

- Videos available on our YouTube channel: [www.htchurch.tv](http://www.htchurch.tv)
  - All notes, etc. available at: [www.htchurch.com/john](http://www.htchurch.com/john)
  - Contact Pastor Nick at: [pastornick@htchurch.com](mailto:pastornick@htchurch.com)
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**Recap**

1. The Gospels in general. The Gospels are biographies of Jesus, but not as we understand biographies today.

2. What’s special about this Gospel? The three Synoptic Gospels, Matthew, Mark, and Luke, have a lot of material in common. But John’s Gospel is quite different.

- John shows us Jesus’ private conversations
- He focuses more on Jesus Himself.
- John also reveals more of the Divinity of Jesus.
- John’s Gospel is also heavily focused on the word **believe**.

3. Christ, the Word of God. John Gospel opens with the Prologue (Introduction), which is the first 18 verses. Here he introduces us to Jesus as the Word of God. (John 1:1) Before He ever came to Earth, Jesus had already existed from all eternity:

1. The Word, Christ, is eternal.
  2. The Word is a person.
  3. The Word is Divine.
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4. The Word became flesh. Jesus became a human being in every way. He never ceased to be God, but He took on a new and additional nature.

5. The ministry of John the Baptist. God gave John the Baptist the ministry of announcing Jesus and revealing Jesus to Israel as their Messiah. He also announced that Jesus was the Lamb of God who takes away the sin of the world.

### **The Structure of John's Gospel**

1. *The Prologue (1:1-18)*

2. *The Book of Signs (1:19-12:50)* Contains Jesus' **public** ministry. Shows us seven signs, by which Jesus displays His glory. This is a time of increasing opposition to Jesus.

3. *The Book of Glory (chs. 13-20)* Begins with the Last Supper and the Passion, and we see **private** ministry to His disciples, followed by His Passion and Resurrection.

4. *Epilogue (ch. 21)* John resolves some outstanding issues and questions.

### **Behold The Lamb (John 1:35-36)**

35 Again, the next day, John stood with two of his disciples. 36 And looking at Jesus as He walked, he said, "Behold the Lamb of God!"

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- An interesting narrative about how Jesus found or called his first five disciples.
- Jesus on his way back from his temptations in the wilderness
- Remember that John the Baptist sees Jesus as more than a teacher or a prophet, but as God’s appointed sacrifice!

**What Do You Seek? (John 1:37-40)**

*37 The two disciples heard him speak, and they followed Jesus. 38 Then Jesus turned, and seeing them following, said to them, “What do you seek?” They said to Him, “Rabbi” (which is to say, when translated, Teacher), “where are You staying?” 39 He said to them, “Come and see.” They came and saw where He was staying, and remained with Him that day (now it was about the tenth hour). 40 One of the two who heard John speak, and followed Him, was Andrew, Simon Peter’s brother.*

- Who was the unnamed disciple? It was likely John himself, who had a habit of referring to himself in a kind of a veiled way, or anonymously.
- In that culture it would not have been unusual to seek out a teacher.
- Now we hear Jesus Himself speak for the first time in the Gospel. An amazing question that forces us to examine ourselves: **“What do you seek?”**
- They respond with the best possible answer: *Rabbi, where are you staying?*
- A polite way to be asked for an invitation to stay at someone’s home?
- Rabbi was a title of respect for a teacher: “my master” or “my great one.”
- Jesus extends the same invitation that he gives people today: “Come and see.”
- The tenth hour, if John was using Roman time, would be 4 PM.

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### **You Shall Be Called A Stone (John 1:41-42)**

*41 He first found his own brother Simon, and said to him, “We have found the Messiah” (which is translated, the Christ). 42 And he brought him to Jesus. Now when Jesus looked at him, He said, “You are Simon the son of Jonah. You shall be called Cephas” (which is translated, A Stone).*

- John uses the word Messiah, but translates it into Greek and explains that this means “the Christ.”
- Messiah means **anointed one**. Kings in that culture were anointed with oil, and so the king was called the anointed one.
- Peter’s name creates confusion for people who are newer to the Bible:
  - In some places he is called *Cephas* (Greek = *Kephas*).
  - Jesus and the disciples spoke Aramaic, so Peter was really called *Kefa*.
  - That word for a rock is *petros* in Greek, and that’s why we call him *Peter*.
- His given name Simon or Shimon means *hearing*, and he did hear by revelation.
- In the Bible, God sometimes gave people a new name. This reflects some new purpose of God or a God-given change of identity in their lives (Jacob >> Israel).

### **We Have Found Him (John 1:43-45)**

*43 The following day Jesus wanted to go to Galilee, and 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.”*

- Notice that two of the first five disciples have Greek names: Andrew and Philip.

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- Philip is much more prominent in John’s Gospel than in the other Gospels. Philip is someone who wants to connect people to Jesus, and to God.
- Bethsaida was a fishing village, and its name means *fishing place*.
- Philip connects Jesus to biblical prophecy, claiming that Jesus fulfills the prophecies that were made in the Law and the Prophets.

**Come And See (John 1:46-51)**

*46 And Nathanael said to him, “Can anything good come out of Nazareth?” Philip said to him, “Come and see.”*

- *Nathanael* means “gift of God.” He is the *Bartholomew* of the other Gospels.
- In all four Gospels he is always seen together with Philip.
- It seemed unlikely to him that the Messiah might come from there!

*47 Jesus saw Nathanael coming toward Him, and said of him, “Behold, an Israelite indeed, in whom is no deceit!” 48 Nathanael said to Him, “How do You know me?” Jesus answered and said to him, “Before Philip called you, when you were under the fig tree, I saw you.” 49 Nathanael answered and said to Him, “Rabbi, You are the Son of God! You are the King of Israel!” 50 Jesus answered and said to him, “Because I said to you, ‘I saw you under the fig tree,’ do you believe? You will see greater things than these.” 51 And He said to him, “Most assuredly, I say to you, hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of Man.”*

- It’s been claimed that students of the Torah (Law) studied under fig trees and some think that the fig tree was a sign of the coming Messiah.

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- This supernatural encounter immediately leads Nathanael to confess that Jesus is the Son of God and the King of Israel. This doesn't mean that he yet believed that Jesus is God, but that as Israel's king, He was God's Son in an extended sense.
- Jesus' reference to the angels is taken from the story of their ancestor Jacob. Jacob saw what we call the vision of Jacob's Ladder, a ladder that reached into heaven, with angels traveling up and down.
- Here Jesus tells them that He is the real ladder to heaven and the real connection between heaven and earth!

### **Meeting Jesus in different ways**

- These men met Jesus in different ways, and so it is, even today.
- May God use us to reach people of different kinds, in different ways!
- May the Lord always find us telling people, "*Come and see!*"

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