

11/12/95

John 1:19-51

Having looked at the prologue which took us from the eternal existence of God to the incarnation in order to reveal the Father to every person, we come to the starting point of the gospel of John.

1:19-28 The witness of John the Baptist to the Jewish leaders.

1:19 The "Jews" refers to the Sanhedrin which was the supreme court of the Jews made up of chief priests, elders and scribes, 70 to be exact after the Old Testament. Num. 11:16

- 1) The term "Jews" is very significant to John for he uses it 70 times to identify the Jewish leaders who opposed Jesus, the majority of the time.
- 2) The significance is only obvious when you see that Matthew uses the term only 5 times and 4 of the 5 are in the title "King of the Jews", Mark uses it 7 times and 5 are with the title also and Luke uses it 5 times 3 again with the title "King of the Jews".
- 3) John who was of the priestly family through his father was asked, "Who are you?"

1:20 John clearly state he is not the Messiah.

* There was an expectancy of His coming. Lk. 3:15

1:21 John again declared he was not Elijah who was expected as the forerunner of the Messiah nor the prophet. Mal. 3:1; 4:5, Deut. 18:15

1) Jeremiah was thought to be the prophet. Matt.16:14

2) Jesus declared John was Elijah if they could receive it, His messenger to prepare His way. Mal. 3:1; Matt. 11-9-14; Lk. 7:25-28

* His birth was prophesied to be in the power and the spirit of Elijah. Lk. 1:17

1:22 They were the leader who checked on false Messiah's and who would oppose the Messiah Himself.

- 1) They desired an answer for the Sanhedrin.
- 2) They wanted him to identify himself.

1:23 John quotes Isaiah, the voice crying in the wilderness. Is. 40:3

- 1) The voice broke the 400 year silence!
- 2) The focus was on his work not his person!
- 3) Remember Jesus quoted Malichi for he came in the power and spirit of Elijah and Jesus told this plainly to His disciples. Mal. 3:1; Matt. 11:14; Lk. 1:17; 7:27

1:24-25 The Pharisees were the religious, the separated ones, rulers who were the ritualist of the day and wanted to know why he was baptizing if in fact he was neither Elijah or the prophet?
* Baptism was for proselytes, not Jews.

1:26-27 John responds to them.

- 1) He baptized in water for repentance, the other gospel tell us for all men not only proselytes.
- 2) There was another who would baptize them in the Holy Spirit . vs. 33
* The other gospels reveal the contrast more obvious.
- 3) This One was ranked higher and he was not worthy to be His servant, this is humility.

1:28 Bathabara was Bethany beyond the Jordan distinct from the one near Jerusalem.

1 :29-34 **John the Baptist identified Jesus as the Lamb of God.**

1:29 Jesus had returned from His temptation in the wilderness already this is the next day after the delegation from Jerusalem had come.
1) The baptism of Jesus had already happened.

- 2) This is 41 days or so after His baptism.
- 3) John identified Jesus as the Lamb of God who takes away the sins of the world. Is. 53; 2Cor. 5:21; 1Pet. 2:24; 1Jn. 2:2; 3:5
a) The phrase is unique to John. Jn. 1:29, 36
b) The term "lamb" used synonymous appears in Revelation 28 times and only two other times. Acts 8:32; 1Pet. 1:19

1:30 Once again John points out the coming of Jesus after him, the higher rank of Jesus and the pre-existence of Jesus.
* John was 6 months older than Jesus.

1:31 John did not know Jesus his cousin as the Messiah but was sent to baptize in water that He might be revealed to Israel as Messiah.
1) John was the precursor.
2) Jesus was the re-existent One.

1:32-33 The baptism of Jesus was to identify wit sinful man. Matt. 3:16; Mk. 1:9:16; Lk. 3:21
1) The Spirit descended upon Jesus and remained on Him, the sign given to John by the father, to know the Messiah. vs. 32
2) The sign also identified who was the baptizer with the Holy Spirit. vs. 33

1:34 John tells without any question that Jesus was the Son of God, the divine and eternal

who existed from all eternity. Dan. 3:25; Ps. 2:12

1:35-42 John points his disciples to Jesus.

1:35-36 This is the third day as John points out.

1) John was standing with Andrew and John the beloved, two of his disciples.

2) John was a true and faithful witness to pointed to Jesus "The Lamb of God" as He walked away from him and John looked at Jesus with a penetrating gaze.

1:37 The mission was accomplished and John rejoiced and was not envious or jealous because he understood who he was and what he was called to do. Jn. 3:25-30

1:38 John interprets for us as he is looking back.

1) They followed Jesus.

2) Jesus asks, "what do you seek?", not "who" because most people are interested in what they can get or how they can benefit.

3) Rabbi is interpreted by John for the gentile church, teacher.

4) They asked where He was staying.

1:39 The invitation is gives by Jesus and they excepted it.

1) The invitation is come and see.

2) The acceptance is they came and saw.

3) The outcome is that they stayed with Him.

* They were the first two disciples of Jesus.

4) Every person will have an opportunity to respond to the invitation of Jesus, for He is not willing that any perish but that all come to repentance. 2Pet. 3:9

1:40 Andrew and John are the men.

1:41-42 Andrew demonstrates for us the priority of evangelism to our family members first.

* He is always seen bringing people to Jesus. Jn. 6:8; 12:22

1) The word "first" can be interpreted that Andrew found Peter before John found James by implication.

a) They were the sons of Zebedee known as the Sons of thunder who had a fishing business and hired servants. Mk. 1:16-20.

b) Their mother was Salome the sister of Mary the mother of Jesus, therefore James and John the beloved were first cousins to Jesus, Matt. 4:21; 27:56; Mk. 15:40; Jn. 19:25

c) John the Baptist was a second cousin to Jesus.

2) The word could mean that the act of finding his brother Peter was the very first thing he did.

3) He brought Peter to Jesus who alone knows all men's hearts and therefore gives him a new name from hearing to stone in Aramaic. Matt. 16:13-19

1:43-51 The conversion of Philip and Nathanael.

1:43 Jesus is the initiator directly in the case of Philip.

1) Jesus ministry moves towards Galilee and recorded by all for gospels. Matt 4:23; Mk. 1:14; Lk. 4:14

2) God saves individuals all by Himself at times as Jesus saved Philip, even as Paul.

1:44 All three men were from the same city, Bethsaida.

1) The name means house of fish.

2) The city was near Capernaum.

3) The city was upbraided by Jesus for their unbelief. Matt. 11:20; Lk. 10:13

1:45 Philip is another example of how God saves people, through another person.

1) Philip was a student of the word, Moses and the prophet. Jn. 5:39; Lk. 24:44

2) Philip found Nathanael and identified Jesus with the Messiah of the Old Testament.

3) Nathanael was from Cana of Galilee. Jn. 21:2

* Nathanael is identified with Bartholomew in the listings as the same man.

1:46 Nathanael's response is that of doubt that anything good could ever come out of Nazareth being undesirable.

* But equally he could of been implying that the Scriptures said nothing about Nazareth regarding the Messiah?

1:47 Jesus knowing the heart of all men knew Nathanael's response and spoke right to his heart.

1) Nathanael was not like Jacob who was a conniver but Israel, govern by God.

2) The word guile means deceit, crookedness, literally bait to catch fish.

1:48 Nathanael was amazed asking how Jesus could know him?

1) Jesus told him that before Philip had called him, Jesus saw him under the fig tree.

2) This was a custom of Jews to pray and meditate and a mark of peace and prosperity in the Kingdom. Mic. 4:4; Zach. 3:10

* The Talmud taught the practice.

1:49 Nathanael's response was two-fold.

1) You are the Son of God.

2) You are the King of Israel.

* Nathanael is the second person who calls Jesus the Son of God and the first King of Israel yet both are titles of Messiah.

1:50 Jesus declared he would see greater things than what He told him.

1:51 This promise to Nathanael is marked by the phrase "most assuredly" or "verily, verily" guaranteeing the truthfulness and the certainty of the promise.

1) Most believe that Jesus is referring to Jacob's ladder as he fled to uncle Laban's.

Gen. 28:1

* Perhaps Nathanael was reading this passage at the time under the fig tree?

2) Nathanael certainly saw Jesus ascend up to heaven from the Mount of Olives and the angels spoke to them. Acts 1:9-11

3) The phrase "Son of Man" is unique in that Jesus uses it for Himself to depict His humanity through the incarnation.

a) Matthew uses it 32 times.

b) Mark uses it 15 times.

c) Luke uses it 25 times.

d) John uses it 12 times.

* Only Stephen uses it at his death. Acts 7:56