472 ST. JOHN. I. 50, 51.   
 King of Israel.   
 50 Jesus answered and said unto him,   
   
 Because I said unto thee, I saw thee under the fig tree,   
 believest thou? thou shalt see greater things than these.   
 51 And he saith unto him, Verily, verily, I say unto you,   
   
 1Gen. xxviii, Hereafter] ye shall see heaven open, and the angels of   
 12. Matt, God ascending and descending upon the Son of man.   
 Luke ti, II. 1 And the third day there was a marriage in Cana   
 13; 10,   
 V render, From henceforth: but several of our oldest authorities omit the   
   
 word,   
 ing; and the synonymous and better known The opening of heaven is a symbolical   
 appellation which he adds, confirms this. expression, signifying the imparting of   
 50.] Our Lord says this not in divine grace, help, and revelation. See   
 blame, rather in praise of the simple and Gen, xxviii. 10—17: Ezek. i. 1: Isa. vi.   
 honest expression of Nathanacl’s convic- 1: Mal. iii. 10: Isa, Ixiv. 1: also Deut,   
 tion; but principally to shew him, that if xi. 17: 1 Kings viii. 35. The words   
 he believed by reason of this comparatively have a plain reference to the ladder of   
 small proof of His divine power, his faith Jacob, and imply that what he then saw   
 would increase from strength to strength was now to receive its fulfilment: that   
 at the greater proofs which should from He, the Son of Man, was the dwelling of   
 that time forward be given. There is God and the gate of Heaven, and that   
 no need to understand our Lord’s reply as through Wim, and on Him in the first   
 a question; it may be, thou believest. place, was to descend all communication   
 The question is perhaps most natural here: of help and grace from above. That   
 but see notes on the similar sentences, ch. no allusion is meant to the Transfigura-   
 xvi. 31, and ch. xx. 29. 51.] Verily, tion, or the Agony, is plain; for all those   
 verily is peculiar to St. John. ‘The other here addressed did not witness these ap-   
 Evangelists use ‘verily’ once only in such pearances, but Peter and John only; nor   
 asseverations. Stier remarks, that the to the Ascension, for they did not see   
 Verily, verily, I say unto you of the Lord, heaven opened, nor did angels ascend nor   
 is spoken in His coequality with the Father: descend. The above has, remarks   
 not as the ‘Thus saith the Lord’ of the Olshausen, been the interpretation of all   
 prophets. unto you) The words fol- Commentators of any depth in all times:   
 lowing are then spoken to all the disciples Origen as well as Augustine, Luther as   
 present, not only to Nathanael. With well as Calvin, Liicke as well as Tholuck :   
 or without From henceforth, the meaning and I may add, De Wette as well as Stier.   
 will be much the same. The glories of a the Son of man] An expression   
 period beginning from the opening of the originally (as appears) derived, in its   
 Lord’s public ministry, and at this day sianic sense, from Dan. vii. 13, 14, and   
 not yet completed, are described. For it thenceforward used as one of the titles of   
 is not the outward visible opening of the the Messiah (see ch. xii. It is never   
 material heavens, nor ascent and descent, predicated of our Lord by any but Himself,   
 of angels in the sight of men, which our except in Acts vii. 56 by Stephen, in allu-   
 Lord here announces; but the series of glo- sion apparently to Matt. xxvi. 64, and—   
 ries which was about to be unfolded in His which is hardly an exception—in the pas-   
 Person and Work from that time forward. sages of the Revelation (ch. i. xiv. 14)   
 Luther beautifully says: “When Christ which are almost citations from Daniel.   
 became man and had entered on His minis- Cuapr. II. 1—11.] The miracle of turn-   
 terial office begun to preach, then was ing water into wine: the first fulfilment   
 the heaven opened, and remains open; and of the announcement in ch. i. 51: sce yer.   
 has from that time, since the baptism of il. 1.] the third day—reckoned   
 Christ in the Jordan, never been shut, and from the day of Nathanacl’s calling.   
 never will be shut, although we do not see There would thus be but one day between   
 it with our bodily eyes . . . Christ says that event and the marriage.   
 this: ‘Ye are now heavenly citizens, and Cana of Galilee, see ch. iv. 46 ;—not far   
 have your citizenship above in the heavenly from Capernaum. Josephus calls it “a   
 Jerusalem, and are in communion with the village of Galilee.” There is a Kanah   
 holy angels, who shall without intermission in Josh. xix. 28, in the tribe of Asher,   
 ascend and descend about you.’ ” which must be distinct from this. Jerome