

For precept must be upon precept, precept upon precept, line upon line, line upon line; here a little and there a little.

Isaiah 28:10

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First Love Ministries, Inc.

PRAYER STUDY #189

**THE GOSPEL ACCORDING TO JOHN**

**PART 3: CHAPTER 1, VERSES 15-51**

**Verses 15-34**

*15-John bore witness of Him and cried, saying, This was He of whom I spoke, He that cometh after me is preferred before me; for He was before me. 16-And of His fullness have all we received and grace for grace. 17-For the law was given by Moses, but grace and truth came by Jesus Christ. 18-No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, He hath declared Him. 19-And this is the witness of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? 20-And He confessed and denied not; but confessed, I am not the Christ. 21-And they asked him, What then? Art thou Elijah? And he saith, I am not. Art thou that prophet? And he answered, No. 22-Then said they unto him, Who art thou? That we may give an answer to them that sent us. What sayest thou of thyself? 23-He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet, Isaiah. 24-And they who were sent were of the Pharisees. 25-And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elijah, neither that prophet? 26-John answered them, saying, I baptize with water; but there standeth one among you, whom ye know not. 27-He it is who, coming after me, is preferred before me, whose shoe's latchet I am not worthy to loose. 28-These things were done in Bethabara beyond the Jordan, where John was baptizing. 29-The next day John seeth Jesus coming unto him and saith, Behold the Lamb of God, who taketh away the sin of the world. 30-This is He of whom I said, After me cometh a man who is preferred before me; for He was before me. 31-And I knew Him not, but that He should be made manifest to Israel, therefore am I come baptizing with water. 32-And John bore witness, saying, I saw the Spirit descending from heaven like a dove, and it abode upon Him. 33- And I knew him not; but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on Him, the same is He who baptizeth with the Holy Spirit. 34- And I saw and bore witness that this is the Son of God.*

No one has seen God? This means in a full and complete way. Some in the Old Testament did see partial revelations of God or the angel of His presence.

Why grace *and* truth? Jesus is full of grace to redeem man and full of truth to reveal God.

What is grace? The *Bible Dictionary* defines *GRACE* as “*the free and undeserved love and favor of God towards man as a sinner, especially as exhibited by the plan of redemption through Jesus Christ...The “grace of God” spontaneous, unmerited, self-directed, and almighty, is the source of the whole scheme of redemption...Hence also all the fruits and blessings of the gospel are termed graces(2<sup>nd</sup> Corinthians 8:7 and Philippians 1:7).*” Thus grace includes regeneration, pardon, enlightenment, sanctification, miracles, prophesy, and everlasting salvation by His mercy, not by our works.

John the Baptist denies being the Christ or Elijah, the prophet, whose rugged life-style was similar to John's. Elijah, who never died(2<sup>nd</sup> Kings 2:11) was expected to return in the end times(Malachi 4:5) “to restore all things”(Matthew 12:11, Luke 1:17). Jesus, understanding more about John the Baptist than the Baptist himself, said that John did fulfill the prophecy of the coming of Elijah. By preaching the message of repentance and divine judgment, John the Baptist was preparing the way for Jesus to come. John was an incredibly humble man and acknowledged that he was not worthy to unloose the latchet of Jesus' shoes. The latchet was a leather thong by which the sandal was fastened. It was the work of lowly servants to loosen them. Thus, John is saying that he was not even as high up as a servant and was conscious of his insignificance when contrasted with his Master.

Pharisees were a small but highly influential group of Jewish believers who insisted on meticulous observation of the Jewish law which included the Torah which includes the first five books of the Bible or Pentateuch or law of Moses, writings of prophets and priests, and the words of wise men. The rules these Jews followed were not only the Old Testament laws but also extra-biblical traditions. Many Pharisees opposed Jesus, but some followed Him.

Jews were accustomed to making converts to their religion by ceremonial cleaning, but it had to be done only with an order from the Sanhedrin or before 3 doctors of the law or magistrates. The Pharisees were angry and jealous of John because he baptized without authority and not in the same way that the Pharisees approved. His purpose in baptizing was to symbolize and prepare the way of a Messiah who would baptize those who had been washed by the Blood through repentance into the Holy Spirit. Today believers baptize other believers, but Jesus baptizes in the Holy Spirit.

*Sin* in the Greek means *missing the mark*, whether by omission or commission, in thought, word or deed. According to Dake, Christ came to teach us how to shoot straight-to hit the moral bull's eye every time (Tit. 2:11-14, 1<sup>st</sup> John 2:1-2, 29, 3:9, 5:1-14, 18)

What are the four designations of Jesus in John's Prologue?

1. The WORD: Jesus' relationship to His Father as the expression of God
2. The LIFE; Jesus' relationship to Human Beings as the creator of all creature life
3. The LIGHT: Jesus' relationship to Human Beings as the illumination of Truth
4. THE SON: Jesus' relationship to His Father as the One in the Father's bosom

#### Verses 35-51

*35-Again the next day John stood and two of his disciples; 36-And, looking upon Jesus as He walked, he saith, Behold the Lamb of God! 37-And, the two disciples heard Him speak, and they followed Jesus. 38-Then Jesus turned and saw them following and saith unto them, **What seek ye?** They said unto Him, Rabbi (which is to say, being interpreted, Master), where dwellest thou? 39-He saith unto them, **Come and see.** They came and saw where He dwelt and abode with Him that day; for 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 findeth his own brother, Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ. 42-And he brought him to Jesus. 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. 43-The day following Jesus would go forth into Galilee, and findeth Philip and saith unto him, **Follow me.** 44-now Philip was of Bethsaida, the city of Andrew and Peter. 45-Philip findeth Nathanael and saith unto him, We have found Him, of whom Moses in the*

*law and the prophets, did write, Jesus of Nazareth, the son of Joseph. 46- And Nathanael said unto him, Can any good thing come out of Nazareth? Philip said unto him, Come and see. 47-Jesus saw Nathanael coming to Him and saith of him, Behold, an Israelite indeed in whom is no guile! 48-Nathanael saith unto Him, How knowest thou me? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig tree, I saw thee. 49-Nathanael answered and saith unto Him, Rabbi, thou art the Son of God, thou art the King of Israel. 50-Jesus answered and said unto Him, Because I said unto thee, I saw thee under the fig tree, believeth thou? Thou shalt see greater things than these. 51-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.*

ANDREW: Andrew was the brother of Simon Peter. He also was a disciple of John the Baptist. He was the first missionary evangelist and his first convert was his own brother. Because he preached against idolatry, he was crucified, nailed to a cross in the form of an X. This cross is now known as the St. Andrew's cross.

SIMON: Simon Peter is also known as Cephas and as Simon Barjona. He and his brother Andrew were fisherman, evidently in partnership with Zebedee and his sons, James and John. He also was a disciple of John the Baptist. Peter was the leader of the Disciples and was in the inner circle, with James and John, and had a special relationship with Jesus. He was the only disciple to deny Christ, and yet He became the powerful leader, the spokesman for the early church, and a miracle worker himself after being filled with the Holy Spirit. It was his dream in the house of Cornelius which opened the door for Gentiles to come to Jesus. In 61 AD he was crucified by the Romans. He said that he was unworthy to die in the exact same way that the Lord had. Thus, he was crucified upside down.

PHILIP: Philip (unlike Andrew, Peter, John and Nathanael, all of which went to Jesus), waited until Jesus came to him. Some believe that he was the one who requested of Jesus that he might first go and bury his father. All of the disciples, including Philip, were Jewish, but Philip is a Greek name and so he must have had another name, unknown by scholars, which was Jewish. (This Philip is not the Philip of Acts who led the Ethiopian to Christ and whose four daughters were also preachers.) Philip the Apostle died a martyr's death.

NATHANAEL: Nathanael was a native of Cana in Galilee. Jesus said that he was an Israelite in whom was no guile or no deceit. Nathanael is also known as Bartholomew. He is called Nathanael only in the Gospel of John. He was always paired with Philip, his friend, who introduced Nathanael to Jesus. Tradition says that Nathanael was skinned alive for his faith in Jesus.

NAZARETH: Nazareth is not mentioned in the Old Testament. It was a pretty insignificant town before its most famous citizen came to town. The town in Jesus' day had a population of anywhere from 480 to 2000 people. Today it is inhabited by 65,000, mostly Arabs. About two-thirds of the Arabs are Muslims and about one-third are Christians. There are many historical sites there, including the Church of the Annunciation, where the angel Gabriel announced to Mary that she was with child.

#### The First Week of Jesus' Ministry

- Day 1: John the Baptist's witness concerning Jesus-John 1:19-28
- Day 2: John the Baptist's encounter with Jesus-John 1:29-34
- Day 3; John the Baptist's referral of disciples to Jesus-John 1:35-39
- Day 4: Andrew's introduction of his brother Peter to Jesus-John 1:40-42
- Day 5: The recruitment of Philip and Nathanael-John 1:43-51
- Day 6: (Nothing Recorded)
- Day 7: The wedding at Cana