and the synonymous and better known  
appellation which he adds, confirms this.

**50.]** Our Lord says this not in  
blame, rather in praise of the simple and  
honest expression of Nathanael’s conviction; but principally to shew him, that if  
he believed by reason of this comparatively  
small proof of His divine power, his faith  
would increase from strength to strength  
at the greater proofs which should from  
that time forward be given.

There is no *need* to understand our Lord’s reply as  
a question; it may be, **thou believest**.  
The question is perhaps most natural here:  
but see notes on the similar sentences, ch.  
xvi. 31, and ch. xx. 29.

**51.] Verily, verily** is peculiar to St. John. ‘The other  
Evangelists use ‘verily’ *once* only in such  
asseverations. Stier remarks, that the  
**Verily, verily, I say unto you of the Lord**,  
is spoken in His coequality with the Father:  
not as the ‘Thus saith the Lord’ of the  
prophets.

**unto you]** The words following are then spoken to all the disciples  
present, not only to Nathanael.

With or without **From henceforth**, the meaning  
will be much the same. The glories of a  
period beginning from the opening of the  
Lord’s public ministry, and *at this day  
not yet completed*, are described. For it  
is not the outward visible opening of the  
material heavens, nor ascent and descent,  
of angels in the sight of men, which our  
Lord here announces; but the series of glories which was about to be unfolded in His  
Person and Work from that time forward.  
Luther beautifully says: “When Christ  
became man and had entered on His ministerial office and begun to preach, then was  
the heaven opened, and remains open; and  
has from that time, since the baptism of  
Christ in the Jordan, never been shut, and  
never will be shut, although we do not see  
it with our bodily eyes... Christ says  
this: ‘Ye are now heavenly citizens, and  
have your citizenship above in the heavenly  
Jerusalem, and are in communion with the  
holy angels, who shall without intermission  
ascend and descend about you.’”

The **opening of heaven** is a symbolical  
expression, signifying the imparting of  
divine grace, help, and revelation. See  
Gen, xxviii. 10—17: Ezek. i. 1: Isa. vi.  
1: Mal. iii. 10: Isa, lxiv. 1: also Deut,  
xi. 17: 1 Kings viii. 35. The words  
have a plain reference to the *ladder of  
Jacob*, and imply that what he then saw  
was now to receive its fulfilment: that  
He, the Son of Man, was the dwelling of  
God and the gate of Heaven, and that  
*through* Him, and *on* Him in the first  
place, was to descend all communication  
of help and grace from above.

That no allusion is meant to the Transfiguration, or the Agony, is plain; for *all* those  
here addressed did not witness these appearances, but Peter and John only; nor  
to the Ascension, for they did not see  
heaven opened, nor did angels ascend nor  
descend.

The above has, remarks Olshausen, been the interpretation of all  
Commentators of any depth in all times:  
Origen as well as Augustine, Luther as  
well as Calvin, Lücke as well as Tholuck :  
and I may add, De Wette as well as Stier.

**the Son of man]** An expression  
originally (as appears) derived, in its Messianic sense, from Dan. vii. 13, 14, and  
thenceforward used as one of the titles of  
the Messiah (see ch. xii. 34). It is never  
predicated of our Lord by any but Himself,  
except in Acts vii. 56 by Stephen, in allu  
sion apparently to Matt. xxvi. 64, and—  
which is hardly an exception—in the passages of the Revelation (ch. i. 13; xiv. 14)  
which are almost citations from Daniel.

**CHAP. II. 1—11.]** *The miracle of turning water into wine: the first fulfilment  
of the announcement in* ch. i. 51: see ver.  
11.

**1.] the third day**—reckoned  
from the day of Nathanael’s calling.  
There would thus be but one day between  
that event and the marriage.

**Cana of Galilee**, see ch. iv. 46 ;—not far  
from Capernaum. Josephus calls it “a  
*village of Galilee*.” There is a Kanah  
in Josh. xix. 28, in the tribe of Asher,  
which must be distinct from this. Jerome