

The Gospel of John

The Gospel of John

Lesson #14

The Journey

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The Gospel of John

- John 1:34 And I have seen and have borne witness that this is the Son of God.
- John the Baptist's solemn avowal that he had seen the descent of the Spirit on Jesus and that he is "the Son of God" is the climax of his testimony. The significance of the title can be best understood in the light of John 1:18 (No one has ever seen God; the only God, who is at the Father's side, he has made him known.). John's emphatic declaration was the reason why the disciples left him to follow JESUS. *The Expositor's Commentary*

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The Gospel of John

- There were O.T. vague references to the idea that God had a Son, but it was by no means a clear teaching.
- Yet the Baptist blurts out, "this is the Son of God" – how does he know this?
- He had a promise from God about the descent of the Spirit and what it meant.

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The Gospel of John

Allow me to point out that no one was looking for "the Son of God".

Looking for Messiah? Yes. But no where do I see evidence anyone was looking for God's son.

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The Gospel of John

- The Baptist knew from Jesus' baptism that he was the Son of God, but probably didn't know what it meant.
- No matter how new, or how unusual it may have seemed that Messiah was the Son of God, John the Baptist believes it and is willing to wait for his understanding to catch up!
- What the Baptist said of Jesus was what would eventually be used to crucify him.

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The Gospel of John

- John 19:7 The Jews answered him, "We have a law, and according to that law he ought to die because he has made himself the Son of God."
- His enemies understood he was claiming that he was of the same essence as God the Father. (they are one)
- See John 8:58 where Jesus says, "before Abraham was, I am" – they threatened to stone him because they knew what he meant.

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The Gospel of John

- John 1:35 The next day again John was standing with two of his disciples, 36 and he looked at Jesus as he walked by and said, “**Behold, the Lamb of God!**” 37 The two disciples heard him say this, and they followed Jesus.
- There was no apparent “tribalism” in John as he points two of his disciples to Jesus as the one they should be following.

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The Gospel of John

Jesus and John the Baptist would never have spoken in terms of, “how many do you have on Sunday morning?” or, “how many does your auditorium seat?”. I suspect any similar conversation they might have had would sound more like, “**how Godly are your disciples?**”.

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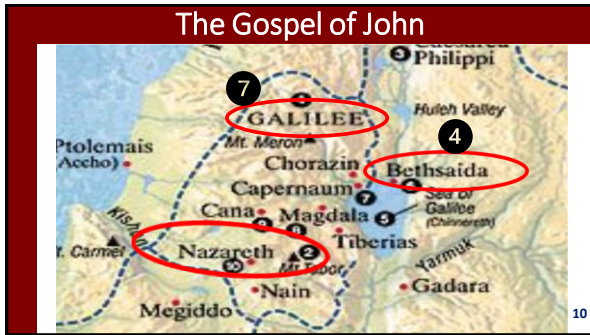
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The Gospel of John

- John 1:38 Jesus turned and saw them following and said to them, “What are you seeking?” And they said to him, “Rabbi” (which means Teacher), “where are you staying?” 39 He said to them, “Come and you will see.” So they (**Andrew and John**) came and saw where he was staying, and they stayed with him that day, for it was about the tenth hour.

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The Gospel of John

- The first disciples grew up near Jesus but did not know him – evidently, he led a quiet and seemingly inconsequential life.
- 1st Cor 1:26 For consider your calling, brothers: not many of you were **wise** according to worldly standards, not many were **powerful**, not many were of **noble** birth. 27 But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong; 28 God chose what is low and despised in the world, even things that are not, to bring to nothing things that are, 29 so that no human being might boast in the presence of God.

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- John’s disciples immediately call Jesus “Rabbi” which is the most respectful way to address your teacher.
- There is an openness in these two to be taught, to be disciplined.
- What Andrew and John wanted was revelation from God about God – they hungered for the word.

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The Gospel of John

- **“and they stayed with him that day”** – we are about to see what spending just one day with Jesus can do.
- We will see in the verses that follow that in one day’s time Andrew and John were convinced Jesus was the Christ. (remember John’s purpose in writing)
- More evidence that in these various scenes much more is said than is in the narrative.

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• John 1:40 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” (which means Christ). 42 He brought him to Jesus. Jesus looked at him and said, “You are Simon the son of John. You shall be called Cephas” (which means Peter).

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An insight into the name “Simon” - The simple pronouncement Jesus made in this verse was really a diagnosis of Peter’s personality. Simon, or Simeon was the name of Jacob’s second oldest son, who, with his brother Levi, had ruthlessly avenged the violation of their sister by one of the Canaanite princes. The rash and impulsive character of Simeon was mirrored in Simon when he cut-off the ear of Malchus in John 18. Jesus accepted Simon as he was but promised that he should become “Cephas,” an Aramaic name, which, like the Greek “Peter,” means “a rock.”

(Expositor’s Commentary)

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- I cannot let this phrase, "You shall be called Cephas" go by without stating the obvious.
- Jesus knows all of our decisions in advance of us making them and where the sum total of our decisions will lead us.
- So, he looks at Peter and sees big changes ahead for him – he is impulsive and unsteady, but he will become rock solid. (Romans 4:17)

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- **"One of the two who heard John speak"** was identified as Andrew, but the other was not identified - you might think the other is irrelevant.
- There is no way to know for sure, but it was most likely John, the author of this gospel.
- Throughout his gospel John rarely identifies himself – self promotion was not his purpose. (John 20:30-31)

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- John 1:43 The next day Jesus decided to go to Galilee. He found Philip and said to him, "Follow me." 44 Now Philip was from Bethsaida, the city of Andrew and Peter. 45 Philip found Nathanael and said to him, "We have found him of whom Moses in the Law and also the prophets wrote, 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."

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The Gospel of John

Israelites at large

looked down on the Galileans

and the Galileans looked down on

the Nazarenes. 😊

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The Gospel of John

- John 1:47 Jesus saw Nathanael coming toward him and said of him, **“Behold, an Israelite indeed, in whom there is no deceit!”** 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.” 49 Nathanael answered him, **“Rabbi, you are the Son of God! You are the King of Israel!”**

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The Gospel of John

- Philip finds Nathanael and witnesses to him – **“We have found him of whom Moses in the Law and also the prophets wrote.”**
- There is little doubt as to who Philip is speaking about – it could only be Messiah.
- All through this text we see evidence of what I would call supernatural insights convincing the disciples of Jesus’ credentials as Messiah.

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- Does it not make us wonder all the more about the day-long conversation Jesus had with Andrew and John?
- If you were paying attention, you also picked up one more little factoid about the Apostle John.
- He was a disciple of John the Baptist before he was a disciple of Jesus. (so was Andrew)

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- John 1:50 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."
- Would you like some encouragement to keep dropping seeds, even the ones you think are unconvincing?
- Philip sowed some seeds into Nathanael's life, and they were enough to prepare him for the leap to "**Rabbi, you are the Son of God! You are the King of Israel!**".

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- John 1:51 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."
- Pop quiz – where in O.T. do we see a phrase very similar to what appears above in verse #51?

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- Jesus made reference in verse #47 to **“an Israelite indeed, in whom there is no deceit!”**
- What O.T. Israelite was well known for his trickery and deceit?
- That’s right, Jacob, now hold on to that thought.

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- Genesis 28:12 And he dreamed, and behold, **there was a ladder set up on the earth, and the top of it reached to heaven.** And behold, **the angels of God were ascending and descending on it!** 13 And behold, the Lord stood above it and said, “I am the Lord, the God of Abraham your father and the God of Isaac. The land on which you lie I will give to you and to your offspring.

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- The deceiver Jacob saw a ladder between Heaven and Earth and the angels of God were ascending and descending on it.
- Jesus’ words, “an Israelite in whom there is no deceit” – was a pointer to Jacob’s dream.
- Now to Nathanael Jesus says, **“you will see heaven opened, and the angels of God ascending and descending on the Son of Man”.**

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The Gospel of John


- In Jacob’s dream the angels were ascending and descending on a ladder suspended between Heaven and Earth.
- In Jesus’ words to Nathanael Jesus replaces the ladder with himself.
- **“you will see heaven opened, and the angels of God ascending and descending on the Son of Man.”**

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- The ladder in Jacob’s dream was a “type” of Christ, our only means of reaching heaven!



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The Gospel of John

- So here is what we’ve seen in this section –
 - Supernatural knowledge as to Jesus’ identity is given to the disciples.
 - Such knowledge cannot be contained (Andrew witnessing to Peter)
 - What God promised (access to Himself) in the O.T. will be fulfilled in Jesus.

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Questions?

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