will be changed forever, not just the eye of physical, but the spiritual eye as well will be open; the beloved Son of God has disciples following now.

<sup>40</sup> One **out of** the two, **having** heard **from** John, and **having** followed **Him**, was Andrew, Simon Peter's brother.

<sup>41</sup> He **finds** first his own brother Simon and says to him: We have found the **Messiah** (which is **translated Christ**).

**Comments 1:40-41.** All readers can notice here from these two verses what will lead the disciple (Simon) to the beloved Son of God.

“We have found the Messiah.” This saying led the disciple to the beloved Son of God; when they have told, they found whom: all humans will also be linked to the Lord with this starting of meeting.

<sup>42</sup> He **led him to Jesus**. **Jesus** looked **at** him and said, **You are** Simon the son of John; **you will** be called Cephas, (which **is translated rock**).

**Comments 1:42.** This verse shows that the beloved Son of God knows all things. He has not talked to Simon yet, but He knows who he is; the beloved Son of God knows even who his earthly father is, and also, the beloved Son of God has given him a new name in this verse. See Matthew Comments 16:18.

<sup>43</sup> On the **next day**, **He** was minded to go **out** into Galilee, and **He finds** Philip; and **Jesus says to** him, Follow **Me**.

<sup>44</sup> Now Philip was from Bethsaida, **from** the city of Andrew and Peter.

<sup>45</sup> Philip **finds** Nathanael and **says to** him, We have found whom Moses in the law, and the prophets, wrote, **Jesus from** Nazareth, the son of Joseph.

**Comments 1:45.** As all readers can notice, the beloved Son of God also has been called the Nazarene. The names from this verse will let people understand that humans have talked about the beloved Son of God and given Him many names. Still, all those names lead to one person, the Savior of the world, the man from Nazareth, the common man, but full of glory to be worshiped; all these verses have linked to the beloved Son of God.

“The son of Joseph.” The beloved Son of God has been born on earth, and by the custom of the earth, He needs an earthly adoptive father as well. And here in this place, Joseph is His adoptive father; this is a



blessed man who married Mary, the mother of the beloved Son of God, and the Lord has given him recognition as well.

<sup>46</sup> And Nathanael said to him, **Is anyone** good **able to be** out of Nazareth? Philip **says to him**, **Go** and see.

**Comments 1:46.** This talk is just a common talk about Nazareth, saying that nobody important comes out of there, and here Nathanael repeats just what people are talking about this town.

<sup>47</sup> **Jesus** saw Nathanael coming to **Him** and **says about him**, Behold, an Israelite **certainly**, in whom is no **deceit!**

**Comments 1:47.** Here in this verse, the beloved Son of God tells the character of Nathanael that he is a person who talks what he thinks, with no twisted mind in him, just straightforward talk; that is the way he is.

<sup>48</sup> Nathanael **says to Him**, Whence **know Thou** me? **Jesus** answered and said **to him**, Before Philip called **you**, **being** under the fig tree, **I saw you**.

**Comments 1:48.** This verse is a confirmation of the ability of the beloved Son of God; He knows things before time happens. As the verse tells here, the beloved Son of God has seen this man under the fig tree before he has been brought to meet Him.

<sup>49</sup> Nathanael answered **Him**, **Rabbi**, **Thou are** the **Son of God**, **Thou are** the **King** of Israel!

**Comments 1:49.** From this verse, all readers can see the character of Nathanael; he says what he thinks with no twisted mind in him. In his heart, he believes that the beloved Son of God is the King of all. We can notice from this verse that he has said all that he believes about the Lord Jesus: the beloved Son of God be a Teacher (Rabbi), the Son of God, and the King of all.

<sup>50</sup> **Jesus** answered and said **to him**, Because **I** said **to you**, that **I** saw **you under** the fig tree, **believe you?** **You will** see greater than these.

<sup>51</sup> And **He** **says to him**, **Truly, truly**, **I say to you**, **You will** see the heaven opened, and the angels of **God** **going up** and **going down on** the **Son of Man**.

**Comments 1:51.** This verse refers to the second coming of the Lord on earth. In this verse, the beloved Son of God tells all humans that the human eye will have a chance to see the angels come and glorify the beloved Son of God by going up and going down around Him, with the position of worship. The beloved Son of God has told all humans to realize that when the heaven is opened, every eye will see the angels worshiping the beloved Son of God. When the beloved Son of God returns to the earth, every eye will see the heaven opened and everything as the verse has told. The angels cannot just go around by themselves, but the beloved Son of God becomes as bridge for them to go up and down and worship Him.

**Q:** Why does the Lord call Himself the Son of Man? What is this significance as the Son of Man? **A:** The term the Lord has called Himself gives all humans a clear picture that the Lord of life who created all things also He Himself is a Man, which is why He always calls Himself the Son of Man.

**Life and Faith Applications.** 1) Every true believer must believe in the Trinity of God (God the Father, God the Son Jesus, and God the Holy Spirit). 2) The Lord Jesus Christ is the Lamb of God who takes away the sins of the whole world, and salvation is by His grace and faith in Him as the Son of God. 3) The Lord Jesus Christ is the one who baptizes in the Holy Spirit; all true believers should pursue the baptism in the Holy Spirit. The Holy Spirit will be given to the one who has faith and trust in the beloved Son of God and confesses with the mouth and heart regarding the beloved Son of God.