

# The Gospel of John

Chapter 1, Verses 43-51

# 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

- **Prolog (1:1-18)**
  - Jesus Christ is the Word become flesh (1:14).
  - “Flesh” emphasizes that Jesus was exactly what we are.
  - The Word (Greek, *Logos*) was what God was and did what God did from the beginning.
  - The Word is generally rejected by the world,
  - but he is the savior of all who accept him.
  - God is revealed in Jesus as being full of grace and truth.
  - John the Baptist came to introduce Jesus to the world.

# Review

- **John the Baptist Answers the Jews (1:19-28)**
  - The Jews wonder who and what is John the Baptist.
  - He claims to be only a “voice crying in the wilderness.”
  - His authority to baptize, he said, came from one already standing among them, who was far greater than himself.

# Review

- **John the Baptist Introduces Jesus (1:29-34)**
  - The next day, the Baptist pointed out Jesus, calling him “the Lamb of God who takes away the sin of the world.”
  - Not even the Baptist had known these things at first and perhaps even he still did not understand them very fully.
  - However he clearly did understand that the purpose of his own ministry was to reveal Jesus to Israel.
  - He bore witness to what God had first revealed to him: that Jesus was the Son of God who baptizes in Holy Spirit.

# Review

- **Jesus' First Disciples (1:35-42)**
  - The next day, the Baptizer is with two of his disciples (Andrew and another man) to whom he points out Jesus.
  - They follow Jesus who asks them what they are looking for.
  - Calling him Rabbi, they ask him where he is staying.
  - He invites them to come and see, and they do.
  - Andrew then tells his brother Simon that they have found ***the Messiah*** and brings him to meet Jesus.
  - Jesus gives Simon the name Cephas, translated Peter.



# Observations

- It is probably important to notice that among at least these first three disciples of Jesus:
  - none came initially in response to a direct call from Jesus,
  - at least two were formerly followers of John the Baptist,
  - none (including John the Baptist) understood perfectly who Jesus was or what he would accomplish.

# John 1:43-51

**1:43** その翌日、イエスはガリラヤに行こうとされたが、ピリポに出会って言われた、「わたしに従ってきなさい」。

**1:44** ピリポは、アンデレとペテロとの町ベツサイダの人であった。

**1:45** このピリポがナタナエルに出会って言った、「わたしたちは、モーセが律法の中にしるしており、預言者たちがしるしていた人、ヨセフの子、ナザレのイエスにいま出会った」。

# John 1:43-51

**1:46** ナタナエルは彼に言った、「ナザレから、なんのよいものが出ようか」。ピリポは彼に言った、「きて見なさい」。

**1:47** イエスはナタナエルが自分の方に来るのを見て、彼について言われた、「見よ、あの人こそ、ほんとうのイスラエル人である。その心には偽りが無い」。

# John 1:43-51

**1:48** ナタナエルは言った、「どうしてわたしをご存じなのですか」。イエスは答えて言われた、「ピリポがあなたを呼ぶ前に、わたしはあなたが、いちじくの木の下にいるのを見た」。

**1:49** ナタナエルは答えた、「先生、あなたは神の子です。あなたはイスラエルの王です」。

# John 1:43-51

**1:50** イエスは答えて言われた、「あなたが、いちじくの木の下にいるのを見たとき、わたしが言ったので信じるのか。これよりも、もっと大きなことを、あなたは見るであろう」。

**1:51** また言われた、「よくよくあなたがたに言うておく。天が開けて、神の御使たちが人の子の上に入り下りするのを、あなたがたは見るであろう」。

# John 1:43-51

43 The next day Jesus decided to go to Galilee. 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 Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see."

# John 1:43-51

47 Jesus saw Nathanael coming toward him and said of him, "Behold, an Israelite indeed, in whom there is no deceit!"

48 Nathanael said to him, "How do you know me?" Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you."

49 Nathanael answered him, "Rabbi, you are the Son of God! You are the King of Israel!"

# John 1:43-51

50 Jesus answered 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, "Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending on the Son of Man."



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- This is the third day following the visit by the priests and Levites.

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- The Greek text says "he"
- Probably this means that it was Jesus who decided to go there, but it might have been Andrew or Simon.

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- In any case it was decided that they would leave the place where John was baptizing ("Bethany across the Jordan").
- and that they would proceed to the territory west of the Sea of Galilee, and north of Samaria, known as Galilee.

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- The Greek grammar makes it very clear that it was Jesus who said to Philip "Follow me."

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The next day Jesus decided to go to Galilee. He found Philip and said to him, "Follow me."

- The Greek grammar makes it very clear that it was Jesus who said to Philip "Follow me."
- It was probably Jesus who found Philip, but (grammatically) it could have been Andrew or Peter who found him.

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ピリポは、アンデレとペテロとの町ベツサイダの人であった。

Now Philip was from Bethsaida, the city of Andrew and Peter.

- Philip, Andrew, and Peter were all from the same town.
- The Holy Spirit, for some reason, wants us to know this.



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- Bethsaida literally means “house of the fishermen.”

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Now Philip was from **Bethsaida**, the city of Andrew and Peter.

- Bethsaida literally means “house of the fishermen.”
- It is located on the northern shore of the Sea of Galilee, just a little east of where the Jordan river flows into it.

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**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."

- This continues the pattern disciples finding disciples.

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- This continues the pattern disciples finding disciples.
- Unlike the others so far, Nathanael is not included in the lists of disciples given in the synoptic gospels and Acts.

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- It has frequently been suggested this Nathanael and the Bartholomew listed in the synoptic gospels and Acts may be one and the same (the latter identifying his father).

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- Philip himself has just been "found" yet he is prepared to give this remarkable testimony on behalf of himself and his fellow townsmen, Andrew and Peter.

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- Clearly the one whom they have found is Jesus.

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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."

- One the one hand, they somehow understand that Moses himself in the Law and also the prophets wrote about Jesus.



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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**."

- On the other hand, they describe Jesus imperfectly using terms that the world would later use to disparage him.

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Philip said to him, "Come and see."

- This lowly description of Jesus provokes a typical response.

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- (Unlike Bethlehem) Nazareth was an unimportant place.

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- The lowly description of Jesus provokes a typical response.
- (unlike Bethlehem) Nazareth was an unimportant place.
- This and Jesus' humble, human paternity were difficult for Nathanael to reconcile with the first part of Philip's testimony.

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- The answer, interestingly, is the same: "Come and see."

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- All of the disciples we have seen so far have been willing to “come and see” the one whom they cannot possibly know or understand in advance.
- They are at least willing to go and see for themselves.



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Jesus saw Nathanael coming toward him and said of him, "Behold, an Israelite indeed, in whom there is no deceit!"

- And Jesus sees Nathanael coming,

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- And Jesus sees Nathanael coming, just as he sees all men and women who honestly go looking for him.
- And Jesus knows all who, like Nathanael, will find in him what they are honestly seeking.

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- This is an honest question, in keeping with Nathanael's character!

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- Jesus is not offended.
- He answers Nathanael's question by revealing to him something known only to Nathanael and himself.



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- At some time before Philip called him, Nathanael had been under a fig tree.

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- At some time before Philip called him, Nathanael had been under a fig tree.
- What he was doing there was known only to Nathanael and (miraculously also) to Jesus.

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- Somehow Jesus saw Nathanael under the fig tree.

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- This “seeing” went beyond simply having known that Nathanael had been under a fig tree.

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- Somehow Jesus saw Nathanael under the fig tree.
- This “seeing” went beyond simply having known that Nathanael had been under a fig tree.
- What he saw granted him insight into Nathanael’s character.

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ナタナエルは答えた、「先生、あなたは神の子です。あなたはイスラエルの王です」。

Nathanael answered him, "Rabbi, you are the Son of God! You are the King of Israel!"

- In any case, Nathanael seems convinced that Jesus is “something good” come out of Nazareth.

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- In any case, Nathanael seems convinced that Jesus is “something good” come out of Nazareth.
- As had Andrew and his companion (v.38) Nathanael addresses Jesus as Rabbi (teacher).

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- More than that, Nathanael proclaims that Jesus is “the Son of God!”
- He could not yet, I think, have understood this title in the fullness that we do, or as does the author in the prolog.

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- Most likely Nathanael understood both terms (i.e. Son of God and King of Israel) as descriptions for the Messiah.
- “King of Israel” was never a term that Jesus approved of for himself. His kingdom was, he said, “not of this world.”

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Nathanael answered him, "Rabbi, you are **the Son of God!** You are the **King of Israel!**"

- Indeed none of these titles, as Nathanael and the other disciples then understood them, were fit for Christ.
- They were barely beginning to glimpse his glory.

## John 1:50

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Jesus answered him, "**Because I said to you, 'I saw you under the fig tree,' do you believe?** You will see greater things than these."

- Jesus miraculous knowledge regarding Nathanael under the fig tree had communicated almost nothing regarding who Jesus was and what he would accomplish.

## John 1:50

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Jesus answered him, "**Because I said to you, 'I saw you under the fig tree,' do you believe?** You will see greater things than these."

- Jesus miraculous knowledge regarding Nathanael under the fig tree had communicated almost nothing regarding who Jesus was and what he would accomplish.
- It was important for his disciples to try to understand this.

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Jesus answered him, "**Because I said to you, 'I saw you under the fig tree,' do you believe?** You will see greater things than these."

- It is almost as if Jesus had said, "forget about the thing with the fig tree, if it distracts from the more important fact that you have found in me what you were looking for, the way to the true and living God."

## John 1:51

また言われた、「よくよくあなたがたに言うておく。天が開けて、神の御使たちが人の子の上に上り下りするのを、あなたがたは見るであろう」。

And he said to him, "Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending on the Son of Man."

- The image here is clearly rooted in that of Jacob's vision at Bethel (Genesis 28:12) where he saw a ladder set up on earth that reached into heaven, on which the angels were ascending and descending.



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- Here the angels are ascending and descending on the Son of Man.
- This is a title that Jesus used often to refer to himself.

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- Jesus is saying, in effect, I am the way to heaven, the one mediator between God and Man, I myself am the miracle toward which all other miracles are merely signs pointing the way.

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- The purpose of every miracle of God, in the Bible and in life, is to point people to Christ.

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- Miracles that obscure Christ are not of God.

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And he said to him, "Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending on the Son of Man."

- One of the greatest of all miracles are those who believe without seeing any lesser miracle.