

The Gospel of John 1:1-51

By Paul J. Wickliffe, Bible believer and Bible student, author, Deep State and church analyst Wednesday, August 12, 2026

Jesus to you, ‘Who do you say that I am?’

John 1:1--In the beginning was the Word, and the Word was with God, and the Word was God.

Psalm 33:6 says, “By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth.” When the Father spoke, he did so by Jesus Christ, the Word. This is why it says in verse 3, “All things were made by him; and without him was not any thing made that was made.” FYI, when Jesus is referred to as the Word you can see that this noun is capitalized--a proper noun. When referencing the body of the sacred texts, the narrative is simply referred to as the word.

2 The same was in the beginning with God.

Jesus was in the beginning with the Father and the Holy Spirit--Elohim in Genesis 1:1.

3 All things were made by him; and without him was not any thing made that was made.

This is a confirmation of a saying in a letter directed to the church at Colossae, in modern-day Turkey, where in Colossians 1:16 Paul said, “For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him:.”

4 In him was life; and the life was the light of men.

We are learning much about our Creator, Jesus Christ, and how he made us. One way we have been made in his image is through our awareness of right and wrong, one aspect that differentiates us from the animals. The Bible calls it man's moral conscience. In Ecclesiastes 12:7 we are reminded, "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."

The other way we are learning how God made us is disclosed from the light coming from our DNA. The animating light of Jesus Christ we see before the Sun was created on day 4. It is photonic in its character--a single beam of light, of a particular wavelength, AND of a specific resonance. It appears that a light's particular wavelength (composition) and resonance (frequency) are not divisible. The universe appears to be energized by both.

5 And the light shineth in darkness; and the darkness comprehended it not.

Stating a spiritual axiom, this verse cuts to the chase. While natural law discloses light and darkness may be necessary from the perspective of physical rest AND the division of the day into equal parts; light and darkness are incompatible spiritually--they are as far as the east is from the west. Without the Holy Spirit's indwelling, the comprehension of Light, Jesus Christ, is NOT possible.

6 There was a man sent from God, whose name was John.

John the Baptist and his ministry is foretold in the last book of the Old Testament, Malachai 4:5, 6, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: 6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

The Baptist's ministry, approximately three months in duration,¹ preceded Jesus' baptism. John's ministry involved a baptism of repentance

¹ John 5:35--He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

meaning John received the sinner's confession of sin,² then baptized the individual by immersion NOT dipping or sprinkling.³ Immersion pictures death to life, bondage to liberty; something dipping or sprinkling could never show.

Remember, water baptism was rare in the book of Acts. Where we see it, water was evident or suggested. Paul who wrote most of the New Testament said to his Corinthian audience in I Corinthians 1:17, "For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect." Jesus before ascending back into heaven emphasized the paramount importance of baptism by the Holy Spirit, as well as the Spirit's evidence on the indwelt believer, over that of water baptism, "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:5, 8)

7 The same came for a witness, to bear witness of the Light, that all *men* through him might believe.

As brief as John the Baptist's ministry was, he faithfully bore witness of Jesus, the Light. "All *men* through him might believe" were those led of the Spirit and baptized by John. There were only one hundred and twenty believers in the upper room prior to the Holy Spirit's descent in Acts 2 . . . Not the multitudes that followed Christ for what they could get. These were the all!

8 He was not that Light, but *was sent* to bear witness of that Light.

John was the Baptist. Jesus IS the Light!

A season means three months. John's ministry preceded Jesus' baptism by three months.

² A necessary work of the Holy Spirit.

³ We see Philip doing the same thing to the eunuch who served Candace Queen of the Ethiopians in Acts 8:36-38.

9 That was the true Light, which lighteth every man that cometh into the world.

While Jesus is the true Light which lighteth every man that cometh into the world, this is not saying all men are saved or is it saying all men will be saved. Romans 1:21 says all men are without excuse because the truth has been made clear to all through [the law written upon men's hearts](#).

10 He was in the world, and the world was made by him, and the world knew him not.

Stated in a different way this spiritual axiom says that men do not want anything to do with God. Redemption and sanctification is an operation initiated from the foundations of the world. There is NO room for the false teaching that men choose God. How can a creature enslaved and passionate about their sin, desire a holy and just God? From Adam and Eve, to the sons of God, to the children of Israel--‘for all have sinned and come short of the glory of God.’

11 He came unto his own, and his own received him not.

Emphasizing the obvious, this comment is directed to the Jewish people, even though all people need a Savior. One of the last things Jesus remembered as he hung between heaven and Earth were the hauntings from the lips of his own people on his journey to Golgotha, “Then answered all the people, and said, His blood *be* on us, and on our children.” In spite of Jesus’ prophecy, the Jewish people were oblivious to what would befall them in 70 A.D. when Roman General, Titus, marched into Jerusalem with his legions and destroyed the temple, the wall, and sacked the city.

12 But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name: 13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

A powerful verse dispelling man's belief that he can redeem himself, this verse says the individual is not born into his Christian faith through family. Neither can the Catholic Church canonize someone as a saint. Finally, this verse closes with the 'nail-in-the-coffin' statement men are not saved by free-will. Redemption is ALL OF GOD!

14 And the Word was made 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.

I cannot emphasize enough the importance of settling the issue of the Bible's inspiration, preservation, and transmission. If you are looking for your church to address this issue . . . It will never happen. I know. I attended these unbelieving, Protestant assemblies for over thirty years.

Jesus is the Word. To reject him is to reject his word. In John 10:1-17 Jesus talks about himself as the Good Shepherd. His elect recognize and hear his voice. Can you hear his voice? Or are you following a stranger? Jesus said his disciples will not hearken to the voice of strangers. What did Jesus say about the rich man who ended up in hell whose petition to father Abraham was that he send a resurrected saint to warn his five living brethren about his torment in perdition? In Luke 16:31 Abraham replied to the vexed rich man, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." How important is it to take Jesus at this word!

15 John 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.

The Baptist is stating his transience and temporal existence when compared to Jesus Christ who is eternal and the "I am."

16 And of his fulness have all we received, and grace for grace.

God's saints have received Christ's fullness through the Spirit's presence in us. Grace is something no one deserves. It includes those qualities of holiness, goodness, and mercy on a creature unclean, perverse and full of pride. Man's sentence of damnation is without mortal deliverance. God is the only one who can alter this abysmal direction, sentence, and purpose of man.

17 For the law was given by Moses, *but* grace and truth came by Jesus Christ. 18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*. 19 And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? 20 And he confessed, and denied not; but confessed, I am not the Christ. 21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. 22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? 23 He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. 24 And they which were sent were of the Pharisees. 25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? 26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; 27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. 28 These things were done in Bethabara beyond Jordan, where John was baptizing.

These verses deal with John the Baptist's ministry--its purpose, scope, importance, and what it signaled to national Israel regarding Jesus' ministry. John denied that he was the Christ. While he denied he was Elias or Elijah, John served the Lord in [the power of Elijah](#)--to proclaim, affect, and alter the spiritual direction of those being called and chosen within Israel--spiritual Israel NOT national Israel. John's baptism, one of repentance, could not affect the person's condemned position before the Father. It was decreed by God to

prepare the individual to receive Christ and his message. This in turn was designed to cause the penitent to embrace the Messiah's message of Lordship, with its crucifixion of the sin nature.⁴

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

If you want to know the significance of the Holy Spirit's ministry to Christ this dialogue between John and Jesus is a fine place to start. John said he saw the Spirit descending like a dove and it abode upon Christ . . . Not IN HIM, but UPON HIM. The two are distinct. John baptized with a baptism of repentance. Jesus would baptize with the Holy Ghost and with fire . . . Cloven tongues like as of fire. This was the descent of the Holy Spirit in Acts 2. This event the Baptist witnessed confirmed to his satisfaction, that Jesus was the Christ.

THE IMPORTANCE OF THE HOLY SPIRIT IN THIS DISPENSATION (PERIOD OF TIME WE ARE CURRENTLY LIVING)⁵

1. A OLD TESTAMENT PROCESS WOULD NOW BECOME AN INSTANTANEOUS, NEW TESTAMENT INVISIBLE ONCE-AND-FOR-ALL MOMENT--In the Old Testament the Holy Spirit came and went upon his

⁴ The descent of the Holy Spirit in Acts 2, marks the beginning of the Spirit's indwelling and the end of John's baptism of repentance in water. The accounts of water baptism in Acts--the Samaritans, the Ethiopian eunuch, Peter's baptism of Corneliu's kin, Lydia of Thyatira--result from a misunderstanding of baptism by the Holy Spirit toward the individual. Its importance today, denominationally, is emphasized by those whose spiritual objective is ultimate congregational control.

⁵ This current dispensation I have labeled The Apostate Church vs. The Completed, Inerrant Word of God.

saints. This multi-step process of repentance, the impartation of faith, and the called saint being ultimately chosen would change in the New Testament. In Ezekiel we see the Spirit within the prophet temporarily abide (the Son of man), then leave the seer (son of man) within the same chapter, Ezekiel 2:1, 3, 6, 8 for example. We see this occur elsewhere in Ezekiel. In Acts 2, known as the descent of the Holy Spirit, we see a transformation of the apostles--individuals dominated by fear to transformative men bold as lions not fearing the intimidation of the Roman political-military class, nor the threatening's by the Jewish religious leadership

2. THE HOLY SPIRIT WOULD BE NECESSARY IN THE LIVES OF THE APOSTLES TO ANCHOR, LEAD, TEACH, AND SECURE FOR ALL TIME, CHRIST'S LEGACY OF HIS CHURCH UNSHACKLED FROM THE BONDAGE, CONTROL, AND MANIPULATION OF A RELIGIOUS OCTOPUS.⁶ THIS CREATURE APPEARED IN ALL ITS UGLINESS WHEN THE INERRANT SCRIPTURES WERE COMPLETED IN 99 A.D. (JOHN'S DEATH)--Without the power Jesus assured his apostles of in Acts 1:8, the church could never have survived let alone established itself in a world of adversely competitive and hostile, perverse religious narratives
3. JESUS WARNED HIS FOLLOWERS OF A COUNTERFEIT 'CHRISTIAN' CHURCH. JESUS SAID IN REVELATION 18:4 THAT IF YOU DO NOT COME OUT OF HER, YOU WILL RECEIVE THIS COUNTERFEIT'S JUDGMENTS AND PLAGUES--If you are still attending denominational 'church' you better get out! The book of Acts displayed the pattern and make-up of assemblies that were to follow once the canon (standard) of inspired writings was complete--small house churches where two or three were gathered in Jesus' name
4. PERSEVERANCE OF THE SAINTS--Redemption is all of God. The biblical teaching of grace through faith is anathema within all church pulpits.

⁶ Rome is nothing more than a contemporary proxy of the Chaldean Mysteries of the ancient Assyrian Empire (Genesis 2:14).

Eternal security is NOT taught in any church promoting a paradigm of works

5. AN ARMY OF SAINTS CAPABLE OF DISCERNING BETWEEN THE SPIRIT OF TRUTH AND THE SPIRIT OF ERROR--If Jesus does not know you, you are listening to the world's wisdom and all the hostile, religious narratives competing for your attention. If your house is not built upon the Rock, its foundation is sinking, shifting, and unstable sand!

35 Again the next day after John stood, and two of his disciples; 36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God! 37 And the two disciples heard him speak, and they followed Jesus. 38 Then 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? 39 He 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.

When the Baptist and two of his disciples accompanied him, they came to where Jesus was. When John sees Jesus he replies, "Behold the Lamb of God," a reference to Jesus as the Hebrew's Passover Lamb of the Old Testament. John's two disciples follow Jesus and come to his abode. Willing to fellowship with the Messiah, John's two disciples remain with Jesus that day as 4:00 a.m. approached.

40 One of the two which heard John *speak*, and followed him, was Andrew, Simon Peter's brother. 41 He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ.

We discover who these two were who followed John the Baptist. Andrew found his brother, Peter, son of Jona. They were both fisherman at the Sea of

Galilee,⁷ northern region of Israel.⁸ They most likely also knew James and John, as well as Zebedee their father, known among the religious leadership in Galilee as well as [in Judaea](#). The Galilean dialect differed from that of the southern Judaeian linguistic pronunciation. The word Messiah in Judaea was pronounced Messias in Galilee. This dialect was known in Jewish circles as Aramaic.

42 And 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.

This dispels the Catholic teaching and Roman blasphemy that when Jesus talked to Peter about the church being built upon himself, the Rock, Jesus never hinted to Peter that the church would be built upon a stone, or Peter.

43 The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. 44 Now Philip was of Bethsaida, the city of Andrew and Peter. 45 Philip 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. 46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

These apostles knew one another--Philip was of Bethsaida; the same city Andrew and Peter were from. The bulk of Old Testament writings were recognized at this time as being written by Moses and the prophets although

⁷ Also known as the Sea of Tiberias.

⁸ Israel during Jesus' time, from south to north were the provinces of: Judaea, Samaria, and Galilee

these writings were not widely circulated nor available, hence the ignorance displayed among the common people of the day about the facts recorded for us today in the Bibles we possess.

Though we take for granted the communications of the day, it was a different story back then. Men did not have access to the Old Testament like we do today, thanks to state-of-the-art electronic presses, along with an abundance of publishing houses.

47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! 48 Nathanael 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. 49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. 50 Jesus 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. 51 And 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.

With these actions Jesus had with his apostles, this would be a good time to share with the audience three powerful Bible doctrines. These doctrines are completely ignored as it takes God completely out of the equation of redemption, sanctification, consecration, and why the saints can persevere.

1. predestination--This eternal action, involving God's foreknowledge, predetermines those individuals God has called and chosen--the elect. This action has been initiated by Providence before the birth of the individual through divine foreknowledge
2. election--A word despised by proponents of 'free-will,' election is initiated by God after the birth of the individual. Election carries with it the idea that redemption is ALL OF GOD and that redemption is

assured. It is important to examine each person of the Godhead in this elective council concerning redemption:

- FATHER--Proverbs 16:9 says, "A man's heart deviseth his way: but the LORD directeth his steps." The Father, LORD, is Director, Orchestrator, and Conductor. His power is such he can take all things and direct them for his good and his purposes. God is sovereign meaning he acts based upon his character traits of goodness, mercy, grace, justice, holiness, impartiality, and lawfulness
 - JESUS CHRIST--Is man's Savior or man's Sin Bearer. Fully God, Christ's sacrifice satisfied the Father's requirement of a perfect remission that would atone for past, present, and future sins. This is known as propitiation in which Christ's blood is also retroactive to saints already deceased. While I John 2:2 says Jesus not only satisfied the sins of the redeemed, Jesus also satisfied the Father's requirement for the lost. This is important because no one can stand before Christ and say he did not die for their sins
 - THE HOLY GHOST--The third person of the trinity, the Holy Spirit and his relationship with the believer after his descent in Acts 2, completely changes. Instead of coming upon and vanishing, or temporarily indwelling then leaving the person, Christ's Holy Spirit is directly tied to the redemptive process of the individual. Without Christ within the individual, the righteousness of Christ cannot be transferred or imputed
3. ordained--Simply put, this word means established; however, it means an action whose results cannot be stopped or altered. This may be a hard concept for some to comprehend, but remember God is eternal. He has no beginning of thoughts, nor end of days.