

John 1:35-51

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[0 : 01] And chapter number one, as you make your way there, John chapter one, let's just have a word of prayer before we get into the Bible this morning.

Lord, we are thankful this morning that we can gather. Thank you for freedom. Lord, thank you that you've given and granted us this freedom. I know today and this weekend we recognize those that have given their lives and consider their sacrifice for our country.

And Lord, as we don't want to undermine that in any way, we definitely don't want to undermine that it's your hand and it's your goodness that gives us this liberty to meet together and to open up your holy words.

And so, Lord, we want to give you the glory for our freedom and moreover for your sacrifice that you've laid down freely and willfully on the cross of Calvary to pay for our sins.

God, this morning, please open our eyes to the word of God and speak to our hearts and may each person get edified and get lifted up and get help and just minister this book to us.

[1 : 08] Now we pray in Jesus' name. Amen. Amen. All right. We are working our way through the first chapter of John and we are in, I'd say about verse 35 is probably close to where we laid off.

Last time. So we'll pick it up in verse 35, John 1, 35, just going through verse by verse, teaching through this book. One of the strong things I'll just remind you of and point out was the theme of the book is to cause the believer or the reader rather to be a believer, to cause the reader to believe on Jesus Christ.

And so that theme, you can't miss it. It is so strong in John's gospel. All of the narrative, all of the stories that he tells, many of which are unique to John and not to Matthew, Mark, or Luke.

They point to Christ, point to people believing on him as a result of the things that he did. So verse 35, we just came off of John the Baptist's record that he gave to the priest and to the Levites that were of the Pharisees that were sent to him to ask him, who art thou?

And why are you baptizing if you're not that Christ? And what's going on? So they're asking questions. He answers their questions. And it says in verse 35, again, the next day after John stood and two of his disciples and looking upon Jesus as he walked, he saith, behold the Lamb of God.

[2 : 33] Now, this is up for debate. I don't suppose it matters that much, but I believe this is the same day as verse number 29. And the writer here, the apostle John, is saying again, and he's backtracking to where he was just a little bit ago as he was kind of from John the Baptist's point of view explaining what he was, his record to those men.

He's backing up and saying, now, this is what happened when he said this, when he said, behold the Lamb of God, which taketh away the sin of the world. Verse 35, again, the next day after John stood and two of his disciples and looking upon Jesus as he walked, he saith, behold the Lamb of God.

And what happened? Verse 37, two of, and the two disciples heard him speak and they followed Jesus. Now, it's maybe not a big deal, maybe neither here nor there, but nevertheless, I don't believe that John said that one day and his disciples did get it or just ignored it.

And then the next day, he says it a second time and then they decide to follow him. I think that's just a repeat of the same day for what it's worth. So take it or leave it.

Don't know if that means anything. But when John says, behold the Lamb of God, he's pointing something out. The disciples here, they follow Jesus. And whether you picked it up or not, a division is being made in your Bible.

[3 : 54] From, I mean, we've already kind of alluded to this and brought this on that the law and the prophets were until John. That's Matthew, I think, 11. We pointed that out a few weeks ago.

And John is, he's making the Messiah manifest. That's back in verse 31. That he should be made manifest to Israel. He's the voice of one crying in the wilderness, make ready.

And so as he's making ready and his baptism of repentance is to turn Israel toward their Messiah and prepare them for the kingdom of heaven. Why would his disciples follow him? Why would they stay with him when the Messiah is there in their presence?

And so as they've stopped following John and his message and his preaching, now they're following the Christ. And there's a change. There's a transition taking place right in front of your eyes, moving from an Old Testament toward a New Testament.

But really, before that New Testament gets into play, there's a kingdom that was promised to Israel. And that's what's going to be covering a lot of the material in the Gospels, as we've said many, many times.

[4 : 59] So let's, I hope you understand that stuff. We'll move right through there. Verse 38. Then Jesus turned and saw them following, and saith unto them, what seek ye?

Now isn't that interesting? Like he didn't know? Or like he was surprised? Why would he say that to these men? Why would he say, what do you want? What are you doing? Why are you following me?

Did he not expect men to follow him? Now it doesn't say that Jesus called these men. It doesn't say that he said, like you'll see in a little bit, follow me. He'll say that in verse number 43 with Philip. He findeth Philip and says, follow me. But these guys, he didn't say, follow me. John preached. They heard the message. They understood it. They believed what was happening right in front of their eyes. John, it's been nice knowing you.

It's time to follow this one. And Jesus Christ turns and says, what seek ye? They said unto him, Rabbi, which is to say, being interpreted, Master. Where dwellest thou?

[6 : 00] So is that what you're seeking? My house? You're seeking to go hang out with me and have some bread? What are they seeking exactly? Verse 39, he saith unto them, come and see. And they came and saw where he dwelt and abode with him that day.

For it was about the tenth hour. And one of the two which heard John speak and followed him was Andrew, Simon Peter's brother. So back there in verse number 35, it says John stood and two of his disciples.

So the three are together. One of them is John the Baptist, as we call him. The second one is Andrew. Who's the third one? The text never identifies the third one.

If you want to take a guess, there's one guy, say for instance, the author of this book, who doesn't like to bring his name up, does he? We've already ran through those references.

He calls himself the disciple whom Jesus loved. Or that disciple. He doesn't really point his name out. He kind of tries to stay in the shadows. It's quite possible. There's nobody identified that I can put my finger on.

[7 : 07] And if you try to cross the other gospels, I don't think you're going to nail it down there either. And it stands to reason, and it very well could be, that this was John. And if that's the case, then take a look at verse 40 again.

One of the two which heard John speak and followed him was Andrew, Simon Peter's brother. He first findeth his own brother, Simon. So, in between following Christ to where he dwelt, he took off and went and found somebody.

So, what does that leave you with? That leaves you with Jesus Christ and this unnamed other.

Possibly, I think likely, John. And if that's true, it's not a big deal, but that would make John the first person to spend one-on-one time with Jesus Christ.

And it seems to make sense that going forward, there's a closeness between the two of them that nobody else has. Not even close. So, it seems plausible that it is, in fact, John, and he's just keeping his name under wraps.

But, again, that's a second neither here nor there this morning. So, Jesus Christ says, come and see. And they came and saw where he dwelt. So, verse 41, he first findeth his own brother, Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ.

[8 : 33] And he brought him to Jesus. Boy, we like Andrew for that very reason. Because Andrew goes and finds others and brings them to Jesus. That's a great line.

I have an underline in my Bible when we kind of call Andrew like the first soul winner, that kind of idea. To think that he's not just, look what I found.

I found the Messiah. But, no, I got a brother. And I got to go tell him. And it stands to reason as well that these Jews, although it's been 400 years of no prophecies, no, you know, open revelation and vision, and then John comes on preaching the kingdom of heaven's at hand, and he's baptizing. And these men are his disciples. Andrew is. It stands to reason that his brother Peter's on board, too, because he sees fit to go tell him. If Peter wasn't on board, why would he take the time to go say, hey, he's here.

It's, I told you I was right. No, he's going to find him because Peter's not present at the moment. Maybe he's been doing some fishing like he likes to do. But, nevertheless, these guys are looking for the Messiah.

[9 : 41] They're believing John's preaching, and they're on board. Flip over to John chapter 6. And here's just another mention of Andrew.

We don't get a lot of Andrew in this Bible. But some of the mentions that you do get, he's busy doing the same thing. John chapter 6.

This is where Christ has everybody sit down. He's going to break the bread and the two loaves and fishes, feed the 5,000 men, besides women and children. And while they're trying to figure out how they're going to feed this many people, verse 8, one of his disciples, Andrew, Simon Peter's brother, saith unto him, There's a lad here which hath five barley loaves and two small fishes, but what are they among so many?

And whether he understood or believed or what, he did bring that little bit to Jesus Christ. It is Andrew credited with whether he went locating or not, or the lad came to him.

It's Andrew that brought that little lad, unnamed nobody, to Jesus Christ and allowed this great miracle to take place at his hand. So there's Andrew.

[10 : 51] You get a glimpse here that he's concerned about others, and his eyes are on others.

He's not selfish. He's not just thinking, what can I get out of this? This is about me, or I finally found the Messiah.

But he's got his heart right. It's a good thought to be. And so Andrew goes and finds his brother. He brought him to Jesus. Who's got a phone here?

I know all of you do. Somebody get a phone out. Get your calculator out. Come on, Samuel. Yeah, Samuel, somebody. I didn't say I wanted you to add.

Okay, you ready? Let's put him to the... No. All right, you ready? Okay, add, Mark. Count how many people are here. I can add.

I should have slow clapped you when you said I could add. Okay, we're going with 27. All right, got it? 27. So Andrew, if we had 27 Andrews here, and of those Andrews, we go out and find one and bring them to Jesus.

[11 : 59] So multiply that times two. We'll give you 12 months to do this. It's fair, right? 12 months? I mean, it took him 12 minutes. All right, where you got?

54? 54? Everybody understood that? 54. Does that... Yeah, that's correct. That's correct. All right, that's one year's time. We just turned from 27 to 54 if everybody brought one to Jesus.

But let's have some fun with it. Do it again. Two years. Mark, be quiet. Where are you at? Let's do it again. He's going to try to keep up, but we're going to get you.

That's three years. Do it again. Times two. Four years. Times two. Five years. Times six. Six years. Times two.

Times two. Come on. Times two. That's eight years. Times two. All right, so in 10 years, we went from 27 to 27,000.

[13 : 08] He's accurate on his math of just each one reaching one. Now, 27,000, I think we could do it. I mean, I think we could fit in here.

We'd find a way. Dude. He did it right. So, Andrew is a soul winner, as we want to call him.

He goes and brings his brother to Jesus. I know that's kind of wild, but is it so wild when you just sit and think about, could I get somebody in one year's time?

And that just means you're responsible for 10 people in 10 years' time. If you're diligent and reaching out and going after souls, it's not that you don't know 10 people in 10 years.

You'll, you know, cross paths with a thousand people and then some that you'll know and meet and bump into. So, it's just an interesting thought that I know it's kind of a little bit fantasy and out there.

[14 : 06] If it was that easy, it would have been done by now. Probably more, you know, many times over. But if you took every saved person in this planet, every saved, the one that claims

Jesus Christ as their Savior alone, and they reached one, not just the 27 of us, but everyone, and started doing the math, the world would be completely covered in the blood of Christ and white, pure as snow.

Anyway. All right. So, he brought him to Jesus, verse 42. And when Jesus beheld him, he said, Thou art Simon, the son of Jonah, thou shalt be called Cephas, which is by interpretation a stone. Now, Cephas is an Aramaic word, and we call him Peter, Simon Peter. Petros is the Greek word for that, but Cephas is Aramaic.

And notice this is the third time that we've gotten an interpretation of a word in this short text. The first was in verse 38, rabbi, which is to say being interpreted master.

The second one was in verse 41. We have found the Messiah, which is being interpreted the Christ. And in 42, Cephas, a stone. It's interesting.

[15:22] John is writing his book to the world. He's writing his book not to a Jewish audience that understands Hebrew tradition and things of those nature. He wants the world to know exactly what he's saying.

And these guys said it this way. Well, this is why. This is what it means. It's something kind of more in our Hebrew culture to say somebody is a rabbi. But all that means is master. And to call him a Messiah or the Messiah, that's our word for the anointed one.

In Greek, it comes out as the Christ, the anointed one. And we get that. And he's careful to let us know what he's talking about with Cephas and why he's calling him that as well.

So the Bible's always done that. And the authors are making, cluing you in to the words they're using. And we didn't have to go to a lexicon. And we didn't have to go to a dictionary. We didn't have to go anywhere outside the scripture for it to tell us exactly what those things are that we're just not maybe ultra familiar with.

If you're reading through the first time, you got it. You didn't have to go to Bible college for that one. Verse 43, the day following, Jesus would go forth into Galilee. And so Galilee sits up to the north in the nation of Israel.

[16:35] Up there's the Sea of Galilee. And we're going to see a town called Bethsaida there. That's on the northern side of the Sea of Galilee. He would go forth into Galilee and findeth Philip and saith unto him, follow me.

Now, Philip was of Bethsaida, the city of Andrew and Peter. Philip, look at this. Philip findeth Nathanael and saith unto him, we have found him. So already, these guys are doing what we're supposed to be doing.

Just by instinct. We have found him of whom Moses and the law and the prophets did right. Jesus of Nazareth, the son of Joseph. A couple things here.

First of all, we'll knock off this little son of Joseph. That's common knowledge that Joseph was his father, earthly speaking. There's no reason for them to understand anything but that.

They don't know about him being virgin born and all of that from Bethlehem. And so that's who he is. As a man that walked on the planet that's 30 years of age, they know him as Jesus of Nazareth, the town, and he's the son of Joseph.

[17:42] Joseph, that's common stuff. He didn't have a last name. Maybe you noticed it back in verse 42 when Christ spoke to Simon. Thou art Simon, the son of Jonah.

Very common to refer to their father before there was last names. And if I gave you the list of how many last names are literally the son of something, think about the names in your, maybe even in here, Peterson.

A lot of them have the S-O-N, Anderson. And I need to stop Nicholson. On and on, you'll find that that's how some of those last names came to be.

So Jesus of Nazareth, the son of Joseph. They're identifying a person that was in the land from a local town, not too far away from where they're at. And he was, that's who he was.

And he's the Messiah. He's the Messiah, Jesus of Nazareth. Now he says, We found him of whom Moses in the law and the prophets did right. Now when I read that, I read into that more than I should.

[18:44] Because I know who Jesus Christ is. And he opened their eyes at the end after his resurrection to understand all, look back just like two pages or so.

Look at Luke 24. And verse 44. Luke 24, 44. And he said unto them, These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law

of Moses and in the prophets and in the psalms concerning me.

Then opened he their understanding that they might understand the scriptures. And from there on, it was like, Oh, now all those prophecies in the psalms, we saw that come to pass while you were on the cross.

And so many more things that he no doubt expounded to them when he opened their eyes. Now that's what I see when I read that line back in John chapter 1, that he says, This is, This is he, Where's the verse?

Verse 45. Where he said, We have found him of whom Moses and the law and the prophets did right. And I see all of that stuff that we're familiar with, how the New Testament has opened and shed light on the Old Testament.

[20 : 10] But before any New Testament's written, they didn't have the light, they didn't have the understanding. They weren't expecting all of these things. If they were expecting anything, it was this Messiah, this Deliverer, this Holy One, that's going to just flip the things upside down.

They're not expecting that he's going to be bruised and wounded and that there be no beauty that we should desire him. They're expecting to see the King in his beauty and to see Zion lifted up and sinners afraid.

So, that's what they, that's their understanding of that statement of whom Moses wrote about a prophet should come and whom the prophets wrote that should come.

They're looking for some conqueror and deliverer. It's just, that was what was understood. Moving on to verse 46, Nathanael said unto him, Nathanael said unto him, Can there any good thing come out of Nazareth?

Philip saith unto him, Come and see. See for yourself. Good thought. Now, good question too. Look at chapter 7 of John. Can there any good thing come out of Nazareth?

[21 : 19] Well, why, in other words, are you sure that's the right place? We should be looking for the Messiah to come from. Back in chapter 7, in verse 40, John 7, verse 40, many of the people, therefore, when they heard this saying said, of a truth, this is the prophet.

Now, they're connecting that back to who Moses said would come. Others said, this is the Christ, but some said, shall Christ come out of Galilee? Hath not the scripture said that Christ cometh of the seed of David, out of the town of Bethlehem where David was?

So, can any good thing, like a Messiah, a Christ, the Christ, come out of Nazareth? That just doesn't add up with the scripture, so he thought. So, he wasn't understanding that this Jesus was born in Bethlehem.

That was, that wasn't common knowledge, at least not 30 years down the road. It's hard to say if these men were even alive back then. So, back in John chapter 1, it's an honest and a fair and a good question.

Can any good thing come out of Nazareth? He's skeptical to say that that's the Christ. We found him and he's from Nazareth. That just doesn't add up with the word of God. And so, he's right to be skeptical about that statement.

[22 : 43] Philip's answer is, come and see. I can't answer all your questions. Why don't you just come and meet him? Isn't that a thought? Somebody's gonna, you're gonna tell them about Christ, they need to be saved, and they've just got questions.

You know, what if somebody from Africa, blah, blah, blah, blah, blah, blah, blah, blah. And what if this person did something so bad, and they, and you, okay, I don't know. You know, your college professor really put some seed of doubt into you about the validity of the scriptures, and you don't know how to answer that, or you're twisted on that.

The best answer is, come and meet Jesus Christ for yourself. When he, when he gets in, when he changes you on the inside, all of that noise just, just hits a wall.

It just falls. It hits the wall, it falls to the ground, and you don't have to answer it and put it down with logic and reasoning and debate. I love to bring this quote out.

Dr. Uckman used to say, you couldn't talk me out of it with a talking machine. It's just the thought of, once it's in, and once Christ is alive in you, what can you do against it?

[23 : 52] So the best answer is, come and see. I want to, I passed this earlier, and I wanted to point it out. Early in the passage, we read that Christ told them, come and see.

In verse 39, he saith unto them, come and see. And the next person, he says something to, he says to, to Philip, in verse 43, he says, follow me.

And I find it interesting how these phrases come out and how they're just in the right order. Come and see, number one, come unto me, all ye that labor and are heavy laden, and I'll give you rest. And after that, then follow me. And that's a good order. And I know it's not like some huge doctrinal thing coming out of the passage, but it's worth pulling out and extracting and just pointing out to you that religions get that wrong.

Religions say, be a follower of Christ first. And they don't, they just bypass the come unto me part and know Jesus Christ personally. And those guys went and dwelt with him.

[24 : 56] There's a dwelling with Jesus Christ or where he indwells you, if you know what I'm saying. And when you bypass salvation, Bible salvation, and just become, turn into, I'm going to be a follower or I'm going to be a disciple.

I'm going to obey these rules and obey what's right and do these things and be good to my neighbor and love my enemies. You'll frustrate yourself quickly and find you fall short because you lack the person inside of you that gives you the power to overcome yourself and to be a follower of Jesus Christ.

It's way easier to follow Jesus Christ when Jesus Christ is in you than it is to try to follow him when he's not. And I wanted to point that out because it came up again where he says, come and see, and that reminded me of the earlier spot that I missed.

So verse 47, Jesus saw Nathaniel coming to him, amen, and saith of him. Now, I got to point it out, he's skeptical.

He's coming skeptical. You see that because he's not believing that this is the real one. These guys are deceived. He's from Nazareth. How's that possible? And so he comes.

[26 : 04] He's coming to check it out. Fine, Philip. I'll check it out. And he must have wanted something. And he came to him and saith of him, behold, an Israelite indeed in whom is no guile.

That was Christ's words to Nathaniel. Nathaniel didn't have to question him. He didn't have to come and ask him anything. He just, as soon as he got in his presence, Jesus Christ revealed himself to him with some divinity being, I don't know what you want to call it, just being put on display.

And Nathaniel didn't have to do anything. He didn't have to fix anything. He just had to show up and the Lord was right there to open his eyes to who he is. And so he said, an Israelite indeed in whom is there there is no guile.

So as an Israelite indeed, he's what a Jew is supposed to be. He's peculiar. He's different. He's righteous and holy according to the law, which set them aside and apart from everybody else. And this man was living it. He was devoted to it. And I highly doubt it would have been in that pharisaical way where it's all about the outward show and you're not as good as me and the more I do, the better I am.

[27 : 14] But rather, he's an Israelite indeed. In fact, a true Israelite, according to the word of God, he's commended of Christ, saying, in whom is no guile. And guile is deceit.

It can also be like a nastiness. That's not in him. He's a good guy and he's a straight talker. And in verse 48, Nathanael saith unto him, Whence knowest thou me?

So Christ is right. Nathanael is an upright man and he's walking according to the commandments and ordinance of the Lord. And when Christ calls that out, he acknowledges it, but Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. Now, Nathanael didn't see Christ and if he did see Jesus, he didn't recognize him. He was just Jesus of Nazareth. He was a nobody to him. But Christ saw him and we could go on that for a minute.

Verse 49, Nathanael answered and saith unto him, Rabbi, thou art the Son of God. Thou art the King of Israel. This is pretty exciting to me.

[28 : 28] This is what a response. And for him to be in a place that he was desirous of knowing the Christ and no doubt calling on God and praying for this day to come in his lifetime.

An Israelite indeed in whom there is no guile. And to come and see and to see this man and immediately he declares something to him that he already knows who he is.

He exercises that divinity and his omniscience. Nathanael doesn't need more. He doesn't need to put out a fleece. He doesn't need to say, we would see a sign of thee, Master, like the Pharisees say later.

He's just like, good enough for me. You are the Christ. I'm sure there is something in his tone. I'm sure there was something in his appearance that just that face-to-face connection with the true

Christ, the Son of God, the King of the Jews.

It had to be real. It had to be moving. And he just responded with a quick confession. Thou art the Christ. Notice this very carefully. Thou art the King. He didn't say, thou art the Savior of the world. [29 : 41] Thou art the Lamb of God. That's what John the Baptist said earlier. Nathanael, not necessarily standing by. But when he sees the Messiah, the Messiah to him is the King of Israel.

And in rightly dividing your Bible and in understanding the, if you want to call it the program that God is operating under right here to his people Israel, Jesus Christ calls those disciples and he sends them out to the lost sheep of the house of Israel.

He is not sending them to go ye therefore unto all nations and all of that. That's not there yet. And so for now, that is the exact and proper response. Thou art the King of Israel, the Christ.

Identifying, believing on, recognizing the Christ. Not Calvary. There's no cross in view here. Not even a hint of a cross in these men's minds.

They don't see it. They don't understand it. And even in Luke 18, years later, three years later, when Christ tells them, I'm going to be crucified. We're going to Jerusalem. I'm going to be betrayed.

[30 : 44] I'm going to be crucified. And three days, I'm going to rise again. And they understood none of these things. This saying was hid from them. Neither did they understand. So, this is what they're looking for is the kingdom and the King.

And they believe that He is the one. Verse 50 says, Jesus answering, or answered and said unto him, because I said unto thee, I saw thee under the fig tree, believest thou? Like that's, that's incredible faith.

Thou shalt see greater things than these. And now He's talking to Nathanael when He says thou.

And He saith unto him, singular, verily, verily, I say unto you, plural.

So now this application goes beyond just Nathanael. And you have to be careful. One of your King James Bible makes that distinction of the singular and plural. All the other versions, quote unquote, update the language and they muddy and they hide.

It's not clarified of the singular pronouns like the King James has. So anything that's with a Y, you or ye, is plural. Verily, verily, I say unto you, hereafter ye shall see heaven opened.

[31 : 53] So if it just said you, you, you, in verse 50 and 51, you'd think it was just a comment directed to Nathanael only. But while He was talking to him, He was also including others saying, Verily, verily, I say unto you, hereafter ye shall see heaven opened and the angels of God ascending and descending upon the Son of Man.

There's a lot of speculation about that. It's a tricky verse to quite place. The obvious thing it brings to mind is Genesis 28 and Jacob having a dream of that ladder set up to heaven and angels ascending and descending.

And to see that pop up in Jesus Christ's statement to Nathanael about these disciples, it's an interesting thought. It's hard to place it and to show any kind of any kind of realization of that in His ministry unless there's things that we just are unaware of.

There's times where it says at the Garden of Eden, the Garden of Gethsemane that angel came and ministered unto Him. It says that as well after He was spent time being tempted to the devil that an angel came and ministered unto Him.

But other than that, it seems like it may have just a future application, more of a second coming kind of thing. And it brings in some other talk, some other concepts of a portal and some interesting things, but we can't go that direction at all.

[33 : 23] Since we're hitting chapter 2 right now, I think I'll stop short because there are some tables and chairs that want to get set up outside and get some things in order. So I think this is a perfect place to stop for this week and next week we'll pick it up right there and just continue verse by verse through the Gospel of John.

And so, kind of a dead stop, but we'll just do it and go. I need some men to give me a hand, please. Thank you.