

## John 04 – Christ Revealed As Messiah and King

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John 1:35-51

### John's Gospel Not Historical

- The Synoptic Gospels are narratives of Jesus' ministry from different perspectives
  - Matthew - Direct observation as he was an apostle
  - Mark - Indirect knowledge probably from Peter
  - Luke - Indirect knowledge from his investigations
- John arranges his Gospel later in life making the case of Jesus as God, Messiah and King following the hymn

### Areas of Christ's Ministry

- John baptized by major route between Galilee and Judah (Jerusalem) (Red)
- Post-Exilic Jews routinely bypassed Samaria
- Exact time frame not given, probably a festival



## Phraseology Discussion

- (Τῇ ἐπαύριον)
  - Τῇ is a dative article usu. functions as an indirect obj.
  - ἐπαύριον is an adverb meaning some period of time
  - Translators assume the word *day* (ἡμέρα) making this phrase say, "The next day"
- This correlates with our modern precision-based world-view but does not reflect how they used time phrases

## Τῇ ἐπαύριον as Next Day

- When translators make Τῇ ἐπαύριον mean "the next day" they are adding a precision not in the text
  - John arranges the events in staccato fashion supporting his theme with Τῇ ἐπαύριον as a transitional phrase
- The *day* precision leads to false contradictions or allegories to explain time issues caused by translators, not John

## Example of English Phraseology

- Couple of days - This phrase means some period of time longer than a day but shorter than a week; it is imprecise, designed to tell the listener that these events are somewhat later in time but not too much later
- John's focus is not time but the witness of certain men to the true identity of Jesus following the theme of the opening hymn

## I Would Suggest These Changes

- The next day (When) he saw Jesus coming... (v. 1:29)
- The next day again (Later) John was standing... (v. 1:35)
- The next day (Then) Jesus decided to go... (v. 1:43)
- This idiom is another example of the problems of relying solely on translators; they assist our understanding but they are not infallible nor inspired

## Jesus Not Calling His Apostles

- John is introducing certain men that later become apostles; thus, his purpose is to show these men already drawn to God through repentance seeking grace
  - The Synoptics depict Christ later calling these men to discipleship from their boats at the Sea of Galilee (Mt. 4:18-22; Mk. 1:16-20; Lk. 5:1-10)
  - Then these men and others were later chosen to be His apostles based on God's will alone (Mt. 1:13-19; Lk. 6:12-16)

## John Baptist Sends Disciples to Him

- At some short time after Christ's baptism John Baptist points two of His disciples toward Jesus: Lamb of God (v. 1:35)
  - They follow Jesus (Rabbi) asking where he is staying
  - He invites them to follow
  - This simple dialogue actually conveys their desire to understand why John Baptist called Him: Lamb of God
  - How was His ministry different (Attracted to His Light)

## Andrew - Greek Name Only

- Though two disciples mentioned only one is named
  - Andrew, brother of Simon, fisherman who is usually depicted bringing people to Christ (Hebrew name never mentioned)
  - John, who never names himself in his gospel, was probably the other disciple and brother of James both of whom were also fishermen

## Andrew Brings Simeon to Jesus

- Andrew tells his brother Simon he found Messiah
  - At this stage he understands Messiah only from the Jewish perspective - Leader (human) of Judah
  - Simon comes and Jesus names him Cephas (Κηφῶς) meaning stone (Peter is Greek translation of Aramaic)
  - Giving Simon a title denotes his future leadership  
(Ac 2:14-41)

## Phillip Brings Nathaniel to Jesus

- This is the third set of witnesses of Jesus as God (Jn 5:30-38)
  - Jesus finds Phillip (Greek name) and calls him to follow Him to Galilee (Phillip lives in Bethsaida with Simon)
  - Phillip finds Nathaniel (Hebrew-Given of God) (Bartholomew-Bar Talmi) saying he found Jesus of Nazareth (Messiah) written of in the Law and the Prophets

## Difference of Understanding

- Phillip says one thing while Nathaniel thinks another
  - Phillip means Jesus, who is from Nazareth, is the Messiah prophesied in the Law and the Prophets
  - Nathaniel, who knows his Scriptures, makes his famous comment since the Bible does not mention Messiah coming from Nazareth but from Bethlehem (Micah 5:2)
  - Nathaniel is requesting clarification; Phillip tells him to "come and see" Jesus in person to discover the truth

## Not Wrong to Seek Answers

- When Jesus meets Nathaniel He declares Nathaniel as sincere believer seeking the truth (Jn 5:19-47)
  - Nathaniel did not doubt the Scriptures, he knew them
  - He came to seek the truth of Phillip's claim of Messiah
  - Christ revealed Himself by telling Nathaniel his experience with Phillip under the fig tree
  - Nathaniel spoke the truth: Jesus - Messiah, God's Son

## Area of John *Baptist's* Ministry

- John preached to pilgrims to & from Jerusalem
- Those drawn to God would hear John
- After baptism they would return to home and duties but as changed men



## These Men Near Jerusalem

- These men lived in Galilee but probably attended one of the required Hebrew festivals in Jerusalem
  - Attracted to John Baptist's ministry - Seeking God
  - They found Christ or were called by Him (Phillip)
  - They beheld His Light (Truth), bowing to Him as God
  - This was *not* yet a call to discipleship or apostleship
  - This was a witness to truth rejected by the Priesthood

## Christ Also Returns to Galilee...

- Christ also returns to Galilee accompanied by Phillip and Nathaniel, if not the others also
  - Probably here that Jesus went into the wilderness alone to face Lucifer; to succeed where Cain failed (Gc 4:6-7; Mt 4:1-11)
  - Synoptic Gospels depict Christ in Galilee *after* His temptation but do not give the testimony of these men
  - John shows Jesus in Cana at a marriage feast - Galilee

## Notice the Expanding Revelation

- Jesus - Lamb of God
    - Andrew and John learn of Jesus as the sacrifice for sin
  - Jesus - Messiah
    - Andrew brings Simon to the Messiah, Anointed One
  - Jesus - King
    - Phillip brings Nathaniel to Him Who will rule - later
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## Festivals Fulfilled in Christ

- This is how these festivals pointed toward the Son of God coming during His First and Second Advents
  - Passover - Paschal Lamb of God
  - Pentecost - Messiah (Baptism-Anointed by Holy Spirit)
  - Festival of Booths - King (Reigns-Millennial Kingdom)

## This Passage Follows the Hymn

- Notice how this follows the opening hymn
  - Light came to His own who rejected Him but to those who accepted Him, these would be born again (J- 1:11-13)
  - From Jesus's fullness these men received grace to understand the Law & Prophets fulfilled in Him (J- 1:16-17)
  - These men had the same Scriptures as the Priesthood, Levites and Pharisees; but, Jesus made God known to them who were drawn by His grace (Light) (JC- 1:35-51)

## Revelation to & Confession of Men

- John does not detail the calling of these men as first, disciples, and later apostles, that comes later
- John shows them drawn to God's truth witnessing in Christ His roles as Paschal, Messiah and King (J- 6:43-47)
- Christ continues drawing people to Himself, blessing them with salvation now and forevermore, amen (J- 16:10)