

Introduction: John the baptizer was called the greatest among all those born of women by Jesus (Matthew 11:11). He preached a baptism of repentance for release from bondage to sin to prepare people for the coming of The Savior who is King of kings (Mark 1:1-5). He was fearless in confronting king Herod about his sin of adultery and it ultimately cost him his life (Mark 6:17-29). *** When he was at the peak of his baptizing ministry at the Jordan River near Bethany (house of affliction) some Pharisees questioned John about his identity. He said he is not the Messiah (Yahweh's Anointed, Isaiah 61; Daniel 9:25-26), nor is he Elijah who is to come (Malachi 4:1-5), and he is not The Prophet Moses said Yahweh would raise up out of Israel (Deuteronomy 18:15-19; John 1:19-28). *** The day after this encounter with some Pharisees, John saw Jesus coming and said, 'Behold! The Lamb of God who takes away the sin of the world' (John 1:29). *** With this background we are ready to consider our lengthy passage about the events of the next two days. We are introduced to four apostles by name, and two more are hidden 'between the lines'.

I. On the second day two of John's disciples follow Jesus, one was Andrew who calls his brother Simon. (*John 1:35-42*)

A. John calls Jesus The Lamb of God and two of his disciples follow Jesus to His dwelling in late afternoon. (*Verses 35-39*)

1. The next day John had been standing again, and two of his disciples having looked to Jesus walking, John says, 'Behold! The Lamb of God!' (*Verses 35-36*)

Next day: This is now the second day after John had been questioned by some of the Pharisees. As was already said, on the first day, John had declared Jesus to be the one who takes away sin.

Lamb of God: After John saw his disciples looking to Jesus, he again says Jesus is The Lamb of God.

2. The two disciples of John heard him speaking and they followed Jesus. (*Verse 37*)

Two follow Jesus: John would later speak of the necessity of this, 'It is necessary that one to increase, but me to become less' (John 3:26-30).

3. But Jesus, having turned and seen them following, is saying to them, 'What are y'all seeking?'; and, they said to Him, 'Rabbi (which is saying, being interpreted – Master) where are thou dwelling?' (*Verse 38*)

What seek ye: Jesus wants them to give their reason for leaving John and following Him.

Where dwell: They reply cautiously with another question: where are thou staying?

4. He is saying to them, 'Y'all must come and y'all will see'; then they came and saw where He is staying and they stayed with Him, the hour being about four in the afternoon. (*Verse 39*)

Come and see: He commands them to come and then they will see for themselves.

Stayed: They came and stayed with Him because the afternoon was coming to an end.

B. One, Andrew, calls his brother, Simon, to meet The Messiah, who changes Simon's name to 'Stone'. (*Verses 40-42*)

1. Andrew, being the brother of Simon Peter, (is) one of the two having heard from John, and having followed Him (Jesus). (*Verse 40*)

Andrew: The other disciple is not named, but is most likely John the author of this Gospel. He prefers to stay in the background of his account. And, John may have called his brother James.

2. This one finds first his own brother, Simon, and he is saying to him, 'We have found The Messiah' (which is saying, being interpreted – Anointed). (*Verse 41*)

Finds brother: The first thing Andrew (a Greek name meaning 'man') does is to go and find his older brother Simon (a Hebrew name meaning 'hearing').

We found Messiah: He asserts that he and John's other disciple have found the long-expected Anointed One of Israel.

3. He brought him to Jesus. (*Verse 42a*)

Brings to Jesus: Here, as in all the Gospels, whenever someone encounters Jesus through following Him, he or she will call relatives and friends to also follow Him. ***Those who follow Jesus call others to follow.***

4. Having looked intently at him, Jesus said, 'Thou art being Simon, son of Jonah ('dove'), thou wilt be called Cephas' (which is being interpreted – Stone). (*Verse 42b*)

Jesus sees: Jesus fixes His gaze on Simon and truly sees who he is.

New name: Kāy-fās' is an Aramaic name translated into Pēt'-rōs in Greek, both meaning stone.

Change: Jesus will change people who follow Him to be what He knows they should be.

II. On the third day Jesus calls Philip who invites Nathanael to meet Jesus, who tells Nathanael he will see a miracle concerning The Son of Man. (*John 1:35-42; Psalm 66:1-5*)

A. Jesus finds Philip and commands him to follow, Philip finds Nathanael and commands him to come to the one of whom Moses wrote. (*Verses 43-46*)

1. The next day He desired to go forth into Galilee, and He is finding Philip, and Jesus is saying to him, 'Thou must follow Me'. (*Verse 43*)

Jesus desires Galilee: Jesus is desiring to go on a three days journey north from outside Jerusalem to the region of Galilee ('Circuit').

Finds Philip: Arriving in Galilee, He finds Philip ('lover of horses').

Commands Philip: He soon commands Philip to follow Him. Andrew (and John), and Peter (after being called by his brother), decided to follow Jesus. But, Jesus commanded Philip to follow Him.

2. Philip was being of Bethsaida, from the city of Andrew and Peter. (*Verse 44*)

Bethsaida: Bethsaida means 'house of fish', an appropriate name for a town on the Sea of Galilee where the fisherman Andrew and Peter and John and James lived (Matthew 4:18-22).

3. Philip is finding Nathanael and he is saying to him, 'Whom Moses wrote in Torah, and the prophets, we have found: Jesus, son of Joseph, from Nazareth'. (*Verse 45*)

Finds Nathanael: As Andrew called his brother to follow Jesus, Philip calls his friend to follow Jesus.

Moses and prophets: He tells Nathanael ('Gift of God') that Jesus is the one Moses wrote about and also He is the one whom the prophets wrote about – The Prophet, The Messiah, The Savior.

Jesus of Nazareth: He is Jesus (Savior) from Nazareth (Guarded Place).

Those who follow Jesus call others to follow

4. Nathanael said to him, 'From Nazareth, is anything good being able to come?'; Philip is saying to him, 'Thou must come and thou must see'. (Verse 46)

Dialogue: Philip uses language similar to Jesus' answer to Andrew and the other disciple of John, but unlike Jesus, he uses a double command with no promise.

- B. As Jesus dialogues with Nathanael, he declares Jesus is The Son of God and Jesus prophesies Nathanael will see angels attending Him as they did Jacob-Israel. (Verses 47-51)

1. Jesus saw Nathanael coming to Him and He is saying concerning him, 'Behold! Truly an Israelite in whom treachery is not being'. (Verse 47)

Jesus: Jesus describes Nathanael as one who is living as a faithful son of God's covenant as expressed through Torah, prophets and sacred writings. Moreover, Jesus sees no deceit or treachery in him.

2. Nathanael is saying to Him, 'How are Thou knowing me?'; and, Jesus answered, 'Before thee Philip called, being under the fig tree, I saw thee'. (Verse 48)

Dialogue: Nathanael is wondering how a man he just met could know him. Jesus replies that when Nathanael was under the fig tree, He saw Nathanael and had knowledge of him.

Fig tree: A fig tree can be a symbol of Israel (Hosea 9:10; Joel 1:6-12; Mark 13:22-29; Luke 13:6-9). Jesus may have seen Nathanael under the fig tree some time before this day, perhaps praying.

3. Nathanael is saying to Him, 'Rabbi, Thou are being The Son of God; Thou are being The King of Israel!' (Verse 49)
Son of God: By using two titles, Son of God (therefore divine) and King of Israel (therefore the eternal king promised through David – 2 Samuel 7:8-16), Nathanael indicates he has accepted Philip's invitation to follow.

Those who follow Jesus call others to follow

4. And Jesus answered, 'Because I said to thee that I saw thee under the fig tree, thou are believing? Greater than these thou will see!' (Verse 50)

On just one word: Although the time under the fig tree may have been critical in Nathanael's life, Jesus is questioning Nathanael's faith based on just one word from Him. However, in His Grace, Jesus promises Nathanael he will see even bigger and better things!

5. And He is saying to him, 'Truly! Truly! I am saying to y'all, y'all will see the heaven having been opened, and the angels of God ascending and descending on The Son of Man'. (Verse 51)

Will see me as Israel: Jesus describes the vision Jacob received as he was fleeing to his uncle to escape his twin brother Esau's threat. Jacob ('supplanter') was so impressed that he named the place Bethel ('house of God' – Genesis 28:10-20). Later, after wrestling with God, Jacob's name was changed to Israel ('he will be prince of God' – Genesis 32:22-32). So, Jesus is saying He is perfect Israel.

Jesus identifies Himself with Jacob-Israel

I am greater: Moreover, He is also The Son of Man, the eternal king, who is to be worshipped by all the earth (Daniel 7:9-14).

- C. The fear inspiring miracle Jesus gave echoes a praise Psalm to God for His fearful works. (Psalm 66:1-5)

1. Shout joyfully to God all the earth. (Verse 1)

Joyful shout: All people on earth are commanded to shout for joy in religious worship of God.

2. Sing the glory of His Name / make glory His praise. (Verse 2)

Double glory: The two halves of this poetic line double down on glory, commanding God's people to sing glory about His Name and to make glory praise to Him.

3. Say to God: How fearful Thy works / in Thy great power, Thy enemies will cringe to Thee. (Verse 3)

Awesome works: God's works are so awesome they inspire fear in all seeing them, even His enemies.

Deceivers cringe: God's enemies may feign submission to Him, but they will eventually truly cringe!

4. All the earth will bow down in worship to Thee / and they will sing praises to Thee / They will sing praises to Thy Name. Selah. (Verse 4)

Universal opportunity: All people of the earth will be given grace to worship God through Jesus and The Holy Spirit.

5. Y'all must come and y'all must see the works of God / His fearful works toward the sons of men. (Verse 5)

Miracle: God's fearful works are a miracle on the order of Jesus seeing Nathanael's heart when he was unaware of the presence of The Lord; or when He said He would experience what Jacob-Israel experienced on his way to his uncle Laban's. Jesus took on the flesh and blood of humanity, conceived by The Holy Spirit in Mary to be born a human baby boy in Bethlehem. Now He says he will be the fulfillment of what Jacob-Israel was called to be.

This is the foundation on which the whole Gospel of Jesus rests.

Jesus identifies Himself with Jacob-Israel

Conclusion: Two men decide to follow Jesus based on John's testimony. One brings his brother to Jesus who changes his name. Then Jesus calls another man who invites his friend to meet Jesus. On meeting him, Jesus reveals a foreknowledge of him as a true Israelite. This causes him to worship Jesus who gives him a prophetic word in which He presents Himself as the fulfillment of Israel.

Those who follow Jesus call others to follow