

The Gospel of John

Chapter 1, Verses 29-42

Review

- General Introduction
 - The Gospel According to John is:
 - one of the five books in the Bible grounded on the testimony and authority of John, the Apostle, Son of Zebedee; all of which were written, around the end of the First Century, and are therefore among the last books in the Bible to be written.
 - one of the four books in the Bible classified as “gospels” each of which is a biography and historical narrative of the life of Jesus as well as a proclamation of the good news concerning the salvation he brings to those who receive and believe him.

Review

- General Introduction
 - The Readers of the Gospel According to John:
 - were perhaps predominately Greek speaking, Jewish Christians in Asia, but would have included other Christian and non-Christian readers as well
 - would have been familiar with other early Christian writings and teachings, as well as Jewish Scripture (our Old Testament) and other Jewish and Greek religious and philosophical writings and teachings.

Review

- Structure
 - Prologue (1:1-18) – And Introduction and summary of the work of the incarnate Word.
 - Body (1:19-20:31)
 - The Book of Signs (1:19-12:50) – The Word reveals himself to the world but they will not accept him.
 - The Book of Glory (13:1-20:31) – To those who accept him, the Word shows his glory and communicates the Spirit of life.
 - Epilogue (21:1-25) – A series of resurrection appearances in Galilee.

Review

- Progress
 - Two weeks ago we finished discussing the prologue
 - Key points:
 - Jesus Christ is referred to in 1:14 as the Word become flesh.
 - “Flesh” emphasizes that Jesus was exactly what we are.
 - What Jesus was before becoming what we are is represented by the Greek word *logos*, translated Word
 - Verses 1:1 – 1:13 basically make it clear that the Word was what God was and did what God did, including creating the cosmos and everything in it.

Review

- Progress
 - Key points from the prologue (continued)
 - The prologue introduces and summarizes main themes of the gospel, specifically that the world generally rejects Jesus but that Jesus is the savior of those who accept him.
 - The prologue also briefly introduces (verses 1:6,7,8, and 15) John the Baptist, as the one whose primary significance is to be the one who bears witness to Jesus.

Review

- Progress
 - Key points from the prologue (continued)
 - The prologue makes it plain that no one except Jesus knows what God is truly like, so that only through Jesus can any one ever truly know God.
 - God is revealed in Jesus as being full of grace and truth, which is consistent with how God is revealed elsewhere, but only in Jesus is God's grace and truth revealed so clearly.

Review

- Progress
 - Last week we covered Chapter 1, Verses 19-28
 - Key Points:
 - The Jews in Jerusalem sent their religious authorities to interrogate John the Baptist about who and what he was.
 - John claimed to be nobody --- not the Christ, not Elijah, not the Prophet --- only a “voice crying in the wilderness.”
 - His authority to baptize, John said, came from someone else, one who stood already among them but whom they did not know and who was infinitely more excellent than himself.

Review

- Does anyone have any comments or question about what we have read and discussed so far?
- Tonight we will first cover Verses 29-34 of Chapter 1
- Then time permitting we will cover Verses 35-42

John 1:29-34

1:29 その翌日、ヨハネはイエスが自分の方にこられるのを見て言った、「見よ、世の罪を取り除く神の小羊。

1:30 『わたしのあとに来るかたは、わたしよりもすぐれたかたである。わたしよりも先におられたからである』とわたしが言ったのは、この人のことである。

1:31 わたしはこのかたを知らなかった。しかし、このかたがイスラエルに現れてくださるそのことのために、わたしはきて、水でバプテスマを授けているのである」。

John 1:29-34

1:32ヨハネはまたあかしをして言った、「わたしは、御霊がはどのように天から下って、彼の上にとどまるのを見た。

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John 1:29-34

1:34わたしはそれを見たので、このかたこそ神の子であると、あかしをしたのである」。

John 1:29-34

29 The next day he 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 ranks before me, because he was before me.'

31 I myself did not know him, but for this purpose I came baptizing with water, that he might be revealed to Israel."

John 1:29-34

32 And John bore witness: "I saw the Spirit descend from heaven like a dove, and it remained on him.

33 I myself did not know him, but he who sent me to baptize with water said to me, 'He on whom you see the Spirit descend and remain, this is he who baptizes with the Holy Spirit.'

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34 And I have seen and have borne witness that this is the Son of God."

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 - The day after John spoke with the delegation of Jewish religious leaders from Jerusalem.

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- Next day... after what?
 - The day after John spoke with the delegation of Jewish religious leaders from Jerusalem. (our lesson from last week)
- Clearly John already knew much about who Jesus was.

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The next day he **saw** Jesus coming toward him, and said, "Behold, the Lamb of God, who takes away the sin of the world!

- The verb translated “saw” has the sense of just glancing at Jesus, rather than any sort of deep examination.

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- The verb translated “saw” has the sense of just glancing at Jesus, rather than any sort of deep examination.
- In other words, with just a quick glance, John recognized the one of whom he had spoken on the previous day.

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The next day he saw Jesus coming toward him, and said,
"**Behold**, the Lamb of God, who takes away the sin of the world!

- He invites those standing around him to look at Jesus.

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"Behold, the Lamb of God, who takes away the sin of the world!"

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- He then describes Jesus in a very peculiar way.

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 - The Lamb of God
 - Who takes away the sin of the world!

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- However this word “lamb” is used to describe Jesus only in this chapter (twice) and in Revelation (many times).
- So this metaphor, “Lamb of God,” comes to us from John.
- It is difficult for us to imagine how strange this phrase would have sounded to John’s original audience.

Lamb of God

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 - They would have understood that Jesus was the Lamb of God and, therefore, that this title applied to him uniquely.
 - They would have known that Jesus was “of God” and that he had something to do with removing sin from the world.
 - But all of this would have left them very puzzled.

Lamb of God

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 - All of the above

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 - Genesis 22:8
 - Exodus 12:6
 - Leviticus 16:21
 - Isaiah 53:7
 - All of the above to some extent, but none fit Jesus perfectly
- Note that the present tense “takes away” the sin of the world suggests an ongoing work that has already begun.

John 1:30

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- John confirms that Jesus is indeed the man on behalf of whom he has been giving testimony:

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- John confirms that Jesus is indeed the man on behalf of whom he has been giving testimony:
 - the one of whom John is the forerunner in human time
 - but who infinitely surpasses John in every other way.

John 1:31

わたしはこのかたを知らなかった。しかし、このかたがイスラエルに現れてくださるそのことのために、わたしはきて、水でバプテスマを授けているのである」。

I myself did not know him, but for this purpose I came baptizing with water, that he might be revealed to Israel."

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- The meaning is “even I” did not know him.

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I myself did not know him, but for this purpose I came baptizing with water, that he might be revealed to Israel."

- The meaning is “even I” did not know him.
- Which is remarkable when you stop and recognize that John and Jesus were cousins and John was, according to Jesus, more than a prophet and the greatest of men.

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- This proves how truly Jesus was flesh and how much coming to know him as the Lamb of God who takes away the sin of the world, is a matter of revelation.

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- The only purpose of John's baptism was to reveal Jesus

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- This revelation was to Israel,

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I myself did not know him, but for this purpose I came baptizing with water, that he might be revealed to Israel."

- This revelation was to Israel, meaning finally all to whom such revelation comes and by whom it is accepted

John 1:32

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- The verb tense is perfect (“have beheld”) suggesting that what John saw had lasting effect.

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- What he saw was something in the form of a dove descend and rest on Jesus, and he understood this to represent Jesus' anointing in Holy Spirit.
- Something similar is reported in the other three gospels.

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- We know from the other three gospels that the event reported here occurred when Jesus was baptized by John.
- So we can be sure that Jesus' baptism by John has already taken place.

John 1:33

わたしはこの人を知らなかった。しかし、水でバプテスマを授けるようにと、わたしをおつかわしになったそのかたが、わたしに言われた、『ある人の上に、御霊が下ってとどまるのを見たら、その人こそは、御霊によってバプテスマを授けるかたである』。

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I myself did not know him, but he who sent me to baptize with water said to me, 'He on whom you see the Spirit descend and remain, this is he who baptizes with the Holy Spirit.'

- Indeed it was what John saw when Jesus came to be baptized by him that confirmed Jesus' identity to John.

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I myself did not know him, but he who sent me to baptize with water said to me, 'He on whom you see the Spirit descend and remain, this is he who baptizes with the Holy Spirit.'

- Not only had God specifically told John that such signs would identify Jesus, but such an anointing fulfills much Old Testament prophecy (e.g. Isaiah 11:2, 42:1, 61:1)

John 1:34

わたしはそれを見たので、このかたこそ神の子であると、あかしをしたのである」。

And I have seen and have borne witness that this is the Son of God."

John 1:34

わたしはそれを見たので、このかたこそ神の子であると、あかしをしたのである」。

And I have seen and have borne witness that this is the Son of God."

- You will also recall from the other three gospels that when Jesus was baptized by John, God's voice was heard from heaven proclaiming Jesus to be his beloved son.

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- From this John the Baptist and those to whom he spoke might have understood Jesus to be the Messiah

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And I have seen and have borne witness that this is the Son of God."

- From this John the Baptist and those to whom he spoke might have understood Jesus to be the Messiah; however, not even John the Baptist probably understood the depth of the term Son of God when applied to Jesus of Nazareth.

John 1:34

わたしはそれを見たので、このかたこそ神の子であると、あかしをしたのである」。

And I have seen and have borne witness that this is the Son of God."

- The Word become flesh, as described in the prologue, is someone that nobody was expecting!

John 1:35-42

1:35 その翌日、ヨハネはまたふたりの弟子たちと一緒に立っていたが、

1:36 イエスが歩いておられるのに目をとめて言った、「見よ、神の小羊」。

1:37 そのふたりの弟子は、ヨハネがそう言うのを聞いて、イエスについて行った。

John 1:35-42

1:38 イエスはふり向き、彼らがついてくるのを見て言われた、「何か願いがあるのか」。彼らは言った、「ラビ（訳して言えば、先生）どこにおとまりなのですか」。

1:39 イエスは彼らに言われた、「きてごらんなさい。そうしたらわかるだろう」。そこで彼らについて行って、イエスの泊まっておられる所を見た。そして、その日はイエスのところに泊まった。時は午後四時ごろであった。

John 1:35-42

1:40ヨハネから聞いて、イエスについて行ったふたりのうちの一人は、シモン・ペテロの兄弟アンデレであった。

1:41彼はまず自分の兄弟シモンに出会って言った、「わたしたちはメシヤ（訳せば、キリスト）にいま出会った」。

John 1:35-42

1:42そしてシモンをイエスのもとにつれてきた。イエスは彼に目をとめて言われた、「あなたはヨハネの子シモンである。あなたをケパ（訳せば、ペテロ）と呼ぶことにする」。

John 1:35-42

35 The next day again John was standing with two of his disciples,

36 and he looked at Jesus as he walked by and said, "Behold, the Lamb of God!"

37 The two disciples heard him say this, and they followed Jesus.

John 1:35-42

38 Jesus turned and saw them following and said to them, "What are you seeking?" And they said to him, "Rabbi" (which means Teacher), "where are you staying?"

39 He said to them, "Come and you will see." So they came and saw where he was staying, and they stayed with him that day, for it was about the tenth hour.

John 1:35-42

40 One of the two who heard John speak and followed Jesus was Andrew, Simon Peter's brother.

41 He first found his own brother Simon and said to him, "We have found the Messiah" (which means Christ).

42 He brought him to Jesus. Jesus looked at him and said, "So you are Simon the son of John? You shall be called Cephas" (which means Peter).

John 1:35

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The next day again John was standing with two of his disciples,

- Notice that this entire sequence (starting with the arrival of the priests and Levites in Verse 19 and continuing until the wedding in Cana in Chapter 2) is neatly logged day by day, as if remembered by an eyewitness.

John 1:35

その翌日、ヨハネはまたふたりの弟子たちと一緒に立っていたが、

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- One of these disciples was Andrew (v. 40)
- Who do you suppose the other one was?

John 1:36

イエスが歩いておられるのに目をとめて言った、「見よ、神の小羊」。

and he looked at Jesus as he walked by and said,
"Behold, the Lamb of God!"

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and he looked at Jesus as he walked by and said,
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- John is, in effect, making certain that these two disciples know that this man, Jesus, is the one about whom John has been giving testimony.

John 1:37

そのふたりの弟子は、ヨハネがそう言うのを聞いて、イエスについて行った。

The two disciples heard him say this, and they followed Jesus.

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- It is probably important to notice that these two men followed Jesus because of what John said and had taught concerning Jesus and not because of anything that Jesus himself had yet said to them.

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- The meaning at least includes that.

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- This will certainly also prove to be the case.

John 1:38

イエスはふり向き、彼らがついてくるのを見て言われた、「何か願うがあるのか」。彼らは言った、「ラビ（訳して言えば、先生）どこにおとまりなのですか」。

Jesus turned and saw them following and said to them, "What are you seeking?" And they said to him, "Rabbi" (which means Teacher), "where are you staying?"

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- There follow the first words of Christ recorded by John, and it is a question.

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- Did Jesus not know what they were seeking?

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- Did Jesus not know what they were seeking?
- Probably he knew better than they did, and was simply challenging them to consider why they had followed him.
- There is a lesson in this for all of us.

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- The men do not seem to have a very clear idea of their needs and motives in following Jesus.
- They answer his question with a question of their own.

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- What can we tell about the needs and motives of these two men by what they have done and said so far?

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- What can we tell about the needs and motives of these two men by what they have done and said so far?
- They seem to be looking for someone to follow who may be greater than John, whom they perceive to be a teacher.

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- Given all that John has been saying about Jesus, they seem curious to know where he is staying:

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- Given all that John has been saying about Jesus, they seem curious to know where he is staying: it may be someplace rather eccentric and marvelous.

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イエスは彼らに言われた、「きてごらんなさい。そうしたらわかるだろう」。そこで彼らはずいて行って、イエスの泊まっておられる所を見た。そして、その日はイエスのところに泊まった。時は午後四時ごろであった。

He said to them, "Come and you will see." So they came and saw where he was staying, and they stayed with him that day, for it was about the tenth hour.

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- And they stayed with him for the remainder of that day.

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- It might have been 10:00 a.m. following the official Roman time system, which is the same as ours.

John 1:40

ヨハネから聞いて、イエスについて行ったふたりのうちのひとり
は、シモン・ペテロの兄弟アンデレであった。

One of the two who heard John speak and followed Jesus
was Andrew, Simon Peter's brother.

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One of the two who heard John speak and followed Jesus
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- Andrew has already entered the story, but not by name until now, where he is described in relation to his brother who is much better known to John's latter day readers.
- John expects his readers to know, and care, who Peter is.

John 1:41

彼はまず自分の兄弟シモンに出会って言った、「わたしたちはメシヤ（訳せば、キリスト）にいま出会った」。

He first found his own brother Simon and said to him,
"We have found the Messiah" (which means Christ).

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- Here we learn that Peter came to know Jesus through the testimony of his much less well known brother Andrew, who had been at first a disciple of John the Baptist.

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- John explains to his readers who require such explanation that Messiah means Christ.

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- Interestingly the word “Messiah” appears in the Bible only twice, both times in John’s gospel (1:41, 4.25).

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- Both times it is interpreted by the Greek equivalent “Christos” which in English, of course, is “Christ.”

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- Expectations concerning the Christ (Messiah) were in John's day many and varied.
- Even John the Baptist and Jesus own disciples were sometimes confused, at least until Pentecost.

John 1:42

そしてシモンをイエスのもとにつれてきた。イエスは彼に目をとめて言われた、「あなたはヨハネの子シモンである。あなたをケパ（訳せば、ペテロ）と呼ぶことにする」。

He brought him to Jesus. Jesus looked at him and said, "So you are Simon the son of John? You shall be called Cephas" (which means Peter).

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- In any case, Andrew brought his brother to Jesus.
- It seems as if Jesus recognized him and foresaw much about him as he would be .

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- Petros becomes Peter in English.