


The Gospel of
JOHN
Chapters I-10

Lesson 2:
Beginning Public Ministry of Jesus
Chapter 1:19-51

The Gospel of
JOHN

Lesson 2

- Quick Review**
 - *Purpose in writing*
 - *Prologue*
- Beginning Public Ministry (1:19-51)**
 - *“A Voice Crying in the Wilderness” (1:19-28)*
 - *“Behold, the Lamb of God” (1:29-34)*
 - *“We Have Found the Messiah” (1:35-42)*
 - *“You will See Greater Things” (1:43-51)*



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The Gospel of
JOHN
Purpose of Writing

John 20:30-31 And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; but these are written **that you may believe that Jesus is the Christ**, the Son of God, and that believing you may have life in His name.

Comparison to the Synoptic Gospels

Matthew possibly written to convince the **Jews** through the use of OT teachings

Mark possibly written for a **Roman** audience, interested in what Jesus did

Luke possibly written to convince the more culturally refined **Greek** (the most chronological and orderly account of Jesus' life

*“Probably it will not be too wrong to suggest that the Gospel of John was written for **Gentile Christians** who had already acquired a basic knowledge of the life and works of Jesus but who needed further confirmation of their faith.” (Tenny)*

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The Gospel of
JOHN
Remembering an Eventful Week

Even after many years, John records details of an eventful week-when men first recognized Jesus as the Messiah (1:19 - 2:11).

Day 1:	Jewish leaders come questioning John (1:19)
Day 2:	John sees Jesus approaching (1:29)
Day 3:	Encourages his disciples to follow Jesus (1:35)
Day 4:	Jesus decides to leave for Galilee (1:43)
Day 5:	Jesus traveling to Galilee
Day 6:	Jesus traveling to Galilee
Day 7:	Jesus performs His first miracle

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On the 3rd
day (2:1)

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The Gospel of
JOHN

“A Voice Crying in the Wilderness”

John 1:19-28 Now this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?" (20) He confessed, and did not deny, but confessed, "I am not the Christ." (21) And they asked him, "**What then? Are you Elijah?**" He said, "I am not." "**Are you the Prophet?**" And he answered, "No." (22) Then they said to him, "Who are you, that we may give an answer to those who sent us? What do you say about yourself?" (23) He said: "**I am 'THE VOICE OF ONE CRYING IN THE WILDERNESS: 'MAKE STRAIGHT THE WAY OF THE LORD,'**" ' as the prophet Isaiah said." (24) Now those who were sent were from the Pharisees. (25) And they asked him, saying, "Why then do you baptize if you are not the Christ, nor Elijah, nor the Prophet?" (26) John answered them, saying, "I baptize with water, but there stands One among you whom you do not know. (27) **It is He who, coming after me, is preferred before me, whose sandal strap I am not worthy to loose.**" (28) These things were done in Bethabara beyond the Jordan, where John was baptizing.

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The Gospel of
JOHN

“A Voice Crying in the Wilderness”

1. Summarize the discussion between John the Baptist and those sent from the Pharisees.

<u>Jews</u>	<u>John the Baptist</u>
"Who are you?"	"I am not the Christ"
"Are you Elijah (Mal 4:5-6)	"I am not"
"Are you <u>THE</u> Prophet" (Deut 18:15, 18)	"No"
"What do you say about yourself?"	"I am the voice crying in the wilderness"

- **How does John's denial of being Elijah coincide with Jesus' claim for John in Matt 11:13-14; 17:10-13? See also Luke 1:17.**
Matthew records that Jesus says is fulfilling the prophecy of Elijah returning, but not in the way the Jewish leaders have interpreted. Elijah did not literally return (raise from the dead); John came in the "spirit and power of Elijah" as recorded in Luke.
- **How does John the Baptist fulfill the prophesy of Isaiah 40:3-4?**
 - **Context of Isaiah 40:** Freedom from captivity was "at hand" with the coming of the King, or the prophesied Messiah.
 - These Jewish leaders of John 1 and Mark 1 knew the teachings of the prophets and had to have understood that John was preparing the way for the long awaited King.
 - **Compare Isa 40:5 to John 1:14**

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The Gospel of
JOHN *"A Voice Crying in the Wilderness"*

Who was John the Baptist and what was his message?

Matt 3:1-2 In those days John the Baptist came preaching in the wilderness of Judea, (2) and saying, "**Repent, for the kingdom of heaven is at hand**

Mark 1:4 John came baptizing in the wilderness and **preaching a baptism of repentance for the remission of sins.**

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The Gospel of
JOHN *"A Voice Crying in the Wilderness"*

Why did the Jewish leaders have a problem with John's message?

Matthew 3:1-7 In those days John the Baptist came preaching in the wilderness of Judea, (2) and saying, "**Repent, for the kingdom of heaven is at hand!**" (3) For this is he who was spoken of by the prophet Isaiah, saying: "THE VOICE OF ONE CRYING IN THE WILDERNESS: 'PREPARE THE WAY OF THE LORD; MAKE HIS PATHS STRAIGHT.' " (4) Now John himself was clothed in camel's hair, with a leather belt around his waist; and his food was locusts and wild honey. (5) **Then Jerusalem, all Judea, and all the region around the Jordan went out to him (6) and were baptized by him in the Jordan, confessing their sins.** (7) But when he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, "Brood of vipers! Who warned you to flee from the wrath to come?"

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The Gospel of
JOHN

“A Voice Crying in the Wilderness”

Matthew 3:8-12 Therefore bear fruits worthy of repentance, (9) **and do not think to say to yourselves, 'We have Abraham as our father.' For I say to you that God is able to raise up children to Abraham from these stones.** (10) And even now the ax is laid to the root of the trees. Therefore every tree which does not bear good fruit is cut down and thrown into the fire. (11) **I indeed baptize you with water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire.** (12) His winnowing fan is in His hand, and He will thoroughly clean out His threshing floor, and gather His wheat into the barn; but He will burn up the chaff with unquenchable fire."

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The Gospel of
JOHN

“A Voice Crying in the Wilderness”

Mikvahs like these were excavated throughout Jerusalem; even near the temple.




The Jews used baptism regularly, for both cleansing and ritual purposes

"Baptism as a rite of immersion was not begun by Christians but was taken by them from Jewish and pagan forms...." (Tenney)

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The Gospel of **JOHN** *“A Voice Crying in the Wilderness”*

While it seems clear that in the use of the rite of baptism John was influenced by the Jewish customs of ceremonial washings and proselyte baptism, his baptism differed very essentially from these. **The Levitical washings restored an unclean person to his former condition, but baptism was a preparation for a new condition.** On the other hand, proselyte baptism was administered only to Gentiles, while John required baptism of all Jews. (ISBE)



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The Gospel of **JOHN** *“A Voice Crying in the Wilderness”*



Luke 7:28 “For I say to you, among those born of women there is not a greater prophet than John the Baptist; but he who is least in the kingdom of God is greater than he.”

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The Gospel of
JOHN

“Behold, the Lamb of God”

John 1:29-34 The next day John saw Jesus coming toward him, and said, "**Behold! The Lamb of God who takes away the sin of the world!**" (30) This is He of whom I said, 'After me comes a Man who is preferred before me, for He was before me.' (31) I did not know Him; but that He should be revealed to Israel, therefore I came baptizing with water." (32) And John bore witness, saying, "I saw the Spirit descending from heaven like a dove, and He remained upon Him. (33) I did not know Him, but He who sent me to baptize with water said to me, 'Upon whom you see the Spirit descending, and remaining on Him, this is He who baptizes with the Holy Spirit.' (34) **And I have seen and testified that this is the Son of God.**"

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The Gospel of
JOHN

“Behold, the Lamb of God”

2. What is meant by identifying Jesus as “the Lamb of God”?

- **Lamb**
 - *Sacrificial character of Jesus’ mission upon this earth*
 - *“Our Passover Lamb”- Passover was a feast instituted by God to commemorate the deliverance of the Israelites from Egypt*
 - *Conquering Lamb (Rev 7:17; 17:14)*

1 Corinthians 5:7 Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. **For indeed Christ, our Passover, was sacrificed for us.**

- **“of God”- the lamb that God provided**

Genesis 22:7-8 But Isaac spoke to Abraham his father and said, "My father!" And he said, "Here I am, my son." Then he said, "Look, the fire and the wood, but where is the lamb for a burnt offering?" (8) And Abraham said, "**My son, God will provide for Himself the lamb for a burnt offering.**" So the two of them went together.

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The Gospel of
JOHN

“Behold, the Lamb of God”

The baptism of Jesus..... why?

Mark 1:9-11 It came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized by John in the Jordan. (10) And immediately, coming up from the water, He saw the heavens parting and the Spirit descending upon Him like a dove. (11) Then a voice came from heaven, **"You are My beloved Son, in whom I am well pleased."**

From earliest ages it has been a question why Jesus went to be baptized. We need not seek for any ulterior motive. The one question with Him was, as He afterwards put it: "The baptism of John, whence was it? From heaven, or of men?" (Matt 21:25). That question once answered, there could be no long doubt nor hesitation. He went not from any other motive than that it "was of God". The baptism of Christ was the last act of His private life; and emerging from its waters in prayer, He learned, when His business was to commence, and how it would be done. (Edersheim)

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The Gospel of
JOHN

How do you explain Matt 11:2-3? John was about to die and sent messengers to ask Jesus if he was indeed the prophesied Messiah.

- John seems to be perplexed by the failure to see events developing according to the program he had announced. (Mott)
- John was at first perfectly convinced that Jesus was the Christ, yet, entertaining some hopes that he would erect a secular kingdom in Judea, wished to know whether this was likely to take place speedily. It is very probable that John now began, through the length of his confinement, to entertain doubts, relative to his kingdom, which perplexed and harassed his mind; and he took the most reasonable way to get rid of them at once, by applying to Christ himself. (Clarke)

1 Peter 1:18-19 knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers, (19) but with the precious blood of Christ, as of a lamb without blemish and without spot.

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The Gospel of
JOHN

“We have found the Messiah”

John 1:35-42 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!" (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. (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).

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The Gospel of
JOHN

“We have found the Messiah”

“However inadequately they may have understood at the time all that such a title involved (Lamb of God), our evangelist makes it clear at the outset of his Gospel that what differentiates discipleship of Jesus from discipleship of John is the recognition **that Jesus is what John could never be, the Savior of men. It was a long time before the disciples of Jesus understood why He had to offer His life in sacrifice;** and it was not until He was raised from the dead, and the Spirit was given at Pentecost, that they were very sure....” (Tasker TNTC)

- Jesus knowing the hearts of the common man, does not ask “who” these disciples of John are searching, but “what”.
- It is likely that one of the disciples of John who first encountered Jesus was John, the author of this gospel.

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The Gospel of
JOHN

"You will see greater things"

John 1:43-51 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." (46) And Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." (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."

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The Gospel of
JOHN

"You will see greater things"

Who was Nathanael?

- The name, Nathanael never occurs in the Synoptic Gospels but many believe that Nathanael and Bartholomew are the same person.
- John mentions Nathanael twice and never introduces Bartholomew
- The other 3 Gospels mention Bartholomew but never Nathanael

Matthew 10:2-4 Now the names of the twelve apostles are these: first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; (3) **Philip and Bartholomew**; Thomas and Matthew the tax collector; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; (4) Simon the Cananite, and Judas Iscariot, who also betrayed Him.

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The Gospel of
JOHN *"You will see greater things"*

3. What evidence does Philip provide to Nathanael to convince him that Jesus was the Christ

"We have found Him of whom Moses in the law, and also the prophets, wrote—Jesus of Nazareth, the son of Joseph."

- John records event after event of people believing (and unbelieving) to convince his readers
- It is interesting that Jesus found Philip
- Philip found his friend and said, "come and see"
- These are not gullible men, looking for any excitable adventure
- Jesus' knowledge of Nathanael has convinced him that He is the Christ

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The Gospel of
JOHN *"You will see greater things"*

4. How does Jesus describe the "greater things" that Nathanael would witness? What do you think Jesus meant by this?

John 1:51 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.**"

- Some have concluded that Jesus is alluding to Jacob's dream; contrasting Nathanael's character ("no guile") to that of Jacob's
- The main point is that these simple events caused great faith but Jesus wants His followers to know, they will see much greater things through His time with them the next 3 years

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The Gospel of
JOHN

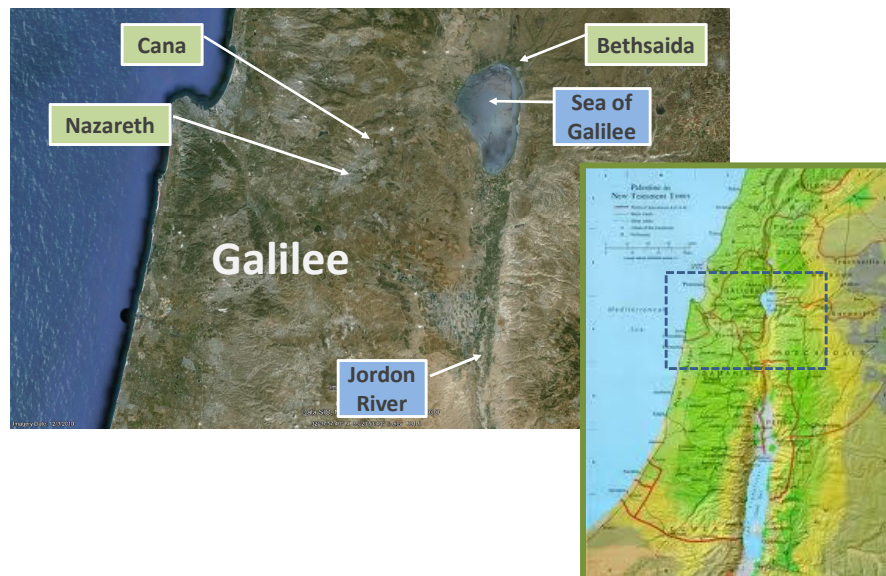
“That you may believe”

What a treasure we have in this passage! A day by day account of the first contact with Jesus, fixed forever in the memory, even the hour being remembered in one instance (vs 39), and the explanation of how the apostles first came to believe on him. It strikes me as providing the sort of detailed memory only one who was there could provide. (Mott)

John 20:30-31 And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; but these are written **that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.**

Yet..... Most of mankind will never believe!

The Gospel of
JOHN



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The Gospel of
JOHN

Next Week: John 2



“Whatever
He says to
you, do *it*.”

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