

# Son of God and Son of Man

*Gospel of John*

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**Bible Text:** John 1:47-51  
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Let's take our Bibles and look once again in John 1 and I want us to read from verse 47 down to verse 51 and speak with you about the Son of God and the Son of Man.

People wonder, they say, "Well, which is he?" The answer is both. That's how he is revealed here in the Scriptures. There are many that just see him as a man and consider he came in order to give us an example of how to live, but Scriptures declare him to be the God-man. He didn't come just to give sinners an example of how to live because even if he had done that, there's none that could follow his example. We're sinners. He was holy, just, without sin. He came in order to be the substitute for those sinners that God the Father gave so you can see already the seriousness of this subject concerning Christ as the Son of God and Son of Man. This is just not for information but as needy sinners, as Job said, "I need an umpire. I need somebody that can put his hand on God and put his hand on me, to fill the breach, the gap there is because of our sin in separation with God." And Christ is that man. He's the God-man and so we want to see who he is as the Son of God because those are the two titles that are revealed here in my text.

Remember when John the Baptist was declaring him as the Lamb of God, that was his message, and we saw the significance of that taken from Genesis 22 when Abraham told his son Isaac going up on Mount Moriah which is where the Lord later built the temple, it was right there on Mount Moriah, and when Isaac asked, "I see the wood and I see the fire, where's the lamb?" Abraham, again he wasn't speaking this just by his own intellect, the Spirit of Christ being in him declared unto Isaac, "God will provide himself a lamb." We looked at three ways that that could be understood. It's God himself providing the lamb, that's why he's called the Lamb of God, and that God will provide himself a lamb, that that lamb to be slain that was without blemish and without spot, was for God, it was unto God. God will provide himself that lamb. Those lambs of the Old Testament could not put away sin. It was a covering, as the word used in Scripture is an atonement, but sin wasn't put away until God had provided himself that lamb that he had ordained should be to his satisfaction.

But the third thing we saw with regard to that declaration, again that the Spirit of Christ put within Abraham, is that God would himself be that lamb. He would provide himself that lamb, that he himself would be that lamb, and that's what we're seeing here in these

Scriptures. One of the key terms of this Apostle John as you read through here and you can take your concordance and look it up, how many times he uses the Son of God. The Son of God. The Son of God. Even with John the Baptist when he declared that he was the voice to declare the lamb, "Behold, the Lamb of God," he says there in verse 34 concerning Christ's baptism when he came up out of the water and God caused that voice, his voice to be heard from heaven saying, "This is my beloved Son in whom I am well-pleased." Look at the record that he bear. Remember we looked last time at what it means to bear that record. That's like standing in court testifying. He said, "I saw and bear record that this is the Son of God." None other than the Son of God.

So here in my text we have those two expressions used. Down in verse 49 when the Lord is pleased to reveal himself to Nathanael, "Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel." And then you'll notice here our Lord himself quoting from the very passage that we just heard read in Genesis 28 concerning Jacob and the revelation of Christ to Jacob. I know people call that Jacob's ladder, it's God's ladder. It's just like people who quote the Lord's Prayer, well, that was the disciples' prayer. The Lord's Prayer is in John 17 where he prayed on behalf of those that the Father had given him, and Lord willing, we'll come back to John 1:51 in the next message should the Lord be pleased to see us through another week and see what was revealed unto Jacob as he was sent by Isaac, his father, to find a bride for himself and all the blessings. It was there that the Lord met him and that was a revelation of Christ. We know that specifically even here because Christ said, "He saith unto Nathanael," and he's quoting from Genesis 28:12, "Verily, verily I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." Well, here he's revealed as the Son of God, declared to be the Son of God but the Lord's saying he's also that Son of Man, and that ladder there in Genesis 28 which was set upon earth, it's interesting how that's put, is exactly how it is that Christ came to this earth with the top of the ladder being in heaven, and that's where it began, "You shall see heaven open." This is the revelation of Christ on earth.

It was necessary that he come as a man so he's both the Son of God and the Son of Man, and that twofold revelation of the Lord Jesus Christ, that's illustrated there in what I would call God's ladder, not Jacob's. He didn't build it. It wasn't set up by him. This was God and even so, Christ in the flesh, he's described as that tabernacle that is not made with hands wherein the fullness of the Godhead dwelt. So let's not just take it lightly these terms concerning Christ. I believe this is how the Lord has revealed in the hearts of those he came to save both the Son of God and the Son of Man.

Let's read here from verse 47 because this is where we left off last time. Jesus saw Nathanael and remember the Lord is drawing each one of these to himself by his Spirit through the word of these that he had already been revealed in, and so we saw how Philip went and found Nathanael there in verse 45, said, "We have found him." As was mentioned last time, that's how you know that a person has had their heart opened by the Spirit of God, they're talking about him, talking about Christ, not their experience but Christ.

He found him and not just him but him "of whom Moses and the law and the prophets did write." People today that testify of having found Jesus and yet when you hear them describe him, it's not in accord with the Scriptures. It's in accord with how they've been taught by a man and reassured by a man that if they have just said this prayer and meant it sincerely, that now they can be sure that they've found Jesus, and yet the Jesus that they declare in no way resembles this one of the Scriptures.

Notice he said, "We have found him, of whom Moses in the law, and the prophets, did write." That's how the Old Testament was described back in the day. We have what we call Old Testament, New Testament, but it's the law of Moses, which is the first five books, and then all the rest were the prophets. Even David was called a prophet. Well, what was their message? Clearly Philip was taught of the Lord by his Spirit. He was one I don't know if these had individual copies of the Scriptures or whether this was going to the synagogues and hearing them read, but these are ones clearly taught of the Spirit of God through the Scriptures awaiting this one who should come, and now what Philip is declaring is he is come and he declares him, "Jesus of Nazareth, the son of Joseph."

Well, when you look back in Scripture that lineage from which Christ should come, the Christ should come, he was of that lineage of Joseph. He was of the house of David. That's why they needed to go to Bethlehem to be taxed and the Lord purposed that they leave Nazareth and come to Bethlehem for the census of the day, in all that, Mary was with child. Did that just happen? No. It's the Lord directing even that in the fulfillment of the Scriptures concerning this one who should come.

That's quite a declaration, isn't it, in verse 45, that if God has been pleased to teach us of Christ, he is the Christ, the Messiah, the Son of God and Son of Man as revealed in the Scripture. Now initially Nathanael, verse 46, asks this question, "Can there any good thing come out of Nazareth?" This is like some little Podunk village without any kind of reputation, but it fits exactly how Isaiah declared that the Lord Jesus should come, like a little plant growing, a tender plant growing up out of the wilderness, and that there wasn't any beauty in him for which to behold and say, "Ah, there's the Son of God." I don't believe he was saying it necessarily in a critical way but more out of surprise that this one, Jesus of Nazareth, should be that one of whom the Scriptures spoke.

I find it interesting that what Philip declared to be the truth, Jesus of Nazareth, over time became a term of derision. Remember when they called Peter before the Sanhedrin and asked him in Acts by whose name that that man, that layman that had sat in front of their temple all those years and had not, they had not been able to do one thing for him, and now suddenly he's up and jumping and rejoicing, "By what name, Peter?" The Sanhedrin were 70 that sat on this council, religious council back in the day of Jews, made up of Pharisees and Sadducees. They didn't even go on, but when it came to condemning this Jesus of Nazareth, a name of derision for them, they were united. Now Peter could have said, "Well, it was in the name of Jehovah God," and he would have been right, but he would have been wrong in that that was a name or a term that they could have accepted but what did Peter declare? That it was "by the name of Jesus of Nazareth of whom you have taken and crucified that this man stands whole before you."

So what was a term of derision, I daresay we've got to be specific today with people in our generation because they're following a Jesus but Paul even warned the Corinthians, "Beware of those that come to you preaching another gospel or another Jesus, or another spirit." You go to these crusades and people falling down and swooning and people say, "Well, that's the Spirit of God." It's a spirit but it's another spirit because the Spirit of God when he's pleased to work in a people, the hearts of a people, it's exactly as what we see here, the declaration is going to be of Christ, the messages is going to be of Christ and it's going to be according to the Scriptures.

And don't we also marvel the more the Lord is pleased to teach us of Christ and to study his beginnings and humility, being born in a family, put in a family of a carpenter. The Scriptures say that when he would come, he would come into the lowest parts of the earth. That's speaking of his humble beginning. Born in a manger and yet being none other than the Son of God and the Son of Man.

So that's what Philip said come and see, and I would encourage all of us as the Lord directs us to speak to people that we know are in false religion and not hearing of the Christ, encourage them to come and see where we meet, come and hear this one. Come without programs and fanfare and productions and all this. Come and see if the Lord be pleased to give you eyes to see.

Now that's how the Lord already was at work. You know that in the following testimony concerning Nathanael because he would not have come had it not been that the Spirit of Christ was already drawing him. So verse 47, "Jesus saw Nathanael coming to him." That's an important statement right there of any that have been drawn to Christ. He saw us first. In fact, from all eternity. He saw Nathanael, he saw his seed, he knew everyone that the Father had given him, and so even as he was coming, that's to whom coming, we do come to Christ, and yet it's not by our own will, it's not by our own intelligence, it's not by our own reasoning, but it's the Spirit of Christ that draws us else we would never come to this Christ.

So how blessed is that statement, "Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee," he was even in that calling by Philip, through the voice of Philip, before Philip called thee "when thou wast under the fig tree, I saw thee." Now people went out under the fig tree to meditate and just like the Ethiopian eunuch when the Lord brought Philip to him, he was already reading the Scriptures and the Lord had already prepared him. I can't say this with definitiveness but it seems to fit the context that he may well have been sitting under that tree meditating the very Scripture that the Lord himself quoted then in verse 51. It's like with Simeon when he saw the Lord come into the temple and he said, "Now I can die because mine eyes have seen the salvation of the Lord." How was he anticipating even that this little babe in the arms would be that one who was the hope of Israel? Well, it was through the Scriptures, and that's why the Lord was saying to him that being under that

fig tree, "I saw thee." He was already directing his heart and meditating upon the word and the Lord now by his Spirit drawing him.

"Nathanael answered and saith unto him." You see, this is the evidence of the work of the Spirit in the heart because it's not a matter of him saying, "Well, come and sit down over here, thou Jesus of Nazareth, and explain to me some things." His heart was already tendered and enlightened by the very grace of God so that when Christ revealed himself here to Nathanael, you'll see his answer in verse 49, "Nathanael answered and saith unto him, Rabbi," that word means "Master, Teacher, thou art the Son of God and thou art the King of Israel." Is there any way that somebody can say that Christ has been revealed in them and bypass who he is in all history? Absolutely not.

"Thou art the Son of God," and notice, "thou art the King of Israel." How was he even able to declare that? Well, again, the Spirit, Christ in him, but through the Scriptures. Exactly as Philip had said, "Come see the one of whom Moses, the law and the prophets did write." Jesus of Nazareth," there he is as the Son of Man, but none less than the Son of God, King of Israel.

"Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou?" There weren't any punctuation marks in the original and I know this is posed as a question that somehow now he was believing because he had seen, but if you take the question mark out, the Lord is saying to him, "Because I said unto thee, I saw thee under the fig tree, thou believest." That's the only way we can believe, is the Lord having seen us and revealed himself in us as sinners, but then he goes on to say, "thou shalt see greater things than these." This is the beginning of that revelation of Christ and any of us in whom Christ has been revealed, we can think back to that moment, that time when it pleased God to reveal Christ in us and how glorious it was, but then again since that time, how much more he's been pleased to teach us of himself.

That's really what Christ is saying here to Nathanael. "This is not the end of the road, Nathanael, this is the beginning, that you should believe." Why? Because it was the Lord who saw him. It was the Lord who drew him. And so in believing, thou shalt see greater things than these. In other words, that Christ would be all the more confirmed to his heart that, yes, this is that one even in the face of all of the opposition and affliction that he would face as one of the Lord's. And even death because, remember, each one of these disciples laid down their lives. That's what the word "martyr" means. That's what the word "witness" means in Scripture, it's a martyr. But so firm and so great would be that foundation of faith, that nothing could move it. Greater things than these you'll see.

That's when "he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." Right there it shows us that that vision that Jacob had back there in Genesis 28, that ladder was Christ. The angels descending, ascending, descending upon him, upon that ladder, is a revelation of him being God whom the angels serve. When Isaiah saw that vision of Christ there in Isaiah 6, he saw the Lord of glory and the angels surrounding the

throne declaring, "Holy, holy, holy is thy name." There's so much there in that verse that I want to come back to it next time.

So the first thing we note here in this particular text is that Christ as the Son of God and Christ as the Son of Man is revealed to Nathanael. That's how it was that the Lord could see Nathanael coming to him even before Nathanael knew anything of the Lord, it's because he's God. He knows those that are his. And Nathanael was just about to find out about it. That's the way it is with any of us, that when it pleased God to reveal Christ in us, it's then that we found out about him but that it wasn't our finding out about him that was the foundation of our faith, it's in this one whom it pleased God to reveal in us.

And when it says there, "Behold, an Israelite indeed." Each one of these statements is so important and vital because there were many Israelites but Christ did not come for all that were Jews. When it says here, "Behold, an Israelite indeed," he's saying of him, "You are a true son of Israel." Again, that's the name that was given to Isaac, but it's also the name that pertains to the Lord Jesus Christ himself. The word means "a prince with God." That's who Christ is, the Prince of life. And so, "Behold, an Israelite indeed, behold a true son of Jacob," Jacob have I loved, Esau have I hated, and yet not even all those that were physical sons of Jacob were true sons of Israel.

Paul makes that plain over in Romans 9:6-7, if you'll look there with me. Romans 9:6-7. He speaks there of those that were the fathers who were according to the flesh through whom Christ came. That's the reason why God preserved that seed of Jacob and it says "who was over all, God blessed for ever. Amen." So he was of the seed of Isaac and Jacob on down through, but who is he? So that's who he is as the Son of Man. But it says "who was over all, God blessed for ever." When it says "God blessed for ever," that's not like we say to people, "Well, God bless you." It's declaring that this one who came from this seed was none other than God himself who is blessed for ever. Amen. So be it. That's what that word means.

Now people will say that there were an awful lot of Israel that perished and so Paul anticipating the objection says, "Not as though the word of God hath taken none effect." Notice, "For they are not all Israel, which are of Israel." So here Christ is distinguishing Nathanael out from the rest of Israel. Even as any that God has chosen or distinguished out from everybody else around them, he says, "Neither, because they are the seed of Abraham." You see, Israel, the Jews, that's what they claimed, "Well, we be of Abraham our father." And the Lord said to them, "If you were, then you'd believe me." He's talking about the true seed of Abraham, the spiritual Israel.

He said, "Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is," verse 8, "They which are the children of the flesh, these are not the children of God." People today still looking at natural Israel, national Israel and saying, "Well, that's God's chosen people." They were only chosen as a type and a picture of God's true Israel which is Christ, and that seed that God the Father had given to his Son in him. Those are the true children of the promise that are counted for the seed.

So here in John 1:47, we read over this real quickly, don't we, "Behold an Israelite indeed," but what does that mean? And then the second part it says, "in whom is no guile!" As I've often said to you, there's enough in Scripture to ensnare anybody that reads it blindly because look at that and say, "Ah, in whom is no guile. That's why the Lord saw him. That's why the Lord drew him, because he was really a good fellow." And that's how often this is preached up here, that there was no guile in him. Well, I'll tell you this, there's nothing in any sinner that Christ has come to save or drawn to himself that can say that they are without sin. That's how some read this, in whom was no guile. Well, Paul declared that if righteousness come by law, the law or any person be of the law, Christ is dead in vain. You immediately set Christ aside.

So we know that that's not what Christ was saying of Nathanael here, that he was somehow without sin. There's only been one without sin and that is Christ himself, God in the flesh, because as the Lamb of God, the one who would offer himself up to his Father, he had to be without sin, without blemish. This is what's typified there in the Old Testament lambs. But I believe when he says here of Nathanael, it's the same thing that can be said of any that the Lord has come to save and has saved, that in them is no guile. In other words, by the imputed righteousness of the Lord Jesus Christ, the Lord was looking on him as one for whom he would pay the debt.

And you notice here even in Nathanael's answer that he asked that question, "Whence knowest thou me?" He wasn't speaking there like, "Oh yeah, that's me alright." But still marveling as any do that the Lord is pleased to draw of himself, "Why me? How is it that you being the Son of God, being the King of Israel, that you should even address a word to me?" Do you ever think about that? If the testimony of God is that in us is no guile, I will tell you right now any child of the Spirit is never gonna take any kind of credit for themselves, they're gonna wonder how could it be? Whence knowest thou me?

So I believe even here the Lord was speaking to Nathanael in a way that would appeal to Nathanael because Nathanael would be there when they came to take our Lord, and would crucify him and see the crucified Lamb of God and know that that's the only way that it could be said of him or anybody else for whom Christ paid the debt, that it would be that righteousness that he earned and established that would be put to their account and would be that blood shed on their behalf, that it could be said that they are without guile.

So that's why Nathanael when he declares here, "Rabbi, thou art the Son of God, art the King of Israel," he's bowing in worship. It doesn't necessarily mean that he bowed physically but in his heart the Lord brought him to bow in the knowledge of who he is. I hear all of these people talking about their experience with Jesus and they're giddy about it, whoop-te-do. That's not anybody that has been taught of the Spirit of God, the Lord has ever taught you. And even John here that wrote, the Lord used to write this epistle in Revelation when he had a view of Christ from heaven ascended in glory, it says he fell at his feet as it were as dead, speechless, and I see even here with regarding to Nathanael this wasn't any kind of giddy declaration. This was out of the heart the mouth speaks.

This was as Christ was being revealed in him that he declares, "Rabbi." It doesn't say he may be the Son of God. I can see now how you could be. He said, "Thou art the Son of God." This is the same response that the Lord drew out of Peter when he asked, "Who do men say that I am?" And they talked about different men's opinions. There's every kind of opinion you can imagine about who Christ is, and so in his day some say that you're John the Baptist come back from the dead, some say that you're Elias, Elijah, some say that you're Jeremiah or one of the other prophets. Remember when Christ said, "But who do you say that I am?" Remember Peter's declaration just like here, "Thou art the Christ, the Son." There's that same term, "The Son of the living God." Very definite. Remember what the Lord said to them? He said to Peter, "Peter, flesh and blood haven't revealed this to you. You didn't come up with this in your own reason but my Father which is in heaven hath revealed it unto you."

That's the testimony of any one of us. That's what I listen for when I hear other people talking of Christ, that they're going to declare him for who he is, not just a man who came to live an example with his life but now we're to follow him, but none other than the Son of God, and notice, "the King of Israel." Remember, that's what the Jews disputed with when Pilate hung that placard over Christ's head as he hung on the cross. He put, "This is the King of the Jews." You remember they wanted to go back and have him change it and say, "Well, he said he was the King of the Jews," and Pilate said, "What I have written, I have written." That's amazing. An unconverted man but he's the crucified [unintelligible].

But that's who he is, none other than the Son of God which means the King. There are people running around today that have never been taught, have never seen by the Spirit of God Christ's sovereignty. In fact, that's another evidence that they've never been taught of Christ because they balk against the truth as it is in Christ that the Father has given him authority over all flesh, to give eternal life unto as many as the Father has given him. It's his prerogative to save and it's his prerogative to condemn.

In one sense we think, "Well, he could've just walked right on past Nathanael and he would have been just in doing so," but on the other hand we know that he could not just have walked by Nathanael because this was one of those for whom he came. Read the Gospels from that perspective. Why would Christ cross an entire sea in order to deliver one man like he did with the demoniac of the Gadarenes and then get in his boat and leave? Yes, but aren't there others there? That was why he came.

It's like the Samaritan woman. There were many ways to get to Jerusalem. There was a path down the other side of the Jordan River, that's where the Jews walked because they would not walk through Samaria, such was the enmity, and yet you read in John 4, "It was necessary, I must go through Samaria." Even the disciples were startled and amazed that he would sit on that well and be talking to a woman, and yet it was for her he came.

It's like blind Bartimaeus as the Lord passed by. There were other blind people but as he cried out, you say, "Well, who gave him the cry?" It was the Lord. This very one who is the Son of God, the King of Israel, coming to save his, that seed that the Father gave him.



That cry of blind Bartimaeus stopped our Lord in his tracks. The Roman army couldn't stop him but here's the cry of a beggar, a blind man.

Think of Zacchaeus, "This day is salvation come unto thy house."

Then stop and think about yourself if you're the Lord's. Why? Why? Who am I that he should even consider who I am? And when it pleases God to reveal Christ in any one of us, we marvel, we bow, we declare, and there's no question as to who does the saving. The sovereign Lord God for whom he came.

That's where the Lord tells him in tenderness in verse 50, "He answered and said unto him, Because I said unto thee, I saw thee under the fig tree." Wherever we were when it pleased God to reveal Christ in us, it's him that saw us. It's him that found us.

I can remember it well. I was done with all my education of higher learning, theology and all of that, out there and just what I thought serving the Lord. I was going to be a pioneer missionary. [unintelligible] just sitting out there in the middle of the jungle in Africa with a kerosene lamp because we didn't have electricity, sitting out there, it's hot. The sweat on my arms would stick to the pavement, it was so hot. And I remember the Lord turning my heart to Isaiah 6 and the year these eyes saw the Lord. "I am lifted up." You read John 12, that was, he saw Christ and that's how the Lord opened my heart. He found me there where I was reading the Scriptures that I had read for years but never had seen Christ.

Boy, I'll tell you, when the Lord's pleased to reveal himself in that way, you're never the same. I remember going back just wondering how it is I could read this word, miss Christ, but the good news, he didn't leave me there. That's why I say he couldn't just walk by. He wouldn't. And I have people ask that, "How do you know you're the Lord's? What has he taught you of himself? When you open this word, do you see him even if it is just in a seed form?" Just like with Nathanael, you'll not stay there.

That's what the Lord told Nathanael there in verse 50, "I saw thee under the fig tree. I saw you in your thoughts. I saw you in all that you were pondering." Why? Because he was the one to reckon his thoughts that you should believe. "But you'll see greater things than these." He's talking about greater things than these. How much greater can there be than the person of the Lord Jesus Christ and his work? But what he's talking about there is that as he continued to be taught of Christ and would follow Christ, the Lord would be pleased to reveal himself even more in him. A lot of people say, "Well, he would see the miracles and other things." Those all confirm who Christ was but I believe here he's talking about the inner working of the Spirit; that what I know today of Christ is far greater than what I ever knew when he first caused me to believe and I thank him for that. How the Lord, people mention the raising of the dead, the casting out of devils, and healing of all manner of diseases, but here I believe more significantly the Lord is speaking of those things which would do nothing but strengthen that faith in Nathanael. He has that faith that strengthens in anyone the Lord came to save and did save. He's speaking here of his death.

Greater things, what's greater? "Greater love hath no man than this, that a man lay down his life for his friends." His burial and his resurrection, his ascension on high, "Greater things than these shalt thou see, Nathanael." Why? "Because I came to save you, you the sinner. That's who you are." And then that's where we see the confirmation there in verse 51 which we'll come back to next time, "And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." Lord willing, we'll take that up next time. Alright.