



COME AND SEE

JOHN 1:39, 46

***Authorship.*** This Gospel is anonymous. The writer deliberately avoids naming himself directly.

He does not identify himself as one of the two disciples who first followed Jesus (see ch. 1:37; cf.

*DA* 138) and with obvious modesty refers to himself simply as “that disciple” (see ch. 21:23),

“the disciple whom Jesus loved” (v. 20), “the disciple which testifieth of these things, and wrote these things” (v. 24). From the very first, Christian

tradition has pointed to John the Beloved as the actual writer of the gospel. (*SDA BC*)

And the two disciples heard him speak,  
and they followed Jesus. Then Jesus  
turned, and saw them following, and saith  
unto them, What seek ye? They said unto  
him, Rabbi, (which is to say, being  
interpreted, Master,) where dwellest thou?  
He saith unto them, **Come and see.** They  
came and saw where he dwelt, and abode  
with him that day: for it was about the  
tenth hour. (John 1:37–39)

Speaking of two disciples of John the Baptist, Ellen White wrote:

Leaving John, they went to seek Jesus. One of the two was Andrew, the brother of Simon; **the other was John the evangelist.** These were Christ's first disciples. Moved by an irresistible impulse, they followed Jesus,—anxious to speak with Him, yet awed and silent, lost in the overwhelming significance of the thought, “Is this the Messiah?”  
(*DA* 138.5)

And Nathanael said unto him, Can there  
any good thing come out of Nazareth?  
Philip saith unto him, **Come and see.**  
(John 1:46)

**Come and see** the works of God: *he is*  
terrible *in his* doing toward the children of  
men. (Psalm 66:5)

- Terrible—*yārē'*
- Ps 66:3
- The works of God—his deeds or something accomplished or produced
- Terrible—**fear**—shaking, quaking; the emotion of fear—Deut 5:5; 1 Sam 7:7—**reverence** or awe—Lev 19:3; Lev 26:2

But to this *man* will I look, *even* to *him that is*  
poor and of a contrite spirit, and  
trembleth [*hārēd*] at my word. . . . and they  
shall come, and see my glory. (Isaiah 66:2,  
18b)



And said, Where have ye laid him? They  
said unto him, Lord, **come and see.** Jesus  
wept. (John 11:34–35)

Only let your conversation be as it becometh the gospel of Christ: that **whether I come and see you**, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel; (Philippians 1:27)

And I saw when the Lamb opened one of the **seals**, and I heard, as it were the noise of thunder, one of the four beasts saying, **Come and see**. And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer. (Revelation 6:1–2)

And when he had opened the second seal,  
I heard the second beast say, **Come and  
see.** (Revelation 6:3)

I heard the third beast say, **Come and see.**  
(Revelation 6:5)

I heard the voice of the fourth beast say,  
**Come and see.** (Revelation 6:7)



COME AND SEE

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. (John 1:1–2)



## The Word

Who is Christ?—He is the only begotten Son of the living God. **He is to the Father as a word that expresses the thought,—as a thought made audible.** Christ is the word of God. Christ said to Philip, “He that hath seen me, hath seen the Father.” His words were the echo of

God's words. Christ was the likeness of God, the brightness of his glory, the express image of his person.

*(VI June 28, 1894, par. 9)*

**What speech is to thought**, so is Christ to the invisible Father. He is the manifestation of the Father, and is called the Word of God. God sent His Son into the world, His divinity clothed with humanity, that man might bear the image of the invisible God. He made known in His words, His character, His power and majesty, the nature and attributes of God. (*14LtMs, Ms 77, 1899, par. 21*)

Tender, compassionate, sympathetic, ever considerate of others, He represented the character of God, and was constantly engaged in service for God and man. . . .

**As Jesus was in human nature, so God means His followers to be.** In His strength we are to live the life of purity and nobility which the Saviour lived. (*MH*, pp. 422.2, 426.1)

Christ took human nature that **men might be one with him as he is one with the Father**, that God may love man as he loves his only begotten Son, that men may be partakers of the divine nature, and be complete in him. (*RH* April 5, 1906, par. 15)

For who hath known the mind of the Lord, that he may instruct him? But **we have the mind of Christ.**

(1 Corinthians 2:16)

**Let this mind be in you,** which was also in Christ

Jesus: (Philippians 2:5)

He is to the Father **as a word that expresses the thought,**  
—as a thought made audible.

**What speech is to thought,** so is Christ to the invisible  
Father.

Tender, compassionate, sympathetic, ever considerate  
of others . . .

The One here referred to as the Word is the Son of God, who was the Commander in the heavenly courts, and who came to this world to open heavenly things to fallen human beings. He is the way, the truth, and the life. **He is the Word that was with God before the world was.** In clothing His divinity with humanity, He became possessed of two natures, the divine and the human. And because of this, He was fully able to accomplish for the human race their complete redemption and their restoration to the privileges of the higher life. (*18LtMs*, Ms 161, 1903, par. 4)

# BEGINNING?

John to the seven churches which are in Asia:  
Grace *be* unto you, and peace, from him **which  
is, and which was, and which is to come**; and  
from the seven Spirits which are before his  
throne; And from Jesus Christ, *who is* the faithful  
witness, *and* the first begotten of the dead, and  
the prince of the kings of the earth. (Rev 1:4–5)

Holy, holy, holy, Lord God Almighty, **which was,  
and is, and is to come.** (Rev 4:8)

But unto the Son *he saith*, Thy throne, O God, *is for ever and ever*: a sceptre of righteousness *is* the sceptre of thy kingdom. (Hebrews 1:8)

And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and *he shall reign for ever and ever*. (Rev 11:15)

And the smoke of their torment ascendeth up *for ever and ever*: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. (Rev 14:11)



And he shall reign over the house of Jacob **for ever**;  
and of his kingdom there shall be no end. (Luke  
1:33)

And, behold, one came and said unto him, Good  
Master, what good thing shall I do, that I may have  
**eternal** life? (Matthew 19:16)

Then shall he say also unto them on the left hand,  
Depart from me, ye cursed, into **everlasting** fire,  
prepared for the devil and his angels: (Matthew  
25:41)

And these shall go away into **everlasting**  
punishment: but the righteous into life eternal. (Matt  
25:46)

But while God's Word speaks of the humanity of Christ when upon this earth, it also speaks decidedly regarding his pre-existence. The Word existed as a divine being, even as **the eternal Son of God**, in union and oneness with his Father. **From everlasting he was the Mediator** of the covenant, the one in whom all nations of the earth, both Jews and Gentiles, if they accepted him, were to be blessed. "The Word was with God, and the Word was God." Before men or angels were created, the Word was with God, and was God. (*RH* April 5, 1906, par. 5)

The world was made by him, “and without him was not anything made that was made.” If Christ made all things, he existed before all things. The words spoken in regard to this are so decisive that no one need be left in doubt. Christ was God essentially, and in the highest sense. **He was with God from all eternity,** God over all, blessed forevermore. (*RH* April 5, 1906, par. 6)

The Lord Jesus Christ, the divine Son of God, existed from eternity, a distinct person, yet one with the Father. He was the surpassing glory of heaven. He was the commander of the heavenly intelligences, and the adoring homage of the angels was received by him as his right. This was no robbery of God. (*RH* April 5, 1906, par. 7)

“The Lord possessed me in the beginning of his way,” he declares, “before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth; while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth.” (*RH* April 5, 1906, par. 7) (Proverbs 8:22–27)

**And the Son of God declares concerning Himself:** “The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting... When He appointed the foundations of the earth: then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him.” Proverbs 8:22–30. (*PP* 34.1)

Luke 16:19—beggar Lazarus

- Possessed—*qānâ*—acquire, create. Gen 4:1 “have gotten”

“His name shall be called Immanuel, ... God with us.”

“The light of the knowledge of the glory of God” is seen “in the face of Jesus Christ.” **From the days of eternity** the Lord Jesus Christ was one with the Father;

He was “the image of God,” the image of His greatness and majesty, “the outshining of His glory.” It was to manifest this glory that He came to our world. To this sin-darkened earth He came to reveal the light of God’s love,—to be “God with us.” Therefore it was prophesied of Him, “His name shall be called Immanuel.” (*DA* 19.1)



Jesus had been with the Father **from the everlasting ages**, before the creation of man, and He came to reveal the Father, declaring, “God is love.” Jesus represented God as a kind Father, who careth for the subjects of His kingdom. He declared that not a sparrow falls to the ground without the notice of the Father, and that the children of men are of more value in His sight than many sparrows, that the very hairs of their head are all numbered. (*LHU* 36.2)

Christ took human nature **that men might be one with him as he is one with the Father**, that God may love man as he loves his only begotten Son, that men may be partakers of the divine nature, and be complete in him. (*RH* April 5, 1906, par. 15)

In speaking of His pre-existence, Christ carries the mind back through dateless ages. He assures us that **there never was a time when He was not in close fellowship with the eternal God.** He to whose voice the Jews were then listening had been with God as one brought up with Him. (*ST* August 29, 1900, par. 15)

“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.” **John 1:1, 2**. Christ, the Word, the only begotten of God, was one with the eternal Father—one in nature, in character, in purpose—the only being that could enter into all the counsels and purposes of God. “His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.” **Isaiah 9:6**. His “goings forth have been from of old, from everlasting.” **Micah 5:2**. And the Son of God declares concerning Himself: “The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting... When He appointed the foundations of the earth: then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him.” **Proverbs 8:22–30**. (*PP 34.1*)

- John 1:1–2—Jesus
- Isaiah 9:6—Jesus
- Micah 5:2—Jesus
- Proverbs 8:22–30—Jesus