

JOHN CHAPTER ONE

KEN

ANALYSIS VERSES 1 - 2:

1. The first 18 vs stand as a prologue (introduction) to the gospel. (Once again vs1-5 is dealing with the pre-incarnate deity of Christ).
2. The principle subject of the prologue is the Logos.
3. His identity, relationship to the Father, incarnation, relationship to the cosmos, His rejection by such and witness of Him by John the Baptist fills in the details.
4. Vs.1 is broke up into 3 main clauses:
 - A. In a beginning was the word,
 - B. and the Word was with God,
 - C. and the Word was God.
5. The Word is the main subject of all 3 clauses.
6. That the Logos is JC refer to vs.14.
7. That the God with the d.a. is the Father refer to vs.18.
8. The opening words of Jn.1:1 are reminiscent of Gen.1:1. (tyw,rB - BeReshiyt; "in a beginning".)
9. The difference is that Jn.1:1 antedates the one of Gen.1:1 to infinity.
10. In order to properly interpret the particulars of these 2 verses, one must understand the divine essence of God and His attributes:
 - A. God is 3 in 1 (trinity); 3 in personality and 1 in essence with all being co-equal and co-eternal.
 1. Father is the planner.
 2. Son is the executioner of the plan.
 3. H.S. is the communicator of the plan.
 - B. Their attributes are:
 1. +R & +J (Act3:14 Ref.to JC incar.; Dt.32:4)
 2. E.L. (Is.9:6 Ref.JC incar.; Dt.33:27) His eternity as related to time is called infinity; His infinity as related to space is called immensity)
 3. Sov. (Ps.103:19)
 4. Omniscience (1Kg.8:39; Ps.33:13-15; 147:4)
 5. Omnipotence (Jn.1:3; Is.44:24; Ep.1:19-21)
 6. Omnipresence (Ps.139:7-8; Jer.23:23-24; Act17:27)
 7. Immutability (Nu.23:19; Ps.33:11; 102:27; Heb.13:8)
 8. Veracity (Nu.23:19; Dt.32:4; 2Sm.7:28)
 9. Love (Jn.3:16; 16:27; Ep.2:4)
11. The beginning here in vs.1 is a beginning without a beginning and is a greek idiom for eternity past. Cp. Ti.1:2; 2Tm.1:9,

- lit. "before ages past/before eternal times".
12. The prep. in is used by John for the readers to focus on the eternal aspect of the Logos.
 13. The IPF of eimi (was) is used to denote progressive continuous action. (John is saying that God the Son has always been and was even during the creation of the world. Not at any time has he not been eternal.)
 14. The continuous action is included in all three clauses about the Word.
 15. These clauses make up 3 assertions about the Word:
 - A. The Word was in eternity past
 - B. He was with the Father
 - C. He was God
 16. The verb eimi instead of ginomai (ginomai) is used by John to show that the Logos did not "become" any of these things. (See vs.3 for cp of verbs. Vs.3 ginomai is an aorist to denote a specific point of time.)

 17. Ginomai is also used in vs.14 which shows the action of our verb continued until the beginning of when the Word became flesh. (That the Word did not cease to be God at that point is emphasized throughout the gospel and the WOG; Jn.8:58 "before Abraham was born, I am".)
 18. The Logos is said to have been with God the Father.
 19. It denotes the Father. (The prep. pros lit. means face to face. It denotes a motion towards something rather than just being with or alongside of something.)
 20. Though the H.S. is not mentioned here, all three members of the God-head are in perfect union in thought and action. Cp.Jn.5:19; speaking of the humanity of JC.
 21. The Word was God denotes the equality of God the Son with God the Father.
 22. Also, it further identifies the Word as being God.
 23. Therefore, John further asserts in 3 statements:
 - A. The deity of Christ pre-existed eternally.
 - B. Christ is distinct from but in perfect harmony with the Father.
 - C. His existence was not only co-eternal but co-equal with the Father.
 24. John's purpose of restating vs.1 in vs.2 is to tune his readers into the deity of the nature of Christ compared to His humanity in vs.14. (The general rule of Jewish method of writing is to state the general first and then follow with the details. John has purposefully reversed this in vs.1&2 again to emphasize JC's deity).
 25. To understand the divine nature of Christ incarnate is essential in interpretation of direct discourse by Christ presented in the gospel.

26. Though "the Word was God" is not restated in vs.2, it is directly implied in the dem. pro. houtos.

THE WORD AND CREATION

ANALYSIS VERSE 3:

1. In vs 1-2 John emphasizes the attribute of
eternality of the deity of the pre-incarnate Christ.
2. In vs 3 he promoted the omnipotence of His deity.
3. He speaks of the Word as the creator in the strongest of terms.
4. By using the words paj (all things) and the numeral eij (one), he sets the margins of the things created to be inclusive throughout the heavens and the earth.
5. The verb John uses for creation is ginomai (3x) translated "came into being".
6. This parallels the 3sQalPF of XrB (created) of Gen.1:1. (Aorist = PF in Hebrew - pt of time). (Vs 1 refers to the original creation; vs 2f judgement & restoration. He created in vs 1 ex nihilo (Latin for "out of nothing") versus verb hsi "to make/manufacture" (cp the uses in Gen.2:3).
7. God spoke into being creation. (Ps.148:1-5; 33:6; Heb.11:3; cp 2Pt.3:5)
8. He did not create the earth in its condition of Gen.1:2. (Is.45:18)
9. John says that Christ is the agent of creation. (dia w/gen.= agency: dia means through.)
10. Both God the Father and God the Son had a role in creation cp 1Co.8:6. (ek - prep. "from" used w/ Father; dia used w/Christ. The Father is the planner and Son is executioner of the plan.)
11. John further emphasizes that apart from Christ/Logos, nothing has been created. (Jn.1:10; Heb.1:2; 11:3)
12. Ps.148:2 we see that He created all the Angels and Lucifer cp. Col.1:16-17.
13. God created the angels before He created the universe of Gen.1:1. (Cp Job 38:1-7; cp Job 1:6 where angels are referred to as sons of God. Also cp Rev.12:4 w/ref to stars. See Rev.9:1-11 where a star falls from heaven. Both stars and angels are referred to as hosts of heaven.)
14. Therefore the order of existence of God and creation is:
 - A. God
 - B. Angels
 - C. Universe (Creation of Gen.1:1; judgement upon earth and made (hyh - QalPF "became"; Vhvv Vht "empty and void". (Placed in darkness, ice pack (no sun) then restored.
 - D. Man (D+6; vs.24-31)
15. During the "Creation week", God created various forms including man. (Gen.1-2)
16. John uses the aorist of ginomai 2x to present in one 'ball of wax' all things visible and invisible. (Col.1:16)

17. He then uses the PF of ginomai to convey the continuing existence of things seen and unseen.
18. God has absolute control over all physical forces and things he has created. (Cp.Heb.1:3; Col.1:17) (Men worry about pollution; nuclear war and destruction; O-zone deterioration; economy; etc. The rise of evil rulers - Col.2:10; Rm.13:1-4)
19. He can and has overruled created things to frustrate and judge evil (flood) and reward and deliver the righteous. (Cp. Phil.3:21 (rapture); 1Thess.4:13-5:11. a fortiori argument - Sodom and Gomorrah)
20. Creation remains under a curse (fall of man - Gen.3:17-19) which He will lift at the milleneum cp. Rm.8:19-21.
21. Rev.3:14 Christ is called the "Beginning of Creation".
22. He is also its dissolution and author of a new creation. (2Pt.3:7 cp 3:13; Heb.1:10-12; Rev.21:1-5)
23. Peter asserts that in the last days men will show their ignorance and stupidity of their assessment of earths origins and geological history. (2Pt.3:3-7)
24. Applic: The +V believer who has BD is adjusted to the fact that God controls the weather, earthquakes, wars, rulers, etc., and faithrests and is not shaken.
25. Applic: The adjusted believer will not fall into the grasps of human viewpoint and false doctrines of creation which permeate the thinking of men in the last days, ie; evolution.

ANALYSIS VERSE 4:

1. John reasserts the eternity of The Word with emphasis on life.
2. The Word being God possessed life. (We serve a living God.)
3. Since God is self-existing and immutable, His life is eternal life.
4. The God we serve is a living God says scripture. Ps.84:2; Jer.10:10; Acts14:15 (Where the crowd tries to make Barnabas and Paul out to be gods.)
5. John views the life of the Logos from eternity past up to his time of writing to include not only the pre-incarnate but incarnate Christ. (IPF eimi used by John in vss.1-2 was focusing on eternity past before any creation. In vs.3 he shifts the view into the future at the beginning of time as we know it. He now is further expanding the view into the future up to his time of writing. I take it this way to keep from breaking up the use of eimi in vs.4. Ex.-1st was dealing up to incarnation and 2nd use was including incarnation. cp. vs.5 "and the light keeps on shining".)
6. We must understand the principle of E.L. existing in Christ as God before we can apply it to men.
7. The Word is called the Life since belief in Him is the only way for man to possess E.L. Mt.7:14 (JC called the narrow gate); Jn.3:15,16; 3:36; 6:33; et al.
8. The Father gave to the person of Jesus eternal life. Jn.5:26 (Here it is in ref. to the humanity of Christ since His diety has always possessed E.L.)
9. Christ calls Himself life. Jn.11:25 cp. 14:6
10. He is also called the light. Jn.8:12; 9:5; 12:46
11. The second use of eimi "was" emphasizes man's history.
12. Christ was not only light of men in His pre-incarnate state but incarnate. Jn.9:5
13. As we shall see, men need light because they dwell in darkness. 2Co.6:14
14. Phil.2:15-16 says believers are to be lights in the cosmos holding fast the word of life/BD.
15. So light here refers to divine vwpt/BD.
16. During the centuries before the incarnation men had light. (Adam walked with God in the garden, Gen.3:8 ie; bible class face to face. There were the Prophets; stars taught BD, Gen.1:14; and the pentateuch thru OT canon.)
17. Wherever +V existed, light and life was provided.
18. John in this verse brings into focus two main ingredients (principles) of the SAJG with respect to men under the concept of unity:
 - A. E.L. without light (BD or specifically Ph1 gospel) is

worthless to mankind.

B. The light/gospel without E.L. does mankind no good and provides no motivation.

19. John implicitly reveals the integration (to bring (parts) together into a whole; unify) of Christ and BD.

ANALYSIS VERSE 5:

1. John now compares light to darkness ie., light in its relationship to the Logos, E.L. & man compared to everyform of evil).
2. The fact that the light shines in the sphere of darkness (prep. en w/loc.) tells us that the light is surrounded by darkness.
3. The darkness refers to the domain of Satan cp. Ep.6:12; Acts26:18 (Paul on the Damascus road); Lk.22:53 (arrest and betrayal of Jesus).
4. Satan is the ruler of the cosmos (1Jn.5:19) and his government is the antonym of truth; ie. lies, since he is the father of lies Jn.8:44.
5. It is a realm which is doomed to judgement which we were delivered from at the SAJG. Col.1:13; Acts26:18
6. Man enters Satan's domain at physical birth being born spiritually dead.
7. Some primary points of anthropology are as follows:
 - A. Man is born dichotomous or of two parts:
 1. Of soul in which resides volition or "the real you".
 2. And of body (flesh) in which resides the sin nature (STA/OSN) and called elsewhere in scripture "old man", "sin", "flesh", and the "natural man" 1Co.2:10-16.
 - B. At birth we are imputed with Adam's original sin (AOS) Rm.5:12,15-16; 1Co.15:22.
 - C. Man is the transmitter of the STA while woman is only a carrier of the sin gene, hence the reason for the virgin birth of Christ.
 - D. You are under the rulership of the OSN from birth until salvation ex. 1Jn3:9.
 - E. At salvation the believer becomes trichotomous ie., of body, soul and (human) spirit called elsewhere the "new man", "Christ in you".
 - F. God is not the author of evil since He created Adam and Eve perfect (trichotomous and without a sin nature). It was only after the act of disobedience that they became dichotomous. Gen.2:17"...the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you shall surely die (lit. dying you will die)." Adam was 800 yrs old when he physically died.
8. Fallen man is totally at the manipulation of Satan. Ep.4:14,17-19
9. Man has within him darkness due to ISTA. Rm.1:21f
10. Darkness permeates throughout the cosmos from within (ISTA) and from without.
11. So darkness includes every bit of evil which deparates man

from the reality of the POG.

12. John says into this darkness light shines.
13. The present tense of shines is static for and action viewed as perpetually existing.
14. Observation: When in darkness, nothing can be seen until light is produced to reveal what is there.
15. The pre-incarnate Christ via His agents maintained a perpetual witness to truth (reality) in the darkened cosmos. (Creation, communicators & theophanies ie., visible manifestation of God exs. burning bush, cloud over Exodus, etc.)
16. Christ as man was Himself an agent of light to His own generation. Lk.1:79 (Zacharia's prophecy of Jn. the Baptist and JC). Jn.12:35 (JC speaking to His disciples "that the light is among them").
17. Shines covers all times and all instruments God uses to reveal His plan to include scripture and the communication gifts of the Church.
18. God is light having no darkness at all, therefore His plan is perfect and total truth. 1Jn.1:5
19. In Jn.12:35, Christ exhorts the disciples to focus on His example of modus operandii and vevendii (method of operation and manner of life) and follow it since light was now face to face with them. (What better time to learn BD and have an example of light than now that "The Light" is in their midst).
20. The Christian way of life should reflect dwt in words and deeds. Phil.2:15-16
21. Only by adhering to sound teaching of BD can the believer in time appear as light. 1Tm.1:10;4:6; 2Tm.4:3; Ti.1:9;2:1
22. As with D+1 of restoration (Gen.1:3), God initiates and light shines. Cp. 2Co.1:6; 2Pt.1:19; Jn.5:35 (Jn. the Baptist as a lamp (witness) of the Messiah and he was sent from God cp.1:6)
23. Wherever and whenever there has been a witness to spiritual reality, the light shines.
24. Darkness maintains its influence over people due to -V not because light isn't shining. Jn.3:19
25. +V is always provided for so anyone can come out from under the influence of darkness. 1Pt.2:9; cp. Rm.13:12
26. Though positionally delivered from darkness (Col.1:13), the believer comes under the influence of darkness via ISTA. 1Jn1:6; 2:9-11
27. Intake of BD drives hmvwpt darkness from the soul. Lk.11:35
28. What sometimes passes as light is in reality darkness. 2Co.11:13-14 (Satan is called the "angel of light").
29. The 2nd clause states that not in any point of time has darkness overcome light. (Brought out by the aorist tense)
30. No matter how pervasive, intense and hostile -V is to the

light, the light continues to shine.

31. The light is never diminished by the darkness. (Ex. In the last days, light has never shown brighter because there is a tremendously +V remnant led by +V P-Ts).
32. Applic.: Light is to separate from darkness. Gen.1:4; (taught in creation), 1Co.5:1-13; (incestuous Corinthian), 2Thess.3:6,14; Mt.10:34-39; (JC taught this principle with regard to family members. "Sword" is a figure of speech for the WOG.)

THE COMMISSION OF JOHN THE BAPTIST

THE WITNESS OF JOHN THE BAPTIST

HIS IDENTITY

ANALYSIS VERSES 6-8:

1. Vs's. 6-8 constitute one of two historical narratives in the prologue. (2nd is in vs's. 14-18.)
2. In vs's. 1-5, the author uses symbolism to express certain axiomatic (self-evident) truths.
3. These truths are self-evident because of who and what God is.
4. A manifestation of God is seen through creation, vs.3. (Creation provides distinct and obvious evidence that there is a God).
5. The Apostle John uses symbolism to unite certain concepts of truth ie; the Word, life, light and darkness.
6. The purpose of this passage (vs's.6-8) is to demonstrate how actual events verify axiomatic truths. (The historical person of Jn.B. fulfills prophecy/light/BD.)
7. Among the many witnesses to the light over time, there appeared on the scene John the Baptist. (Applic.: Anytime you espouse BD, you too are a witness of light Ph1/Ph2.)
8. The author here refers to him simply as John, another point in favor of a Johannie authorship of the 4th gospel.
9. Who else but John the Apostle would refer to John the Baptist without a qualifier?
10. This is further supported by John's otherwise careful use of names, cp. 1:40-47 (the disciples); 6:71; 12:4; 13:2; 14:22; 18:11; 11:2; 19:25,38 (Mary & Joseph).
11. Details of Jn.B.'s life are as follows:
 - A. Born in the hill country of Judea in the city of Judah Lk.1:30 cp. 65.
 - B. Born of spiritually mature parents Lk.1:5-7.
 - C. Promised son Lk.1:8-14 cp. Mt.3:3; Is.40:3-5; Mal.3:1 cp. Lk.1:76.
 - D. Prophetic ministry Lk.1:15-17.
 - E. His father's unbelief and divine disciple (DD) Lk.1:18-23.
 - F. His mother's pregnancy and seclusion Lk.1:24,25.
 - G. The announcement to Mary the relative of Elizabeth, of Jn.B.'s conception and formal announcement of his birth to their relatives Lk.1:36,57-66.
 - H. His asceticism:
 1. Attire Mt.3:4
 2. Diet Mt.3:4; Lk.1:15; 7:33; 11:18; Mk.1:6
 - I. His preparation Lk.1:80.
12. Vs.6 deals with John's commission/apostello.
13. The authority behind his appointment is God the Father. (Applic.: The same is true for the office of P-T; enlistment

via his spiritual gift and commission via ordination & installment in his right church.)

14. It is by the Father's sovereign will that the commission is upheld.
15. The formal written warrant or authority of his commission is certified in the writings of OT scripture Is.40:3-5; Mal.3:1.
16. His "rank" of commission was that of a prophet Lk.1:76 cp. Mk.11:32, and evangelist Mt.3:1-2; Lk.3:3.
17. John's commission is as the same force as the Father's sending of Jesus Jn.5:36,38; 6:29,57; 7:29; 8:42; et al. (All use the same word *apostello*.) (Applic.: Everyone fulfilling the directive will of God's plan has the same support from the Father as Jesus & John.)
18. Vs.7 deals with John's commission proper and the missions of responsibility under his commission.
19. Vs.6 deals with Jn.B. in time from birth to death. (Aorist tense *ginomai*-came into existence.)
20. Vs.7 deals in time beginning with his ministry in the Judean wilderness cp. Mt.3:1.
21. John came as a witness; this is his commission.
22. The following purpose clauses (2) tell us his missions as a witness:
 - A. To bear witness concerning the light.
 - B. That all might believe through him.
23. "Witness" is a key concept in John (*Marturia* & *martureo* {bear witness} are together used 47x in the gospel), and *houtos* (this one) draws attention to John who stands on the threshold.
24. John was in and of himself as a person in his niche, a witness.
25. John was the attestation of the fact that the 1st advent of Christ was in progress and that Christ's ministry would start soon.
26. In other words, he was the manifestation of the forerunner of Jesus prophesied in Is.40:3-5; Mal.3:1.
27. Observation: Once again God's plan as revealed in His word furnishes evidence/proof through an historical event.
28. Other witnesses to the light/Jesus include:
 - A. The Father Jn.5:31f; 24,37; 8:18
 - B. Christ Himself Jn.8:14,18
 - C. The H.S. Jn.15:26 cp. 16:14,15
 - D. The works of Jesus Jn.5:36; 10:25 cp. 14:11; 15:24
 - E. Scripture Jn.5:39
 - F. Various individuals like: disciple -15:27; Samaritan woman -4:39; multitude -12:17; author -19:35 cp. 21:24.
29. As a witness, John's primary mission was to bear witness concerning the light. (Applic.: A believer's impact as a witness first depends on their faithfulness in espousing BD. Evangelizing is secondary which evolves from bearing witness.)

30. This is the emphasis of the repetition of this clause in vs.8.
31. The concept of witness and testimony is an extremely important issue since it is a serious matter and required to establish the truth. Ex.: In a law of court, the reputation of a person and facts stated by a person influence the decision of the jury. If the reputation is not clean, the jury will not place high value on the evidence even sometimes it is the truth. Speaking falsely is perjury and can produce and can produce incarceration of the person.
32. A reliable witness is one who has seen or heard facts and faithfully declares them Jn.3:22-32 cp. Rev.1:5 where Jesus is called the faithful witness; cf. 2:13; 3:14.
33. It was therefore John's primary purpose as a communicator to provide testimony as to who Jesus Christ was. Cp. 1Jn.5:8 -3 that bear witness; H.S., water (Jn.'s baptism) and cross.
34. In essence though not explicit, by bearing witness concerning the light, John bore witness to truth Jn.5:33.
35. Applications for the believer in time concerning their witness to the light are many:
 - A. Speak truth to all men Ep.4:25.
 - B. Is a sign of a believer in fellowship (FHS) 1Co.13:6.
 - C. We are to arm ourselves with truth/BD Ep.6:14.
 - D. Truth provides the believer freedom from hmvwpt and gives him/her "freedom in Christ" 1Tm.4:3.
36. Also by application the communicator is to faithfully represent the truth 2Tm.2:15 cp. 24-25.
37. A student of Bd is convinced of the testimony of scripture (what the writers have seen and heard/their testimony) and thus becomes a witness.
38. Other references to John's witness include 1:15,19,32; 3:26 cp. 28.
39. The impact of these combined witnesses and facts is so that men might believe cp. Jn.20:29-31 (Ph1 & Ph2).
40. What John said about the light is recorded in the synoptics Mt.3:1-12; Mk.1:1-8; Lk.3:1-14.
41. God's directive will was for John to be a witness; the subjunctive indicates his volition was involved.
42. For John to faithfully run his course required that he acclimate to his niche and keep his STA isolated.
43. The second subjunctive (might believe) indicates the volition of his audience.
44. We know that many did believe Lk.1:16.
45. But all who heard him did not believe even though it was God's will that they did 1Tm.2:3,4 (unlimited atonement).
46. The emphatic denial by John the Apostle that John the Baptist was not the light in vs.8 is against the background of erroneous ideas about him by others.
47. There was even talk that he was the Christ Lk.3:15-17.

48. This led to an official investigation and delegation of the religious leaders Jn.1:19ff.
49. John repeatedly and emphatically denied he was the light, but a prophet sent to prepare the people for Christ's appearance to Israel 1:23.
50. Observation: Christ faced the same situation in His ministry Mt.16:13-14.
51. Both maintained faithful testimony.
52. John testified he was only a voice and that the people should focus on the light Lk.3:4.
53. John did not succumb to grandeur or approbation but held fast to truth. (He said "I must decrease and He (Christ) must increase.")
54. When after the 1st time he was with Jesus, he bore witness of His identity 1:29f cp. vs.33.
55. When his ministry began to fade in the background he maintained his mission and still bore witness 3:26,20.
56. Even alone in prison he was faithful to death Mt.11:1-15 cp.14:1-12.
57. John the Baptist is one of the highest examples for +V to follow in their faithfulness to the POG cp. Lk.7:28.

GENERAL REVELATION OF THE WORD

-V OF THE WORLD IN GENERAL TOWARDS THE WORD

-V OF THE JEWS TOWARDS THE WORD AT THE 1ST ADVENT

ANALYSIS VERSES 9-11:

1. Vs.6-8 constitutes John the Baptist's relationship to the Logos.
2. As a witness of the light, John himself was a light; a lamp to the Jews. Jn.5:32-35
3. At the best, John as a light could illumine only those in his restrictive, finite human existence and periphery i.e., as a mere man, though a spiritually great man, he could only shed light to those who lived during his time and whom he had face to face contact with or other communicative means.
4. Vs.9 deals with the true light being the Logos as deity, which illumines every man via general revelation.
5. God through His physical creation reveals Himself. Rm.1:20 cp. Ps.19:1-6; Acts 17:24-29 cp. 14:17
6. So God who is invisible in essence (God is light) illumines all men via creation and acts of God. (His wrath is revealed against all ungodliness and unrighteousness Rm.1:18.)
7. All man-kind comes to a state of God-consciousness and either desires a relationship with Him or does not. (Rm.2:5; hardness and an unrepentant heart = -V though they understand and are without excuse cp. 2:20b.)
8. Those who desire a relationship with God (+V), not even one of these will fail to believe. Jn.17:2 cp. 1Tm.2:4; 1Pt.3:9
9. So creation is a manifestation of the true light i.e., the Word, through which all things came into being cp. 1:3.
10. The IPF of eimi/was in correlation with the true light notes that from Adam to the 1st advent, men had the light of general revelation cp. vss. 4-5.
11. The present tense of the verb illumines/enlightens and the participle coming states that as long as creation exists, the true light keeps on being revealed.
12. There is only one true light and that is the creator Himself Jesus Christ (1Co.8:6). The Father is the planner; the Son is executioner/creator of the plan.
13. Light/viewpoint from any other source is not true light. (By application it is true in regards to all of BD not just the SAJG/gospel.
14. Vs.10 affirms that the true light was always in the world not just during the 1st advent (the IPF of eimi).
15. The Word/Logos as God/deity was (and is) omnipresent in the world Acts 17:27.
16. John the Apostle reaffirms that the world was created through Him. (Note the same vocabulary as in vs.3; ginomai & dia.)
17. The author in the first two statements sets the stage for

irony.

18. One might think that since the Word was always in the world and as its creator upholding and sustaining it and blessing it for a witness (Acts 14:17), all men would come to a knowledge of the truth as He so desires. (1Tm.2:4..."who desires all men to be saved and to come to the knowledge of the truth.")
19. Though the world owes Him its very existence, the shocker is seen in the 3rd doctrinal assertion of historical and world wide rejection of the Word.
20. The fact of reality is that most of the world was/is/will be -V. Mt.22:14 cp. 7:13
21. It is not that mankind couldn't know or understand Him, it is that they had light but repudiated it for darkness. Rm.1:18 tells us they are without excuse while 2Pt.3:5 shows their repudiation of creation by God. Ex. - evolution.
22. Men living over the centuries are without excuse and even more so since the 1st advent. (BD is accessible and available now more than ever.)
23. As it was before the 1st advent, so it will be to the end i.e., the majority of humanity are -V.
24. John heightens the irony of rejection in vs.11.
25. He came to His own is refers to vs.14. (AAI of erchomai).
26. As John the Baptist came as a witness to the light, the Word came as the true light.
27. His own refers to the special relationship God has with the Jewish people as per Ex.19:5-6.
28. That His own does not refer to the world at large cp. Mt.15:24; 10:5-6.
29. Israel historically had a checkered past as far as volition went. (From their captivity in Egypt to captivity in Babylon to the dispersion of 70AD, all are manifestations of that nation corporately being spiritually bankrupt. However, there were always the exceptions cp. Lev.26 - the 5 cycles of national discipline.)
30. The verb receive/paralambanw means to receive someone alongside.
31. Jesus came to "the lost sheep" of Israel to provide them with salvation along with the rest of the world Jn.3:17.
32. Corporately they were unwilling to receive Him as a whole and under the 3 adjustments.
33. With their Messiah in their very midst they rejected maximum light. Mt.23:37
34. The gospel of John will clearly establish their pattern of corporate rejection and maladjustment not only in unbelief but with regards to believers also.

THE WORD PLUS +V = THE LIGHT OF THE GOSPEL

It is used 15x with the verb didomi:

- A. Of Jesus giving authority/power to the 12 disciples over unclean spirits and to heal. Mt.10:1; Mk.6:7; Lk.9:1
- B. Of the Chief Priests and elders asking Christ ..."who gave you the authority" with regards to His teaching and ministry. Mt.21:23; Mk.11:28; Lk.20:2
- C. Representing the power and authority over the physical realm of kingdoms in the world and translated "domain" cp. Lk.4:6 ..."all this domain and its glory..", where Satan offers Jesus these things in the temptation in the wilderness.
- D. Of Jesus giving authority to 77 disciples "to tread upon serpents and scorpions and over all the power of the enemy and nothing shall injure you." - dealing with their going out before Him to the villages and they are rejoicing that they have power to cast out demons Lk.10:19.
- E. The Father gave Jesus authority to execute +J over believers and unbelievers. Jn.5:27
- F. In the Lords Prayer the Father gave Jesus authority over all mankind and to all the Father has given Him, He may give E.L. Jn.17:2
- G. Of the wrong approach of trying to gain authority. Acts 8:19; Simon the sorcerer offers Peter and John money to give him authority to lay hands upon believers who had not yet received the H.S.
- H. Paul engaging in sanctified boasting with regards to the Apostolic authority given him by Christ to teach them (Corinthians), not destroy them and he isn't ashamed. 2Co.10:8 cp.2Co.13:10. This is part of his apologetics against the Judaizers in their accusations that Paul was only stern and dogmatic (show of authority) in his letters, but operated as a coward/meek if he had to rebuke them face to face.
- I. Christ speaking of those who make the SAJG/MAJG in time; He will give them authority over nations in the milleneum. Rv.2:26
- J. Authority is given to Satan to kill 1/4 of earths population during the tribulational period through the "sword" (war/riots/murders), famine (economical and geological oppression), pestilence (disease) and wild beasts.

In all cases the authority is given by a higher authority who possesses the rights and has position over the sphere of the authoritative realm. Whether it is Satan who is the god of this world offering Jesus his domain (Jesus did not inherit legally until the completion of His course; the transfer of deed has taken place but His possession/occupancy of the land doesn't occur until

the millennium when He returns and establishes his kingdom), or Jesus giving authority to His disciples. Ultimately all authority is derived from God the Father. The recipient of authority acquires intact all responsibilities/privileges of the position. In our verse, the authority given is from the "Word" who is the "natural" Son of God. He in turn bestows upon those who receive Him the rights/authority as children of God. This authority must be accepted (read also "believe in") by whom it is offered/granted in order to acquire its rights.) to become children of God, (ginomai [ADInf. of purpose - "to become"; the purpose of the giving of authority is the right to become something] teknon [AcplN - "children"] qeoj [GsM of possession. The ones who receive Him now are of God's family.]

The Mechanics of Becoming Children (12c)
 DARKNESS OF HVMWPT CP. TO LIGHT OF DVWPT

ANALYSIS VERSES 12-13:

1. John in verses 6-11 gives an example of light in vs.5 as it is manifested in the world.
2. Vss. 6-8 shows that light is manifested through man as seen in John the Baptist. (The example is his faithful witness as the forerunner of the true light/the Word.)
3. Vss. 9-11 notes the ultimate exposure of light as seen through creation and the 1st Advent of Christ.
4. All of mankind are culpable to God due to their exposure to the light (vs.9 cp. Rm.1:18-20).
5. John in addition gives an example of darkness in that man even with maximum exposure to light rejects the light. (By interpretation vss.10-11 notes that the majority of the human race rejects the Word/light.)
6. In vs.12 "But as many as received Him", diffuses any impression of vss.10-11 saying that nobody responded to the Word.
7. Even though the great majority of mankind to be sure will not, some do.
8. Mankind being in the world is surrounded by darkness. Ep.6:11-12
9. The very fact that some receive the Word is proof that light is not overcome by darkness cp. vs.5.
10. To receive Him in vs.12a is synonymous to believe in His name in 12c.
11. To receive states in principle the grace gift of salvation, whereas believe in is the mechanics of phase 1 salvation.
12. Phase 1 salvation is a principle theme in the gospel.
13. The SAJG is a gift freely given by God to anyone who will receive it. Jn.4:10; Rm.3:24; 5:15-16
14. One aspect of the gift is bestowment of E.L. upon the one who receives it. Jn.4:10 cp. Rm.6:23 (E.L. is another prevalent theme of the gospel.)

15. In our vss. John notes another aspect of the gift of salvation.
16. At the point of "receiving Him" (aorist of lambano), one becomes a child of God.
17. As unbelievers, man is of his father the devil. Jn.8:44 (spiritually).
18. "light/BD" not tells us that those whomake the SAJG become part of a new family whose "parent" is God.
19. The word right indicates authorization that is an imparted status to a new title i.e., it is not an inherent ability but status given to us.
20. Since we are not born into the world as "natural" children of God, upon receiving Him we are "adopted" (uioqesia) as His sons. Gal.4:5; Ep.1:5
21. It is imparted and given to those who receive Him rights and privileges along with the responsibilities that comes with the status of being in God's family.
22. In the context of Ph1 salvation we are given the status positionally of God's +R (Rm.4:5) and E.L. (Rm.6:23).
23. The final consummation (accomplished or finished product) of our adoption as sons occurs in connection with the resurrection of the body. Rm.8:23
24. As His children we also become heirs and share in the inheritance according to the growth and application of each one. Rm.8:17
25. Another confirmation of our authority as His children is manifested in our invocation (to call on) of God as 'Abba! Father!'. Rm.8:15 (Abba is Aramaic and is very personal like our "daddy".)
26. There is only one "natural" Son of God and that is O Logoj/The Word. Jn.1:14
27. It is through the nechanics of believing in His name that we secure our place as an adopted child of God.
28. The plural of the participle to those believing/who believe denotes the continuous acts of faith throughout history of mankind. (It is like a collective singular in the Hebrew. It encompasses all who believe but stipulates that its an individual/singular act of each person. This phrase does not mean that one must continually believe as an individual.)
29. The present tense of the participle denotes "even those who believe right now/today.
30. Believe is the verb of mechanics and is with a subject (stated or implied) and an object (stated or implied) and is used 98x in John.
31. The subject is "whosoever" and the object is "Christ".
32. In His name means in His identity as represented in scripture/His reputation.
33. Man is to believe in the statements of scripture as to who and what Christ is for salvation.
34. Belief is simply intellectual (not emotional) agreement with

God that Christ is the God-man who saves us from our sins.
Jn.1:14 cp. 1Co.15:3

35. The name of Jesus Christ identifies the Word and belief in Him places us into the POG.
36. His reputation also includes His resurrection. 1Thess.4:14
37. This is the "good news" (euaggelion) or the gospel; by believing that the historical person Jesus Christ is the God-man who though sinless died for our sins and was raised from the dead, we become children of God with all the pertinent privileges this bestows upon us.
38. John's proclamation of salvation by faith is representative of "light".
39. In vs.13 John now states salvation as construed or understood in darkness and then as contrasted by light.
40. He emphasizes that belief/faith for salvation is all that is required to become God's child.
41. John uses the doctrine of regeneration (rebirth) to illustrate the positive and negative approaches to salvation.
42. It is through a spiritual birth that we are qualified to be adopted into the Royal Family.
43. Regeneration is the work of God the Holy Spirit toward the one who believes constituting the individual a son of God via a new birth and imputation of E.L. to the believer. Jn.3 (Nicodemus) cp.1Jn.5:1,4
44. The source of the birth is from God that is, the Word.
45. The birth analogy provides argument for the eternal security of salvation. (Once one is born physically they can never return to the womb. The same is for the spiritual birth. Cp.1Pt.1:5,23 - again; resurrection is the consummating action confirming our birth of a seed that is imperishable.)
46. Spiritual birth cannot come from the source of any of man's efforts.
47. John is saying that salvation is by faith apart from works.
48. He illustrates this by saying birth is not:
 - A. Of blood/racial descent/physical procreation. Your lineage is not an issue. The Jews thinking of Jesus' time was because they were physical descendants of Abraham they were saved. Mt.3:7-9 cp.Jn.8:31f
 - B. Neither of the will of the flesh/one's own hmvwpt fleshly standards whatever they may be. The flesh has a mind of its own. It follows the lust trends of the OSN/STA. The "law" condemns the flesh by proving man is -R. Rm.3:23; "for all have sinned and fall short of the glory (+R) of God." Fleshly standards may include aspects of morality/human good or not being good/evil as essential ingredients for salvation.
 - C. Of the will of man refers to a particular system of works and beliefs that is man-made. A system which appeals to men conceived by men. Ex. The Jews believed in salvation through ritual and keeping the Law.

49. The Apostle Paul goes to great lengths in Romans and Galatians to denounce a system of works for salvation even when faith is included. Rm.4:9-14 cp. Gal.2:16
50. Man cannot add anything to faith or it constitutes a different gospel not worthy of being called the gospel. Gal.1:6-9
51. John is saying that who one is, no matter how "good" or "evil" they may seem, or what deeds or systems of works/philosophies they may engage in/embrace, are non-issues in the SAJG.
52. The negatives of this verse constitute darkness and -V while receiving Him, believing in Him and being born from/of God constitutes light and +V.
53. Through inhale faith (an understanding of who and what Christ is) and exhale faith (application of this knowledge by believing it), one becomes a child of God.54. Application: Through the examples of light and darkness, one gains discernment in evaluating -V vs. +V. The person who is +V accepts the WOG verbatim, intact and makes application of it. -V substitutes or rejects the teaching of scripture with his/her own viewpoint and there is a lack of application. Exs. One who says their +V but doesn't assemble themselves together on a regular basis - NOT! A church that doesn't seek the entire council - NOT! Just because one agrees or isn't necessarily antagonistic doesn't make one +V. If you are rejecting a single principle of doctrine you are negative to that part of God's plan. Even if a church teaches 75%+ correct, it is not good enough. The man of God is to be made complete/mature. You must finish your course; this is a mark of true +V.
55. Salvation is by grace, through the work of one man on the cross, Jesus Christ, otherwise man could boast on his own behalf and scripture says to the contrary - NOT!. Ep.2:8-9

THE WORD AND THE INCARNATION

ANALYSIS VERSE 14:

1. Thus far, by use of _____ nexus (connection, tie or link of _____ concepts, principles, etc.), the author has outlined a general format concerning his primary subject of the gospel i.e., O logos/The Word.
2. We have seen:
 - A. The Word is God and existed with God.
 - B. He is eternal possessing eternal life.
 - C. He has the power to impart E.L. to others as seen in His creation of the universe.
 - D. E.L. is the light of mankind.
 - E. The light of E.L. is surrounded by darkness but not overcome by darkness.
 - F. Light is seen in divine viewpoint (WOG) which is manifested in the midst of all the human viewpoint and evil in the world.
 - G. A primary witness to the light was provided as seen in the person of John the Baptist (witness of the life).
 - H. John the Baptist becomes an excellent example of light through his witness but is not the true light.
 - I. John the Baptist in his finite existence is overshadowed through the infinite existence of the true light which shines upon all men of all times.
 - J. Even though the "Word" is God and man substantiates this as a witness, most of mankind rejects Him (-V).
 - K. Even so, all men are culpable via general revelation.
 - L. There are those who do accept the light (+V).
 - M. These are granted special status as becoming children of God.
 - N. This status is granted simply through believing in the reputation/name of the Word.
 - O. All other systems apart from faith/belief in Him aborts any attempts of re-generation into God's family.
3. Thus far the emphasis regarding the "Word" has been primarily on His deity though the incarnation has been alluded to vs.11.
4. John now makes the most concise statement of the incarnation (God appearing as man).
5. The Word refers to Him who is absolute deity.
6. Became is an ingressive aorist and indicates the point of time in which a body was prepared for Him.
7. Flesh indicates true humanity and not merely the appearance of. (Note: The Docetic heresy which denies the actual humanity of Christ; not historically real but was a phantom that appeared in human guise and vanished; a ghost,

- apparition or illusion but no real existence.)
8. Up to this point in time the Word was only God but now takes on the form of humanity. Phil.2:6-9
 9. Other proofs of humanity according to scripture are:
 - A. He was born to Mary. Mt.1:18-25 cp. Lk.2:7
 - B. As a baby He was circumcised. Lk.2:21-22
 - C. He increased in wisdom and stature. Lk.2:52
 - D. He possessed a rational soul with volition (Mt.26:38) and human spirit (Jn.13:21).
 - E. He was tangible (could be felt and touched). 1Jn.1:1
 - F. His body possessed flesh and blood. Heb.2:14; 1Jn.4:2; Jn.1:14
 - G. He had physical limitation as other human beings: thirst (Jn.19:28), hunger (Mt.4:2), feelings/emotions (Jn.11:35), and experienced death (Mt.27:50; Mk.15:37; Lk.23:46; Jn.19:30).
 - H. An exam of His person after His resurrection reveals His humanity still exists. Mt.28:9 (His feet are tangible); Jn.20:17
 10. The word becoming flesh began the existence of the unique person of the universe in the form of God-Man.
 11. Not only was true light manifested through absolute deity but also in the form of man ie; Jesus Christ.
 12. The union is known theologically as the hypostatic union. (In the person of Christ are two natures God-Man, inseparably united (will continue for eternity, not broken), without loss or transfer of properties or attributes (His deity retained His essence while humanity retained human attributes), the union being personal and everlasting. The exact mechanics isn't known but it isn't indwelling or possessing.)
 13. John directly asserts that the reputation of the Word includes His existence as God-Man and is a part of the name in vs.12 man is to believe in for salvation.
 14. He further substantiates the importance of man's understanding of this fact in the next phrase.
 15. The verb dwelt means "to tabernacle" and is technical in that it harks back to the Tabernacle of Israel ie, "to tabernacle/dwell in a tent" = God the Son condescended to dwell in human bodily form. The earthly body is called a tent. 2Co.5:1,4
 16. The Tabernacle was an elaborate portable tent constructed by Israel at Sinai and was used as a teaching aid. Ex.25-31,35-40 (taught Soteriology [salvation ph1] and Christology)
 17. Its details spoke of the Person and work of Christ.
 18. Skhnow (tabernacled) is a constative aorist and refers to the whole period of time of Christ's existence.
 19. John is saying that the very Messiah that the Tabernacle represented lived physically among he and others with him.
 20. The verb form of Tabernacle focuses the readers attention on

the modus operandi and vivendi of Jesus Christ which the gospel of John records.

21. The doctrine of the hypostatic union was amply foreshadowed as seen in the superstructure of acacia wood overlaid with gold.
22. Beheld indicated the early disciples' observation of Jesus' life on earth cp. 1Jn.1:1.
23. It is an effective aorist and emphasizes the result of the incarnation upon the eyewitnesses.
24. John and the early disciples did more than visually look upon the person and works of Christ; they came to and understanding as to who He was ie, the Messiah/God-Man. (They ID'd the tabernacle of Israel.)
25. This understanding was cemented th their thinking through the manifestation of Christ's glory and their witness to it. (They did not grow up with Jesus, hear the prophecies to Mary etc. There had to be another means of identification.)
26. His glory refers to His divine nature at work through His perfect humanity performing miracles cp.Jn.2:11.
27. His miracles and supernatural works were His credentials that Messiah was on the scene.
28. From the miracle of turning water to wine and the wedding in Cana (Jn.2:1-11), to the resurrection (Jn.20:1-18; Mt.28:1-10; Mk.16:1-11; Lk.24:1-2), the divine nature of Christ was confirmed to those who beheld Him. (If Jesus wasn't Messiah, why would God give Him this power.)
29. The 2nd use of glory emphasizes the specific divine manifestation in the humanity of Christ.
30. It encompasses the restrictive use of His divine nature under the doctrine of Kenosis. (Jesus did not tap into His deity to physically benefit Himself.)
31. The reality of the glory of God was evident in the earthly life of the Word.
32. The glory of Christ was unique in regard to His relationship to the Father.
33. His relationship is that of the only natural Son of God. Jn.3:16,18; 1Jn.4:9
34. The doctrine of the virgin birth and eternal generation makes Christ God's uniquely begotten Son.
35. The Eternal Word came into union with the humanity of Jesus to exist together unseparable for eternity.
36. Christ had a pre-incarnate glory veiled during His life on earth, and as it was before His birth, it is from His resurrection and ascension on. Jn.17:5,24

preincarnate glory	glory veiled	glorified state
<-----/	/----->	
Deity only	incarnation	Deity & humanity

37. To +V such as John and the disciples, an understanding and

identification that Jesus was indeed the Christ was evident through His works.

38. The language of the verse shows no doubt present in the thinking of the author that the Word became flesh..."and we beheld His glory, glory as of the only begotten from the Father". (As case of confidence is seen.)
39. The author goes on to expand his perception of the incarnate Christ.
40. The greek word full of (plhrhj) makes another statement concerning the Word that became flesh. (NsM - antecedant logos and sarx - NsM. Plaras = totally full.)
41. The incarnate Christ did not lack in regards to grace and truth.
42. Grace (only used 3x in Jn. vss.14,16 & 17) is the title for God's plan. 1Tm.1:9
43. Grace means that man neither earns nor deserves salvation. Rm.3:23
44. It is only through faith in the incarnate Word who freely gave of Himself as a substitute for judgement of sins, that man can realize the divine blessing of E.L. Jn.3:16
45. Jesus was Himself completely oriented to grace in His dealings with others.
46. Grace is all that God has done to bring fallen and sinful man into a relationship with Himself and is made possible through the person and work of Christ.
47. All 3 adjustments to God are according to grace:
 - A. SAJG - Gal.2:16; Ep.2:8,9
 - B. RBJG - 1Jn.1:9
 - C. MAJG - (GAP) Jn.14:16-18 cp. 16:13
48. Dvwpt/BD is called "the Word of His grace". Act.20:32
49. Grace exists in 5 general categories:
 - A. Saving grace which is all the Godhead has done to provide eternal salvation. Ep.2:5,8,9
 1. We were called by grace. Gal.1:15
 2. We were justified by grace. Ti.3:7
 3. All mankind are candidates for this grace. Ti.2:11; Heb.2:9
 4. This grace is realized only by faith. Rm.4:16
 5. This grace is not received by works. Rm.3:24; 5:15,16; 2Tm.1:9; Ti.3:7 cf. vs.5
 6. The saving grace is our access into all other spheres of grace. Rm.5:1,2
 - B. Living grace which includes the believers physical and spiritual provisions so as to make the MAJG.
 1. The physical provision includes food, shelter, clothing, etc. Mt.6:25-33 cp. 6:11; Phil.4:19
 2. It includes deliverance and protection so we can finish our course. 2Tm.3:11; 4:7,8,17,18 (Not that we won't be persecuted but tht our enemies can't keep us from the adjustments.)

3. It can be tested as with the Exodus generation though they flunked most of the tests. Ex.17:2,7; Ps.78:18,41,56
4. It is provided for all men. Mt.5:45; Act.14:17
5. The completed Canon; the local assembly and P-T are the grace heritage of the Royal Priesthood. Ep.4:11
6. We are to be content with our allotment. 1Tm.6:8
- C. Greater grace is provided for the believer who puts the application of BD over personal interest, conforming to humility. Jm.4:6-10; 1Pt.5:6
- D. Dying grace is the blessings associated with the believers promotion into PH3. (Means of death aren't an issue.)
 1. It includes a clear conscience regarding MPR, application of BD and holding to the end. 2Tm.4:7 cp.2Tm.1:3
 2. It includes the correct doctrinal perspective concerning PH3. 1Pt.1:4
 3. The alternative is SUD. Pro.8:36 cp. 1Jn.5:16
- E. Surpassing grace (SG3) refers to the special blessings and rewards reserved for us in PH3. 1Pt.1:4
 1. The terminology is taken from Ep.1:18-19.
 2. It is available to all believers, but not all will receive it. 1Co.3:14,15; 9:24-27; Lk.8:14; Jn.15:5,6; 2Tm.2:5; Heb.6:7,8; Rev.3:11
 3. That which is done apart from the FHS (1Co.13) is rejected as human good (1Co.3:12-15).
 4. BD prepares us for every good work. 2Tm.2:21
50. We are commanded to grow in grace and knowledge. 2Pt.3:18 - a highest biblical imperative.
51. Truth establishes the guidelines of grace.
52. Jesus both knew and applied the whole realm of BD.
53. There was no thought, word or action applied by Christ that was not in perfect harmony/unity with the veracity of the Father. Jn.8:28

ANALYSIS VERSE 15:

1. The Apostle John now introduces the second historical narrative of the prologue. (1st vss.6-8)
2. In vs.14 John notes that he and the other disciples were eyewitnesses to the incarnation; ..."we beheld His glory...".

3. Now in addition, John brings in another eyewitness i.e.; John the Baptist of whom John has already noted as a primary witness. Mal.3:1; Is.40:3-5 (the forerunner of Christ; what better substantiation of John's proclamation of vs.14 than the very words of John/B as the individual fulfilling prophesy.)
4. The author is to leave no doubt as to the accuracy of his statement in vs.14.
5. John provides a piece of the upcoming narrative (cf.vs.30).
6. The narrative which follows (vss.19f) the prologue gives John's account of John the Baptist's (Jn/B's) witness. (It gives the details behind the witness.)
7. Here a portion of that witness is given so as to make it clear that the light to which John the Baptist is said to be a witness of in vss.7-8 is identical with the incarnate Word of vs.14.
8. The language of vs.15a substantiates the importance of Jn/B's witness.
9. The present tense of "bears witness" indicates that even though John the Baptist was dead when the gospel was written, his witness remained and still remains. (Same type of present as in vs.5 "keeps on shining".)
10. The same can be said for the perfect (PF) cried out and the participle (Ptc) "while" saying.
11. His (Jn/B) witness and proclamation was so important that it is recorded in God's word for eternity.
12. The Apostle John can reflect accurately John/B's sense of urgency and message since John himself was with John/B as one of his disciples cp. vss.35,40. (John doesn't mention himself because it isn't necessary.)
13. John the Baptist specifically identifies the person of Jesus as the Lamb of God cp.vs.29.
14. John the Baptist had for approximately six months announced the public appearance and ministry of the coming One before he was able to point to a particular person and say "this is He...". (Per Harold W. Hoener "Chronological aspects of the Life of Christ". He notes that Jn/B's ministry began in the 15th year of reign of Tiberius which dates later 29AD (Lk.3:1-2). He notes also that His ministry began immediately following His baptism by Jn/B (Lk.3:21-23). Since His ministry is 3 years and crucifixion is dated 33AD, Jn/B ministry fell within 1 yrs. time before Christ's began. This is based on the Julian calendar since Lukes gospel was written to a Roman Theophilus Lk.1:3.)
15. John the Baptist identification of Messiah was further restricted by implementation of a specific sign from God.
16. Not until he saw the sign described in vs.33 could he testify "this one is He".
17. Vs.15 narrates John/B's 2nd and last face to face encounter

with Jesus and preserves his comments to the people on that occasion. (Cp.vs.29 "the next day" and vs.35 "again the next day" all which follows Jesus' baptism by Jn/B of Mt.3:13-17; Mk.1:9-11; Lk.3:21-22.)

18. John/B makes it crystal clear that "this One" is the light of vs.7 and as the true light is superior to him cf.vs.8-9.
19. John/B's rank as "forerunner" is completely overshadowed by Christ/Messiah Himself.
20. As important a role commissioned to Jn/B, it takes a back seat to Christ and His ministry.
21. Though chronologically Jn/B's ministry preceded Jesus', it is superseded (caused to be set aside) based on who and what Jesus is.
22. Jn/B now denotes the 1st of 3 reasons to Christ's superiority.,
23. He indicates that his and Jesus case were different because of Jesus eternal pre-existence as Deity.
24. The flesh (humanity) dwelling among men that Jn/B identifies existed before him as the Word/God.
25. Jn/B shows he was totally oriented to the doctrine of Christology as seen in:
 - A. He who comes after (God-man).
 - B. He has precedence (God-man).
 - C. He existed before me (God).
26. As great a man (Lk.7:28) and as important his role as forerunner of Messiah, Jn/B knows there is no comparison between him and the uniquely begotten from the Father.
27. As in all of Jn/B's statements concerning Christ, he is insistent, consistent and totally accurate. (Before the people/followers vss.35-36; Jesus and the people vss.29ff; the religious establishment and the people vss.19ff.)

ANALYSIS VERSE 16:

1. Jn/B now asserts the second reason Jesus far surpasses him.
(2nd use of oti)
2. Not only is He God (vs.14) but He is the unique person of the universe God-man.
3. As God He is perfect; also as man He is perfect.
4. It is this combination/union that opens the doors and is the source of all our blessings.
5. Jn/B bears witness that he too is only a recipient of the blessings of grace "we have all received".
6. It is because of the fulness of Him that grace can be received.
7. As absolute Deity His fulness is limitless. Ep.1:19; Col.2:9
8. Ex.: Possessing the attributes of Deity enables Him to impart E.L. to those who receive saving grace. Jn.3:16
9. Via the work of His perfect humanity the reception of grace comes to fruition (a pleasure obtained from possessing something such as +R).
10. Christ in His humanity knew and applied God's word perfectly.
11. This qualified Him to be the sin-bearer (cp.1:29) thus securing the POG for all mankind. 2Co.5:21 "He made Him who knew no sin to be sin...".
12. Because of this perfect combination i.e., absolute Deity and sinless humanity, the reservoir of grace is opened.
13. The aorist of lambano (have received) sums up in one ball of wax all grace benefits which believers have received.
14. "We all" not only includes Jn/B and his contemporaries but future generations as well cf. Jn.20:29.
15. The phrase literally "grace in place of grace" says that for every unit of grace we have all received/experienced, there is another to carry you another moment, day, week, month and year.
16. Even as God's plan of grace in eternity past followed by the voluntary grace of His uniquely begotten Son, so is grace provided for us followed by more grace.
17. You cannot exhaust grace.
18. There is enough grace to save all men, yet all don't receive it. 1Tm.2:4; Ti.2:11; 1Jn.2:2 (unlimited atonement)
19. We must learn how to receive it cf.1:12,13.
20. We must develop grace orientation towards God; self and others:
 - A. As God freely gives of Himself, we should freely give back in application. (Nature of +V)
 - B. As God forgives us (1Jn.1:9) we should forgive ourselves. (Don't carry guilt around with you.)
 - C. The same should be reflected towards others. (If God forgives, who are we not to. If someone has RB'd and you don't forgive, you can get DD and God doesn't hear

or forgive you Mt.6:14-15.)

21. For every new situation we face in time there is sufficient grace. (Paul and the thorn in the flesh 2Co.12:9; "...My grace is sufficient for you...".)
22. We must be willing to go to the throne of grace in time of need. Heb.4:15-16 (note vs.15, Jesus as High Priest - part of His fulness.)
23. Grace anticipated our failure, tests, needs and special blessings.
24. Pride hinders the amount of grace which God will withhold until the believer has capacity for it cp. 1Pt.5:5 (The principle is that if you are running under your STA, God withholds blessings until you can appreciate it and handle it.)

THE MOSAIC LAW AND JESUS CHRIST

ANALYSIS VERSE 17:

1. Jn/B now gives the third and last reason Jesus ministry takes precedence over his.
2. Jn/B has a complete understanding of the hypostatic union.
3. The genius of his understanding is incorporated into the prologue by John the author to emphasize both entities of the whole person of Christ incarnate.
4. The Word which became flesh takes precedent because:
 - A. He is first and foremost God vs.15.
 - B. He is the unique person of the universe i.e., God-man vs.16.
 - C. He is the Savior of mankind because of His perfect humanity.
5. Jn. the author uses Jn/B statements in His prologue to establish the natures/persons encompassed in the hypostatic union.
6. It is essential that the student of God's word understand as to what entity of the makeup of Christ that is being emphasized in the study of Him.
7. Only then can he/she correctly understand about Him as the Christ. (One must understand when ref. is made to Jesus if it is ref. to His deity, humanity or both.)
8. As the student works their way thru the gospel, he/she is now sensitized to this fact of understanding about Messiah.
9. Again the Jewish heritage of our author is manifested by summarizing the general aspects of the uniqueness of Messiah before giving all the details.
10. The Law refers to the Mosaic Law delivered by God to Israel through Moses.
11. As great as Moses was and the revelation through him, Christ was greater.
12. The Mosaic Law is comprised of two basic parts; ritual and moral commandments Ex.; Lev. (ceremony of rituals/feasts and ethical codes to include dietary restrictions. All of this was for the purpose of teaching BD.)
13. The Law at best was a shadow of Christology and soteriology (the Doctrines of Christ and Salvation). Col.2:16-17; Heb.10:1
14. The Law pointed to the way of salvation but does not provide through a system of works, salvation.
15. The Law in and of itself is a curse to mankind. Gal.3:10
16. The Law which reflects +R proves that all men have sinned and are -R. Rm.3:23 cp. Gal.3:19
17. Even Jn/B was under the curse of the Law and in need of salvation.
18. The Law was merely a shadow of the reality to come. (Just as

the tabernacle pictured Christ so does the Law.)

19. The Law itself does not save but is absolute truth and taught that a relationship to God is by grace and faith. Gal.3:24
20. LAs God provided the Law through Moses, He provided One who would fulfill its typology i.e., salvation is from God and not of human derivation. 1Chron.16:35; Ps.3:8; 24:5; 62:2,5,6; 67:2; 146:3; Is.12:2,3; 43:11
21. It is wrong to say that God did not reveal Himself by the grace principle in O.T. times and it is also wrong to say salvation for O.T. saints was not by faith. Gen.15:6 cp.Rm.4:3
22. Jesus Christ (1st use of the Logos' human name) was the One whom God provided.
23. He came so that Jn/B and all of mankind who so choose to believe can be redeemed from the curse of the Law. Gal.3:13
24. Only Jesus could keep the Law and be so qualified to bear the judgment for our sins in His own body on the cross. Mt.5:17; 2Co.5:21; 1Jn.3:5; 1Pt.2:24
25. The reality of perfection and sacrifice as seen in and demanded by the Law came into existence via the person of Jesus Christ.
26. He is the finished product of absolute grace and truth necessary for salvation.
27. The impact of His grace is seen through the works of His humanity as applied toward salvation via various doctrines of salvation such as:
 - A. Propitiation: The doctrine which views the effect of Christ's work on the cross towards the +R of God; namely that God has been propitiated (satisfied) with respect to man's sins. (his many violations of the moral codes of the Law. Man's sins are no longer a barrier to an eternal relationship to God.) Ro.3:25a; 1Jn.2:2; 4:10
 - B. Redemption: The doctrine that views mankind as slaves to the STA/OSN, analogous to a slave market and Christ the "freeman" purchasing their freedom through His blood. Jn.3:36; Rm.6:17,18,22; 8:2; Gal.4:5; 5:1 (can't but your own way out of the slave market thru works of the Law.) Col.1:14; Ti.2:14; Heb.9:12
 - C. Reconciliation: The doctrine which sees man's sins as producing hostility between himself and God and then God removing the hostility through Christ. Man is required to believe to effect the reconciliation/peace. Rm.5:1,10,11; Col.1:21,22; 2Co.5:18,19.
 - D. Justification: The doctrine which sees man in need of God's perfect righteousness/+R so as to be qualified to live in heaven as God's sons/children forever. Imputation (to reckon to one's account) is the corollary doctrine which describes the mechanics of justification. Rm.3:26,28; 4:3,5,9-11; 5:1a; Gal.2:16; 3:8,24

- E. Adoption: The doctrine whereby God constitutes us who formerly were not His children, as His sons and joint-heirs with Christ. Jn.1:12; Gal.4:5; Ep.1:5; Rm.8:15
- F. Unlimited atonement: The doctrine that declares that Christ died for all men including those who reject Him as Savior. 1Jn.2:2
- 28. With grace always comes truth. (The plan of grace evolves around the veracity/truth of God's word.)
- 29. Jn/B ID's the reality taught through the Law as being in the person of Jesus.
- 30. He uses both names Jesus Christ, to emphasize and identify not only His person, but His role in the POG as Savior/Messiah.

Ballinger in his "Analysis of the Gospel of John" refers to Bruce on Jn. pgs 44,45 as "Only begotten God" standing on solid textual tradition. However, I quote Bruce Metzger "Textual Commentary on the Greek N.T." who gives the reading of Theos the lowest degree of certainty "D" {A=highest;D=lowest}, with reference to the reading of the text stating a transcriptional error in the Alexandrian tradition. Note there are only two letters that differentiate the words.

Conclusion: Neither reading {Theos or huios} effects any doctrine in any way. It has been the authors style in the prologue to give statements of generality regarding the details of the remaining content of the gospel. For his final statement to re-emphasize a previous statement at the beginning of the prologue (using theos), would perpetuate the idea of His existence as deity which is emphasized in the gospel and no doctrinal problem. Choosing huios brings to close the immediate context showing the end results of the Word becoming flesh vs.14 and the relationship it produces toward both God and man via the hypostatic union summarized vss.15-17. This in turn provides a most conclusive statement of introduction to the gospel i.e., if one understands the relationship of the uniquely begotten Son in regards to God and man, one could only come to the conclusion that He is Messiah. This conclusion is the very foundation to all the themes encompassed in the gospel.

ANALYSIS VERSE 18:

1. This verse forms the climax to the prologue.
2. The author finishing his narrative of Jn/B vss.15-17, now makes his final statement in his introduction to the gospel.
3. The "Word" has been explicitly recognized as being first and foremost God and with God vss.1-5.
4. Vs.18 stresses the relationship/fellowship between the Son/Word and the Father.
5. Since God is invisible and immaterial no one can see His essence/substance/attributes.
6. What men have seen in the past (O.T. times) were theophanies cp.Ex.24:9-11.
7. Moses saw a theophany which left his face aglow cf.Ex.34:29-35. (So bright was his skin that the Jews couldn't look at his face for a time.)
8. The theophany he saw was not the full glory or he would have died. Ex.33:18-20
9. The essence of God is manifested as light. Cp.1Jn.1:5; "God is light".
10. The Son as God also possesses this light in His glorified state cp. Rev.22:5. (In the new Jerusalem there is no need of light for the Lord God shall illumine the city.)
11. Until the new creation, the glory or light associated with

- God in only seen in the 3rd heaven. 1Tm.6:16
12. So no human eye can see the glory of God's deity and live.
 13. Other scriptures that support this: Jn.5:37; 6:46; Col.1:15; 1Jn.4:12,20.
 14. Since the naked eye cannot nor has not seen Deity at any time, then how are we to come to a full understanding and appreciation of God and His plan?
 15. It is the uniquely begotten who has the primary responsibility as the interpreter/exegete of the Father.
 16. As God the Son, He is Deity.
 17. As Deity He can give full explanation first hand of Deity.
 18. It is through His humanity that the explanation is fully manifested and reported.
 19. While His humanity was uniquely begotten in time, His Deity has a beginning with no beginning cf.vs.1.
 20. Christ as God has seen God since He is from God cp.Jn.6:46; "The One who is from God; He has seen the Father".
 21. But in the truest sense, His uniqueness was not actual until the consummation of the hypostatic union. (He then became both God and man)
 22. The only begotten Son is the familiar term to describe Christ and His relationship to the Father.
 23. In His relationship to the Father as the 2nd member of the God-Head, both are co-equal and co-eternal in essence, but each is distinct and each has a separate role to play in the Plan.
 24. Unitarians reject the doctrine of the Trinity and deny Jesus' divine nature.
 25. If only begotten God is the correct reading, John is simply restating vs.1c of the Word and emphasizing His Deity.
 26. Though uniquely begotten son emphasizes the relationship, in either case the relationship exist.
 27. If the whole person is in view, the timing sense of the ptc. denotes that Christ continues to be fellowshiping in His glorified state at the right hand of the Father. (This is called "session" cp. Act.2:32,33,34,35; 5:30,31; Heb.8:1.)
 28. This perspective of time (into the future) is important if one views the incarnate Son's fellowship with the Father in His humanity as broken during His work on cross, cp. Mt.27:46; Mk.15:34, though the fellowship of His Deity with the Father remained intact.
 29. Once His work on the cross was complete, the fellowship of His whole person with the Father was again intact.
 30. Noting John's use of tenses in the prologue, it is more feasible that the latter view of the Son "glorified" is now in view since John has been using the IPF when he wants his readers to look back in time.
 31. The last phrase deals with the Son's responsibility to make known the will of the Father.
 32. "That One/He" (ekeivos) denotes something/someone

remote/far off.

33. This again lends support that the whole person of Christ is in view since only His humanity is distant in form and essence.
34. It is the combination of Christ as God-man that provided a full explanation of the Father.
35. Through the miracles, works (Law), teachings and ultimate sacrifice, resurrection and ascension of His humanity, God's plan for mankind was fully revealed.
36. So the Christ incarnate has fully detailed doctrine with respect to the Father and His Plan.
37. While on earth, Jesus repeatedly spoke of His Father and His own carrying out of the Father's will. Jn.5:19-20,30; 6:38-40
38. Because of His existence as God, Jesus in His humanity can provide first hand information and explanation through His thoughts, words and deeds, of the Father's plan.
39. The result of the incarnation thus shows the way to salvation for mankind.
40. Anyone who understands His (the uniquely begotten Son) perfect relationship to the Father can only and honestly conclude His role as Savior/Messiah.
41. Via God the Holy Spirit and GAP, He continues the task to succeeding generations of fully explaining the POG. Jn.14:16,17; 15:26; 16:13
42. As the light He has provided truth to men.
43. We now have the "mind of Christ" (1Co.2:16) and the ministry of the H.S. given to the Church making it possible for us to know God's perfect plan.

THE GOOD CONFESSION OF JOHN THE BAPTIST

ANALYSIS VERSES 19-21:

1. John now formally begins the historical narrative of the gospel.
2. He completely bypasses the recording of:
 - A. The birth of Jesus and John the Baptist. Lk.1:5-79; cp.Mt.1:18-2:23
 - B. Of their early life and growth. Lk.1:80; 2:40-52
 - C. Of the opening event of Jesus' ministry and His baptism by John. Mt.3:13-17; Mk.1:9-11; Lk.3:21-23a
 - D. Of Jesus' temptation by Satan in the Judean desert. Mt.4:1-11; Mk.1:12-13; Lk.4:1-13
3. It was Jesus' baptism by John that was the mark of the beginning of His ministry at about 30 years of age. Lk.3:23
4. So from the temptation on some 40+ days are omitted. Mt.4:1-2; Mk.1:12-13; Lk.4:1-2
5. John records a series of events which:
 - A. Are unique to his record.
 - B. Occurred just after the Great Temptation.
 - C. Covers a period of 7 days from 1:10-2:10. (vs.29 = day 2; vs.35 = day 3; vs.43 = day 4; 2:1 = day 7. Days 5 & 6 are for travel into Galilee.)
6. Jn/B's witness which was dovetailed into the Prologue (vs.6-8;15-17) is now given in a continuous account over period of 3 days (vss.19-34).
7. Witness is a main concept of this account of Christ's life.
8. We are to accept these witnesses individually and as a whole so to increase our confidence and faith in God's plan. (Ex. the harmonization of all the gospels.)
9. Two examples of his witness are given. (Mt.,Mk.,Lk. record the remainder.)
10. The 1st example is seen in his reply to a deputation sent out by the religious establishment from Jerusalem.
11. The term "Jews" refers to the ruling body of Judaism, the Sanhedrin.
12. At the commencement of Jn/B's ministry there was a widespread Messianic expectation. Lk.2:38; 3:15
13. The sudden appearance of this strange prophet who baptized and harken back to the prophets of old further stirred the people up. Mt.3:1-6; Mk.1:2-6; Lk.3:3-6
14. Many came out to see and hear him (Mt.3:5; Mk.1:5) and many were saved and baptized (Mt.3:5 cp.Lk.1:16-17).
15. Water baptism was new to Israel and would naturally create curiosity among the people.
16. The religious establishment could not overlook this new religious movement with such a following.
17. So a formal delegation was sent to get first hand information.

18. This new ritual of water baptism probably appealed to their religious reversionism thus heightening more their curiosity and concern.
19. Judaism had sunk into legalism, i.e., ritual without reality, and with widespread Messianic expectation a reputation of prophecy of the coming Messiah.
20. It is clear through the study of the gospels however, their viewpoint concerning Messiah was one of providing political deliverance, not spiritual. Jn.6:15
21. It is easy to see their interest in this man of the wilderness engaging in this new and unknown ritual. (Jn was a man's man visually rugged looking. He could be a great warrior in their eyes and their mystic view of the power of ritual further salivates thru this water baptism.)
22. That they did not lean heavily in this direction, why is their 1st question responded with "I am not the Christ."
23. That there were adjusted types in known, but the nation as a whole was in religious reversionism.
24. The delegation was sent by the Pharisees, the dominant sect of Judaism vs.24.
25. The Levites held high positions in the religious hierarchy.
26. Among their duties were to provide Temple Police; music at Temple services cf. "Mishnah" - a rule book of teachings of the O.T. and was recognized as being on the same level as the O.T., and according to 2Chron.35:3, they were teachers.
27. The priests were in charge of the Temple ritual.
28. As JnB came from a priest family (Lk.1:5ff), one might speculate that the priests would have a special interest in his activity.
29. Since John did not conform, officialdom wanted to know more about him.
30. In the eyes of the highest leaders, what two better representative groups to send than those expert in rituals and educators of the O.T.
31. Their 1st question was simple and open, "Who are you?"
32. John discerning the drift of the inquiry responded. (He knew where they were coming from)
33. We have a rather complicated expression to indicate the emphatic nature of his denial; "And he confessed, and did not deny, and he confessed,..."
34. His negative response "I am not the Christ", was a part of his positive witness.
35. John vigorously and emphatically repudiated any suggestion or thinking of others that he might be the Messiah.
36. The repetitive use of confessed implies the pushiness/aggressiveness of the questioning. (They were seeking to impose their own ideas as to who he was.)
37. He knew their presumptuous desire to identify him as Messiah.
38. What he did not deny was the truth about who and what he was.
39. John was in no way going to allow any false conceptions to

- continue to breed in regards to his person as Messiah. (He isolates any approbation or power lust his STA may have.)
40. The Greek term "Christ" is equivalent to the Hebrew "Messiah".
 41. Both mean "Anointed One"; Cristoj - xywm (mashiach).
 42. After John's emphatic denial as to being Messiah, the delegation then take a shot to other speculative ideas as to whom they think John might be.
 43. It is interesting to note they continue to impose their own theological conclusions of identification rather than just let John provide the true answer. (This is a mark of religious rev. They are -V to the truth especially if it doesn't match their grid (here, arrogance). They were quick to speak and slow to hear. This is not the same as standing firm in doctrine.)
 44. It had been foretold by Malachi and Isaiah that before the 2nd advent the Lord would send Elijah the Prophet. Mal.4:5; Is.40:3
 45. John denies that he was Elijah resuscitated.
 46. While Elijah will precede Messiah's 2nd advent (also cp. Rev.11:3ff of the two witnesses/prophets; the other being Moses?), it was John who preceded the 1st advent.
 47. Jesus Himself said that John is "Elijah who is to come" in Mt.11:14.
 48. John on the other hand as here, never drew attention to himself intimating (suggesting) he was Elijah or even like him.
 49. While John refused the comparison, Jesus compared him to Elijah.
 50. John's manner, dress and ruggedness make him a Elijah figure making it easy to see the delegations speculation in this direction. (They have their eyes on the physical, not spiritual.)
 51. Though John rejected the identification suggested by his interviewers, it is not in contradiction of Jesus who bestows it upon him.
 52. He simply denies their speculative trend to make him the Elijah who will precede Messiah before His establishment of the Kingdom at the 2nd advent. (He again squelches their distorted theological understanding of O.T. prophesy in regards to the advents of Christ.)
 53. Part of John's greatness is seen in the fact he never manipulated the facts for his own self-gain. (To say John didn't understand his role in dual fulfillment is unthinkable, but to suggest it here would brew up more the already distorted thinking of the religious leaders. It also sets up the O.T. quote in vs.23 where he quotes Is.40:3 which is the same as Mal.4:5 but doesn't mention Elijah. Those really +V will seek for the answer.)
 54. His reward in time for his faithfulness here is that Jesus

points out that he is the Elijah of the 1st advent. (John lets Jesus do the bragging or blowing the horn concerning the great role he has to play as forerunner. John didn't seek approbation from men, but of God.)

55. The 3rd attempted identification is the Prophet, who would be like Moses; predicted in Dt.18:15,18.
56. The Jews expected all sorts of prophets to appear in connection with Messiah's coming. Mt.16:14; Mk.6:15; Lk.9:19
57. Jewish theological viewpoint is to say at the least fuzzy with regards to The Prophet. Jn.7:40ff
58. More particularly they expected a man of the stature of Moses; Dt.18:15 "The Lord your God will raise up a Prophet like me ...".
59. Divine viewpoint says that the Prophet of Dt. and the Messiah are the same. Act.3:22 (2nd advent in view vss.20-21)
60. To say that the delegation had put together the Prophet as Messiah and were referring back to their 1st question is really stretching it. (Not to say they're not asking if he is the prophet of Dt., probably this is their scriptural reference, but not as Messiah.)
61. The increasing curttness of Johns successive responses should not be overlooked.
62. First and foremost he establishes that he is not one of such importance to demand attention to himself.
63. It was not his person that John wanted others to focus their attention on, but rather his message.
64. He was here to bear witness of another and he sought to eliminate any other misconceptions with regard to his role in the POG.
65. He knew how his words would be misconstrued. (This is a hazard for communicators.)
66. One also cannot overlook the irony of the shortening of each of his denials:
 - A. Their simplest question initiated his lengthiest and most dogmatic denial, "(Positively!) I am not the Christ."
 - B. Their 2nd question received a simpler and less dogmatic denial thus inferring, I am not The Elijah, only a type.
 - C. The 3rd question receives only a one word response noting the irony, I am not The Prophet, but I am a prophet. (Its like they get closer and closer with their questions though theologically they are still miles away. He responds with less aggressiveness each time though the curttness of each response effectively curtail their misconceptions.)

ANALYSIS VERSES 22-23:

1. Succeeding John's curt denials as to
their previous speculative guesses, the delegation continues to press the
speculative guesses, the delegation continues to press the
issue of his identity.

2. They retreat in their advancing guesswork back to their original question "Who are you?" of verse 19.
3. Since John has unsaddled their previous false imagery of him as Messiah, their question now reflects objectivity with regards to his person. (Thru Jn.'s curt negative responses they have given up on trying to guess who he is.)
4. However, this doesn't mean they have a true objective interest as to what Jn/B has to offer them.
5. Their question still "tastes" of selfish interest.
6. That interest is in regards to their personal responsibilities to return to the Sanhedrin with answers.
7. Their mode of questioning turns from speculation to intimidation tactics. (From STA arrogance to coercion. "Let's see if we can put him under fear of the political/religious establishment's demands".)
8. They remind John it is the Sanhedrin who really wants to know who he is. (The big boys in Jerusalem with the highest authority.)
9. They have misread John's initial denials as an attitude of one rejecting their authority.
10. In reality he is only refusing to be identified with any of the popular figures of eschatological (doctrine of the last things/days) expectation.
11. What they want now is for John to identify himself as a person and to justify his responses. (What's your name, where are you from and why are you out here ministering?)
12. The deputation have their eyes only on the physical aspect of John as a person and not on the spiritual message he has to offer. (This is the trend of religious types; to focus and push 1st their theological grid. Ex. Does your church operate like theirs; Sunday school/special classes for singles; married adults; divorcees; Bible study groups/where did your Pastor go to seminary, etc. When you deny them via BD, then in some cases they will then focus on your person and try to intimidate you somehow. "Oh, that's a small church. You mean your Pastor 'drinks'", etc.)
13. John's reply to the deputation reflects only the issue at hand i.e., prepare for your Messiah. (Don't let people get you off the subject/issue at hand.)
14. He quotes from Is.40:3 from the LXX.
15. The entire vs. of Is.40:3 from the LXX is recorded in the synoptics and applied to John by their authors. Mt.3:3; Mk.1:3; Lk.3:4
16. The quotes in the synoptics are almost verbatim the LXX. (The only difference is the last sentence in the LXX; "Make our God's paths straight vs. make His paths straight").
17. In our vs. John uses only a part of the verse with slight deviation. ("I am" is added and "make straight" vs. "make ready" the way. euqunw vs. etoimazw.)
18. While the prophecy is fulfilled in the events of the 2nd

coming it applies also to the 1st advent.

19. A resuscitated Elijah will appear in Israel at the beginning of the tribulational period as one of two witnesses to the coming Messiah cf. Rev.11:3f.
20. Israel is a nation corporately in unbelief at the beginning of the tribulational period. Ez.37:1-14 valley of dry bones; Mt.21:18-20 cp. Mt.24:32-34 parable of the fig tree, the fig tree only puts forth branches and leaves at a young age but no fruit/figs; also cp. Ez.36:22-24
21. Israel corporately at the 1st advent also is desolate spiritually. Mt.23:37
22. John at the 1st advent as Elijah at the 2nd, are voices calling the people to repentance.
23. The imagery of reversionism recovery for the Jews of John's time is to make straight the road of the Lord.
24. The road must be straight not circuitous, illustrating that the SAJG is only thru faith directed toward Messiah, not through any other systems of faith or works.
25. John intentionally changes the word of the quote from "make ready" the way to "make straight" the way to infer that the present thinking of the religious leaders of Jerusalem were not even close in their approach to salvation.
26. As a ship captain influences the direction of the ship, so the religious leaders were prominent in influencing the peoples of Israel spiritually.
27. In other words, they needed to demolish the system of works for salvation that they were promoting and teaching the peoples and build a new "gospel presentation" of faith in Christ.
28. To "make ready" the way is also a call for salvation but implies that the road only needs refurbishment i.e., the Jews of the 2nd advent corporately need only convincing that Christ was their Messiah and will believe in Him for salvation. Rev.11:13 (mass +V in Jerusalem for SAJG)
29. The theology of the Jews at the 1st advent was so distorted, the present system would not get them even close to identifying Jesus as Messiah and believing in Him. (They were looking for a Messiah to deliver them physically, not spiritually.)
30. The road being straightened was the people getting their spiritual act together so that when Messiah appeared publicly they would individually be ready.
31. The aorist imperative is directed at the delegation and others to remove the hmvwpt from their thinking so as to be objective regarding the Lord's public ministry.
32. Though corporately Israel remained negative, for many it meant the SAJG cp. Act.19:1-4; Lk.1:16-17.
33. The last part of the quote that John omits is a call to make the MAJG. (Make His paths straight is imagery of trails apart from the main road and denotes the application of BD

for the believers in time.)

34. His omission of this part is to avoid "muddying the water" with regards to the main issue i.e., 1st and foremost repent of your present system of salvation or maturity will never even be an issue.
35. So John is fulfilling (and ultimately fulfills) his ministry as a witness to unbelieving Israel to repent in their attitude regarding Messiah. Act.13:25
36. The whole purpose of his quotation is that it gives no prominence to the communicator.
37. While he answers the questioner's inquiry not according to their intents, he answers it with integrity of BD relating to God's plan for him as forerunner. (He adds "I am" to the quote to denote his role as a person in God's plan.)
38. He never gave anyone an excuse to get their eyes on him.

MISSING 24-34

ANALYSIS VERSES 35 - 39:

1. The next day begins D+3 of the week scenarios presented by the author covering 1:19 thru 2:11.
2. Again we see John the Baptist faithfully applying in his niche though the remaining details of this day's activities are omitted. (This is brought out by the use of palin-"again". This is much of the christian life, ie; repetitiveness of day-in and day-out function of our lives. John is seen constantly performing God's will for his life without complaining or excuses.)
3. John acquired many followers and disciples over the course of his ministry and on this day he was seen standing with two of his disciples. Cp.Acts 18:24 - 19:4; also Mt.14:5. (Notes some still considered themselves as his disciples even after his death; Herod was afraid to harm him because the multitudes considered him a prophet.)
4. As John was standing there he again observed Jesus as He walked within his periphere.
5. emblepw (looked upon) denotes intensive consideration upon the object.
6. Though peripatew literally means Jesus is physically walking, it also carries with it the nuance of His spiritual walk, ie; His modus operandi (method of operation) and vivendi (manner of life). Cf. Rm. 6:4; 8:1,4; 13:13; et.al., (where this verb denotes the christian conduct or "walk" in life).
7. The picture here is of John contemplating upon who and what Jesus is as he looked upon Him.
8. His thinking in this regard invokes John to declare (verbal witness) via title, the primary issue regarding Jesus and the 1st advent.
9. While contemplating upon Jesus John says (PAI-legw) in a manner to gain attention (not approbation), "Behold, the Lamb of God!". (Again there is no "and" in the greek text, so John is speaking as he observes.)
10. The two disciples with John recognize Jesus as Messiah and spontaneously attach themselves to Him.
11. As they heard him speak, They recognize that this is the one that "...has taken precedence over..." John and his ministry. Cf. vss. 15,30.
12. Though it is noted that Jesus' disciples will not have a complete understanding of the rigors Christ will undertake on the cross as "The Lamb" until after His death, they nevertheless believe Him to be Messiah and they followed Jesus. (They believe that Christ will deal with sins but reject the method in which scripture and Jesus says He will deal with them, ie; to die physically on a cross apart from and centuries prior to establishing His Kingship over Israel.)

13. Verses 38-51 records Jesus earliest associations with some of His disciples.
14. The Synoptics do not record this information but rather their call as Apostles (cf. Mk. 1:16-20). The events of Mark are of a later time as JohnB has been arrested, vs.14. The disciples attached themselves to Jesus early in His ministry but then went back to their previous niches as fishermen. After some time Jesus came back to the Galilean area, saw 3 of the disciples mentioned here + James and formally called them to "...Follow Me,...".)
15. Except for Philip vs.43, there is no "formal" call to be disciples.
16. Of the twelve disciples called to be apostles, only 5 are mentioned in our passage. (John,Andrew,Simon Peter,Philip & Nathanael (Bartholomew in the apostolic list) cp Mk. 3:13-19; Lk. 6:12-16; listing of apostles.
17. Two of the earliest disciples are Andrew (vs.40) and the author of the Gospel, John. (Again, John is the "unnamed Disciple" referred to in his gospel. (Jn. 13:23; The one "...whom Jesus loved.")
18. John being an eyewitness records the precise time of these events.
19. As disciples of John the Baptist they have taken John's teaching to heart and now apply it to their own lives by becoming disciples of Jesus. (They have heard consistently John's teaching and witness with regards to Messiah. Understanding as great as John was, it was still much greater to sit under Messiah Himself's teaching. This notes that it is legitimate for some to sit under more than one communicator, even two adjusted ones, but not at the same time. They were disciples of either John or Jesus but never of both at one time.)
20. The term "disciple" means student and refers to one who attaches himself to a given teacher.
21. From that day on they became Jesus' disciples in the sense of teacher to student. (Cf. Mt. 10:24; "A disciple is not above his teacher, nor a slave above his master."; also; Lk. 11:1; "And it came about that while He was praying in a certain place, after He had finished, one of His disciples said to Him, "Lord, teach us to pray just as John also taught his disciples."
22. As the disciples followed Jesus, He turned and beheld (with insight and perception) them following Him.
23. The Lamb of God who "...knew all men,..." (cp.Jn. 2:24-25), then said to them questioning "what do you seek/want?"
24. The question thus being rhetorical, was designed to keep them in their place.
25. Jesus tone was not harsh nor was it effervescent(to bubble as in champagne to show liveliness).

26. Applic: One who is in authority must maintain a proper distance and atmosphere with respect to others.
27. Applic: Toward new people the P-T must not be overly friendly and use caution when associating on a social level. (It is the P-T's responsibility in shepherding to always maintain a position of impartiality with regards to his sheep so not to deplete his effectiveness in exhortation etc., and thus endanger his effectiveness of his position of authority).
28. Toward those who are +V and have demonstrated their respect and appreciation you can be more intimate.
29. Those who are reacting and misapplying, you have to back off from. (Like someone who is argumentative, contemptuous (one who despises you, feels you are worthless or beneath them), or blatantly disobedient; with these types you have to start off with an appeal to the good conscience and then take it from there).
30. The two respond to Jesus with respect and humility addressing Him as "Rabbi", (which the author promptly tell us translated it means Teacher).
31. While the term Rabbi denotes the courteous approach by the disciples and is a legitimate title given to Him, the parenthetical insert by the author shows it is the function of the title (as teacher) that will be a central theme of His ministry. (In all the gospels, Jesus teaching is constantly exposed and reflected upon. This is how important teaching is in regards to the CWL.)
32. Obviously the Messiah would be expected to be great in the area of teaching. (The disciples would be severely tested with respect to Jesus teaching.)
33. Jesus alludes back to the importance of teaching directed to the disciples with regard to other believers as a manifestation of their love for Him. Cf. Jn. 21:15-17 (tend has the implication of caring (feeding) while shepherding has the nuance of protecting).
34. The disciples question, "where are you staying?", was their way of saying they wanted to become more acquainted with Him. (Their interest perse was not literally where He was staying but to open the door hopefully for them of an invitation by Jesus to indulge there desire of wanting to talk with and be with Him for a period of time.)
35. "Come and you will see" was Jesus acceptance of their seeking of an audience with Him.
36. They stayed with Him for the remainder of that particular day which was the remainder of the afternoon and evening from 4PM on.
37. The tenth hour is reckoned upon the Jewish day which starts at our 6AM ending at 6PM.
38. This is a notation expected of an eyewitness ie; John the author. (other refs to time: Jn. 4:6,52; 18:28; 19:14;

20:19; These notes are to encourage faith in truth of WOG).

VERSE 40: One of the two who heard John speak, and followed Him, was Andrew, Simon Peter's brother. (Hn [eimi 3sIPFAI; "He was"] Andreas [PNsM; "Andrew"; predicate emphasizes his person; his name is mentioned 13x in the NT; Name means "manly" and is from the noun anhr - "man/nobleman"; same noun as vs.30] o adelyoj [d.a. + NsM; "the brother"; used 342x; from word delfuj - (womb); used to refer to kinship: Family (our verse) or racial, cf.Act 2:22cp29: also is used technically to refer to "believers": Rm. 1:13; 7:1; 14:10; ICo. 1:1; et al;] Simwnoj Petrou [Simwn Petroj both GsM; transliterated "Simon Peter"; genitive of relationship; "Simon" is the Greek of the Hebrew]Oimw (Shimeon) as attested to in Aristoph. Nu.,351; He is also called Sumewn (Simeon) Acts 15:14 which is a direct transliteration of the Hebrew; Used 76x; Was a common Jewish name (note Mt. 10:4; Simon the Zealot in the list of disciples; Peter was Simon's nickname (cognoman) given to him by Jesus (vs.42), and means "rock"; Used 155x] eij [card.adj.NsM; "one"] ek [prep; "from"] twn duo [o d.a. + card.adj.AbsM; "the two";] twn akousantwn [o akouw d.a. + GplM/AAPtc; "the ones who heard"; substantival ptc;] para [prep."from the source"] Iwannou [Iwannhj AbsM; "John (the Baptist)] kai [cc; "and"] akolouqhsantwn [akolouqew GplM/AAPtc; "followed"; vs.37; the d.a. before the ptc akouw also goes with this ptc again making it subsatntival; lit. "the ones who followed"; used 89x; from a (as a copulative) + keleuqoj "a road, way", hence to follow; first they heard John's words then they followed not only physically but his teaching; the principle is that one must attach themselves physically to the teacher before they can reap the benefits of the teaching; cp. Mk. 1:17; And Jesus said to them, "Follow Me, and I will make you become fishers of men."; these two men first attached themselves to the sound teaching of JnB whose instruction lead them to recognize Messiah and to then attach themselves to His ministry and teaching with the doctrine of both being the same] autJ [autoj pers.pro.AbsM; ref. to John agreeing in case (Ab), number (s), and gender (M).]

VERSE 41: He found first his own brother Simon, and said to him, (euriskei [euriskw 3sPAI; "He found"; subject of the verb is Andrew; used 175x in NT means "to find; obtain; to get"; the word we use "eureka" is from this verb and is an exclamation of achievement and means "I found it!"] outoj prwton [near dem.pro.NsM; "this one" not translated in NAS; + prwtoj ord.adj.AcsN; "first"; the neuter gender denotes this is the first thing that Andrew did after he and John (author) left Jesus' place] ton adelfon ton idion [o adelfoj d.a. + AcsM; + o idioj d.a. + adj.AcsM; "one's own"; restrictive attributive adj. emphasizing the attribute of their blood relationship; same

word we saw in vs.11; phrase: "his own brother"] Simwna [Simwn AcsM; "Simon"] kai legei autJ, [cc + legw 3sPAI + autoj pers.pro. DsM; ref. to Simon; "and said to him"; (both verbs "found" and "said" are historical present tenses, ie; translated in the past tense but viewed with the vividness of a present occurrence; it puts the reader within the actual timeframe of the occurrence though the actual event happened almost 2000 years ago) "We have found the Messiah" (which translated means Christ). (Eurhkamen [euriskw 1pPFAI; "we have found; "we indicates that John went with Andrew to find Simon Peter; The PF tense denotes the continuation of their belief that this Man, Jesus, is indeed the Messiah] ton Messian, [o Messias d.a. + AcsM; "the Messiah; used only 2x in NT and only by John; our verse and 4:25; this word is from the Hebrew xywm (Mashiach) and means "The Anointed One"] (o [oj rel.pro. NsN; "which (word/thing)"] estin meqermhneuomenon [eimi 3sPA; "means"; + meqermhneuw NsN/PPPtC; "while having been translated"; same construct as in vs. 38] Cristoj). [NsM; "Christ"; words Messiah and Christ both mean "Anointed One".])

VERSE 42: He brought him to Jesus. (hgagen [agw 3sAAI; "He brought"; used 67x; means "to lead, bring, carry"; subject is "Andrew"] auton proj ton Ihsoun. [autoj per.pro.AcsM; "him"; + prep.; "to"; + o Ihsouj d.a. + AcsM; "Jesus"]) Jesus looked at him, and said, (lit. - while looking at him, Jesus said,) (embleyas [emblepw NsM/AAPtC; circum.; "while looking at"; same ptC as verse 36; to look at with earnestly/intensely] autJ o Ihsouj eipen, [autoj pro.DsM; "him"; ref: Simon; + d.a.+ NsM; "Jesus"; + legw 3sAAI; "said"]) "You are Simon the son of John; (Su [per.pro.Ns] ei [eimi 2sPAI] Simwn [PNsM; his name is the defined emphasis] o uioj Iwannou, [d.a.+ NsM; "the son"; + Iwannhj GsM; genitive of relationship; "John" is obviously a common name among the Jews and this John (not JnB nor author) is the father of Andrew and Simon; Jesus refers to Simon Pt in the same way in Jn. 21:15,16,17 and is the only writer of the NT that provides us with this information]) you shall be called Cephas" (which (NAS - translated) interpreted means Peter). su kllhqhsV [pro.Ns; + kalew 2sFPI; "shall be called"; used 147x; means "to call, name" and is further translated "invite, summoned"] Khfaj, [NsM; transliterated "Cephas"; used 9x; John's gospel is the only one that uses this name; otherwise only Paul refers to Peter as Cephas in Corinthians and Galatians; the word is Aramaic and means "rock"; It denotes the language of the Jews during the time of Christ which was not Hebrew, but Aramaic] o ermhveuetai [oj rel.pro.NsN; "which"; + ermhneuw 3sPPI; used 3x; is different than meqermhneuw in vss. 38,41; meta implies change, hence to translate/change from one language to another; ermhneuw (hermeneuo from which we get the English hermeneutics (the science and art of interpretation) means to explain, interpret, cp. Jn. 9:7; of Christ healing of a blind man and He tells him to "...Go, wash in

the pool of Siloam" (which is translated/interpreted Sent)... " cp. also Heb. 7:2; vs.1: For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham as he was returning from the slaughter of the kings and blessed him, vs.2: to whom (Melchizedek) also Abraham apportioned a tenth part of all (the Spoils), was first of all, by the translation/interpretation (of his name), king of righteousness,..."; so here John changes "gears" to emphasize the meaning behind the word Cephas/Peter "rock" rather than the Greek translation "Peter"] Petroj. [NsM; Greek word for "rock" and now becomes the nickname (cognoman) of Simon; used 155x and is the name most often used this disciple.]

ANALYSIS VERSES 40 - 42:

1. The author now introduces the two disciples of the preceding paragraph.
2. Explicitly he names one of the two as being Andrew, Simon Peter's brother.
3. Implicitly derived from silence, the author is identifying himself as the unnamed disciple.
4. The more obscure Andrew (obscure to the Church in the shadow of his association with his famous brother, the Apostle Peter), is one of the first disciples to make contact with Jesus, a mark of authenticity. (One who was trying to "sell" scripture for their own purposes would put someone of prominence as the first association of Jesus' rather than simply state the facts of how it really happened as the eyewitness of this event and author is now doing.)
5. Other than slight interaction within the discipleship as recorded in Jn. 6:8; 12:22; and Mk. 13:3; nothing else concerning his person is revealed. (In other words we don't know anything about his personality, genetic makeup other than Jewish, marital status, etc, his name may or may not describe his physical appearance, "Andrew=Manly".).
6. Only that Andrew obviously "ran his course" as an Apostle and last heard of in scripture as being present in the upper room on the Day of Pentecost. Cp. Acts 1:13; (Other than in the Gospels and Acts, he is not further mentioned by Paul or the other writers of the NT, not even by his brother Peter in his epistles.)
7. Oral tradition has the Apostle Andrew as a missionary as far away as Russia and Scotland and that he was martyred by crucifixion at Patras in Greece under the governor Aegeates in 60AD. Ref. Lockyer, "All the Apostles of the Bible", p.248.
8. Tradition further has Andrew's remains removed from Patras to Constantinople by command of Emperor Constantius in 357AD; removed again to Italy in 1208 and in the 1500's his head was taken to Rome and finally returned to the Greek Orthodox

Church in Patras by Pope Paul VI in 1964.

9. John being unnamed is in keeping with his anonymity throughout the book. cf. 13:23-25; 18:15,16; 19:26,27; 20:2,4,8; 21:7,20,23,24(vs.24 confirms that these refs. are of John).
10. John reiterates that both he and Andrew were close disciples of John the Baptist.
11. The fact that they both heard John and followed him (correct the NAS translation of the capital "H" of Him which means they are saying "Jesus", ie; "heard John and followed Jesus", to a small "h") denotes their devotion to John's ministry was as committed as their devotion is and will be to Jesus' ministry.
12. Applic: A believer can sit under more than one communicator in their lifetime, but only one at a time and it is obvious that it is God's will.
13. It was through the adjusted teaching of John the Baptist that these two came to recognize the need to leave John and submit themselves to Jesus' authority and teaching.
14. Applic: Believers today may hear sound teaching first by one P-T via tapes and through his teaching recognize the importance of being face to face hence relocating or candidating/calling for their own P-T.
15. Volitionally they chose to accept/adhere to John's teachings and "attach" themselves to him, physically following him wherever his ministry took them.
16. Both hearing and following are reciprocating (move alternately back and forth) actions necessary for one to become a disciple. (You have to hear the teaching in order to follow it and you must follow the one teaching in order to maximize the results of the teaching. You don't get to maturity in one sitting; only through consistent, repetitive hearing of God's word and being in the presence of one who can communicate it accurately to you.)
17. The first thing (prwtoj acts as an adverb) Andrew would do after he knew where Jesus was staying, would be to go and look for his brother Simon.
18. Upon finding (historical present translated found) Simon, Andrew immediately tells him of his and John's discovery.
19. "We have found the Messiah" relates their previous anticipation of the fulfillment of John's teaching of His appearance. (They had been looking for Christ to come on the scene and now their hopes in this regard are realized.)
20. By referring to Jesus as Messiah indicates:
 - A. Their identification of Jesus versus other possible claimants to Messiahship.
 - B. Their SAJG was based on John's teaching not that they had to physically find and see Jesus to be saved.
 - C. Their reliance on John's witness as reliable. (They

- rejected all the erroneous talk about John seen previously and later Jesus.)
21. John's parenthetical translation that Messiah means Christ, is to refute any human vwpt about Jesus' Messiahship.
 22. It is this man that God has anointed as the sin bearer.
 23. Though the disciples still held erroneous views about Messiahship and as we shall see tended to maladjust to His mission (cross - excepting possible John), they still believed Him to be Messiah.
 24. Point 23 is further substantiated in vs.49; "...You are the King of Israel."; cp. 6:15; 12:34.
 25. It is John's way of recording the inadequate understanding of Jesus as Messiah even by the disciples.
 26. Spending a leisurely evening with Jesus did not square them away nor did Jesus try.
 27. You cannot sit down and bring individuals to a knowledge of the truth over a cup of coffee. (Hmvwpt has to be extracted like a bad tooth. Even after 3 intense years they still had hmvwpt concerning Jesus, ex. Peter running away scared after Jesus arrest.)
28. After Andrew told Simon of their (Jn & Andrew) discovery, he brought him to Jesus where He was staying.
 29. Observation: Some commentaries make the word "brought/lead" (agw) of Simon by Andrew into an evangelization of Simon by Andrew. This is not in any way substantiated and as "found" has no more spiritual significance behind it regarding John and Andrews salvation, neither does "bring/brought" with regard to Simon's SAJG.
 30. Jesus again who knew all men, looked intently at him/Simon, addressed him with his formal name, Simon the son of John and gave him a new nickname, Cephas.
 31. Cephas is an Aramaic transliteration pointing to the native tongue of the Hebrews at the first Advent (not Hebrew).
 32. John then interprets the meaning of Cephas with the Greek equivalent Peter/Petroj which means rock.
 33. It is John's purpose to show that Jesus indeed knew all men and that Simon would ultimately via his +V be a "rock" spiritually.
 34. Peter appears to be anything but a rock during Christ's ministry, rather he is seen to be arrogant, impulsive, volatile, unreliable and emotional.
 35. Jesus to be sure however, knew what He was doing.
 36. Contrary to the erroneous vwpt of Catholicism, Peter did not become the first Pope, and in fact was married, cp. Mk. 1:30.
 37. It is their view that he was the "rock"/foundation on which the Church would be built and that this is why Jesus gave him this nickname.
 38. This gross distortion is based on a their misinterpretation

- of Mt. 16:18; "And I also say to you that you are Peter, and upon this rock I will build My church;...".
39. A cursory word study of this verse would show that "Peter" (Petros) and "rock" (petra) denote two different kinds of rock:
- A. petra means a large rock, cave, cliff, ledge, mass of rock. Cp. Lk. 23:53; of Christ's tomb where He was "...laid in a tomb cut into the rock,..."; also cp. Mt.27:60.
 - B. petros means a small rock or stone in comparison to petra; ref. Liddell & Scott who cite external sources of its use, ie; of rocks used by warriors in Homer's "Ilias" 16.734; to leave no stone unturned in Euripides' "Heraclidae",1002 and cf same use in Plato's "Leges",843a.
 - C. Only is petra used in conjunction with Christ, never petroj. Cp. Ro. 9:33; where Christ is called a "...a stone (liqoj-millstone,tombstone) of stumbling and a rock (petra) of offense,..."; also ICo. 10:4; "...and the rock (petra) was Christ."
 - D. The correct interpretation is that Christ is only using a play on words and that He is referring to Himself as the foundation/rock upon which the church will be built.
40. Peter then was no more or less +V or greater than any of the other Apostles. (Paul is said to be the greatest of the Apostles in 2Co.)

D+4

Philip and Nathanael vss. 42-51

VERSE 43: The next day (TV epaurion [h d.a.LsF + adv; "The next day"]) He desired [purposed-NAS] to go forth into Galilee, (hqelhsen [qelw 3sAAI; "He desired"; Jesus is the subject; means to will, to wish;"purposed" has the nuance of "selfwilled" or "resolve", "determination"; "desired" on the other hand has the nuance of "request", "to ask for", hence dependent on an outside source; Christ did nothing apart from the Father's will for him, cf., Jn.5:19; "...the Son can do nothing of Himself, unless it is something He sees the Father doing;..."; cp. 5:30; "I can do nothing on My own initiative. As I hear, I judge; and My judgment is just, because I do not seek My own will, but the will of Him who sent Me."; Jesus sought the Father's will geographically] exelqein [exerxomai AAInf; "to go forth";the infinitive denotes the purpose of the Father's will, ie; for Jesus to leave out from (ek) His current location and to go (ercomai) someplace else] ej thn Galilaian [prep. + h Galilaia d.a. + AcsF; "into Galilee"; (see map); form the Hebrew lylG (galil) meaning ring, circle, hence district or region; The regional name of N. Palestine; the scene of Jesus' boyhood (Nazareth) and early ministry. The name

occurs in the OT, Josh.20:7; 21:32; IKg.9:11; 2Kg.15:29; IChron.6:76; and most notably Is.9:1; "...Galilee of the Gentiles."; It originally formed part of the territory allocated to the 12 tribes. In Maccabean times the Gentile influence upon the Jews living there was so strong they retreated to the south for half a century. Thus Galilee had to be recolonized and the new population was diverse and contributed to the contempt felt toward them by Southern Jews (Jn.7:57). In the times of Christ the region formed a territory of c 44 x 25 miles bounded on the East by the Jordon River and Sea of Galilee but does not reach as far as the Mediterranean Sea due to the Syro-Phoenician coastal plain. Galilee consists of an upland area (Northern) and lower area. The lower step is where most of the Gospel narrative occur.]).

and He found Philip. (kai euriskei Filippon. [cc + euriskw 3sPAI; lit. "He (Jesus) finds"; historical present; + Filippo] AcSM; "Philip"; D.O. of verb) And Jesus said to him, "Follow me." (kai o Ihsouj [cc + d.a. + NsM] legei autJ [legw 3sPAI + autoj per.pro.DsM; "said to him"; Greek word order has the subject following the verb to denote emphasis on the thing said] Akolouqe moi. [akolouqew 2sPAImp; command to follow; saw verb vss. 38,40; + egw per.pro.DsM; ref. Jesus]).

VERSE 44: Now Philip was from Bethsaida, of the city of Andrew and Peter. (de o Filippo] [conj. "Now"; + d.a.,NsM] hn apo Bhqsaida, [eimi 3sIPFAI; + prep. + AbsF; "Bethsaida is Aramaic meaning 'house of fishing'; seen 7x in NT; located on the N. shores of the Sea of Galilee] ek [prep. "of"] thj polews [h polij d.a., GsF] "the city"; used 163x] Andreou kai Petrou. [Andreaj GsM + cc + Petroj GsM]).

VERSE 45: Philip found Nathanael and said to him, (Filippo] [NsM] euriskei [euriskw 3sPAI; "found"] ton Naqanahl [o d.a. + AcSM; from the Hebrew IXntn (Nethanel) which means "given of God", (Jtn-nathan; "to give" + IX-el; "God"); the name Nathanael is used 6x in the N.T., only in the Gospel of John & 14x in the O.T.; He is from Cana in Galilee, (Jn.21:2); Nathanael is identified as Bartholomew in the Apostolic lists of Mt.10:3; Mk.3:18; Lk.6:14; Acts 1:13; in the synoptic listings Bartholomew is always linked together with Philip which is striking in light of John's linking of Philip and Nathanael as companions; He is an eyewitness of Christ's resurrection (Jn.21:1f) an earmark of Apostleship; the name Bartholomew is patronymic (a name showing descent from a given person as by the addition of a prefix or suffix) & is a transliteration of Barqolomaioj which is Aramaic meaning "son of Tolmai," (prefix rB-"son" + ymlT (Talmay) "plowman,"; his given name (nomen) then is Nathanael and his cognomen (family name, nickname) is Bartholomew; In John's

account, we can eliminate 7 of the other Apostles as Nathanael is mentioned with them, Jn.1:40f; 21:1f; John, Andrew, Simon Peter,

Philip, James and Thomas (James and John are the son's of Zebedee); of the remaining 5 (other than Bartholomew) Matthew the tax-collector, James the son of Alphaeus, Simon the Zealot, and Judas Iscariot are all given completed identifications via surnames, occupation, etc., only Thaddaeus is left as a possible candidate;(The name Thaddaeus is only used in the Apostolic listings of Mt. & Mk.; Lk. and Acts records the name of Judas, the son of James, omitting the name of Thaddaeus altogether; via the process of elimination, again Bartholomew is the best candidate for being one in the same, ie; Nathanael;) kai legei autJ [cc + legw 3sPAI; + autoj per.pro.DsM; "and said to him,") "We have found Him (eurhkamen, [euriskw 1pPFAI; "We have found"; the plural notes Philip as the subject and additionally at least one other individual; The PF tense denotes completed action occurring with continuous results; the question here is, is it John, Andrew and Simon that is in view with Philip or is the other party simply Nathanael plus Philip?; the PF tense can be viewed as action completed from the viewpoint of "now" (present time) onward or action completed from a point of time in the future called the "future perfect", cf. Dana and Mantey, "A Manual Grammar of the Greek New Testament"] On [oj rel.pro.AcsM; "Him"; ref. Christ]) of whom Moses in the Law and also the Prophets wrote, ("of whom" supplied by NAS to make grammatical sense; Literally: Mwushj en tJ nomJ [NsM; "Moses"; + prep. + o nomoj d.a.+ LsM; "the Law"; ref. to the Pentatuch] egrayen [grafw 3sAAI; "wrote"; verb "to write"; used 191x] kai oi profhtai [cc (also supplied)+ oi profhtaj d.a.+ NplM; "the Prophets"; in tandem the Law and the Prophets refs. to the OT]) Jesus of Nazareth, the son of Joseph." (Ihsoun [Ihsouj AcsM; D.O. of verb "found" and in apposition to the rel.pro. "Him" (oj)] ton apo Nazaret [o d.a.;"the one"; + prep.;"from", (translated "of" in NAS); + AbsF; "Nazareth"; the town in which Jesus grew up in in Galilee] uion tou Iwshf [uioj AcsM; "son"; + o d.a.+GsM; genitive of relationship; "Joseph"; Jesus legal father])

VERSE 46: And Nathanael said to him, (kai Naqanahl eipen autJ [cc + NsM + legw 3sAAI + autoj per.pro.DsM]) "Can anything good [NAS-can any good thing] come out of Nazareth?" (Lit. in the Greek - Ek Nazaret dunatai [prep. + AbsF + dunamai 3sPDI; "to be able, to have power"; used 207x] ti agaqon ienai; [tij interr.adj.NsN; "Can"; + agaqoj adj.NsN; "good"; used 102x; denotes something good in character, something useful or beneficial versus something intrinsically (inwardly or inherently) good (kaloj); + eimi PAInf; "to be"; modifies adj. "good" and could be translated "in existence"; We might say "What of the world in Nazareth could be beneficial/good?"]) Philip said to

him, "Come and see." (o Filippoj legei autJ [d.a.+ NsM; + legw 3sPAI; + autoj per.pro.DsM] Ercou kai ide. [ercomai 2sPDImp; "Come"; present imp. means "start to"; + cc + oraw 2sAAImp; "see"])

ANALYSIS VERSES 43 - 46:

1. With the beginning of the next day of vs.43, we now have 4 remaining days left before Jesus attends the wedding in Cana of Ch.2:1-11.
2. Based on John's account only, one might think that the travel itinerary of Jesus from vs.43 to 2:1, was a 4 day (approx. 50 miles) walk from where John/B was baptizing to Cana and that the disciples mentioned (to include Philip and Nathanael) accompanied Him.
3. However, only by comparing the accounts of Mt.4:18-22, and Mk.1:14-2:1 to John's account, can one get the whole picture of events that transpired over these next four days.
4. The following facts must first be established in order to harmonize all 3 accounts. They are:
 - A. Not only did Jesus attend the wedding but also His disciples. Cf. 2:2 cp 2:12 where His family and Disciples went on to Capernaum after the wedding.
 - B. It is further evident that the author John was an eyewitness to the events of the wedding based on details supplied regarding the six stone waterpots used in the miracle. Cf 2:6; (Only an eyewitness would remember such details as to the number of pots and their size and record this information).
 - C. Based on Mt.'s and Mk.'s accounts, Jesus was walking by the Sea of Galilee when He again encountered Peter, Andrew and John at which time He formally called them to "Follow Me," cf Mt.4:18; Mk.1:17.
 - D. John/B had already been taken into custody at the time of point C. above. cp.Mk.1:14.
 - E. When Jesus had heard John/B had been taken into custody, He withdrew into Galilee. cp. Mt.4:12.
 - F. Later in John's account we are told that John/B was again baptizing and had not yet been thrown into prison. cp. Jn.3.23-24.
 - G. After Jesus "called" these disciples, "..they went into Capernaum and immediately on the Sabbath He entered the synagogue and began to teach." cp. Mk.1:21.
 - H. Early the A.M. after the Sabbath, Jesus decided to take His disciples out of Capernaum into other towns in Galilee to preach due to the influx of people wanting to be healed denying Him the time for teaching. cp. Mk.1:38-39.
 - I. After several days of this itinerary, Jesus returned to Capernaum. cp. Mk.2:1(NOTE: Points G,H and I do not

pertain to this analysis. See point 12 below and verse 12 Chapter 2 analysis for correction.)

5. With these accounts before us we can now get a fuller picture of the events as they happened in the next four days.
6. After John and Andrew left John/B on D+3, John was immediately arrested.
7. It is surmised that he was taken into custody by the antagonistic Pharisees (Sanhedrin), who not having substantial evidence to prosecute John under Roman law was forced to release him until a later time. (This answers why John was again baptizing in Jn.3. This was one of the thorns in Israel side under Roman rule, ie; they could not try or condemn another Jew apart from the Roman court.)
8. It was because of John's arrest that Jesus under the Father's will, purposed to leave the immediate vicinity and to go forth into Galilee. (God protects +V from their enemies allowing them to fulfill their course.)
9. It is additionally surmised that John, Andrew and Peter left Jesus sometime (probably the previous evening but no later than the A.M. of the D+4) immediately after their first encounter with Him, returning to their fishing with John's father on the Sea of Galilee.
10. It was after Jesus encounter with Philip and Nathanael (vss.43-51), that He continued North along the Sea of Galilee and again ran into John, Andrew, Peter and now John's brother James. (Jesus would have to cover a distance of approx. 50 to reach the Sea of Galilee (this is putting Him as far South as 20 miles North of The Dead Sea on the river Jordan)and then travel another 18-22 miles to reach Cana for the wedding. Thus He traveled approx 70 miles in 3-4 days.)
11. Based on Jn.2:11, we know that Jesus first attended the wedding before He went to Capernaum (Mk.1:21) since a series of miracles occurred during and after His teaching in the Synagogue. cp. Mk.1:23-45.
12. After John/B's arrest, the events of Mt.4:18-22 and Mk.1:16-20, occurred after Jn.1:51 and Mk.1:21 ties in with Jn.2:12. (NOTE: End point after Jn.1:51. and Mk.1:21 ties in with Jn.2:12 is incorrect. See Chapter 2 verse 12 analysis for correction and reason.)
13. With John, Andrew and Peter traveling ahead of Jesus, Jesus on His way to Cana via the Sea of Galilee found Philip.
14. It was not by "luck" that Jesus found Philip, but via applying God's will w/in the circumstances, He finds him.
15. God knows where the +V is and provides for it.
16. Philip upon meeting Jesus receives the command to "Follow Me."
17. It was God's will for Philip to immediately attach himself to Jesus whereas for Andrew, Simon and John they were first to return to their occupational niches. (Though there were only a couple of days of waiting for these men, it points out the

principle of God's timing in regards to their ministry. It was not that Philip had anything over the others spiritually or otherwise but rather God's design in timing. Whether is is a short time to wait or long. (Moses was 40 when he left Egypt and fled to the wilderness and was there 40 years before God directed Him to lead Israel out of captivity. cp. Acts 7:23,30; Ex.7:7 Moses was 80 when he first talked to Pharoah.)

18. The commandment implies that from this point on Philip remained with and followed Jesus during his ministry.
19. From this time forward, Philip's priorities in life are to change. (He was to give up his family, occupation, pursuit of details as he knew it, and faithrest that the physical things that he needed and wanted would be provided thru other means. This is not unlike any who attach themselves to BD. Those in the ministry realize that at some point in time they too will have to leave friends, possibly lucrative jobs etc., in order to attach themselves to the truth. Even if you niche remains the same your priorities still change. You arrange your life so as to be under consistent face to face teaching; details which you want now take 2nd seat to the financial responsibilities of helping to support the ministry you become a part of. Philip now will wait upon God to provide the things he needs and wants in order to pursue a physical relationship with Jesus.)
20. Jesus' command futher implies a position of servitude required by His follower. Cf. Jn.12:26; "If anyone serves Me, let him follow Me; and where I am, there shall My servant also be; if anyone serves Me, the Father will honor him." (The principle is that in order to serve Christ one must follow Him in regard to His example enduring not only the blessings in life but the sufferings and persecutions that come with following Him.)
21. The author now supplies us with the fact that Philip was from Bethsaida, of the same city of Andrew and Peter.
22. Judging from their hometown it is assumed that they had come South in order to hear John/B.
23. Because of the close relationship of Philip with the other disciples, we can assume that He and Nathanael too had heard John (why else would they be away from their home at the same time as the others though here not with them).

24. Philip and Nathanael obviously had headed back to their jobs before the events of D+3.
25. Mk. records that Simon and Andrew were residing in Capernaum at the time they and Jesus went there immediately after the wedding at Cana. Cp. Mk.1:21 cp 29.
26. Therefore Bethsaida must have been where they had all grown up moving to Capernaum later due to business or other factors.
27. Philip in turn found Nathanel giving him the news of discovery.
28. Whether through others or not people who are positive will be taken care of. (Here God uses another human agent to bring Nathanael to Jesus as Andrew did his brother Simon.)
29. The author uses a prophetic PF in the words "We have found him" to point out the following:
 - A. To denote that the relationship of Philip and Nathanael as friends is so close that Philip does not regard his discovery as complete until Nathanael shares in his discovery with him.
 - B. It denotes that Nathanael was seeking for Messiah along with Philip. (Both were +V and seeking Christ.)
 - C. This explanation allows for the other disciples not to be present and the existing results of their (Philip and Nathanael) find is final in that they follow Jesus physically from this point on. (Again, the others found Jesus and then left to go back to their fishing; A PF could not be used "physically" in their situation.)
30. The language also shows why Nathanael Bartholomew is listed with Philip in the Apostolic listings. (Everyone who knew them knew how close they were and it would be natural to refer to them together in thoughts and writings.)
31. Philip verifies his find as being the Messiah that he and Nathanael were looking for, ie; the one whom Moses in the Law and also the Prophets wrote. (This shows that both Philip and Nathanael were students of the OT).
32. It is his continued expaination that it was Jesus of Nazareth, the son of Joseph, that made Nathanaels eyebrows raise.
33. Anyone who knew their prophecy with respect to Messiah knew the place of His birth to be Bethlehem. Cf. Micah 5:2
34. Also anyone who closely studied the prophets would have known He would hail from an unnoteworthy place in terms of history, reputation, lamor, wealth etc. Cf. Mt.2:22-23
35. While no specific OT prophecy said He would be a Nazarene, they all declared His lowly circumstances which foretold Jewish contempt and rejection. cp. Ps.22:6; Dt.18:18
36. Jews and demons used His hometown against Him. Mk.1:24; 14:67
37. Even His followers were labeled Nazarenes. Cf. Acts 24:5

38. His father wasn't even a VIP in Nazareth but a common laborer. Mt.14:54-58
39. Nathanael response reflects the popular sentiment with respect to the village of Nazareth.
40. How can anything good come out of Nazareth reflects the condescension projected by her surrounding neighbors.
41. Anyone who has lived in rural areas know how a small place may come by a bad reputation. (All the gossip, maligning, infidelity, etc., that comes from small towns where everyone knows everyone else.)
42. Jesus put Nazareth on the map being the most illustrious son of any place of any time.
43. He is referred to in scripture as Jesus of Nazareth. Cf. Acts 3:6; 10:38; 26:9
44. Scripture here rebukes the hmvwpt that where you are from gives you an advantage or disadvantage with God.
45. Philip responds to Nathanael's prejudice openly and directly, "Come and see".
46. Anyone who makes proclamation with regards to truth is not hesitant to show honest inquiries the proof.

JESUS CONVINCES NATHANAEL

VERSE 47: Jesus saw Nathanael coming to Him, (o Ihsouj [NsM; "Jesus"] eiden [oraw 3sAAI; "saw"] ton Naqanahl [o d.a.+ AcsM; "Nathanael"] ercomenon proj auton [ercomai AcsM/PDPtc; circum.; "coming"; + prep.; + autoj per.pro.AcsM; same construct vs.29]) and said concerning (of NAS) him, (kai legei peri autou, [cc; + legw 3sPAI; historical present; lit. "says"; + prep.;peri with the genitive means "about/concerning"; + autoj per.pro.GsM; ref. Nathanael]) "Behold, an Israelite indeed, in whom is no deceit (guile NAS)!" (Ide [part. of interjection; "Behold"; imperative of eidon (see), but used as an interjection to draw attention to something; it is like our "Look!"] Israhlihtj alhqwj [NsM; "Israelite"; used 9x; those of the Jewish race; + adv.; "indeed"; used 21x; means "truly/actually/surely"] en J [prep: + oj rel.pro.LsM; "whom"] ouk estin doloj [strong neg.; + eimi 3sPA; "is no"; + PNsm; used 12x; from del (a bait); hence fig. crafty/deceit/ stealth; denotes STA activity; Mt.26:4 of the Jews plot to kill Jesus; cp.Mk.14:1; Mk.7:22 of the list of STA activity that starts with the MA; cp. Rm.1:29; IPT2:1; It was a trend of the Jews (again Mt.26:4 & Mk.14:1; cp.Acts 13:10 of the Jewish false prophet Bar-Jesus) and is seen in the Judaizers even in Paul's time as in Acts and cp. IThess.2:3 (by implication this is the approach of the Judaizers who sought to please men); This STA activity was not found in Christ (IPt.2:22) nor will it be found in the 144,000 in the tribulation (Rev.14:5; cp. 7:1-8); deceit is the act of lying or other dishonest action/trick; guile can have the nuance of crafty/cunning, using common sense in dealing with your enemies(or shrewd) which may or may not be sinful cp. Mt.10:16 where Jesus tells His disciples to be "...shrewd as serpents,..."; like Jesus from Nazareth, Nathanael did not follow this STA trend))

VERSE 48: Nathanael said to Him, (Naqanahl legei autJ [NsM; + legw 3sPAI; + autoj per.pro.DsM]) "How do You know me?" (Poqen [interr.adv.; "form where/how"] ginwskeij me [ginwskw 2sPAI; "to know"; same verb as vs.10; + egw pers.pro.AcsM; ref. Nathanael])

Jesus answered and said to him, (Ihsouj apekriqh [NsM; + apokrinomai 3sADI; "answered/responded"; same verb vss.21,26] kai eipen autJ [cc; + legw 3sAAI; + autoj per.pro.DsM]) "Before Philip called you, (Pro [prep.; "Before"] lit. tou se Filippon fwnhsai [to d.a.AbsN; (goes with the following infinitive) + su per.pro.AcsM; "you"; + filippoj AcsM; "Philip"; + fwnew AAInf; "called"; used 42x; means "to call/summon/cry out"; used of a rooster's crow, Lk.22:34; Jn.13:38; it is a temporal infinitive and denotes the space of time in which this occurred]) when you were under the fig tree, I saw you." (onta [eimi AcsM/PAPtc;

circumstantial; "when you were"] upo thn sukhn [prep.;"under"; + h sukhd.a.+ AcsF; "the fig tree"; used 16x] eidon se. [oraw 1sAAI; "I saw"; + su per.pro.Acs])

VERSE 49: Nathanael responded (answered NAS) to him, (Naqanahl apekriqh autJ [NsM; + apokrinomai 3sADI; + autoj per.pro.DsM; ref. Jesus vs.48]) "Rabbi, You are the Son of God; (Rabbi, su ei o uioj tou qeou, [VsM; vocative of address; + per.pro.Ns; + eimi 2sPA; + d.a.NsM; + o qeoj d.a.GsM; of relationship]) You are the King of Israel." (su basileuj ei tou Israhel [per.pro.Ns; + NsM; "King"; used 115x of a "king or kings"; + eimi 2sPA; + o Israhel d.a.+ GsM; description])

ANALYSIS VERSES 47-49:

1. Nathanael still in doubt that Messiah would come from such a place as Nazareth, goes with Philip to Jesus.
2. As Jesus saw Nathanael coming to Him, He gives an accurate dvvwpt read-out on him. (Again, Jesus knew all men Jn.2:24).
3. Jesus' ability to greet Nathanael as if He knew him quite well demonstrates His divine nature.
4. Jesus' greeting implies that He knew Nathanael's doubting disposition that Messiah would hail from a place such as Nazareth.
5. Jesus' greeting could be expanded saying "Look/Behold, Nathanael is proof that there is an Israelite that doesn't follow the norm either, because there is no deceit in him".
6. The greeting carries with it almost a sense of sarcasm, though positive in effect.
7. For Jesus comment to be appreciated, it must be understood in light of the Jewish propensity for deceit going back to Jacob.
8. The name "Israel" became Jacob's new name as a mark of his change of character as a result of the MAJG. Cf. Gen.32:28
9. Hence the nation Israel derives her name from Jacob. Cf. Gen.35:10-12
10. Israel (lXrsy) from the verb (hrS-"to strive") means "one who strives with God", while Jacob (bqiy) from the noun (bqi-"heel") means "one who seizes by the heel", hence an act which implies overreaching. (Jacob was named because as the second born of twins he was grabbing his brothers heel at birth cp.Gen.25:26.)
11. Rebekah (Jacob's mother) revealed to her that it would be her second born (Younger) that would ultimately carry on the Jewish race. Cf.Gen.25:23
12. However, Rebekah rather than faithrest God's promise devised a scheme for Jacob to deceive his Father Issac into giving him the rights of primogeniture (rights/inheritance of the first born) and its accompanying blessings. (Esau had

- already forfeited his birthright by selling it to Jacob for some stew manifesting his -V and showing the beginning mark of Jacob's STA trend, Gen.25:27-34) Cf. Gen.27 (read)
13. Jacob willingly complied and "stole" his brother's inheritance and blessing under operation "STA Supplant", (to take the place of, especially thru force, scheming,etc). (He too reached out to receive God's promise by pursuing it under his STA energy of the flesh rather than wait upon God.)
 14. Not until some 20 years later and after much DD for his action, did Jacob break the maturity barrier and receive his new name. (As part of Jacob's DD, he was the recipient of deceit from his uncle Laban continuously during his stay with him. cf.Gen.29:1-27; cp.Gen.30:25-43 which notes Jacob's spiritual growth.)
 15. Not until after Gen.33, does Jacob quit using deceit entirely to get himself out of tight spots, to advance self, etc.
 16. Deceit became associated with the Jewish STA. (It was obviously evident in the Jewish leadership at the time of Christ, cp.Mt.26:4; Mk.14:1).
 17. Deceit is one in the list of STA activities and starts with the MA. Cp. Mk.7:22; Rm.1:29; IPt.2:1
 18. It is commonplace STA activity and we must learn to identify and deal with it in our own lives.
 20. Deceit influences the thinking of false teachers dishonest students of the WOG. Cf. 2Co.4:2; cp. 11:3
 21. The very point that Jesus is making is that you cannot judge one simply due to their origin, race, social standing, etc.
 22. Judge each person on a case by case basis and then that based on BD.
 23. Jesus evaluation of Nathanael is in no way saying that he had no STA problems or has arrived spiritually. (Though Nathanael was remarkable/noteworthy in this regard does not mean he was a mature believer. Learn to distinguish the two. Maturity only comes after years of consistent intake and adequate application of BD.)
 24. It only means that he doesn't employ deceit to advance himself, deliver himself or make himself look good. (He was an honest, straightforward person a mark of good character).
 25. Nathanael knows that only someone who was familiar with him could make such an evaluation.
 26. This prompts him to respond with an understandable and honest question, "How/from where do you know me?"
 27. Knowing that Nathanael is still not convinced Jesus provides further proof. (Jesus greeting wasn't designed to convince Nathanael totally only to "prime the pump" and to teach Nathanael a lesson on judging w/out the facts. It was a possibility that Jesus ran into someone who had previously informed him regarding Nathanael and to his person.)
 28. Jesus alludes to an incident known only to Nathanael and

Himself, ie; sometime before Philip called him, he was under the fig tree and Jesus says "I saw you". (At someplace that day probably in a very secluded spot, Nathanael was under a fig tree thinking, relaxing or whatever.)

29. No other details are given but the knowledge Jesus had of this scenario convinced Nathanael and he believed Him.
30. Whatever doubts he had now vanished and to him this Nazarene could only be the predicted Messiah.
31. Nathanael responded with 3 titles; 2 Messianic.
32. By implication the titles tells us 3 things concerning Nathanael at this point. They are:
 - A. His address of Jesus as Rabbi denotes his immediate acceptance and willingness to submit to Jesus authority as teacher to student.
 - B. The title Son of God reveals Nathanael's understanding of Messiah's divine nature (hypostatic-union).
 - C. The title King of Israel reveals Nathanael's lack of understanding as to the mission of Christ at the 1st advent. Cf. Jn.6:15 - The disciples were a part of the crowd involved. (His frame of thinking in this area is just like all the rest of Israel, exceptions noted).
33. Nathanael +V and on the "right road" had a lot to learn.

VERSE 50: Jesus responded (answered - NAS) and said to him, (apekriqh Ihsouj kai eipen autJ, [apokrinomai [3sADI; "responded"; + NsM; + cc + legw 3sAAI; "said"; + autoj per.pro.DsM]) "Because I said to you (Oti [conj. causal; "Because"] eipon soi [legw 3sAAI; + su per.pro.2nd;]) that I saw you under the fig tree, (oti [conj.intro.indirect discourse of Jesus' previous statement vs.49; "that"] eidon se [oraw 1sAAI; "I saw"; + su per.pro.Acs] upokatw thj sukhj, [prep; from upo (under) & katw (down/below); used 11x; "under"; Mk.6:11; 7:28; Lu.8:16; Heb.2:8; Rv.5:3,13; 6:9; 12:1; + h sukh d.a.GsF; "the fig tree"]) do you believe? (pisteueij; [pisteuw 2sPAI; "to believe"; verb used to express faith in something; to believe in something; here in context it has a nuance of convinced; used 144x; same verb as vss. 7,12]) You shall see greater things than these." (meizw toutwn oyV. [megas comp.adj.AcplN; "greater things than"; used 245x; translated "abundant/great/big" and its translation is determined within the context of its use; here the adjective is used as a substantive; the neuter gender reflects other circumstances/situations/works that occur in Jesus' ministry; + outoj; dem.pro.GplN; near/proximate pro.; "these"; the plural number denotes Jesus is referring to not only His statement of Nathanael's location before Jesus ever met him (vs.48), but also must include His statement of Nathanael's character (vs.47); this supports our previous interpretation that Jesus thru His deity knew Nathanael's remark to Philip (vs.46) and his discriminatory vwpt in this regard, hence Jesus statement to Nathanael was more than a character reference but was Divinely designed to teach Nathanael a lesson in this regard; + oraw 2sFMI; "You shall see"; Middle voice indicates Nathanael himself will be an eyewitness to these events in the future])

AN EXAMPLE OF "GREATER THINGS"

VERSE 51: And He said to him, (kai legei autJ [cc + legw 3sPAI + autoj per.pro.DsM]) Emphatically (Truly, truly NAS) (Amhn amhn [part./part.; assertive part.; used 130x; translated "amen/truly"; it is the transliteration of the Hebrew]mX (Amen) and means "to attest/confirm", ie; "I believe"; Most prayers and doxologies end with Amen, cf. Rm.1:25; 9:5; 11:36; Eph.3:21; Phil.4:20; et al; Used at the beginning of a state it denotes assertion by the speaker for those listening to pay attention; Here we have a double assertion]) I say to you, (legw [1sPAI; "I keep on saying"] umin, [su per.pro.Dpl; "to you (all)"; note here Jesus is addressing more than "one person" (plural number) though John states that Jesus is speaking to Nathanael (singular of autoj (...said to him,...)); Here Jesus is addressing Nathanael as an individual part of a whole group, ie; "I keep on saying to you Nathanael as well as all believers that will be an eyewitness to

the event that follows; the continuous/iterative action is seen in the recording of His words in scripture and every time they are read (such as right now by us)) you shall see the heavens opened, (oyesqe [oraw 2plFMI; "you (yourselves-Middle voice) shall see"; denotes an eyewitness account] ton ouranon [o ouranoj d.a.+ AcsM; "the heavens"; same noun vs.32; here it is a singular and refers to the third heaven] aveJgota [anoigw AcsM/PFAPtc; circ.; PF/existing results; lit. "when opening"; means to open; used 78x; see Mt.3:17; Lk.3:21; Jn.1:32; of the heaven opening and the HS descending upon Jesus during His baptism; cp. Acts 7:36 of Stephen seeing "...the heavens opened up and the Son of Man standing at the right hand of God."; also 10:11 of Peter's vision; cf. John's visions in Rev.4:1; 19:11-of the heaven opened and Christ's return at the 2nd Advent]) and the angels of God ascending and descending on the Son of Man." (kai touj aggelouj [cc + o aggelouj d.a.+ AcplM; "the angels"; used 176x; means "messenger/angel"] tou qeou [o qeoj d.a.+ GsM; gen. of possession] anabainontaj kai databainontaj [anabainw AcplM/PAPtc; "ascending" + cc + katabainw AcplM/PAPtc; "descending"; both ptc's are circumstantial; both are compound verbs; bainw means "to go"; ana (prep) means "up" and kata means "down from"; hence "to go up" (ascend) and "to go down from" (descend); anabainw is used 81x; katabainw is used 83x] epi ton uion tou anqrwpou. [prep. "upon"; + o uioj d.a.+ AcsM; + o anqrwpoj d.a.+ GsM; "Man"; gen. of descr.; 3rd Messianic title. ANALYSIS VERSES 50 - 51:

1. In vs. 49, Nathanael having already made the SAJG, manifests his belief that Jesus was He.
2. He does so by addressing Him as Rabbi (Teacher v.38) and proclaiming Him as Messiah via use of two Messianic titles, ie; "Son of God" and "King of Israel".
3. Nathanael's responses have a sense of exclamation and exhilaration.
4. Jesus responses are designed to both affirm Nathanael's declarations but at the same time temper his enthusiasm. (Not that his zeal is wrong or necessarily misplaced, but that the true reality behind the titles have very sobering implications.)
5. Jesus immediately affirms and fulfills His role as "Teacher" by providing Nathanael with knowledge that evolves around his use of the two Messianic titles.
6. V.50 evolves are the title "Son of God" and v.52 "King of Israel".
7. His first response, "Because I said to you that I saw you under the fig tree, do you believe?", is not a question (even rhetorically) but a statement of reality.
8. The phrase "do you believe" (pisteuw), is a present indicative (not interrogative) and literally means "you keep on believing".

9. Jesus is saying that because of His revelation to Nathanael as to his earlier whereabouts, (Jesus use of deity as God/Man) Nathanael has confirmed in his own mind that this is He/Messiah.
10. Though Nathanael may have his prejudices, Jesus is noting that with his +V and intellectual honesty ("...in whom is no deceit/guile" v.47), it takes very little to convince Nathanael as to Who He is. (If he has no deceit in him, then he is honest with himself and recognizes and accepts proof of claim/facts when they are presented/shown to him. This is a mark of true +V.)
11. The fact that Nathanael keeps on believing implies a previous understanding and searching for a Messiah historically on the scene now being fulfilled, ie; he was a believer before the encounter.
12. The sobering comment to Nathanael is in Jesus' words, "You shall see greater things than these."
13. Though Jesus is affirming that He is indeed the Son of God, he states to Nathanael that Messiah will manifest His Deity in a much greater way than a mere revelation of his whereabouts.
14. Jesus is saying that greater confirmations of His Messiahship will be forthcoming.
15. Not the least of which is His mission as God's Son during this time in history as "Sin-Bearer" followed by His resurrection.
16. It is not to take away from Jesus' ability to know men and the many other signs of His Messiahship via miracles etc., but to focus Nathanael in on the things that gives Jesus the right to be called "King of Israel".
17. It is the greater things of +R (sinlessness), His work on the cross and resurrection Nathanael will witness, that will give proof positive of both of Nathanael's declarations.
18. The author's short insert in vs.51, "And He said (lit. keeps on saying; historical present) to him," provides a break in Jesus' discourse and denotes the following:
 - A. Jesus is still speaking directly to Nathanael. (singular of autoj).
 - B. The break in discourse is provided by John and literally did not occur as Jesus was speaking. (Present tense of legw "keeps on saying").
 - C. It is the author's way of putting the reader on notice that though vs.51 is still in context to vs.50, the emphasis is different.
19. John lets his readers know that He understands Jesus' mission at the 1st advent as the Son of God is different than His mission as the King of Israel.
20. This lends support though not conclusive, that of the disciples John was one that understood that God did not send His Son at the 1st advent to judge/rule the world but to save

it for sin. cf.Jn.3:17

21. Jesus now speaks to Nathanael in a most urgent voice.
22. Emphatically/(Truly,truly, NAS) denotes that what Jesus is about to say is of the utmost importance.
23. His following declaration is for not only Nathanael's ears, but to all who will listen now (Philip), during His ministry or read them as recorded in God's word. (I keep on saying to you all.)
24. He tells of a future event of being an eyewitness of the heavens opened, and the angels of God ascending and descending on the Son of Man.
25. One can only understand this verse in light of Jacobs dream in Gen.28:12-14.
26. Only in Gen.28 and our vs. are the words ascending and descending used together in connection with angels.
27. The image of Jacob's dream correlates with our verse and pictures as follows:
 - A. The dream is to Jacob whom is later named Israel from whom the nation received her name. Cp.Gen.35:10-12
 - B. It pictures a ladder which reaches from earth to the third heaven, ie; the heavens opened.
 - C. God is seen standing above the ladder signifying a position of authority.
 - D. The angels ascending and descending on the ladder picture the angels carrying out God's demands and providing service and ministry to Him.
 - E. The continuing up and down motion of the angels on the ladder (ptc.'s of ascending and descending in our vs.) implies the movement of bowing or worship.
 - F. The dream definately implicates the land of Israel (v.13b) and is Messianic in nature (v.14c)
28. The dream then pictures Israel as a nation, angels providing service and ministry to One in direct command over them, the land of Israel is directly affected and it is Messiah that is the ultimate focal point.
29. The angels serve the Lord in heaven obeying His commands. Cp. Ps.103:19-21
30. The question then in our verse is when in history do the angels appear from heaven under the direct authority of the Son of Man.
31. The Son of Man is the third Messianic title of Jesus used frequently in John by Jesus Himself to emphasize His humanity.
32. We know that the Father gave angel charge over Jesus at the 1st advent to guard over Him. Cp.Ps.91:11-12; cp.Mt.4:6; Lk.4:10
33. Furthermore the angels are not under Jesus direct command during His ministry as He has to appeal to the Father for their assistance. Cp.Mt.26:53
34. Heb.1:6-8 tells us that it is the Father's will that when

Jesus returns at the 2nd advent that all angels will worship Him, Jesus will design and direct their activities (v.7), and thus in His glorified state will establish His throne for eternity (v.8).

35. Christ's return to earth with the angels is a mark of the beginning of His kingship. Cp.Mt.25:31
36. They will serve Christ in many capacities one of which is to assist in separating all believers from unbelievers left on earth at the end of the tribulation. Cp.Mt.13:39; Mt.24:31 & Mk.13:27 where Christ "sends forth" (apostellw-to send with a commission)
37. Though it is noted that Jesus was given authority over the angels immediately after His death but before resurrection and ascension (cf.IPt.3:22), and they perform many duties under His direct command during the trib (cf.Rv.7:1-3;16:1), it is their association with Him as "King of Israel" that is in view.
38. Jesus currently sits in session at the right hand (extreme distinction) of the Father and the angels worship both, but Christ's throne is an earthly one while the Father retains His throne in heaven. Cf.Rv.7:10-11
39. It is when the heavens are opened and Christ returns to destroy the enemies of Israel with angels in flaming fire (2Thess.1:7) that His rulership will be confirmed.
40. Nathanael, Philip, CA believers, tribulational martyrs and saints both Jewish and Gentile will experience first hand the triumphant and majestic entry of their King. Cf.Rv.19:14
41. Jesus is teaching Nathanael that when he sees Him coming with the angels, then and only then will His kingship become reality. Cp.Mt.16:27; Mk.8:38
42. It will be later, after the cross that these words will sink in on Nathanael and he will have a full understanding of his statements and Jesus response. Cp.Jn.14:26 (So many christians today are like Nathanael. They quote things from the Bible but do not have a full understanding of the things they say. Only through sound teaching will one put all things together in regards to God's word.)