

JOHN 1 | *The Word Become Flesh*

The Word

1 In the beginning (Ἐν ἀρχῇ) was the Word (ὁ λόγος), and the Word was with God (πρὸς τὸν θεόν), and the Word was God (θεὸς ἦν ὁ λόγος). 2 He was in the beginning with God. 3 All things came into being through him, and apart from him nothing came into being that has come into being. 4 In him was life (ζωή),¹ and the life (ἡ ζωή) was the light (τὸ φῶς) of men. 5 The light shines in the darkness (τῇ σκοτίᾳ), but the darkness did not overcome (καταλαμβάνω, aor. act.)² it.

6 There was a man sent (ἀποστέλλω, perf. pass. part.)³ from God, whose name was John. 7 He came as a witness (μαρτυρία),⁴ to testify about the light, that all might believe (πιστεύω, aor. subj.)⁵ through him. 8 He was not the light, but he came to testify about the light.

9 The true light (τὸ φῶς τὸ ἀληθινόν), which enlightens (φωτίζω, pres. act.)⁶ everyone, was coming into the world (εἰς τὸν κόσμον). 10 He was in the world (ἐν τῷ κόσμῳ), and the world came into being through him, yet the world did not recognise (γινώσκω)⁷ him.⁸ 11 He came to his own, but his own people [Israel] did not receive (παραλαμβάνω) him. 12 But as many as received him, to those who believed (τοῖς πιστεύουσιν) into his name (εἰς τὸ ὄνομα αὐτοῦ), he gave the authority (ἐξουσία)⁹ to become children of God, 13 who were born, not of blood, nor of the desire of the flesh, nor of the desire of man, but of God.

¹ During Jesus' ministry, crowds sought to touch him because power came out from him and healed them (Lk 6:19). This is an example of the life in Jesus.

² "...[T]o make someth. one's own, *win, attain...grasp...comprehend...overcome, suppress...put out...master...* to gain control of someone through pursuit, *catch up with, seize...catch up with, overtake...* mostly of varieties of evil seize w. hostile intent, *overtake, come upon...* esp. used of night, evening, darkness coming upon a pers....to come upon someone, with implication of surprise, *catch...* to process information, *understand, grasp...* learn about someth. through process of inquiry, mid. *grasp, find, understand*" (BDAG, 520).

³ This verb is used 28 times in *John*.

⁴ The μαρτυρ word group is used 48 times in *John*.

⁵ The πιστεύω word group is used 101 times in *John*. The subjunctive mood indicates there is a choice to be made about the light by human beings who have free will.

⁶ "[T]o cause to be illumined, *give light to, light (up), illuminate...* to make known in reference to the inner life or transcendent matters and thus enlighten, *enlighten, give light to, shed light upon*" (BDAG, 1074).

⁷ "[T]o grasp the significance or meaning of someth., *understand, comprehend...* to indicate that one does know, *acknowledge, recognize*" (BDAG, 200).

⁸ **2 Co 4:4-6** 4 ... The god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Messiah, who is the image of God. ...6 For God, who said, Let light shine out of darkness, has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Messiah.

⁹ "[A] state of control over someth., *freedom of choice, right...* potential or resource to command, control, or govern, *capability, might, power*" (BDAG, 352).

The Word Became Flesh

14 And the Word became flesh and tented (σκηνώω)¹⁰ among us, and we have perceived (θεάομαι)¹¹ his glory,¹² glory as of the one and only (μονογενής)¹³ Son from the Father, full of grace and truth. 15 John testified about him and cried out (κράζω) saying,¹⁴

This was he of whom I said, He who comes after me ranks before me, because he was before me!

16 For from his fullness we have all received, and grace upon grace (χάριν ἀντὶ χάριτος). 17 For the Torah was given through Moses. Grace and truth came through Jesus Messiah. 18 No one has ever seen God. The one and only God (μονογενῆς θεός), the one who is in the chest (κόλπος) of the Father, he has made him known (ἐξηγήομαι, aor. mid. ind.).¹⁵

Jordan Day One: Voice Crying in the Wilderness

19 And this is the testimony of John, when the Jews sent¹⁶ priests and Levites from Jerusalem to ask him, Who are you? 20 He confessed and did not deny, but confessed, I am not the Messiah. 21 And they asked him, What then? Are you Elijah? He said, I am not. Are you the Prophet?¹⁷ And he answered, No. 22 So they said to him, Who are you? We need to give an answer to those who sent us. What do you say about yourself? 23 He said,

I am the voice of one crying out in the wilderness, Make straight the way of the Lord,¹⁸ as the prophet Isaiah said.

24 Now they had been sent from the Pharisees. 25 They asked him, Then why are you baptising, if you are neither the Messiah, nor Elijah, nor the Prophet? 26 John answered them,

¹⁰ “[L]ive, settle, take up residence” (BDAG, 929).

¹¹ “[T]o perceive someth. above and beyond what is merely seen with the eye, *see, behold, perceive*” (BDAG, 445).

¹² The term δόξα is used 19 times in *John*.

¹³ “[P]ert. to being the only one of its kind within a specific relationship, *one and only, only*...pert. to being the only one of its kind or class, *unique (in kind)* of someth. that is the only example of its category” (BDAG, 658).

¹⁴ It was John’s job to cry out. **Is 40:3** 3 A voice cries....

¹⁵ “...[T]o set forth in great detail, *expound*” (BDAG, 349).

¹⁶ The Father sends people, and the Jewish leaders also send people.

¹⁷ **Dt 18:15** 15 Yahweh your God will raise up for you a prophet like me [Moses] from among you, from your brothers—it is to him you shall listen....

¹⁸ **Is 40:3** 3 A voice cries: In the wilderness prepare the way of Yahweh. Make straight in the desert a highway for our God.

I baptise with water,¹⁹ but among you stands one you do not know, ²⁷ even he who comes after me, the strap of whose sandal I am not worthy to untie.

28 These things took place in Bethany across the Jordan, where John was baptising.

Jordan Day Two: Behold, the Lamb of God

29 The next day he saw Jesus coming toward him and said,

Behold, the Lamb of God, who takes away the sin of the world! ³⁰ This is he of whom I said, After me comes a man who ranks before me, because he was before me. ³¹ I myself did not know him, but for this purpose I came baptising with water, that he might be revealed to Israel.²⁰

32 And John testified:

I saw the Spirit descend from heaven like a dove, and it remained on him. ³³ I myself did not know²¹ him, but he who sent me to baptise with water said to me,

He on whom you see the Spirit descend and remain, this is he who baptises with the Holy Spirit.²²

34 And I have seen and have testified that this is the Son of God.²³

Jordan Day Three: John, Andrew, and Peter

35 The next day again John was standing with two of his disciples,²⁴ ³⁶ and he looked at Jesus²⁵ as he walked by and said, Behold, the Lamb of God! ³⁷ The two disciples²⁶ heard him say this, and they followed Jesus. ³⁸ Jesus turned and saw them following and said to them, What are you seeking? And they said to him, Rabbi (which means Teacher),²⁷ where are you

¹⁹ John's water baptism signifies the total cleansing necessary for one to enter the Messianic kingdom. It offers a fresh new start for Israel. See *Water Baptism*.

²⁰ John's mission was to reveal the Messiah to Israel. He fulfilled this mission. He couldn't be more clear.

²¹ John and Jesus were kinsman (Lk 1:36) and probably knew each other, but John didn't realise Jesus was the Messiah until now.

²² See *Spirit Baptism and New Covenant*.

²³ See *Jesus as Son of God*.

²⁴ How many of John's disciples ignored Jesus and stayed with John?

²⁵ When did Jesus' temptation happen (Mt 4:1-11)? It must have been previous to v. 29.

²⁶ Andrew and most probably John the apostle. Andrew and John were disciples of John the Baptist and began to follow Jesus at the Jordan (vv. 35-39). John was likely a direct eyewitness of the seven days described in Jn 1:19-2:11. Andrew, Peter, James, and John were work associates.

²⁷ See *Jesus as Teacher*.

staying? 39 He said to them, Come and you will see. So they came and saw where he was staying, and they stayed with him that day, for it was about the tenth hour.²⁸ 40 One of the two who heard John speak and followed Jesus was Andrew, Simon Peter's brother. 41 He first found his own brother Simon and said to him, We have found the Messiah (Μεσσίας) (which means Christ (Χριστός)).²⁹ 42 He brought him to Jesus. Jesus looked at him and said, You are Simon the son of John. You shall be called Cephas (Κηφᾶς) (which means Peter (Πέτρος)).³⁰

Jordan Day Four: Philip and Nathanael

43 The next day Jesus decided to go to Galilee. He found Philip³¹ and said to him, Follow me.³² 44 Now Philip was from Bethsaida,³³ the city of Andrew and Peter. 45 Philip found Nathanael³⁴ and said to him,

We have found him of whom Moses in the Torah and also the prophets wrote,³⁵ Jesus of Nazareth, the son of Joseph.

46 Nathanael said to him, Can anything good come out of Nazareth? Philip said to him, Come and see. 47 Jesus saw Nathanael coming toward him and said of him, Behold, a true Israelite, in whom there is no deceit!³⁶ 48 Nathanael said to him, How do you know me? Jesus answered him, Before Philip called you, when you were under the fig tree, I saw you.³⁷ 49 Nathanael answered him, Rabbi, you are the Son of God! You are the King of Israel!³⁸ 50 Jesus answered him,

Because I said to you, I saw you under the fig tree, do you believe? You will see greater things than these.³⁹

²⁸ 4 pm.

²⁹ This a very bold statement. The disciples clearly understood the Old Testament and were expecting the Messiah. Otherwise they would not have made these statements.

³⁰ Jesus already knew Peter would lead the apostles as the "little rock." God changes men's names. Jesus, too, changes men's names.

³¹ According to church history, Philip and John were close friends later in life.

³² What about the calling of the disciples in Galilee (Mt 4:18-22)? This must have happened later.

³³ Bethsaida was the city of Andrew, Peter, and Philip.

³⁴ Philip and Nathanael must have been near the Jordan because of John the Baptist.

³⁵ See *Jesus in the Old Testament*.

³⁶ Above all, Jesus is looking for integrity among his disciples.

³⁷ See *Jesus' Omniscience*.

³⁸ See *Jesus as King*. Nathanael connects the dots before seeing any sign. The Jewish leaders never connect the dots, even with many signs.

³⁹ Those who believe in Jesus in the present will see much greater things in the future (vv. 50-51; cf. 1 Co 2:9-10).

51 And he said to him,

Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending on the Son of Man.⁴⁰

⁴⁰ Jesus is the Second Jacob (Ge 28:12) and the Second Adam (Ro 5:17). See *Jesus as Son of Man*.

Biblical Worldview

1. John makes clear Jesus' identity from the very start.

- a. Jesus is:
 - (1) The Word (vv. 1-4, 14).
 - (2) God (vv. 1, 18).
 - (3) The Creator (vv. 3, 10).
 - (4) The Life (v. 4).
 - (5) The True Light (vv. 4-5, 9).
 - (6) The Son of God (vv. 14, 34, 49).
 - (7) The Messiah (vv. 17, 41).
 - (8) The Lamb of God (vv. 29, 36).
 - (9) Rabbi (vv. 38, 49).
 - (10) The one about whom Moses and the prophets wrote (v. 45).
 - (11) The Son of Joseph of Nazareth (v. 45).
 - (12) The King of Israel (v. 49).
 - (13) The Son of Man (v. 51).
- b. The only thing Jesus calls himself is “the Son of Man” (v. 51).
- c. Surprisingly, John waits to mention Jesus' name until v. 17.

2. Jesus is the Word (Jn 1:1-4, 14).

- a. That Jesus is the Word (λόγος) means he is:
 - (1) “[A] communication whereby the mind finds expression, *word*...assertion, declaration, speech...computation, reckoning, a formal accounting, esp. of one's actions, and freq. with fig. extension of commercial terminology *account*, *accounts*, *reckoning*...reason for or cause of someth., *reason*, *ground*, *motive*” (BDAG, 599-601).
- b. John loves to call Jesus “the Word.”
 - (1) In *1 John*, John calls Jesus “the Word of life.” He says the Word was from the beginning, and that he and the other apostles have heard, seen, and touched this Word (1 Jn 1:1).
 - (2) In Revelation, Jesus is called by the name “The Word of God” (Re 19:13).
- c. As the Word, Jesus:
 - (1) Preexists the universe (v. 1).
 - (a) See *Jesus' Eternity*.
 - (2) Is God (vv. 1, 18).
 - (a) See *Jesus' Deity*.
 - (3) Was with the Father before creation (vv. 1-2).
 - (a) Jesus had glory with the Father before the world existed (Jn 17:5).
 - (b) Jesus is again with the Father (v. 18).
 - (c) See *Trinity*.
 - (4) Created the space-time-matter universe (vv. 3, 10).
 - (a) **Ps 33:6** 6 By the word (LXX λόγος) of Yahweh the heavens were made, and by the spirit (πνεῦμα; LXX πνεῦμα) of his mouth all their host.

- (b) **1 Co 8:6** 6 ...For us [believers] there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Messiah, through whom are all things and through whom we exist.
- (c) **Col 1:16** 16 ...By [the Son] all things were created, in heaven and on earth, visible and invisible, whether thrones, dominions, rulers, or authorities—all things were created through him and for him.
- (d) **Heb 1:2** 2 ...In these last days [God] has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world.
- (e) **Heb 11:3** 3 By faith we understand that the universe was created by the word of God, so that what is seen was not made out of things that are visible.
- (f) See *Jesus as Creator*.

3. Jesus is the Life and the Light (Jn 1:4-9).

a. The Life.

- (1) In Jesus is life (v. 4).
- (2) Jesus has life in himself (Jn 5:26).
- (3) Jesus is the Life (Jn 11:25; 14:6).
- (4) The Life was made manifest to the disciples, who testify to it (1 Jn 1:2).
- (5) Eternal life is in Jesus (1 Jn 5:11).

b. The Light.

- (1) The life in Jesus is the light of men (v. 4).
- (2) Jesus is the True Light (v. 9).
- (3) Jesus gives light to everyone (v. 9).
- (4) Jesus came into the world as light (v. 9; Jn 9:5).
- (5) Jesus is the Light of the world (Jn 8:12; 9:5).
- (6) Whoever follows Jesus will have the light of life (Jn 8:12).
- (7) Whoever believes in Jesus will not remain in darkness (Jn 12:46).
- (8) The darkness is passing away, and the true light is already shining (1 Jn 2:8).
- (9) The Father made Jesus as a Light for the nations, that his salvation may reach to the end of the earth (Is 49:6).
- (10) The light of the gospel of the glory of Messiah is what unbelievers need to see (2 Co 4:4-6).
 - (a) **2 Co 4:4-6** 4 ...The god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Messiah, who is the image of God. 5 For what we proclaim is not ourselves, but Jesus Messiah as Lord, with ourselves as your servants for Jesus' sake. 6 For God, who said, Let light shine out of darkness, has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Messiah.

4. Jesus came to his own people, Israel, but she did not receive him (Jn 1:10-11).

a. The world did not know Jesus when he came (v. 10).

- (1) The world does not know us because it does not know God (1 Jn 3:1).

b. Even Jesus' own people, Israel, did not receive him (v. 11).

- (1) Jesus came first to his own people Israel.
 - (a) See *The Priority of Israel*.

- (2) Of course, some Jews believed in Jesus, like John the Baptist, Andrew, John, Peter, Philip, and Nathanael.
- (3) But the Jewish leaders and a majority of the Jewish people did not.
 - (a) The Jewish leaders rejected the testimony of both John the Baptist and Jesus (Jn 3:11, 32).
 - (b) Jesus came in his Father's name, but the Jewish leaders did not receive him (Jn 5:43).
- (4) See *Israel's Rejection of Jesus*.

5. God gives a brand new identity to those who receive Jesus (Jn 1:12-13).

- a. Every believer is born of God (v. 13).
 - (1) We must be born again to see Jesus' kingdom (Jn 3:3).
 - (2) To enter the kingdom of God, we must be born of the Spirit (Jn 3:6).
 - (3) Spiritual birth.
 - (a) We are born of God at the moment of faith in Jesus (1 Jn 5:1).
 - (b) God brings forth believers by the message of truth, as a kind of firstfruits of his creatures (Jas 1:18).
 - (c) Jesus' resurrection from the dead is what makes our new birth possible (1 Pe 1:3).
 - (d) We are born again through the living and abiding word of God (1 Pe 1:23).
- b. Every believer is a child of God (v. 12).
 - (1) Jesus died to gather into one the children of God scattered abroad (Jn 11:52).
 - (2) Children of God.
 - (a) Being a child of God is one of the forty assets God gives us at salvation.
 - (b) Because of the Father's love for us, we are children of God (1 Jn 3:1).
 - (c) All believers are sons or daughters of God through faith (Ga 3:26).
- c. See *Salvation* and *Justification*.

6. The Word became flesh and dwelt among us (Jn 1:14-18).

- a. The Word became flesh and tented among us (v. 14).
 - (1) God's glory was hidden by skin in the Old Testament (Ex 26:14). Jesus' glory was hidden by skin in the New Testament.
 - (2) See *Jesus' Incarnation*.
- b. The disciples, including John, perceived Jesus' glory (v. 14).
 - (1) Jesus manifested his glory before the disciples (Jn 2:14).
 - (2) Jesus did many signs in the presence of the disciples (Jn 20:30).
 - (3) The world could not contain the books that could be written about what Jesus did (Jn 21:25).
 - (4) See *Witness Testimony*.
 - (a) Peter, James, and John saw Jesus' glory at the Transfiguration (Mt 17:1-2; Lk 9:32; 2 Pe 1:17).
 - (b) The apostles were eyewitnesses of Jesus' majesty (2 Pe 1:16).
 - (c) The apostles heard, saw, looked upon, and touched the Word of life, Jesus (1 Jn 1:1).
- c. Jesus' glory was as of God's one and only Son (v. 14).
 - (1) Jesus' glory was the type of glory one would expect in God's one and only Son.

- (2) See *John*.
- d. No one has seen God the Father (v. 18).
 - (1) No one has ever seen God (1 Jn 4:12; 1 Ti 6:16).
 - (2) God is invisible (Col 1:15).
 - (3) God dwells in unapproachable light (1 Ti 6:16).
 - (4) Man cannot see God and live (Ex 33:20).
 - (5) God's face shall not be seen (Ex 33:23).
 - (6) No one has seen the Father except Jesus (Jn 6:46).
- e. Jesus has made the Father known (v. 18).
 - (1) Jesus knows the Father (Jn 10:15).
 - (2) No one knows the Father except Jesus and anyone to whom Jesus chooses to reveal him (Mt 11:27).
 - (3) Whoever sees Jesus sees the Father (Jn 12:45).
 - (a) Jesus represents the full and final act of God's self-disclosure (M. Green, *Evangelism in the Early Church*, Kindle loc. 1585).
 - (b) Jesus is the image of the invisible God (Col 1:15).

7. The doctrine of the Trinity is clearly taught in John 1.

- a. The Father, the Son, and the Holy Spirit are all present.
 - (1) The Father.
 - (a) The Word was in the beginning with the Father (vv. 1-2).
 - (b) The Father sent John the Baptist (v. 6).
 - (c) No one has ever seen the Father (v. 18).
 - (2) The Son.
 - (a) The Word was God and yet with God (v. 1).
 - (b) The Word is the Father's one and only Son (v. 14; Ps 2:7).
 - (c) Jesus is the Word (v. 17).
 - (d) Jesus is the one and only God in the Father's chest (v. 18).
 - (e) Jesus has made the Father known (v. 18).
 - (f) Jesus is the Son of God (v. 34).
 - (3) The Holy Spirit.
 - (a) The Spirit descended from heaven and remained on Jesus (vv. 32-33; Is 42:1).
 - (b) Jesus baptises with the Holy Spirit (v. 33).
- b. The Father, Son, and Spirit are one God, always working together in unison.
 - (1) Throughout *John*, the term θεός is singular, never plural.
 - (2) The Father, the Son, and the Spirit created the universe together (Jn 1:3).
 - (3) Life comes from the Father (Jn 5:21, 26), Son (Jn 1:4; 5:21, 26; 14:6), and Holy Spirit (Jn 6:63).
 - (4) The Father (Jn 3:16), the Son (Jn 3:16), and the Spirit (Jn 1:32-33; 3:5-6) are saving humanity together.
- c. See *Trinity*.

8. John the Baptist plays a huge role in the biblical story (Jn 1:6-8; 15, 19-36).

- a. The Old Testament foretold that a messenger would announce the Messiah's arrival.

- (1) Isaiah foretold a voice would cry in the wilderness, preparing the way of Yahweh and making straight in the desert a highway for God (Is 40:3). Then the glory of Yahweh would be revealed (Is 40:5; Jn 1:14).
- (2) Malachi foretold God would send a messenger who would prepare the way before the Messiah (Mal 3:1). The Lord (יְהוָה) would come suddenly to his temple (Mal 3:1; Jn 2:15).
- b. John was that messenger:
 - (1) He was sent by God (v. 6).
 - (2) He was not the light (v. 8), nor the Messiah (v. 20), nor Elijah (v. 21), nor the Prophet (v. 21; Jn 3:28).
 - (3) He came to testify about the light, Jesus (vv. 7-8).
 - (4) His purpose was to reveal Jesus to Israel (v. 31).
 - (5) God sent him to baptise with water (v. 33).
 - (6) He didn't know Jesus on his own (vv. 31, 33).
 - (7) He cried out about Jesus (v. 15).
 - (8) He testified that:
 - (a) Jesus is the Lamb of God who takes away the sin of the world (v. 29, 36).
 - (b) Jesus ranks before him (vv. 15, 30).
 - (c) The Spirit descended and remained on Jesus (v. 32).
 - (d) Jesus baptises with the Holy Spirit (v. 33).
 - (e) Jesus is the Son of God (v. 34).
 - (9) He always puts the focus on Jesus (vv. 27, 30; Mt 3:11; Ac 19:4).
- c. See *John the Baptist*.

9. Jesus is full of grace and truth (Jn 1:14-17).

- a. As the Word become flesh, Jesus is overflowing with grace and truth.
 - (1) Jesus is full of grace and truth (v. 14).
 - (a) In Jesus the whole fulness of deity dwells bodily (Col 2:9; cf. 1:19).
 - (2) From Jesus' fullness, believers receive grace upon grace (v. 16).
 - (3) Grace and truth come through Jesus (v. 17).
- b. Grace.
 - (1) In *John*, the term χάρις is only used in vv. 14-17. However, the concept of justification by grace alone through faith alone in Jesus alone is everywhere.
 - (2) See *Grace*.
- c. Truth.
 - (1) The ἀλήθεια word group is used 25 times in *John*.
 - (2) Jesus is full of truth (Jn 1:14).
 - (3) Truth has come through Jesus (Jn 1:17).
 - (4) See *John*.

10. Jesus interacts in a unique, personal way with each of his disciples (Jn 1:35-51).

- a. Andrew and John (vv. 37-39).
 - (1) Andrew and John heard John's testimony and began to follow Jesus (v. 37). Jesus turned, saw them, and asked them what they were seeking (v. 38). They in turn asked him where he was staying (v. 38). So Jesus invited them to come and see

(v. 39). So they came and saw where he was staying (v. 39). Because it was already 4 pm, they stayed with Jesus for the rest of the day (v. 39).

b. Peter (vv. 41-42).

(1) The same day Andrew found his brother Simon (v. 41). He told him that they had found the Messiah (v. 41), an incredibly bold statement. Andrew brought Simon to Jesus (v. 42). Jesus looked at him and showed he knew the name of Simon's father, John (v. 42). Jesus immediately renamed him Cephas, or Peter (v. 42). In the Old Testament, only God renames people ([]).

c. Philip (v. 43).

(1) The next day Jesus found Philip and asked him to follow him (v. 43). Philip did so.

d. Nathanael (vv. 45-50).

(1) Then Philip found his friend Nathanael and told him they had found him of whom Moses and the Prophets wrote, Jesus of Nazareth (v. 45). Nathanael doubted Philip was right, based on Jesus' home city (v. 46). But Philip told Nathanael to come and see (v. 46). Jesus showed he already knew Nathanael's character by calling him a true Israelite (v. 47). Jesus told Nathanael he saw him under the fig tree even before Philip called him (v. 48). Nathanael immediately exclaimed that Jesus was the Son of God and the King of Israel (v. 49). Jesus promised Nathanael he would see very great things (v. 50).