

# THROUGH THE BIBLE STUDY

## JOHN 1

Author Robert Frost summed up all he'd learned about life in a phrase, “**Life goes on.**” Life has no time outs, or intermissions, or half-times. Life never takes a break to let you catch your breath. *Life just goes on.*

And the key to fulfillment in life is to find some meaning along the journey. This was the ambition of the ancient Greeks. They scoured life's menu looking for an overarching purpose that made sense of it all.

The Greeks noticed that nature operates according to universal laws. Thus, they figured there had to be a master plan - a *kind of logic* or *intelligent force* responsible for the order and symmetry in nature.

The Greek philosophers coined a term for this ultimate reality, *the logos* - or in English, “*the Word.*”

This was the preoccupation of Greek philosophy - to identify the *logos* - *the reason behind reality.*

They examined the visible world around them to pick up on some expression of *this unseen purpose.*

Yet despite their great wisdom, the philosophers of antiquity failed to find an answer to the ultimate question. Their search was a bust. Their wisdom was summed up by the man that quoted Robert Frost, but with an addendum... “**Life goes on... I just forgot why.**”

The Apostle John wrote to a Greek audience, and he must've shocked his readers. For in the first chapter he

answers the question that had stumped their famed philosophers for centuries. John had good news!

The *Word* has been *heard!* The unseen is revealed!

There is a God, and He has made known His nature in a Word... **The logos** the Greeks were searching for was not a *primal force*, but a *person named Jesus*.

Jesus is *the reason behind reality - the logos behind the cosmos*. Jesus Christ is the residence of absolute truth - of undiluted love - of eternal life. Life goes on, and it's all about Jesus! Come to Jesus, and you find the reason you were created and the purpose for life!

John starts his Gospel with a bang, "**In the beginning was the Word (that is, the Logos), and the Word was with God, and the Word was God.**" Here is one of Scripture's clearest testimonies to the deity of Jesus.

Jesus is the Word, and "***the Word was God.***"

Just as my words are the expression of my mind and heart - ***the Word*** is the expression of God. Hebrews 1:1-2 tells us that in times past God spoke through Hebrew prophets, but in these last days He's spoken by His Son. Jesus is God's final word to mankind.

In the world of sports the Nike Swoosh is everywhere. It's the company's logo. Nike pays sports teams to wear the Swoosh on their uniforms. Nike's logo is nothing more than a fat apostrophe, but it's instantly recognizable worldwide. It's associated with all Nike promotes - *speed, skill, athleticism, victory*.

Well, God also has a logo. The Word became flesh.

A baby - a little apostrophe, *if you will* - was born in Bethlehem. When you think of God's *infinite wisdom*, and *ultimate power*, and *perfect love* - you think of Jesus. Our Lord is God's logo - He's God's Swoosh.

All of the Nike Corporation's goals and culture are encapsulated and expressed in their Swoosh. Likewise, all of God is packed up and revealed in Jesus Christ.

Yet, here's a difference in *a logo* and *the logos*. Nike created its Swoosh, whereas the Logos of God was not created. Our Lord Jesus was there before creation.

John says of Jesus in verse 2, "**He was in the beginning with God.**" In these first two verses John sheds light on the mysteries of the universe...

Jesus is the expression, *or logos of God*, but He's more... He's God Himself. The Greek word for God is "*Theos*," thus John is saying that the **Logos** and **Theos** are one in the same. Jesus was preexistent and uncreated. He was with God before time even began.

The key to life, and truth, and God... is Jesus.

John adds in verse 3, "**All things were made through Him, and without Him nothing was made that was made.**" Jesus is not only uncreated and pre-existent, nothing was created apart from Him. He is the Creator.

In Genesis 1:26, on the sixth day of creation, God said, "**Let us make man in our image, according to our likeness.**" God referred to Himself by a plural pronoun.

The Bible teaches there is one, true God - but that one God eternally exists in three persons: Father, Son, and Holy Spirit.

Christians refer to God's nature by the term **Trinity**. God is a blend of *unity and diversity*. He's one God, but God exists in three distinct persons.

And the Father was not alone in creation. All three members of the Trinity played a role. In the Bible's opening scene the **Spirit of God** hovers over the water. Then the **Father God** speaks through the **Word of God**, Jesus, "Let there be light; and there was light." As John says, "*All things were made through Him.*"

Verse 4, "*In Him was life, and the life was the light of men.*" Modern genetics allow us to grow a baby in a test tube; then implant that baby in a mother's womb.

We can manipulate the genes of tomatoes to produce specific flavors, and flowers with different colors. Human scientists tinker with life's programming, but we don't produce life. Life itself comes from God.

John says life originated in Jesus. "*In Him was life.*" He is the essence of life. He's life in all its fullness.

John tells us, "*In Him was life, and the life was the light of men.*" The key to improving our quality of life won't be found in unlocking our DNA, but in submitting to God and His desire to transform our lives. We can't undo the fall. But we can trust in Christ's redemption.

Jesus is the template, the prototype, placed over every other human being to help us understand what real life was meant to be. His life is "*the light of men.*"

It's interesting, ancient Greeks thought life consisted of four elements: **light, breath, water, bread**...

And this shapes John's picture to us of Jesus...

In chapter one, Jesus is **the Light of life**. In chapter three, He's portrayed as **the Breath of Life**. In chapter four, He's **the Water of Life**. And in John 6, we see that Jesus speaks of Himself as **the Bread of Life**.

Verse 5 tells us, **"And the light shines in the darkness, and the darkness did not comprehend it."**

A more literal translation reveals the verse's progressive sense, **"The light keeps shining in the darkness, yet the darkness doesn't grasp it."**

*Did you hear about the colony of mice that lived deep inside the grand piano?* From the beginning the mice enjoyed the beautiful music that came from their piano. The music lighted up into their dark piano world.

Common sense told them such music was no accident. All mice believed in a **"Great Unseen Pianist."**

Until one day, an inquisitive mouse crawled into a part of the piano no mouse had been before. He reported back that vibrating wires made the music.

Then another mouse went deeper into the guts of the piano and said the first mouse was wrong. The music was made by felt-hammers striking the wires. The mice concluded their world was mechanical and impersonal. *The Great Unseen Pianist* must've been an ancient myth. Yet sadly, they only looked inside the piano, not outside it, to the Great Pianist who sits at the keyboard.

And what happened to the mice colony in their piano world is what's happened to mankind in God's world.

We've scratched the surface and learned a bit about the mechanics of God's creation. And we've concluded the music of life is the result of wires, hammers, and keys. We've ignore the Pianist sitting at the keyboard.

If you haven't discovered Jesus, it is because you've only looked inside the piano. You're searching in the dark piano world - rather than looking outside the piano. For there is a light shining into our darkness.

When Jesus entered the world God shined a light into the dark piano. The problem is we humans are so use to the darkness the light hurts our eyes, and we cover them, rather than open them to the light.

Verse 6 tells us, "There was a man sent from God, whose name was John." This is not the author, *the Apostle John* - but Elizabeth's son, *John the Baptist*.

"This man came for a witness, to bear witness of the Light, that all through him might believe. He was not that Light, but was sent to bear witness of that Light."

The moon has no light of its own. It only reflects the light of the sun. Likewise John was not the light. Like the moon he simply reflected the light of God's Son.

"That was the true Light which gives light to every man coming into the world. He was in the world, and the world was made through Him, and the world did not know Him." Here's the greatest tragedy in history.

The Creator, the light of the world, visited the world He created, yet His creation failed to recognize Him.

Verse 11 says of Jesus, “**He came to His own, and His own did not receive Him.**” Jesus of Nazareth suffered from a tragic case of mistaken identity.

“**He came to His own...**” that is, the Jews.

These people should’ve recognized Jesus. Through prophecies and pictures the Hebrews had been trained to recognize their Messiah. If they’d been looking *without prejudice* - they would’ve seen God’s nature, and love, and promises in the person of Jesus.

But there was evil in their hearts. Thus, rather than receive the truth, they tried to silence it. Their case of mistaken identity only covered up their own evil.

Verse 12, “**But as many as received Him, to them He gave the right to become children of God, to those who believe in His name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.**” Recognize, the Jews felt it was *their* right to be the “**children of God.**” They assumed membership in God’s family was a matter of pedigree, of privilege, and of performance. They were the possessors of all three.

They were **born** of the bloodline of Abraham.

They **behaved** according to the Law of Moses.

And salvation was **bestowed** on them by priestly pronouncements. *But they were completely wrong!*

Salvation is granted by God and God alone.

God sets the terms, fields the requests, issues the pardons, and regenerates the spirit. Salvation *has never* and *will never* be left in human hands to allocate.

It doesn't come via blood or birth... or by the strength of the flesh... or the permission of a man or men... In other words, by **breed**, or by **deed**, or by **decree**.

God alone hands out salvation, and He's chosen to give it only to people who trust their lives to His Son.

Verse 14, "**And the Word became flesh and dwelt among us...**" I love Peterson's paraphrase, "**The Word became flesh and blood, and moved into the neighborhood.**" The Greek word translated "**dwelt**" means "**to pitch a tent.**" God moved to the hood.

He stepped out of heaven to walk our mean streets!

This gives Jesus some **street cred!** He's gone out of His way to see where we live and walk in our shoes. In essence, God became a mouse and joined the colony.

And please, don't gloss over this miracle.

The Word, the logos, the eternal end-all, the source and culmination of all life, time, and eternity *fashioned a body from human blubber... slid from eternity into time through a woman's birth canal... was wrapped up in strips of scrap fabric... then laid in a feed trough...*

God entered the world through the lowest door. He stooped down to lift us up. God now cries when we cry. He laughs when we laugh. He now hurts when we hurt.



The Greeks figured the Logos created the universe, and then went into hiding. But John says Jesus not only created the universe, He joined it... to save it.

Verse 14 continues, “**And we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.**” I once had a friend who worked in a nuclear lab. Every time I saw him I would jokingly say, “**Man, you look great. There's a special glow about you.**” But that was true of our Lord Jesus. “*We beheld His glory.*”

Remember when Moses descended from God’s presence on top of Mount Sinai, his face shined with God’s glory. God’s light and warmth rubbed off on Moses. His face radiated the glory. It was the *Mo Glow*.

Jesus also radiated God’s glory... I don’t think He glowed in the dark, or had a phosphorescent tint about Him. But you knew Jesus had been with the Father. He had an aura - a command - an authority about Him.

Jesus was only 30-something years old, but He seemed timeless. Everything about Him smacked of the supernatural. Traces of God were all over Him.

What set Jesus apart was His blend of “*grace and truth.*” There was *no harshness in the truth He spoke*, and there was *no compromise in the grace He showed*.

There was no sin Jesus would not call out and expose, but there was no sin He wouldn’t forgive.

And note what John calls Jesus. He’ll use the term again in 3:16. He’s “*the only begotten of the Father.*”

Since the first man, Adam, humans were conceived in sin, *except Jesus*. He was born of a virgin. Thus, Jesus escaped Adam's fallen nature. Jesus is the only human being born with God's nature and perfection.

In Hebrew thought, the offspring of a flower is a flower - the son of a dog is a dog - the son of a man is a man. And likewise the Son of God is God.

Man begets man. God begets God. That Jesus was the *"only begotten of the Father"* affirms His deity.

When Jesus was conceived God's Spirit borrowed Mary's womb. God's seed nestled in a human cradle.

Mary's child was no mere man, but God's offspring.

No one else can claim this kind of exclusivity and origin. Jesus is *"the only begotten"* of the true God.

Verse 15 shifts back to John the Baptist. *"John bore witness of (Jesus) and cried out, saying, 'This was He of whom I said, 'He who comes after me is preferred before me, for He was before me.'"* John and Jesus were cousins. John was six months Jesus' elder.

But here John speaks of Jesus' pre-existence. John says Jesus *"was before me."* Unlike us, Jesus' birth was not His beginning. John knew Jesus had shared eternity with the Father before ever coming to earth.

When Jesus came to earth, He bore gifts. *"And of His fullness we have all received, and grace for grace."*

There's a Dennis the Menace comic strip that perfectly defines God's grace. Dennis and his buddy, Joey, are walking

home from the Wilsons' house. Their hands are full of cookies, and faces are covered with crumbs and chocolate smudges, *and great, big smiles.*

Joey asks, *"I wonder what we did to deserve this?"*

Dennis - normally a menace - a young man certainly in need of God's grace, answers. *"Look Joey, Mrs. Wilson gives us cookies not because we're nice, but because she's nice."* And this is grace! It's unprompted love. It originates in God, not us. It's never earned or purchased. *"Grace is love that's on the house!"*

And Jesus is full of this grace. His love is *"grace for grace."* Literally, grace compounded daily. He layers grace on top of grace. And Jesus is not only full of grace toward us - He fills us with grace toward others.

Grace is also His power to love others as we've been loved. This is why His church should be *a grace place!*

Verse 17, *"For the law was given through Moses, but grace and truth came through Jesus Christ."*

Through the Law, Moses revealed God's justice and righteousness - but through Jesus, He's revealed the truth about Himself and the reality of amazing grace.

*The Law of Moses said don't cross that line, Jesus says I'll bear the cross for you... Moses said you better not, Jesus says trust Me, I'll make you better... Moses said you don't deserve God's blessing, whereas Jesus serves up blessings that none of us deserve...*

If you want justice see Moses, but if you need mercy and grace call on Jesus! Grace came through Jesus.

Think of it this way, “Moses wrote traffic tickets. Jesus teaches people to drive safely.” And here’s the challenge for a church. *Do we issue citations, or do we get people into the car and teach them how to drive?*

Here’s what I see... Christians are agents of God’s grace, yet too many churches act like disciples of Moses... particularly here in the Deep South...

The Law gets preached every Sunday. “*Do this and do that.*” Too many churches are judgmental and legalistic. At Calvary we want to be *a grace place*. “*The law was given through Moses, but grace and truth came through Jesus Christ.*” *Whose disciples are we?*

Once, during a conference of British clergy; a table full of theologians were discussing what, if any, religious belief was unique to Christianity. The group of men were struggling to find answers...

One fellow suggested *incarnation*. Yet it was noted several religions had stories of gods appearing in human form... Another fellow said *resurrection*. Yet other examples were given of alleged returns from the dead... The conversation became a heated debate...

That’s when CS Lewis strolled into the room and asked what all the ruckus was about... The theologians explained to him that they were trying to identify the unique contribution of the Christian faith to the world.

Lewis replied rather matter-of-factly, “*That’s easy. It’s grace!*” It is! Christianity is all about grace and truth.

Verse 18, “No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him.” Exodus 33:23 says Moses saw God’s backside. Apparently, under Law, that’s as close to God as a human gets. But in Christ, you can behold God face to face. The Son declares Him. Jesus told Philip, “He who has seen Me, has seen the Father.”

John says Jesus “*declared*” the Father. The Greek term translated “*declared*” is the word “*exegesis*,” which means “to explain or to unfold.” A good Bible Study is sometimes called an “*exegesis*” of the text.

Well, Jesus is an exegesis of God. Watch Him, listen to Jesus, and you get a sermon on God. His whole life is a divine revelation. He is *the Word made flesh!*

Verse 19 again shifts back to John the Baptist. John was Jesus’ advance man. He paved the way for Jesus by preaching a message of repentance. “Now this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, “Who are you?”

John the Baptist lived an austere life. He came out of the wilderness munching on locust and wild honey. He lacked the refinement of the Jerusalem priesthood. Yet people from all over Israel flocked to listen to John.

He told them to repent of their sin; and then dunked them in the river. It was a symbol of God’s cleansing.

The religious hierarchy in Jerusalem saw John as a threat to their influence and the status quo. They sent a posse’ of priests to interrogate him, and to question his authority. They asked John directly, “Who are you?”

Verse 20, "He confessed, and did not deny, but confessed, "I am not the Christ." "*Christ*" is the Greek translation of the Hebrew "*Messiah*" or "*Anointed One*."

"And they asked him, "What then? Are you Elijah?" He said, "I am not." "Are you the Prophet?" And he answered, "No." According to the last chapter of the OT, Elijah is to return before the coming of Messiah.

And this will happen... Revelation 11 mentions two witnesses appearing on the earth prior to the second coming of Jesus. It's my opinion one will be Elijah.

These priests knew Malachi's prophecy, and they asked John if he was Elijah. John had said elsewhere that he came in "*the spirit and power of Elijah*." But here, he makes it clear that "*no, he is NOT Elijah*."

The priests also ask him if he is "*the Prophet*."

This was a reference to Deuteronomy 18:15. Moses predicted God would raise-up a prophet like him. The fulfillment of which was the Messiah Jesus, not John.

They continued their interrogation, "Then they said to him, "Who are you, that we may give an answer to those who sent us? What do you say about yourself?"

Verse 23, "He said: "I am 'The voice of one crying in the wilderness: "Make straight the way of the LORD," ' as the prophet Isaiah said." Jesus quotes Isaiah 40:3.

Isaiah mentioned an unnamed prophet - "*a voice of one crying*." John is saying, "*I'm that voice. I'm not the Messiah*."

**I'm the cry, not the guy.**" What was important about John was his message, not the messenger.

In the first century it was common for visiting dignitaries to send out an advance team. They traveled the route the king would pass. Dangerous bends in the road were straightened out. Potholes were repaired.

Their job was to make sure the coast was clear for the king's arrival. John's job had nothing to do with him. It was to make straight the way of the One who would come after him. John's ministry was to point to Jesus.

Author Pam Pettler has a chapter in her book **"The Joy Of Stress,"** titled, **"They're Getting Ahead of You."**

She tells the story of a graduate student at the University of California - Berkeley. This was an intense, highly competitive young man with great ambitions. Yet one day, while in the library, the fellow went berserk...

The police arrested him, as he shouted at the other students, **"Stop! Stop! You're getting ahead of me!"**

*How do you respond when you realize other people are getting ahead of you? It's been said, **"Just when you start winning the rat race, you meet faster rats."***

While you're here tonight there's a salesman planning his day tomorrow, hoping to get the jump on you... There's a student pouring over the books... a musician practicing... a ballplayer training... all of them hoping to get the drop on you and become the best.

*How do we respond?* John the Baptist ran his race faithfully, and left it up to God where He would finish.

Are we trying to be somebody - even somebody for God? Or are we content to be a nameless voice crying in the wilderness. Not a *celebrity*, or a *personality*, or the *star* of the show - but just a *shout out for God*?

Verse 24, “Now those who were sent were from the Pharisees. And they asked him, saying, “Why then do you baptize if you are not the Christ, nor Elijah, nor the Prophet?” In short, *where do you get your authority*?

“John answered them, saying, “I baptize with water, but there stands One among you whom you do not know. It is He who, coming after me, is preferred before me, whose sandal strap I am not worthy to loose.” His authority was an extension of Messiah’s.

Jesus was the One who would come after John. And compared to Jesus, John wasn’t even worthy to untie His Master’s sandals - *the job of the humblest slave*.

“These things were done in Bethabara beyond the Jordan, where John was baptizing.” John’s ministry was played out near the site where God rolled back the waters of the Jordan and allowed Joshua and the Israelites to crossover on dry land. That crossing - like John’s baptism - was a signal of new beginnings.

Verse 29, “The next day John saw Jesus coming toward him, and said, “Behold! The Lamb of God who takes away the sin of the world!” For 1500 years the Jewish sacrificial system produced an ocean of blood.



Millions of animals were sacrificed. And they all pointed to the supreme sacrifice - the climatic sacrifice that would end all other sacrifices - the cross of Jesus.

The Son of God will spill His sinless blood. His sacrifice will do what all the others *foreshadowed*, but *fell short* accomplishing - obtain a permanent pardon.

And John is clear that Jesus will not only die for Israel's sin, but for the sin of all humanity everywhere.

Once, a mom read to her daughter the story of Abraham and Isaac. The little girl heard how Abraham strapped Isaac to the wood, raised his knife, and then at the last second, God stopped his hand. He provided a ram for the altar. The mother considered the story a testimony to God's faithfulness. But the girl had a different take... She said, "I don't like killing animals."

When we hear Jesus called "*The Lamb of God*" we can miss the obvious. When you offered a sacrifice you took the lamb and slit its throat. It convulsed, squirted blood, squirmed painfully; then collapsed. It was awful.

And you were probably attached to the lamb. It was like killing a pet. Temple Jews never heard the word "**sacrifice**" and reacted glibly. They knew the cost.

When John pointed to Jesus and shouted, "*The Lamb of God who takes away the sin of the world!*" I'm sure he said it triumphantly, but he also said it with a tear in his eye. He knew what this meant for Jesus.

John continues speaking of Jesus, verse 30, "*This is He of whom I said, 'After me comes a Man who is preferred before*

me, for He was before me.' "I did not know Him; but that He should be revealed to Israel, therefore I came baptizing with water." We think of Jesus and John as teenagers sitting by the campfire dreaming of their destiny years beforehand, but not so!

John was familiar with Jesus (*they were cousins*) but it wasn't until he baptized Jesus, and God's Spirit came upon Him, that John was certain Jesus was Messiah.

He says in verse 32, "And John bore witness, saying, "I saw the Spirit descending from heaven like a dove, and He remained upon Him. I did not know Him, but He who sent me to baptize with water said to me, 'Upon whom you see the Spirit descending, and remaining on Him, this is He who baptizes with the Holy Spirit.' "And I have seen and testified that this is the Son of God." God Himself affirmed Jesus' identity.

It wasn't stories John heard from his mom Elizabeth, and her encounters with Mary... It wasn't even Jesus who persuaded him... God spoke to him through direct revelation and identified Jesus as the Anointed One!

Verse 35 introduces us to Jesus' first two disciples.

"Again, the next day, John stood with two of his disciples. And looking at Jesus as He walked, he said, "Behold the Lamb of God!" The two disciples heard him speak, and they followed Jesus." These men were originally followers of John. Again, it's a testimony to John's unselfishness that he pointed them to Jesus.

In 3:30, later John the Baptist says of Jesus, “He must increase, but I must decrease.” As soon as Jesus took center stage, John started to step aside and bow out. *John prepared the way - then got out of the way.*

Verse 38 “Then Jesus turned, and seeing them following, said to them, “What do you seek?” They said to Him, “Rabbi” (which is to say, when translated, Teacher), “where are You staying?” These men were Peter and Andrew. They wanted to hang with Jesus.

“He said to them, “Come and see.” They came and saw where He was staying, and remained with Him that day (now it was about the tenth hour).” The days started at 6 AM, so this is now 4:00 in the afternoon.

“One of the two who heard John speak, and followed Him, was Andrew, Simon Peter's brother. He first found his own brother Simon, and said to him, “We have found the Messiah” (which is translated, the Christ).”

“And he brought him to Jesus.” Three times Andrew is mentioned in Scripture, and He’s always bringing somebody to Jesus! We need to be like Andrew, and bring people to Jesus! *And we can start with our own family.* Here, he brings his brother, **Simon Peter.**

Verse 42, “Now when Jesus looked at him, He said, “You are Simon the son of Jonah. You shall be called Cephas” (which is translated, A Stone).”

“*Cephas*” is an Aramaic word. Aramaic was the common language spoken on the streets in Jesus’ day. It was a

Semitic language from Babel. Aramaic was probably the language Jesus spoke 90% of the time.

And here Jesus renames Simon, “*Cephas*” which means “stone.” Later Jesus will reiterate this name change by giving Simon still another name. His Greek name will be “*Petra* or *Peter*” which means “rock.”

Often when a person made a dramatic turnabout in their life they would take a new name. Jesus will transform this man, Peter, from *shifty* to *solid rock*.

“The following day Jesus wanted to go to Galilee, and He found Philip and said to him, “Follow Me.”

And Philip did. Tradition says after the resurrection Philip preached the Gospel in what is today, Turkey.

In 54 AD he was scourged and crucified for Christ... Philip followed Jesus for the rest of his life.

“Now Philip was from Bethsaida, the city of Andrew and Peter...” Philip was a Galilean from Bethsaida - a fishing village on the northwest shore of the Sea of Galilee. It was Peter and Andrew’s hometown.

And Philip’s decision set off a chain reaction...

Andrew found Peter. Jesus found Philip. Philip finds his buddy, Nathaniel. Verse 45, “Philip found Nathanael and said to him, “We have found Him of whom Moses in the law, and also the prophets, wrote - Jesus of Nazareth, the son of Joseph. And Nathanael said to him, “Can anything good come out of Nazareth?”

Nathaniel was justifiably skeptical. The village of Nazareth had a seedy reputation. It was a tiny Galilean town that sat at the crossroads of several major caravan routes. It was like a South Georgia truck stop.

Nazareth was the kind of town that would produce a *son-of-a-gun*, not the Son of God. That's why he scoffed, "*Can anything good come out of Nazareth?*"

And I love the response, "Philip said to him, "Come and see." This is how Jesus responded to Andrew and Peter in verse 39. The phrase, "*come and see*" was an expression used by the rabbis. It meant "Let's sit down and investigate the matter - let's examine it personally."

Realize, Christianity sells itself. Once you remove the fog and misconceptions, and help a person see clearly, Christianity is an attractive way of life. It doesn't need a hard sell. All it takes is "*Come and see.*"

Verse 47 "*Jesus saw Nathanael coming toward Him, and said of him, "Behold, an Israelite indeed, in whom is no deceit!"* Apparently, Jesus had never met Nathanael, yet He had supernatural knowledge of him.

He knew Nathanael was an open-minded man and would assess the facts fairly. "*Nathanael said to Him, "How do You know me?"* Jesus answered and said to him, "*Before Philip called you, when you were under the fig tree, I saw you.*" Nathanael questioned if anything good could come from Nazareth so Jesus reveals His prophetic abilities. In His mind's eye, He had seen Nathanael under a fig tree, enjoying the shade, munching on its fruit, when Philip walked up...

And Nathanael was impressed by this revelation.

He **“answered and said to Him, "Rabbi, You are the Son of God! You are the King of Israel!"** Nathanael realized what had happened. Jesus had seen across time and space. He'd seen what no man can naturally see. It caused Nathanael to put his trust in Jesus.

Verse 50, **“Jesus answered and said to him, "Because I said to you, 'I saw you under the fig tree,' do you believe? You will see greater things than these."** In other words, **"You ain't seen nothing yet!"**

**“And He said to him, "Most assuredly, I say to you, hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of Man."**

This is a reference to Genesis 28, and Jacob's ladder. Remember, when Jacob was on the run from his brother, Esau, he had a vision of a ladder to heaven. It was as if God was dropping Jacob a rope.

Nathanael may've been meditating on Genesis 28 when Philip approached him. Jesus is saying that He is the ladder Genesis spoke of. He is the way from God to man. Nathanael will know God by following Jesus.

And over the next three years Nathanael did see heaven come to earth. He saw the miraculous and the angelic. He'll see bold evidence for Jesus' deity.

As Philip said to him at the beginning, ***"come and see."*** His journey with Jesus was about to begin!

Here's a quick summary of John 1... Jesus is **the logos, the life, the light, the lamb, and the ladder.**

Jesus will be all that to you, and more, if you choose to trust Him with your life. It's my hope that you will!