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John 1

(2014)

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John 1.

Topics.

- In the beginning was the Word and the Word was with God.
- In him was the life and the life was the light of men.
- The light shineth in darkness; and the darkness comprehended it not.
- The voice of one crying in the wilderness.
- Behold the Lamb of God, which takes away the sin of the world.
- Jesus invites, Andrew, Peter, Philip and Nathanael to follow him.
- Angels ascending and descending upon the son of man.

INTRODUCTION: John wrote his Gospel to persuade people to believe in Jesus (20:30-31) from the opening verses he declares the logos or God's word embracing God's plans, purposes and promises for mankind was with God from the beginning. John focuses on seven of Jesus' miracles, to demonstrate his unique relationship to the Father. Jesus called people to have faith in him, promising eternal life, he proved he could give life by raising Lazarus (chapter 11) and by his own death and resurrection.

John features Christ's encounters with Nicodemus and the Samaritan woman, Jesus teachings in the upper room, his washing of the disciples' feet (chapters 13–16) his high priestly prayer (chapter 17) and the most well-known summary of the Gospel (chapter 3:16). The author was probably the apostle John, writing about A.D. 85.

NOTE: for information concerning people, places and the meaning of words see Map Locations and People of the Bible, and Bible Dictionary on Website Menu.

In the Beginning was the Word and the Word was with God.

John 1:1-3 ----- ¹In the beginning was the word and the word was with God, and the word was God. ²The same was in the beginning with God. ³All things were made by him; and without him was not anything made that was made.

WORD: in the original Greek language means, logos of speech and never refers to a literal person, but the Greek language does personify the word, word simply because a person's speech expresses and reveals who that person is. In the context of these verses it refers to God's foreordained plan for the world and for eternal salvation, it embraces God's promises, purposes and all future events.

The language of personification: the word him from Strong's Concordance can mean any of the following, him, it, himself, itself, thus if the original manuscript were written in English rather than Greek the Greek word logos would not have been personified, but would have read: -

- All things were made by it (the logos) and without it (the logos) was not anything made that was made (v3).

The French, Italian and the Spanish languages are all known as the romantic languages simply because any noun is personified as either masculine or feminine, the Hebrew and Greek languages are the same. The following is an example of God's word being personified: -

- God sends out his command to the earth; his word runs swiftly (Psalm 147:15).

Here God's word is pictured as a person running swiftly throughout the earth. Throughout the Bible wisdom, understanding and patience are all personified and spoken of as woman even though they are not people and Jerusalem is spoken of as a mother with children. It is the common expression of the Greek language to personify words especially if they are an attribute of human character. In Greek literature it is common for nouns to be spoken of as persons, but it is never the intention of the author using the Greek style of writing that a reader would embrace the personified word to mean a literal person. Since the English language does not use personification as the Greek language does it would be biblically correct for English speaking people to read verse three in the following way: -

- All things were made by it (the logos) and without it (the logos) was not anything made that was made (v3).

The book of Proverbs states: -

- The LORD possessed wisdom in the beginning of his way, before his works of old He set up wisdom from the beginning (Prov. 8:22-30).

For further information see the title: -

- Personification, in Various Topics (ONE WEBSITE MENU)

Sadly in English speaking countries many have not understood this principal of personification commonly used throughout the Bible and have mistakenly believed John was saying that Jesus was with God from the beginning as some form of conscious Spirit being, but it is not Jesus John has in focus, but the logos of God, meaning His foreordained eternal plans, purposes and promises concerning the earth, the universe, the world mankind and mankind's eternal salvation. John is saying these were all with God from the beginning nothing that happens throughout history happens by chance even Judas betrayal of Christ and Jesus brutal and cruel death were all in God's eternal mind and part of his eternal foreordained plan for this world and mankind's eternal salvation.

This is why when referring to the logos of a person (i.e. their word) it is only natural (especially in the Greek language) to personify the logos since a person words cannot be separated from the person themselves. This is because it is their words that reveal who they are and in another sense their words are the express image of who, a person is since it is their words that manifest the character, plans and purposes of that person. This means that John's use of the word logos embraces all of God's foreordained plans, purposes and promises that are in His mind and manifested through His word.

In the beginning was the Logos.

The first three verses of this chapter could read: -

- In the beginning was the logos and it was in the eternal mind of God and the logos was God's plans, purposes and promises for this world and mankind's salvation this logos was in the beginning with God all things are made according to this same logos and without God's logos not one thing was made or happened that came to pass.

The following words of John: -

- All things were made through him, and without him was not anything made that was made (John 1:3)

Refer to the following words of Genesis: -

- In the beginning God created the heaven and the earth (Genesis 1:1)

And when writing of creations the author of Hebrews wrote: -

- Through faith we understand that the worlds were framed by the word (rhema) of God, so that things which are seen were not made of things which do appear (Heb. 11:3).

Rhema means utterance of speech and never refers to a literal person which means that both John and the author of Hebrews are saying the same thing which is that God created the heaven and the earth by the power of His logos or rhema. Both the logos and the rhema always refer to the words a person speaks and never to a literal person which clearly shows that it was the Logos of God that was with him from the beginning and not Jesus. To support this even more the Scriptures state: -

- God said, "Let there be light," and there was light (Gen. 1:3).
- God said, "Let there be an expanse in the midst of the waters, and let it separate the waters from the waters (Gen. 1:6).
- God said, "Let the waters under the heavens be gathered together into one place, and let the dry land appear" (Gen. 1:9).
- God said, "Let the earth sprout vegetation yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind, on the earth" (Gen. 1:11).
- God said, "Let there be lights in the expanse of the heavens to separate the day from the night (Gen. 1:14).
- God said, "Let the waters swarm with swarms of living creatures, and let birds fly above the earth across the expanse of the heavens (Gen. 1:20).
- God said, "Let the earth bring forth living creatures according to their kinds (Gen. 1:24).
- And God saw everything that he had made, and behold, it was very good (Gen. 1:31).

In Him was the Life and the Life was the Light of Men.

John 1:4-5 ----- ⁴In him (the Logos) was life; and the life was the light of men. ⁵And the light shineth in darkness; and the darkness comprehended it not.

Now John's focus has shifted to the light, John is saying that in the logos or rhema (i.e. God's word) is eternal life and that eternal life that is in the logos is the light that brings eternal salvation to mankind. Another way of saying the same thing would be, "In the logos and rhema of God's word is the Gospel which has within it eternal life and that life that is in the Gospel is the salvation of mankind.

Light: comes from the Greek word (*phos*) and from Strong's Concordance means to shine or make manifest it carries the idea of revealing or making known one's thoughts by speaking. Figuratively it means to gain understanding of spiritual truth in the mind. God of course is the source of all light (literally and spiritually). John's words: -

- In him (the logos) was life; and the life was the light of men (v4).

This means that in the logos of God is light (meaning understanding of His truth). Understanding of truth comes through the logos and rhema of God i.e., as the logos and rhema (God's word) is spoken understanding (light) comes to the mind of those listening (providing they have a right heart attitude) it reveals who God is and His eternal plans and purposes for this world and mankind's eternal salvation.

The light shineth in darkness; and the darkness comprehended it not. (v5) these words of John primarily refer to the people of Israel and the prophets during the Old Testament era. The prophets spoke the logos and rhema (i.e., God's word) so God's light (His truth) was in the world revealing God and his eternal plans and purposes to the minds of the people, but because they had a rebellious heart they did not understand it. It is in this sense John is saying the light (God's truth) shone in the darkness of the Old Testament people of Israel, but because they had a wrong heart attitude (in darkness) they did not comprehend it.

The word the logos and the rhema: all refer to the same thing which is God's spoken word. It is God's word that reveals who God is and convicts a person of their fallen condition before God and shows them the way back to Him.

It is the hearing and understanding of God's word (the logos and rema) that brings understanding (light) to the mind and that reveals the path to reconciliation with God and eternal salvation it is in this sense that God's word is the life and light of mankind. Eternal life is in God and comes from God, this is why Jesus said: -

- This is eternal life, that they may know you the only true God and Jesus Christ whom you have Sent (John 17:3).

Though the immortal, invisible, eternal God Almighty is the source of all life He has made eternal life available to all who will come to Him through His most beloved Son the Lord Jesus Christ.

A principal of light and darkness: no matter how bright the light of God's word shines if a person's heart is not right they will continue to remain in darkness. Old Testament Israel is a good example of this reality even today they refuse to accept that their Messiah came thus they remain in darkness even though God's light shone so brightly when it came to them in the Lord Jesus Christ showing how true the following words of John are: -

- The light shineth in darkness; and the darkness comprehended it not.

God is light: John in his epistle is saying the message Jesus taught the apostles was that: -

- God (the Father) is light, and in him is no darkness at all (1 John 1:5).

God the Father is light, meaning in Him is all truth, all wisdom and all knowledge this light is revealed and comes to mankind through His eternal word (the logos and rema).

In the Old Testament: the eternal word of God embraces all Old Testament prophecy and everything that is declared by the prophets. God's word was spoken and revealed by the prophets bringing light and life to those that believed and received the words they spoke.

In the New Testament: God's eternal word is revealed by His Son who not only spoke the word but also manifested it in His life, in his miracles and then in the resurrection of his body from the grave to eternal glory and now God's eternal word comes to us through God's written word as recorded in the Bible.

A word uttered by a living voice embodies a conception or idea: the Greek word logos of speech applies to what someone has said and carries the idea of a word uttered by a living voice that embodies a conception or an idea which can refer to a decree, mandate, order or moral precepts or to any of the following, a thought, doctrine, teaching, reasoning or to calculating something out in the mind, but nowhere in the meaning of the Greek word, Logos or Rhema does the term imply or refer to a literal person. The meaning of the Greek word logos and rhema is always in regards to speech or a word uttered by a living voice that embodies a conception or an idea. When John wrote: -

- In the beginning was the word and the word was with God, and the word was God (Genesis 1:1).

The word (logos) in this context contains and embraces within its meaning every foreordained plan and eternal purpose and promise that was in the eternal mind of God and was with Him in His mind before our world of time began. The prophets, the apostles, His Son and finally the Bible reveal these eternal plans and promises that were contained in God's eternal mind from the beginning and are now revealed through His word as recorded in the Bible.

SUMMARY: the first five verses of Genesis show that in the beginning God had a foreordained plan for mankind that was in His eternal mind with Him before our world began. In the beginning only God and His word (the logos and rhema) existed and it was by the power of His word that God created all things according to the eternal plan that was in His eternal mind from the beginning. These first five verses show that nothing that exists came into being without God allowing or

creating it which means that nothing that happens in history takes God by surprise. Everything was created for the purpose of creating a special and precious people for His Son. These first five verses tell us that from the beginning the visible creation and the invisible principalities, angels and powers were all created by the logos or rhema of God (i.e. His word). It should be noted that even without the language of personification it would be correct to refer to the word of God as him simply because a person cannot be separated from their words it is their words that reveal who the person is and their plans and purposes so in this sense God and His word are both God.

The understanding of God's word brings knowledge of the one true God and knowledge of His foreordained plan of eternal salvation for mankind and it is through responding to this knowledge and accepting God's plan of eternal salvation that a person repents and believes so in this sense God's word (the logos and rhema has brought light and life to that person.

NOW THE CHAPTER SOARS FORWARD TO JOHN THE BAPTIST.

John 1:6-9 ----- ⁶There was a man sent from God, whose name *was* John (the Baptist). ⁷The same came for a witness, to bear witness of the Light, that all *men* through him might believe. ⁸He was not that Light, but *was sent* to bear witness of that Light. ⁹That was the true Light which lighteth every man that cometh (or is born) into the world.

Made carries the following two meanings: -

1. To create in relation to material things.
2. To receive in relation to people.

It is the context the word made is used in that determines its meaning.

The prophets, Jesus and light: in the Old Testament the light came as the prophets spoke the logos (God's word) whereas in the New Testament the light is revealed in Jesus Christ's since he not only brought knowledge and understanding of God and His eternal plans and purposes to the mind of those who embraced his Gospel, but also perfectly manifested God's love, mercy and grace and God's power through the miracles he did and in his resurrection from the grave to eternal glory manifested the eternal life and power of God's word.

John the Baptist the greatest of all prophets: even though John the Baptist did no miracles Jesus said that Among those born of women there has not risen anyone greater than John the Baptist (Matt. 11:10-11). John was the greatest of all prophets because he was the one who introduced to the world the promised seed of Abraham and the promised seed of David the Messiah and Christ all the prophets spoke of. John was the final Old Testament prophet and the first New Testament prophet who prepared the way for Israel's promised Messiah the Christ and Saviour of the world.

It was John who introduced the promised eternal life that is in God's word (the logos) that was with the Father from the beginning and at the time of John was about to be manifested through God's Son the Lord Jesus Christ. Jesus is referred to as the light because he manifested God's word in his life, in his ministry, in speech, in power, in his lifestyle and finally in his resurrected body from the grave to eternal glory, added to all this it is through Jesus that all sinners come to God which means that he is the true light of the world.

God, Jesus and light: John said he came to, "Testify of the true light which lighteth everyone who is born into the world" (v9) and John wrote, "Jesus came to declare that God the Father is light in Him is no darkness at all, God is life and this life is the light of men (1 John 1:4-5). The expression, "In God is light" means God's word (the logos and rhema) is in God and when spoken it brings light (meaning understanding of spiritual truth) and life to those who receive it. The words, "God is the light of men" means that God's word and the Gospel of the Lord Jesus Christ have always been in God's mind from the beginning. The light and the Logos (God's word) cannot be separated it is God's word that gives light (truth and understanding) without God's word there can be no light.

John tells us there is no darkness at all in God or in His word which means it can only produce light (truth) and that it is impossible for God's word to bring into being any form of darkness, but that does not mean that human men are unable to interpret it incorrectly so that it appears to contain darkness to others, but this is an error of interpretation and not an error of God's word or of God Himself.

Light in the Old and New Testament.

In the Old Testament God's light (understanding of spiritual truth) was in the world by His word (the logos and rhema) spoken through Moses and the prophets, but though Moses and the prophets spoke God's word they never manifested the overcoming power of it in their lives since they remained sinful men and their bodies went on to die and decay in the grave. Whereas in the New Testament Jesus not only spoke God's word he also manifested it in the following three ways during his life on earth: -

1. He manifested all the fruits of the Spirit i.e., kindness, compassion, forgiveness, mercy and love etc., and in this way revealed the nature of His heavenly Father.
2. By the miracles he did he manifested God's power.
3. In the resurrection of His body from the grave to eternal glory he manifested God's majestic promise of eternal life to all who honour Him and accept His plan of eternal salvation.

It is in these three ways Jesus Christ was the manifestation of the light of God's word (the logos and rhema) that was with God from the beginning.

It was God's eternal word that was with Him before the foundation of the world. Jesus came into the world through the virgin birth and through his messages, and his life, the miracles and his resurrection manifested to the world the eternal word that was with God in the beginning.

The Word (Logos and Rhema) and God.

John 1:10-13 ----- ¹⁰He was in the world, and the world was made by him, and the world knew him not. ¹¹He came unto his own, and his own received him not. ¹²But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name: ¹³Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

The he of verse ten refers to the light of God's word we know this because the light is the focus of the previous verses and following these verses John begins to speak of Jesus manifesting this light.

The word is personified simply because a person cannot be separated from their words since their words reveal a person's plans and their purposes and who they are likewise God cannot be separated from His word the two are the same, therefore as is common with the Greek language God's eternal word can be rightly personified.

For further information concerning personification, see the title: -

- The Language of Personification following (v1-3).

John is saying the following four things in these few verses: -

1. That even though God's eternal word was in the world and the world was created by it the world still did not believe (it is the same today).
2. Even though God's word came to His own people Israel through the prophets they did not believe.
3. All who did believe the eternal word of God and in His name are given the power to become the sons of God.
4. Those who did believe in the word of God are spiritually born by the will of God.

JESUS NOW APPEARS ON THE SCENE.

John 1:14-18 ----- ¹⁴And the word (the logos and rhema) was made (became in the ESV) flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. ¹⁵John bare witness of him and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. ¹⁶And of his fullness have all we received, and grace for grace. ¹⁷For the law was given by Moses, *but* grace and truth came by Jesus Christ. ¹⁸No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

John now brings us to the beginnings of the New Testament, the word (the logos and rhema) became flesh means that Jesus Christ the Son of God fully lived and fulfilled the word of God in His life, not only by publicly proclaiming its truths but living them and manifesting the power of God's word through the miracles he did. Jesus conquered sin and death in the flesh and finally manifested Gods eternal word through the resurrection of His body from the grave to eternal glory. John's statement: -

- The Word became flesh and dwelt among us and we beheld his glory (v14)

Means that everyone who saw Christ beheld the glory of God's word (the logos and rhema) and the glory of God himself manifested in life of God's only begotten Son and the expression: -

- He that cometh after me is preferred before me (v15)

Means the following two things: -

1. From the beginning God had pre-ordained Jesus to be preferred before John the Baptist.
2. In God's eternal plan and purposes He predestined Jesus to be higher in rank and authority than John.

In the bosom of the father: (v18) this expression means Jesus is dearly beloved in the heart and mind of his heavenly Father. Every faithful brother and sister in Christ can say that they are in the bosom of the Father since they are also dearly loved by Christ's heavenly Father.

The Voice of One Crying in the Wilderness.

John 1:19-28 ----- ¹⁹And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? ²⁰And he confessed, and denied not; but confessed, I am not the Christ. ²¹And they asked him, What then? Art thou Elias? (Elijah) And he saith, I am not. Art thou that prophet? And he answered, No. ²²Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? ²³He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias (Isaiah). ²⁴And they which were sent were of the Pharisees. ²⁵And they asked him and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? ²⁶John answered them, saying, I baptize with water: but there standeth one among you whom ye know not; ²⁷He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. ²⁸These things were done in Bethabara beyond Jordan, where John was baptizing.

Bethabara: is a city east of the Jordan River.

John's encounter with the Pharisees: the author now gives an account of John the Baptist encounter with the Pharisees (v24), they ask John is he the Christ or Elijah or that prophet (most likely referring to the prophet to come like Moses) (Deut. 18:15, 18) after John says no they ask him who he is? And John says, "He is the voice of one crying in the wilderness" (v23) citing the words of the prophet Isaiah (Isaiah 40:3).

Make straight the way of the Lord: (v23) means get your life right before God. When the Pharisees came to John the Baptist to be baptised rather than baptise them John told them to show fruits fit for repentance. The Pharisees lacked compassion, mercy and love added to this they oppressed their followers for their own selfish gain, thus Make straight the way of the Lord means put off pride, selfish ambition and hypocrisy and such like and put on kindness, forgiveness, compassion, grace and mercy etc.

He that cometh after me is preferred before me: Jesus declared John to be the greatest of all prophets (Matt. 11:8-11) (Luke 7:25-28) but John though he had an enormous calling and ministry did not consider himself as someone great, in fact he was a humble man who was very aware of his fallenness before the Lord we know this because he tells Pharisees that he does not even consider himself worthy to untie the latch of Jesus sandals.

The expression, "He that cometh after me is preferred before me" (v27) means the following two things: -

1. From the beginning God had pre-ordained Jesus to be preferred before John the Baptist.
2. In God's eternal plan and purposes He predestined Jesus to be higher in rank and authority than John.

Behold the Lamb of God, which takes away the Sin of the World.

John 1:29-34 ----- ²⁹The next day John sees Jesus coming to him, and saith, Behold the Lamb of God, which takes away the sin of the world. ³⁰This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. ³¹And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. ³²And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. ³³And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Spirit. ³⁴And I saw, and bare record that this is the Son of God.

It is interesting to notice: John's mother Elizabeth and Jesus mother Mary were cousins, so there is no-doubt Jesus and John would have grown up together, yet John says, "He knew him not: but that he should be made manifest to Israel." The only thing John knew about Israel's Messiah was that he was about to be made manifest to Israel that is why he baptised with water saying repent and get your lives ready. It wasn't until John saw the dove descending on Jesus as God had told him it would (v33) that he knew he was the Messiah and the Son of God who takes away the sin of the world.

Jesus invites, Andrew, Peter, Philip and Nathanael to follow Him.

John 1:35-51 ----- ³⁵Again the next day after John stood, and two of his disciples; ³⁶And looking upon Jesus as he walked, he saith, Behold the Lamb of God! ³⁷And the two disciples heard him speak, and they followed Jesus. ³⁸Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? ³⁹He saith unto them Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. ⁴⁰One of the two which heard John *speak*, and followed him, was Andrew, Simon Peter's brother. ⁴¹He first findeth his own brother Simon and saith unto him, We have found the Messias, which is, being interpreted, the Christ. ⁴²And he brought him to Jesus. And when Jesus beheld him he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone. ⁴³The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. ⁴⁴Now Philip was of Bethsaida, the city of Andrew and Peter. ⁴⁵Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. ⁴⁶And Nathanael said unto him Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. ⁴⁷Jesus saw Nathanael coming to him, and saith of him, Behold an

Israelite indeed, in whom is no guile! ⁴⁸Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. ⁴⁹Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. ⁵⁰Jesus answered and said unto him Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. ⁵¹And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

Jesus invited Andrew and his brother Peter who Jesus called Cephas (meaning a stone), Philip and Nathanael an Israelite who Jesus said was a man in who is no guile meaning he had no treachery, deviousness or duplicity etc., on the inside.

Jesus the Son of God and King of Israel: it is interesting to notice these men were not ignorant to the Old Testament Scriptures they knew what Moses had written and what the prophets had proclaimed regarding the coming Christ. Andrew called Jesus, Rabbi, (which means Master), Andrew called Jesus the Messiah, which means the Christ and Philip, said they have found Jesus of Nazareth, the son of Joseph the one who Moses in the law and the prophets did write about, and Nathanael called him Rabbi the Son of God and the King of Israel.

Angels ascending and descending upon the Son of Man: the words, "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man" (V51). Refers to the majestic and amazing wonders and miracles Jesus did through the power of God ascending and descending from heaven.

For further information see the titles: -

- Trinity (The Doctrine of the Trinity).
- In, Various Topics (ON WEBSITE MENU).

FOOTNOTE.

The following words of John show how glorious the language of the Bible and the description of Christ is when John the Baptist sees Jesus coming he says: -

- Behold the Lamb of God, which takes away the sin of the world (John 1:29).

Then we read that John bore witness of Christ because he saw the Spirit: -

- Descend upon him from heaven like a dove and it remained on him (John 1:32).

The lamb and a dove are amongst the most harmless of all creatures living on our planet earth and it is these two gentlest of living creatures that John (who Jesus said was the greatest of all prophets) uses to depict the Lord Jesus Christ and the Holy Spirit.

This shines a brilliant spotlight on the following three things: -

1. The Spirit of Christ is gentle.
2. Whoever belongs to the Lords family and are spiritually mature will be manifesting the same Spirit of gentleness.
3. Those who confess to believe in God and aggressively go to war and kill the innocent in the name of God are not only deceiving themselves, but deceiving everyone who follows their religion.

End