

The Private Reveal pt. 1

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True Equity and the Greatest Love / Messiah / John 1:35–51

Come and see the promised Messiah revealed to His disciples, follow Him, and know that you will see greater things to come.

Notes

02/25 John 1:35-51, "The Private Reveal" pt. 1, Subtitle: The Messiah, Scripture: John 1:1-5

The first six disciples were Peter, Andrew, James, John, Philip, and Bartholomew. The differences between John's account and the Synoptics' account are easily explained. John relates the first, introductory meeting of Jesus with Andrew, John, Peter, Philip, and Nathanael. The Synoptics describe the actual calling of these men to follow Jesus. When Jesus told Peter in the fishing boat to "follow Me," and Peter immediately left his nets and obeyed, Peter was not following a total stranger. He had met Jesus previously and had spent time with Him. The same is true for Andrew, James, and John.

Matthew (also called Levi) was called separately, sometime after the first six (Matthew 9:9–13; Mark 2:13–17; Luke 5:27–32).

The Bible does not describe the calling of the other five disciples. There are some that would suggest that the other follower of John the Baptist here in John 1 might likely be one of the other 5.

Jesus had many people following Him early on in His ministry. Luke 6:12–16 tells us that, after a night of solitary prayer, Jesus officially named His twelve disciples, whom He also called apostles:

Simon Peter

Andrew

James

John

Philip

Bartholomew (Nathanael)
Matthew
Thomas
James son of Alphaeus
Simon who was called the Zealot
Judas son of James (elsewhere called Thaddaeus)
Judas Iscariot

The order in which the apostles were called is not the primary focus in the accounts of their calling. Rather, the emphasis is on the fact that they were called at all.

None of them were worthy of Jesus' calling. Few, if any, were of noble background, and none of them had religious clout.

At least four of the disciples were fishermen. Simon was a Zealot, part of a political group that sought to overthrow the Roman government. Matthew worked for the Roman government as a tax collector and would have been viewed essentially as a traitor to the Israelites. Judas Iscariot eventually betrayed Jesus.

Despite the diversity of backgrounds and education levels among these men, they had an important calling as the original twelve disciples of Jesus. Theirs was an honorable work. They became eyewitnesses of Jesus' works on earth as well as His resurrection. It was these men (excluding Judas Iscariot) who laid the foundation of the church (Ephesians 2:20). It was through their Spirit-empowered witness that the church began (Acts 2). Their work helped provide the New Testament writings we have today. The twelve foundations of the wall of the future New Jerusalem will have engraved on them the names of the twelve apostles (Revelation 21:14).

There was one question here in the Gospel of John that Jesus asks of His new followers that is most important for anyone to consider. If one is to consider being a disciple (follower of Jesus) who makes disciples, one must

answer the question Jesus first asks those who desired to follow Him, "What do you seek?"

"What do you seek?"

We all must consider that question before we choose to follow Jesus.

- Wholesome community
- Engaging activities
- Intellectual intrigue
- Community of friends
- Cultural engagement
- Benevolence
- Community volunteerism
- Spiritual enlightenment
- Belonging
- Worthy Cause
- To follow the Lamb of God who takes away the sin of the world

So, if you would permit, let me extend to you an invitation to you who are here and you who are watching us online. It is the most important and valuable invitation that you will ever receive. It is an invitation of importance that elevates above all other of life's pursuits, organizations, and causes.

Some of you have already responded to the invitation, some have yet to. Some who have responded are just learning what their response brings to their lives and yet others are well on their way.

This invitation is not one that seeks to elevate the significance of the one who responds, but rather elevates the One who gives a lasting, meaningful, and fulfilling purpose in life that transcends any other calling that the world has to offer.

Allow me to offer you, either for the first time or in a deeper more clearly understood way, to...

Come and see the promised Messiah revealed to His disciples, follow Him, and know that you will see greater things to come.

Know who it is you are to “come and see,” Jesus the Messiah (John 1:35-42)

Know that the Messiah sees you (John 1:43-48)

Know that accepting the invitation is just the beginning, there are greater things to come (John 1:49-51)

The place where people encounter God was now in the Person of His Son, Jesus, and that it was through Him that God was now revealing His truth and His kingdom, the revelation of God through the living Word they were to follow, Jesus.

The place where people encounter God is not found in anything that the world has to offer you. You can only encounter God through following Jesus, the Son of God. By following Jesus, God reveals to you His truth and His kingdom with growing and greater clarity.

With such privileged revealing given to you, as you decide to accept the invitation to follow Jesus, will you be like Andrew and Philip? Will the wonder of God's revealing to you through Jesus compel you to ask others to...

Come and see the promised Messiah revealed to His disciples, follow Him, and know that you will see greater things to come.

Additional Notes:

John: An Introduction and Commentary iii. Jesus Calls Philip and Philip Brings Nathanael to Jesus (1:43–51)

In this promise to his disciples Jesus referred to himself as 'the Son of Man'. This title has its background in Daniel 7 and carries overtones of authority, power and glory. But the title is used by Jesus in the Fourth Gospel also in connection with his suffering and death. It appears that Jesus complemented the notions of authority, power and glory (from Dan. 7) with the theme of suffering and death drawn from the suffering servant motifs of Isaiah 52:13–53:12

John: An Introduction and Commentary Additional Note: 'The Son of Man'

Additional note: 'The Son of Man'

The expression 'the Son of Man' is found twelve times in the Fourth Gospel (51; 3:13; 5:27; 6:27, 53, 62; 8:28; 9:35; 12:33–34 (2×); 13:31). In all cases except two it is used by Jesus in reference to himself. The two exceptions, where the expression is found on the lips of 'the crowd', nevertheless pick up on Jesus' use of the expression in reference to himself and question the idea that 'the Son of Man must be lifted up' (12:34a, b). Of the twelve uses, four relate to Jesus' suffering and death (8:28; 12:23, 34a; 13:31), two are found in the bread of life discourse, including references to eating his flesh and drinking his blood (6:27, 53), three relate to his authority or exaltation (3:13; 5:27; 6:62), and one each relate to his identity (12:34b), believing in him (9:35) and his being the 'place' of God's revelation (51).

The expression 'the Son of Man' is found sixty-six times in the Synoptic Gospels, and always on the lips of Jesus as a self-designation. Twenty-four of these relate to the 'coming' of the Son of Man, twenty-two relate to his suffering and death, eight to his authority, and two each to his humiliation, his behaviour, his resurrection, and speaking against him. There are single references to the Son of Man as the sower, his identity, his resurrection, the cost of discipleship, and to the Son of Man who comes to seek and save the lost.

There is only one other place in the NT where 'the Son of Man' is used as a title. This is in Acts 7:56 where Stephen at his trial before the Sanhedrin looks up to heaven and says, 'Look, I see heaven open and the Son of Man standing at the right hand of God.' Once again the reference is to Christ.¹⁰ The background to the expression 'the Son of Man' is found in the OT. The singular form with the article (ho huios tou anthrōpou) is not found in the LXX, though the plural form with the article is found twenty-nine times, but always referring simply to human beings. The singular form without the article is found 111 times in the LXX, all but one of them referring simply to a human being. Ninety-four of these are used in direct address by God to his prophet in the book of Ezekiel. The one exception is Daniel 7:13–14:

In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence. He was given authority, glory and sovereign power; all peoples, nations and men of every language worshipped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed.

This passage is almost certainly the background to Jesus' use of 'the Son of Man' as his preferred self-designation, particularly those uses that relate to his authority, and coming with power and glory.

Extremely significant is Jesus' use of 'the Son of Man' in references to his humiliation, suffering and death. He appears to have taken the OT concept of the glorious Son of Man and added to it the notion of suffering and death, perhaps incorporating ideas from Isaiah 52:13–53:12. This is exactly what he did with the OT idea of the Messiah—the conquering Messiah is complemented with the notion of a suffering and dying Messiah.

There has been much debate about the authenticity and significance of Son of Man sayings attributed to Jesus in the Gospels,¹¹ but there are good reasons to believe that this expression was indeed Jesus' preferred self-designation, and that in many places he used it to present himself as a person of sovereign authority like the Son of Man in Daniel 7:13–14. The expression 'the Son of Man' in Daniel 7:13–14 was regarded as having messianic connotations in later Jewish writings—the actual expression is found in 1 Enoch 46:1–6; 48:1–5 with messianic connotations. Though not actually using the expression, 4 Ezra 13 clearly speaks of the Messiah in terms dependent upon Daniel 7:13–14.