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# Life on the Highways: An exposition of John's gospel Chapter 2

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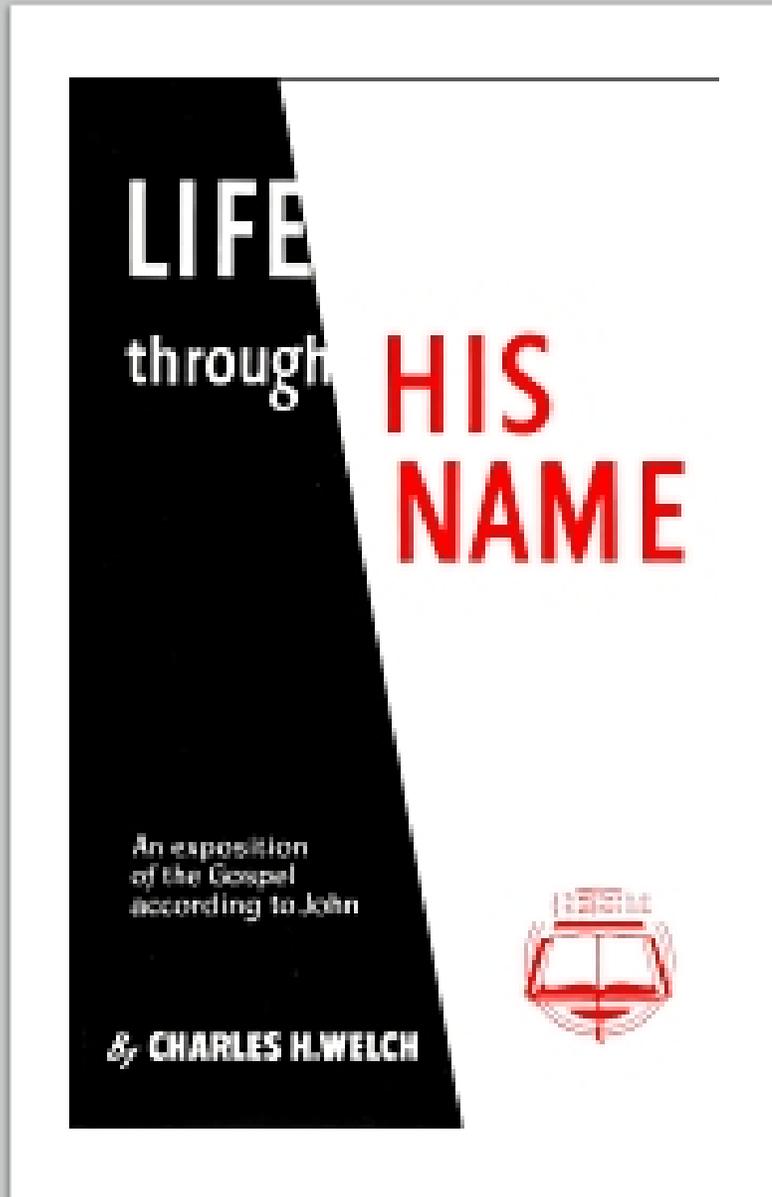
Wayne Stewart

# Modus Operandi (Lat.: Method of working)

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- Learn quickly from what has been established
  - Use Welch's "Life through his name" commentary on John.
- Ask and answer "good" questions:
  - From biblical context
  - Assuming what we strongly believe to be true
- Refashion our systematic to conform to the scriptures rightly divided





Get your free pdf from:

[https://levendwater.org/books/life through his name.pdf](https://levendwater.org/books/life%20through%20his%20name.pdf)

- Cool summaries
- Lots of linking passages
- Great use of structure to ascertain scope
- Emphasis on Right Division.

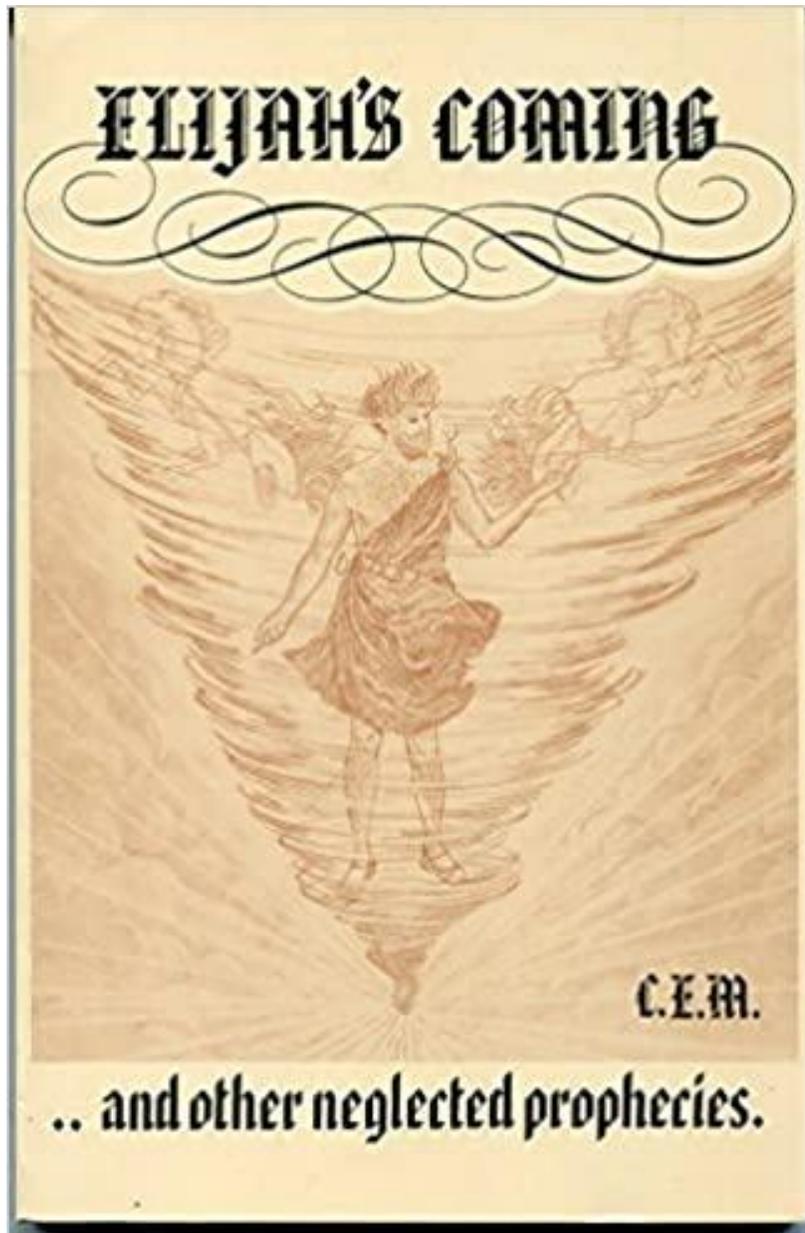
JOHN  
AND THE  
MYSTERY

Charles H. Welch

THE BEREAN PUBLISHING TRUST  
52A WILSON STREET  
LONDON EC2A 2ER ENGLAND

Second book: Also  
useful to our study

[https://lewendwater.org/books/john\\_and\\_the\\_mystery.pdf](https://lewendwater.org/books/john_and_the_mystery.pdf)



Third Book: Elijah's coming (Not dedicated to "John" – but overlaps ideas we will discuss)

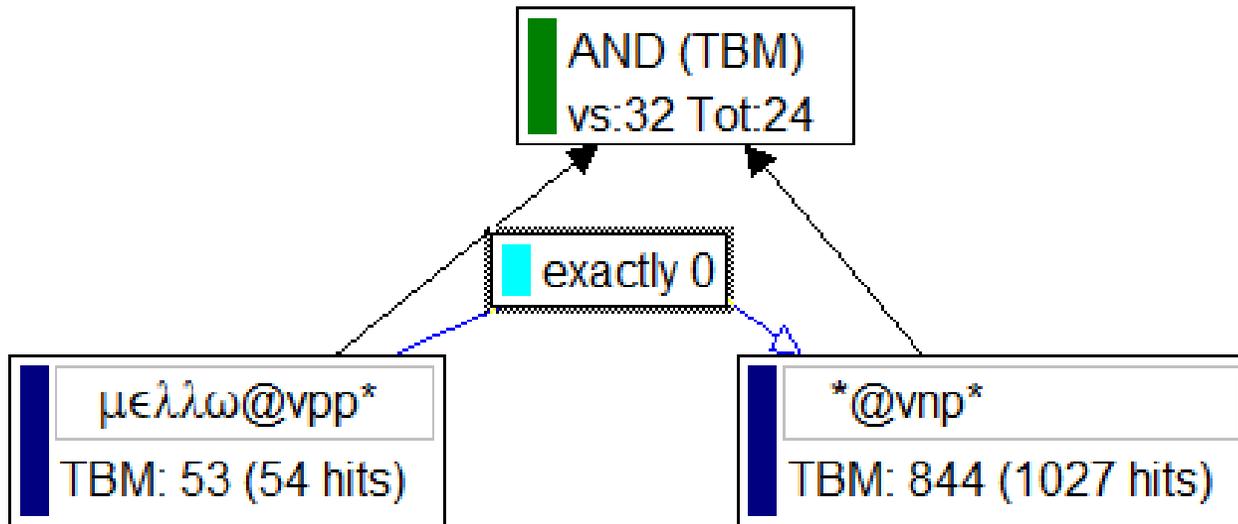
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# Motivation

- Can two dispensations run together?
- Paul said near the end of his life:
- <sup>KJV</sup> **2 Timothy 4:1** I charge *thee* therefore before God, and the Lord Jesus Christ, **who shall judge** the quick and the dead at his appearing and his kingdom;
- <sup>TBT</sup> **2 Timothy 4:1** Διαμαρτύρομαι οὖν ἐγὼ ἐνώπιον τοῦ Θεοῦ, καὶ τοῦ Κυρίου Ἰησοῦ Χριστοῦ, **τοῦ μέλλοντος κρίνειν** ζῶντας καὶ νεκρούς κατὰ τὴν ἐπιφάνειαν αὐτοῦ καὶ τὴν βασιλείαν αὐτοῦ,

# Hits

- Matt. 11:14; Lk. 21:36; 22:23; 24:21; Acts 3:3; 13:34; 20:3, 7, 13; 23:15, 27; 26:2, 22; 27:2; 1 Tim. 1:16; 2 Tim. 4:1; Heb. 1:14; 8:5; Jas. 2:12; 1 Pet. 5:1; 2 Pet. 2:6; Rev. 3:10; 6:11; 8:13



# Select examples of μέλλω

- <sup>KJV</sup> **Acts 20:3** And *there* abode three months. And when the Jews laid wait for him, as he was **about to sail** into Syria, he purposed to return through Macedonia.
- <sup>TBT</sup> **Acts 20:3** ποιήσας τε μήνας τρεῖς, γενομένης αὐτῷ ἐπιβουλῆς ὑπὸ τῶν Ἰουδαίων **μέλλοντι ἀνάγεσθαι** εἰς τὴν Συρίαν, ἐγένετο γνώμη τοῦ ὑποστρέφειν διὰ Μακεδονίας.

# Select examples of μέλλω

- <sup>KJV</sup> **Hebrews 8:5** Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was **about to make** the tabernacle: for, See, saith he, *that* thou make all things according to the pattern shewed to thee in the mount.
- <sup>TBT</sup> **Hebrews 8:5** οἵτινες ὑποδείγματι καὶ σκιᾷ λατρεύουσι τῶν ἐπουρανίων, καθὼς κεχηρημάτισται Μωσῆς **μέλλων ἐπιτελεῖν** τὴν σκηνήν, Ὅρα, γάρ φησι, ποιήσης πάντα κατὰ τὸν τύπον τὸν δειχθέντα σοι ἐν τῷ ὄρει.

“about to  
judge”

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### Young's Literal Translation

I do fully testify, then, before God, and the Lord Jesus Christ, who is about to judge living and dead at his manifestation and his reign –

---

### Weymouth New Testament

I solemnly implore you, in the presence of God and of Christ Jesus who is about to judge the living and the dead, and by His Appearing and His Kingship:

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### Darby Bible Translation

I testify before God and Christ Jesus, who is about to judge living and dead, and by his appearing and his kingdom,

---

### Berean Literal Bible

I earnestly declare before God and Christ Jesus, the *One* being about to judge *the* living and *the* dead, and by His appearing and His kingdom:

# So what? How can the appearing be close?

John 1.11  
Matt. 22:7

Second invitation (Parousia close)

Third invitation  
Parousia Not close

Acts 28

about to Judge the living and dead at  
his appearing and kingdom 2 Tim 4.1

AD 70

Mystery revealed



Textbook:  
I will quote  
liberally from this  
text

# LIFE THROUGH HIS NAME

being

an exposition of the Gospel of John

by

Charles H. Welch

*Author of*

*Dispensational Truth*

*The Apostle of the Reconciliation*

*The Testimony of the Lord's Prisoner*

*Parable, Miracle, and Sign*

*The Form of Sound Words*

*Just and the Justifier*

*In Heavenly Places*

*etc.*

Point of view

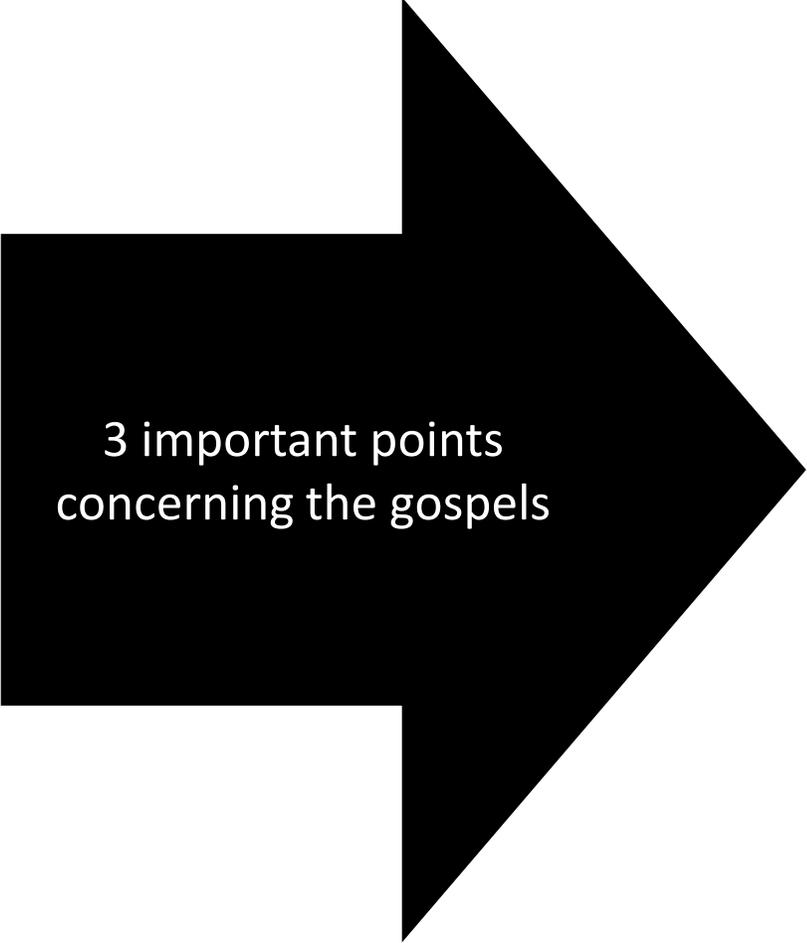
# LIFE THROUGH HIS NAME

CHAPTER 1

**Introduction**

***A Question of View Point***

# Basis of our blessings – goes back to Christ and His sufferings



3 important points  
concerning the gospels

(1) The historic facts which they record are basic. The birth, death, resurrection and ascension of the Lord are fundamental to doctrinal and practical truth.

‘If Christ be not risen, then is our preaching vain, and your faith is also vain’ (1 Cor. 15:14).

(2) While the Gospels are, in a sense, complete in themselves, the Lord told His disciples that there was still further truth to be revealed to them when the Spirit of Truth should come.

‘I have yet many things to say unto you, but ye cannot bear them now’ (John 16:12).

(3) There is a Divine purpose in the fact that the earthly life of our Lord is recorded from four different aspects. The only One Who could have inspired a single complete account of that life and ministry has not done so, but has been pleased to inspire four different writers to write individual and selective accounts from four different points of view.

MATTHEW. - The point of view of this writer is that of the Kingdom, and his readers are Jews and Jewish believers. He begins with Abraham.

MARK. - This Gospel follows the same line as that of Matthew, but is shorter and omits some subject matter that would not appeal to the Gentile proselytes, for whom the account was primarily intended.

LUKE. - Luke writes for the Gentiles evangelized by Paul. He goes back to Adam.

JOHN. - John's point of view is to be discovered. All we will say at the moment is that in 20:31 the apostle has plainly indicated the great object he had in mind in writing his account of the ministry of Christ.

# John wrote for non-Jews

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That John wrote for non-Jewish readers is at once evident, for it is obvious that no Jew needed to be told that the 'Passover' was a feast of the Jews, or that 'Rabboni' meant My Master. Here is further evidence that non-Jewish readers are in view:

The *world* is the sphere of John's ministry.

The fact that Jewish customs are explained.

The *rejection of the Lord by His own people* is at the very forefront of the Gospel.

No mention is made of the Lord's Supper, the *New Covenant* feast.

The *ascension* is emphasized.

The 'Word' in John 1:1 is parallel with the 'Image' in Colossians 1:15.

The prayer of John 17 is, among other things, that 'the world' may know.

Miracles are not mentioned as such; they are called 'signs'.

## THE EIGHT SIGNS

- A 2:1-11. THE MARRIAGE IN CANA. The third day. No wine.  
Glory manifested.
- B 4:46-54. THE NOBLEMAN'S SON. After two days. At the  
point of death.
- C 5:1-15. THE IMPOTENT MAN The Pool of  
Bethesda.  
Thirty-eight years.  
Sabbath. Sin.
- D 6:1-14. FEEDING FIVE THOUSAND. Many went back  
(6:66).
- D 6:15-21. WALKING ON THE SEA. Many of the  
people believed  
(7:31).
- C 9:1-14. THE MAN BORN BLIND. The Pool of Siloam.  
From Birth.  
Sabbath. Sin.
- B 11:1-44. THE SISTERS' BROTHER. Two days. Lazarus is  
dead.
- A 21:1-14. THE DRAUGHT OF FISHES The third time. No meat.  
The Lord magnified.

BEREAN CHARTS.		TWO MINISTRIES SINCE ACTS 28 JOHN "GUESTS", PAUL "BODY".		NUMBER THIRTEEN.	
MATT. XXII.					
First invitation to Marriage.					
(Gospels)	They would not come.	(Period)			
Second invitation to Marriage.					
(Acts)	They made light of it.	(Period)			
Israel set aside		City destroyed.			
Acts		XXVIII.			
John the Christ Only	Paul the Prisoner	Elder			
His Fulness	Christ, the Image	The Word			
Children	First born	Begotten			
Heavenly	Fulness...ye complete	we receive			
From heaven	Adoption of sons	of God			
Where before	Heavenly Places	things			
Friend of	Far above all heavens	above all			
Other	He ascended	ascend			
World	Perfect Man	Bridegroom			
Vine & Glory before	Pastors	sheep			
Many	Pr. & Powers may know	may know			
	Head & Members	branches			
	Chosen before overthrow	Overthrow			
	Manifested in Glory	Mansions			
Gospel of John.		Ephesians			
The World		The Church			
Non-Jewish		To Gentiles			
Jn. i. 11 = Acts xxviii.		Mystery			
The other sheep		Israel set aside			
Signs		No miraculous gifts.			
CH. IV. 25.					

John's gospel  
Paul's epistles

# Historical evidence and scope

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antiquity. We give a few pointed references. Clement of Alexandria (A.D. 150-215) writes:

‘St. John, the last (of the evangelists), when he saw that the outward bodily facts had been set forth in the (existing) Gospels, impelled by his friends (and) divinely moved by the Spirit, made a spiritual Gospel’.

## Word Frequencies – showing how John differs

	<i>Word.</i>	<i>John's Gospel.</i>	<i>Synoptic Gospels.</i>
<i>Kosmos</i>	THE WORLD	79 times	15 times.
<i>Ho Pater</i>	THE FATHER (used of GOD)	121 „	66 „
<i>Martureo</i>	WITNESS	33 „	3 „
<i>Aletheia</i>	TRUTH	25 „	7 „
<i>Pempo</i>	SEND	33 „	15 „
<i>Teleioo</i>	FINISH	19 „	2 „

These six words, which are so characteristic of John's message, would, if studied together, throw considerable light upon the special purpose of his Gospel.

# Summary of the Gospels

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MATTH. - Christ is set forth as KING. ‘Behold *thy King*’  
(Zech. 9:9).

Christ is set forth as David’s BRANCH. ‘Behold ... I will raise unto David a righteous *Branch* and a King shall reign and prosper’ (Jer. 23:5,6; 33:15).

Christ’s *genealogy* is therefore given from Abraham through David (Matt. 1:1-17).

Christ, *relatively*, presented as in the highest earthly position, a KING.

# Summary of the Gospels

---

MARK.- Christ is set forth as SERVANT. ‘Behold *My Servant*’ (Isa. 42:1).

Christ is set forth as the BRANCH. ‘Behold I will bring forth My Servant, *the Branch*’ (Zech. 3:8).

Christ as a servant, needs no *genealogy*.

Christ, *relatively*, presented as in the lowliest earthly position, a SERVANT.

# Summary of the Gospels

---

LUKE.- Christ is set forth as MAN. ‘Behold *the Man*’ (Zech. 6:12).  
Christ is set forth as the BRANCH. ‘Behold the man whose name is *the Branch*’ (Zech. 6:12).  
Christ’s *genealogy* is traced back to Adam.  
Christ, *intrinsically*, presented as the ideal MAN.

# Summary of the Gospels

---

JOHN.- Christ is set forth as GOD. ‘Behold *your God*’ (Isa. 40:9).  
Christ is set forth as Jehovah’s BRANCH. ‘In that day shall Jehovah’s *Branch* be beautiful and glorious’ (Isa. 4:2).  
Christ, as God can have no *genealogy*. He ‘was’ in the beginning.  
Christ, *intrinsically*, presented as ‘GOD’, mediatorially as the ‘WORD’, and savingly as ‘JESUS THE CHRIST, THE SON OF GOD’, ‘THE WORD MADE FLESH’.

# Simplest structure for the Gospel of John

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- A* 1:1-18.            The PROLOGUE. The theme enunciated.
- A* 1:19 to 21:25.    The GOSPEL. The theme elaborated.

# Elaborating the second member *A*

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Taking the second member *A*, we can set it out in its simplest form as follows:

*B* 1:19-51.      WITNESSES.

*C* 2:1 to 21:14.      SIGNS.

*B* 21:15-25.      WITNESSES.

# Further structure in B, *B*

**B** 1:19-51. WITNESSES.

**a** 1:19-34. The witness of John the Baptist. ‘This is the record  
... I saw and bare record’.

**b** 1:35-51. Andrew, Simon the son of Jona, Philip,

Nathanael. ‘Follow Me.’

**B** 21:15-25. WITNESSES.

**b** 21:15-23. Simon Peter, Son of Jonas, John. ‘Follow Me’.

**a** 21:24,25. The witness of John. ‘We know that his testimony is  
true’.

# The Eight Signs

## *The Eight Signs (2:1 to 21:14)*

FIRST SIGN. MARRIAGE AT CANA (2:1-11).

‘My meat ... to finish His work’ (*ergon*).

‘Now we believe’ (*pisteuo*) (2:13 to 4:42).

SECOND SIGN. NOBLEMAN’S SON. ‘Except ye see signs’ (4:43-52).

‘He believed’ (*pisteuo*) (4:53,54).

THIRD SIGN. IMPOTENT MAN (5:1-15).

‘My Father worketh ... and I work’ (*ergon*).

‘Believe on Him that sent Me’ (*pisteuo*) (5:16-47).

FOURTH AND FIFTH SIGNS. 5,000 FED. WALKING ON SEA (6:1-25).

‘This is the work (*ergon*) of God that ye believe (*pisteuo*) ... the works of your father’ (6 to 8).

SIXTH SIGN. MAN BORN BLIND (9:1-41).

‘The works (*ergon*) ... in My Father’s name bear witness’.

‘Ye believed not’ (*pisteuo*) (10:1-42).

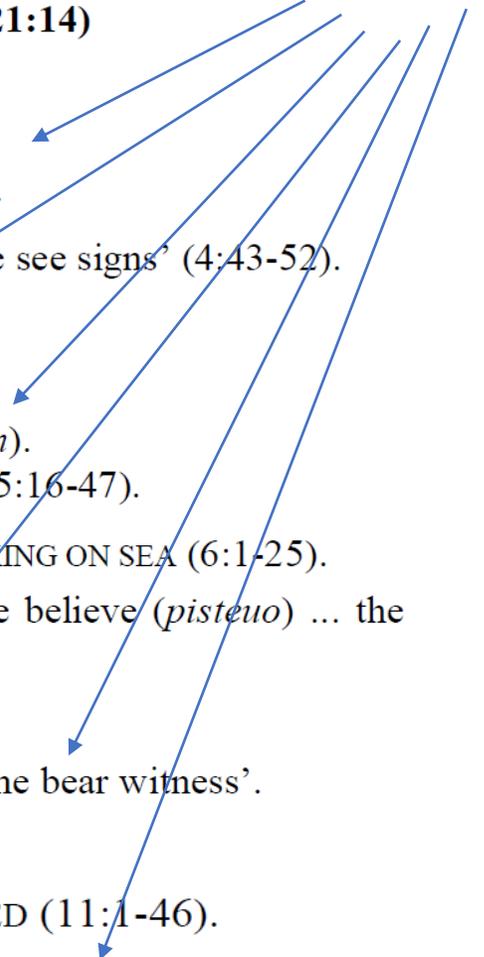
SEVENTH SIGN. SISTERS’ BROTHER RAISED (11:1-46).

‘I have finished the work’ (*ergon*).

‘That the world may believe’ (*pisteuo*) (11:47 to 20:31).

EIGHTH SIGN. DRAUGHT OF FISHES (21:1-14).

Intervening



# Structure of the intervening links

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- A* 2:13 to 4:42. My meat is ... to finish His work.
- B* 4:53,54. He believed.
- C* 5:16-47. My Father worketh ... and I work.
- C* 6:26 to 8:59. This is the work of God ... the works of your father.
- B* 10:1-42. The works ... in My Father's name bear witness.
- A* 11:47 to 20:31. I have finished the work.

# John 20:30

‘And many other signs truly did Jesus in the presence of His disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name’ (30,31).

Any structure that ignores this testimony must be faulty, and consequently misleading. We were therefore obliged to start afresh, and the result we commend to the discriminating reader.

## CHAPTER 2

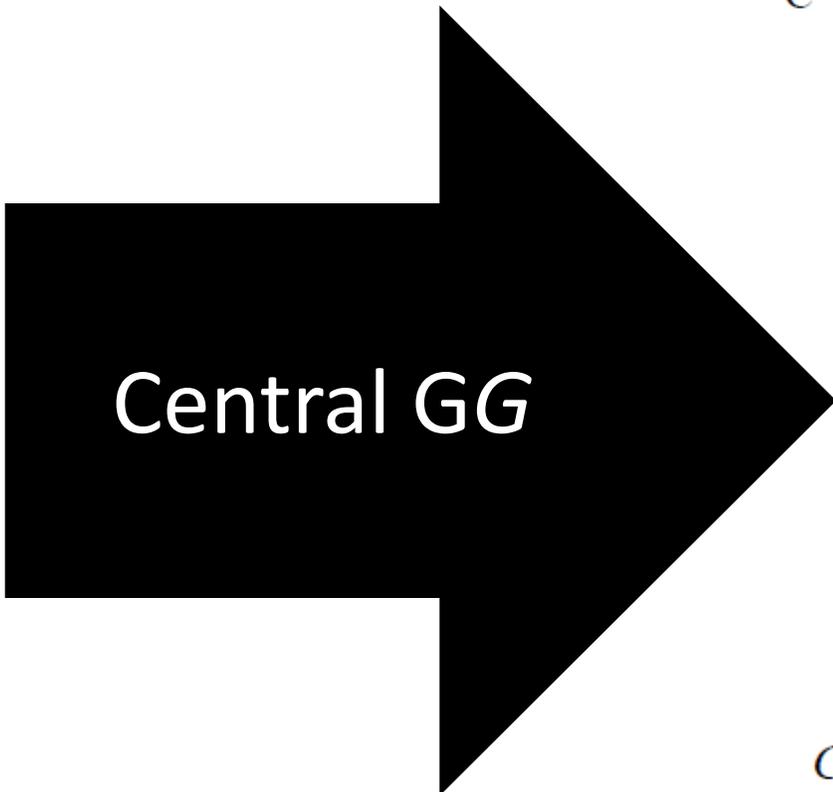
### **The Prologue in Outline (1:1-18)**

Life through  
his name

## Verses 1 and 18

Coming now to the structure of these first eighteen verses, it is at once clear that verses 1 and 18 are in correspondence.

- a** In the beginning was the WORD.
- b** The Word was WITH God.
- c** The Word was GOD.
- c** God only begotten.
- b** In the BOSOM of the FATHER.
- a** He hath DECLARED Him.



## Central GG

- A 1:1. **a** THE WORD. In the beginning.  
**b** WITH. The Word was with God.  
**c** GOD. The Word was God.
- B 2. The same was in the beginning with God.
- C 3. All things were made by Him (*egeneto dia*).
- D 4,5. In Him light and life (*en*).
- E 6-8. JOHN. Witness (*marturia*).
- F 9. True light cometh into the world  
(*erchomenon*).
- G 10,11. Received not (*paralambano*).
- G 12,13. Received (*lambano*).
- F 14. The Word made flesh dwelt among us  
(*eskenosen*).
- E 15. JOHN. Witness (*martureo*).
- D 16. Out of His fulness (*ek*).
- C 17. Grace and truth came by Jesus Christ (*egeneto dia*)
- B 18. No man hath seen God at any time.
- A 18. **c** GOD. God only begotten (*The Word was God*).  
**b** BOSOM. The bosom of the Father (*With God*).  
**a** DECLARED. He hath declared Him (*The Word*).

*The Living Word*

THE TRUTH (14:6).

THE LIFE (11:25).

THE JUDGE (5:26,27).

SANCTIFIER (17:19)

*The Written Word*

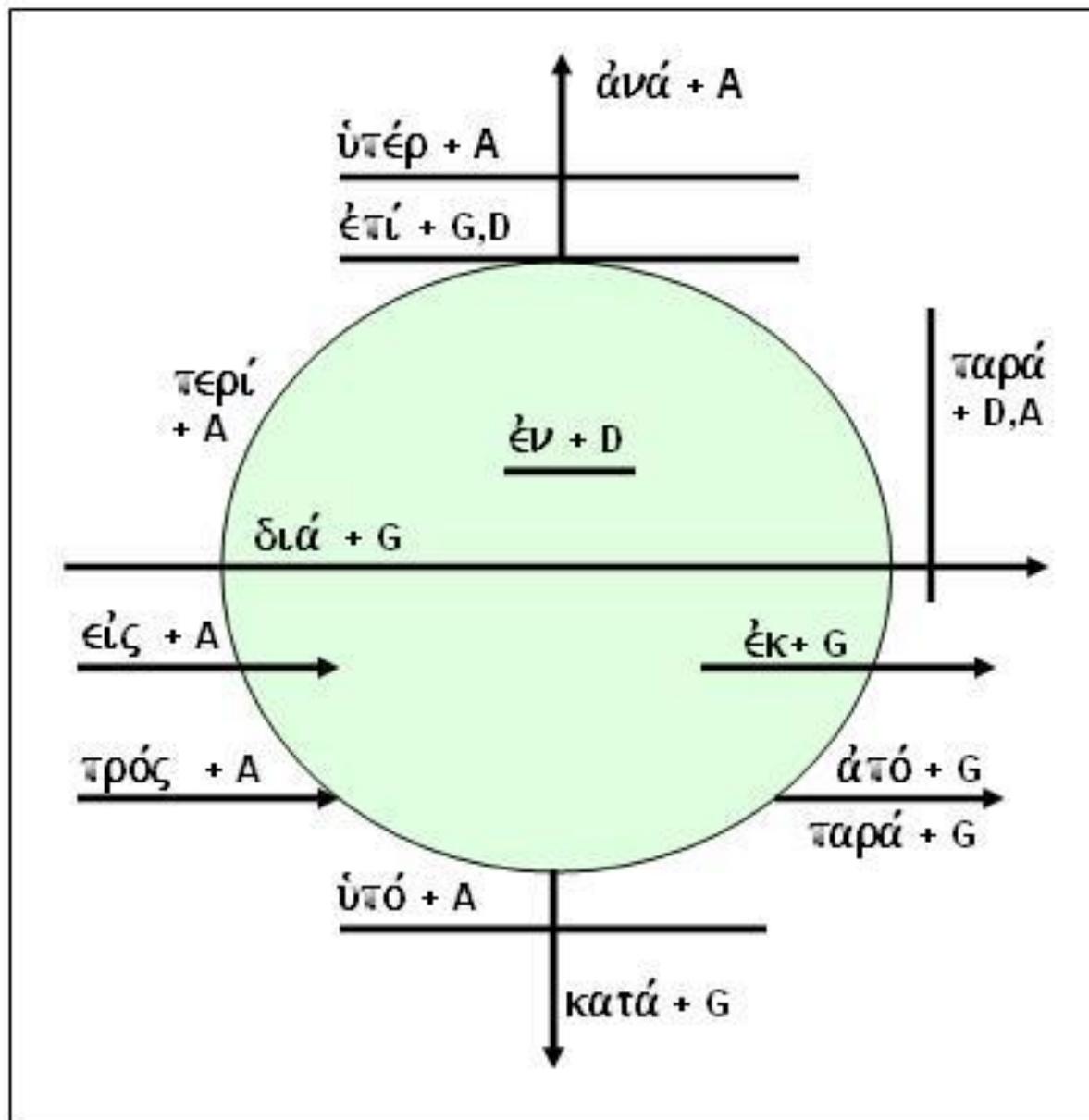
THE TRUTH (17:17).

THE LIFE (6:63).

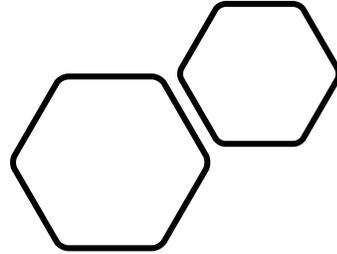
THE JUDGE (12:48).

SANCTIFIED (17:17)

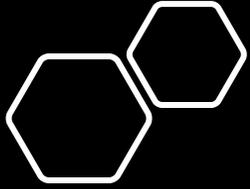
# Spatial distribution of prepositions (Normally)



# The nature of the verb controls the preposition



- KJV John 1:29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.
- TBT John 1:29 Τῇ ἐπαύριον βλέπει ὁ Ἰωάννης τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτόν, καὶ λέγει, Ἴδε ὁ ἀμνὸς τοῦ Θεοῦ, ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου.



# The nature of the verb controls the preposition

- KJV John 1:42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.
- TBT John 1:42 καὶ ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. ἐμβλέψας δὲ αὐτῷ ὁ Ἰησοῦς εἶπε, Σὺ εἶ Σίμων ὁ υἱὸς Ἰωνᾶ· σὺ κληθήσῃ Κηφᾶς (ὃ ἐρμηνεύεται Πέτρος).

# Moses

KJV Jn. 1:17 For the law was given by Moses, but grace and truth came by Jesus Christ.

KJV Jn. 1:45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

KJV Jn. 3:14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

KJV Jn. 5:45 Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust.

KJV Jn. 5:46 For had ye believed Moses, ye would have believed me: for he wrote of me.

KJV Jn. 6:32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

# Moses(cont.)

KJV Jn. 7:19 Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?

KJV Jn. 7:22 Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man.

KJV Jn. 7:23 If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?

KJV Jn. 8:5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

KJV Jn. 9:28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

KJV Jn. 9:29 We know that God spake unto Moses: *as for this fellow*, we know not from whence he is.