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# Life on the Highways: An exposition of John's gospel Chapter 3

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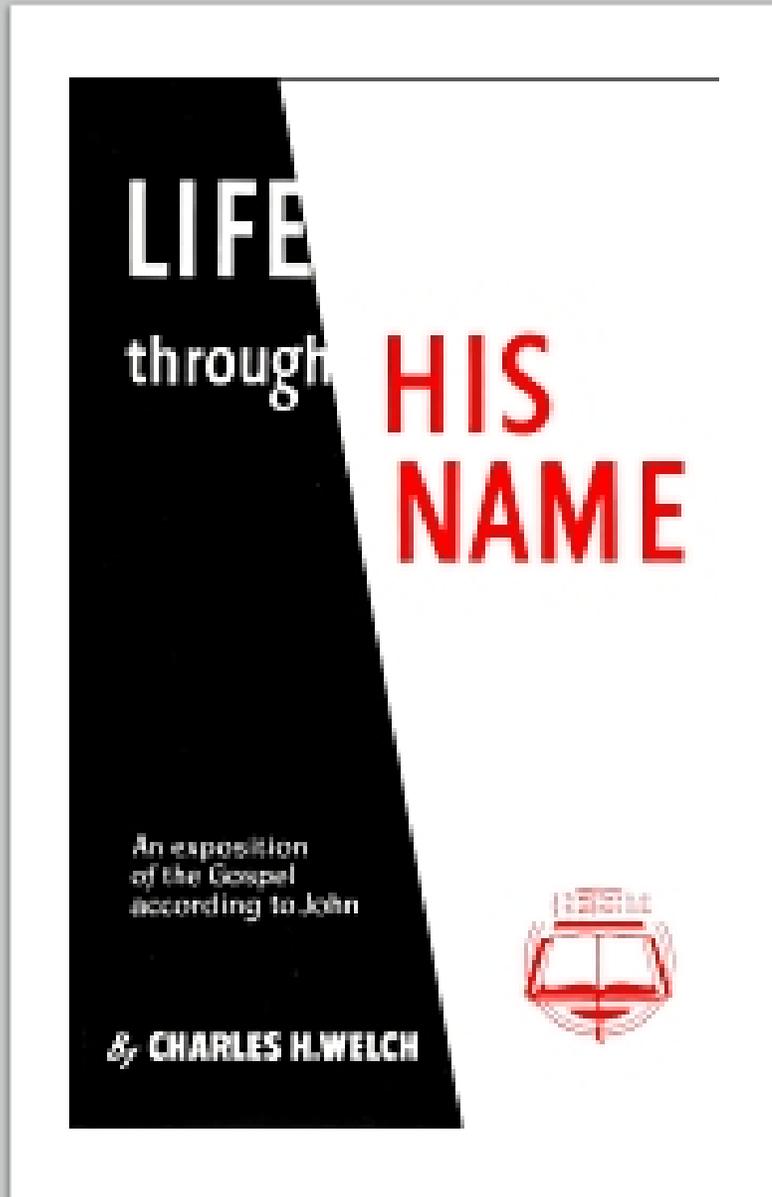
Wayne Stewart

# 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.

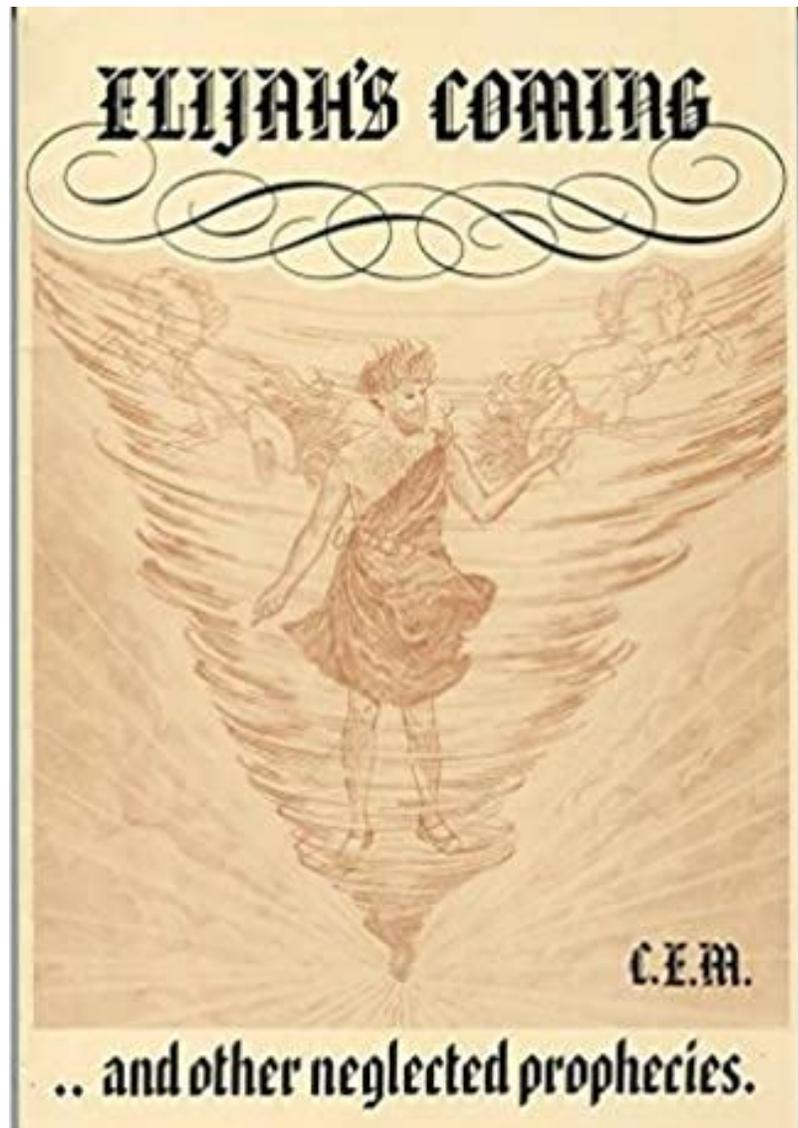
JOHN  
AND THE  
MYSTERY

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)

In this series I will use  
cut/paste from Welch's  
"Life Through His Name"

# Questions to answer

- Why so many witnesses called on?
- Were there any miracles done by the child Jesus?
- Was John Elijah?
- Why the emphasis on Baptism?
- Who was Nathanael – and how was his testimony significant?
- Did Jesus fill all six water pots with wine?
- What does the sign “signify”?
- What sign does the first sign correspond with?

John 1:19-34

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## CHAPTER 3

### ***The Witnesses and First Sign***

### ***John the Baptist (John 1:19-34)***



Sign

- Jn. 2:11, 18, 23; 3:2; 4:48, 54; 6:2, 14, 26, 30; 7:31; 9:16; 10:41; 11:47; 12:18, 37; 20:30

# Witness

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- A* 1:19-34.      *The Witness of John the Baptist.*
- B* 1:35-51.      *Simon, son of Jona: 'Follow Me'.*
- C* 2 to 21:14.      *The Witness of the Eight Signs.*
- B* 21:15-23.      *Simon son of Jonas: 'Follow Me'.*
- A* 21:24,25.      *The Witness of John the apostle.*

E 1:6-8. John. Witness (*marturia*).

*E* 1:15. John. Witness (*martureo*).

Of all the writers in the New Testament John is the one who uses the idea of 'bearing witness' most frequently. From start to finish his Gospel is based upon testimony borne. This fact is confirmed by the following figures giving the occurrences of:

*Martureo.* - In the Synoptic Gospels (Matthew, Mark, and Luke) 3 occurrences.

In John's Gospel 33 occurrences, and in his other writings 14 occurrences.

*Marturia.* - In the Synoptic Gospels 4 occurrences.

In John's Gospel 14 occurrences and in his other writings 16 occurrences.

“Witness” (ma  
rturia,  
marturew)  
frequencies



Synoptics – 7 times



John's writings – 77 times

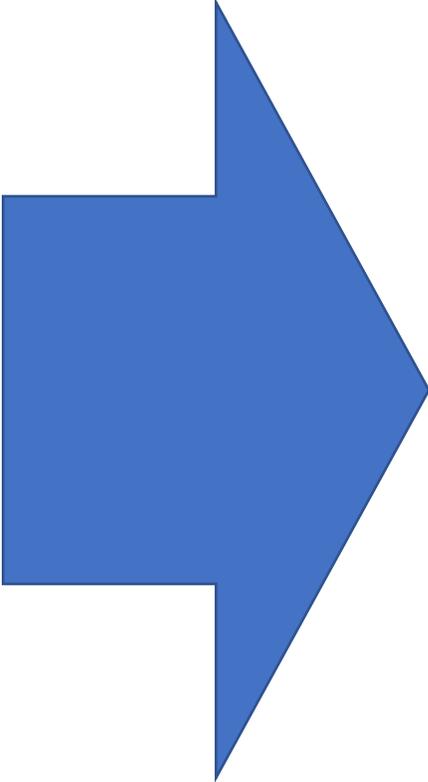
## *Marturia* ('witness') in John's Gospel

- A 1:7,19. The two-fold witness of John the Baptist.
- B The threefold witness of the Lord Jesus Christ.
- a 3:11. Not receive.
  - b 3:32. No man received. *Man.*
  - c 3:33. He that received. *True.*
  - a 5:31. Not true.
  - c 5:32. My witness is true. *True.*
  - b 5:34. I receive not witness from man. *Man.*
  - d 5:36. Greater than John. *The Works.*
  - a 8:13. Not true.
  - c 8:14. My record is true. *True.*
  - b 8:17. Testimony of two men. *Man.*
- A 19:35; 21:24. The twofold witness of John the apostle.

Why does John need more  
witness?

# John the Baptist's Testimony:

regard to the One Whose Person and Work fill the Gospel with their glory, and Who is set forth as 'the Way, the Truth, and the Life'. John the Baptist's testimony settled the following crucial facts:



Jesus Christ was the long promised and expected Lord, Whose word of restoration and comfort opens the second portion of Isaiah's prophecy (Isa. 40; John 1:23).

Jesus Christ was the Lamb of God, the great Antitype of all the sacrificial lambs offered under the dispensation of type and shadow (1:29,36).

Jesus Christ was the Messiah, 'Which baptizeth with the Holy Ghost' (1:31-33).

Jesus Christ was the Son of God (1:34).

## The Witness of John the Baptist (1:19-34)

- A** 19-28. The record of John, when asked by Jews.
- a** 19. 'Who art thou?'
  - b** 20-21. Not the Christ, Elijah or that Prophet.
  - a** 22. 'Who art thou?'
  - b** 23. I am a Voice.
  - a** 24,25. 'Why baptizest thou?'
  - b** 26,27. He it is.
- A** 29-34. The record of John when he saw the sign.
- c** 29,30. Behold the Lamb of God.
  - d** 31. I knew Him not.
  - e** 31. John's baptism.
  - f** 31. Water.
  - c** 32. I saw the Spirit.
  - d** 33. I knew Him not.
  - e** 33. Christ's baptism.
  - f** 33. Holy Ghost.
  - c** 34. The Son of God.

**Andrew, Philip and Nathanael (1:35-51)**

‘We have found Him - Messiah, Son of God, King of Israel’.

We have, in 1:19-51 a testimony given on four consecutive days.

# 4 Days

- 1st day.* - The testimony of John to those sent to him from the Sanhedrin. - The Lord, the Coming One, Who was preferred before him (19-28).
- 2nd day.* - The testimony of John to all who attended. - His baptizing at Bethabara. The Lamb of God. The Son of God. He who baptizeth with Holy Spirit (29-34).
- 3rd day.* - The testimony of John - The Lamb of God, and Andrew - The Messiah (35-42).
- 4th day.* - The testimony of Philip and Nathanael. - Him of Whom Moses wrote. The Son of God. The Son of man. The King of Israel (43-51).

A 35. The next day. John and the two disciples. They followed Him.

B<sub>1</sub> 36-39. JOHN'S .            a 36. The Lamb of God.

TESTIMONY            b 38. Rabbi.

c 39. Come and see.

B<sub>2</sub> 40-42. ANDREW'S .            d 41. Findeth Simon.

TESTIMONY            e 41. We have found the Messiah.

A 43. The next day. Jesus and Philip. Follow Me.

B<sub>1</sub> 43-46. PHILIP'S .            d 45. Findeth Nathanael.

TESTIMONY            e 45. We have found Him.

c 46 Come and see.

B<sub>2</sub> 46-51. NATHANAEL'S    b 49. Rabbi.

TESTIMONY    a 49-51. Son of God. Son of Man. King  
of Israel.

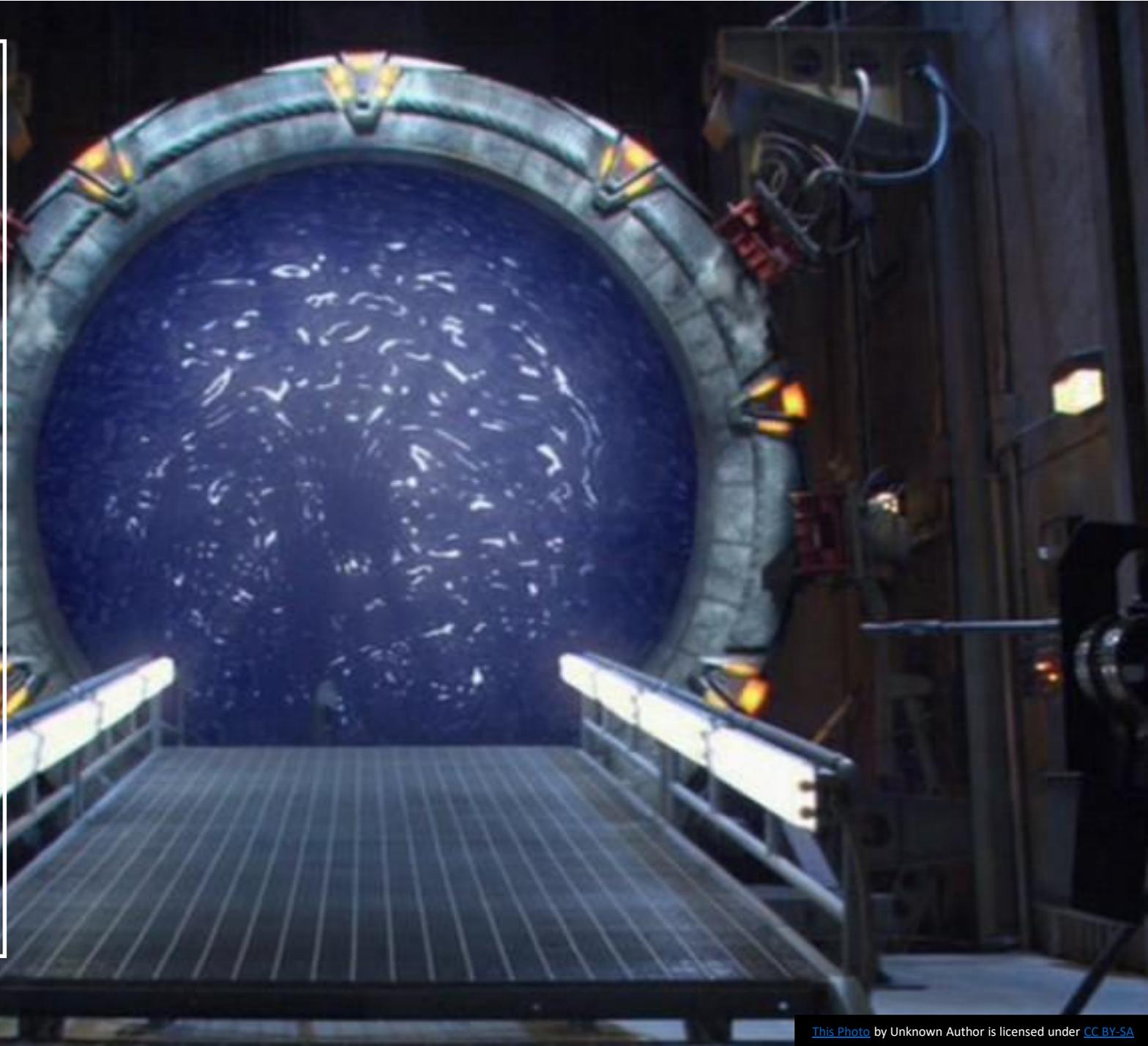


# Nathanael

- KJV John 1:47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!
- TBT John 1:47 εἶδεν ὁ Ἰησοῦς τὸν Ναθαναὴλ ἐρχόμενον πρὸς αὐτόν, καὶ λέγει περὶ αὐτοῦ, Ἴδε ἀληθῶς Ἰσραηλίτης, ἐν ᾧ δόλος οὐκ ἔστι.

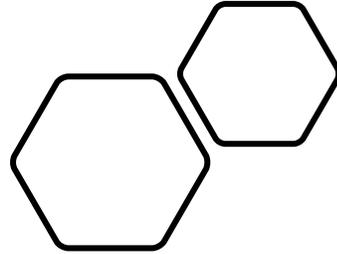
# The portal

- KJV Genesis 28:11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. 12 And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. (Gen. 28:11 KJV)



John 2:1-11

# A sabbath of rest



- KJV Hebrews 4:9 There remaineth therefore **a rest** to the people of God.
- TBT Hebrews 4:9 ἄρα ἀπολείπεται **σαββατισμὸς** τῷ λαῷ τοῦ Θεοῦ.

**A 2:1-11. THE MARRIAGE IN CANA.**

**a 1:49-51.** THE BACKGROUND. - Nathanael's diffidence, then full confession.

**b 2:1.** THE PLACE. - Galilee.

**c 2:1.** TIME. - The third day.

**d 2:2.** INVITATION. - Jesus called, and His disciples.

**e 2:3.** FAILURE CONFESSED. - They have no wine.

**f 2:6.** NUMBERS. - Six waterpots, two or three firkins.

**g 2:7.** COMMAND. - Fill the waterpots with water.

**h 2:7.** OBEDIENCE. - They filled them.

**i 2:7.** WATERPOTS FILLED. - Up to the brim.

**j 2:8.** THE SERVANTS. - The servants bare  
(*enenkan*).

**k 2:11.** RESULT. Glory manifested (*ephanerosen*).

**A 21:1-14. THE DRAUGHT OF FISHES.**

**a 20:24-29.** THE BACKGROUND. - Thomas' unbelief, then full confession.

**b 21:1.** THE PLACE. - Galilee.

**c 21:14.** TIME. - The third time.

**d 21:12.** INVITATION. - Come and dine.

**e 21:3,5.** FAILURE CONFESSED. - Nothing. No meat.

**f 21:8,11.** NUMBERS. - 200 cubits; 153 fishes.

**g 21:6.** COMMAND. - Cast net into water.

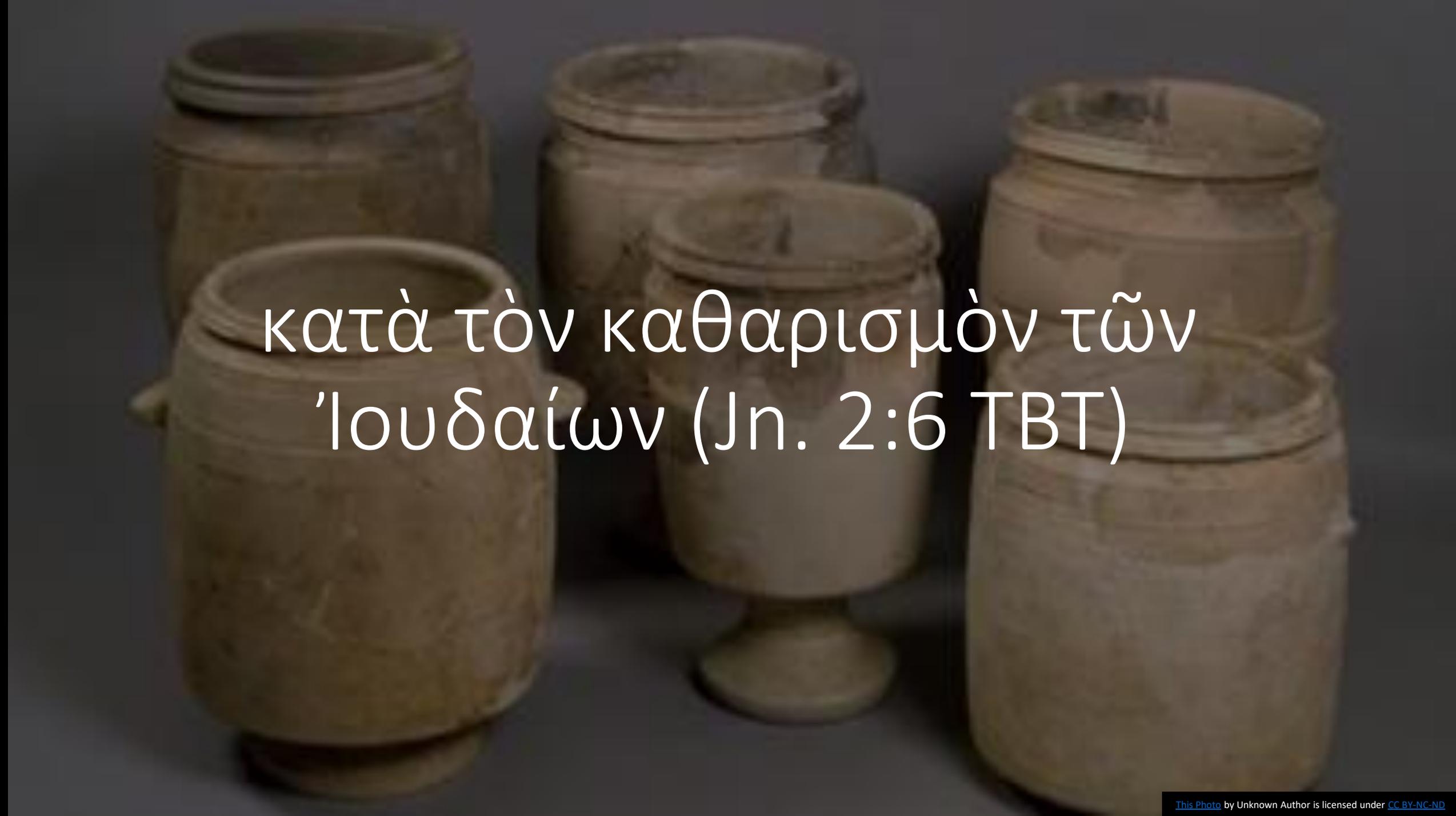
**h 21:6.** OBEDIENCE. - They cast therefore.

**i 21:8,11.** NETS FILLED. - So many.

**j 21:10.** THE DISCIPLES. - Bring the fish  
(*enenkate*).

**k 21:14.** RESULT. - Manifested (*ephanerothe*).

(*The Companion Bible*).



κατὰ τὸν καθαρισμόν τῶν  
Ἰουδαίων (Jn. 2:6 TBT)

‘Mine hour is not yet come’. Answer to mother’s suggestion (2:4).

‘My time is not yet come’. Answer to brethren’s suggestion (7:6).

‘My time is not yet full come’. Reason for secrecy at feast (7:8).

‘His hour was not yet come’. Hence, no man laid hands on Him (7:30).

‘His hour was not yet come’. Hence, no man laid hands on Him (8:20).

‘The hour is come’. Greeks seek Him. Death mentioned (12:23).

‘Jesus knew that His hour was come’. His departure from the world spoken of (13:1).

‘Father, the hour is come’. The work finished (17:1).

To this list might be added 12:27 and 16:25,32.

# Draw out

- KJV John 2:8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.
- TBT John 2:8 καὶ λέγει αὐτοῖς, Ἀντλήσατε νῦν, καὶ φέρετε τῷ ἀρχιτρικλίνῳ. καὶ ἤνεγκαν.

Jn. 2:8-9; 4:7, 15

# ἄντλημα = “Bucket”

- KJV John 4:11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?
- TBT John 4:11 λέγει αὐτῷ ἡ γυνή, Κύριε, οὔτε ἄντλημα ἔχεις, καὶ τὸ φρέαρ ἐστὶ βαθύ· πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν;