



Jesus, the God-Man

Lesson 3 John 1:35 - 2:11

REVIEW

- A. First Day: The Jews question the identity of Christ
 - B. Second Day: John identifies Jesus Christ as the Lamb of God
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INTRODUCTION TO LESSON

- A. We will study the third and the fourth days of the Gospel of John
 - B. We will also look at the first miracle, the first of nine signs in the Gospel of John
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THE THIRD DAY (1:35-42)

- A. *“Again the next day”* in verse 35 gives us the timing of these events, which is the third day. This follows the first two days of questioning John the Baptist and John’s identification of Jesus as the Christ.

1:35 *“Again the next day after John stood, and two of his disciples;”*

- B. Andrew and John follow Christ - **1:35-39**

1:36 *“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.”*

- 1. Two disciples of John the Baptist follow Jesus - **1:35, 37**

- a. The verb “follow” is usually used to mean “follow as a disciple” in the Gospel (**1:43; 8:12; 12:26; 21:19-22**). It implies true commitment and devotion.
- b. Here, from their question in verse 38, it seems to indicate they are following Jesus, but they are examining him as well

- 2. They follow Jesus:

- a. Because of John the Baptist’s declaration - **1:36**
- b. As a religious teacher (“Rabbi” in verse 38 means “Teacher”)

- C. Jesus’ question: “What do you seek?” - **1:38**

- D. Verse 38 is especially compelling because of their question to Jesus: “Where are you staying?”

- E. Jesus’ invitation - **1:39**

- 1. *“Come and see”* means to look or examine
- 2. *“Tenth hour”*

- a. 4 p.m.
- b. Jews divided time by two twelve hour periods beginning at sunrise (6 a.m.)

- F. John the Baptist’s ministry fades to the background in this section of scripture as Jesus takes center stage in the Gospel narrative

G. Simon Peter follows Jesus - 1:40-43

1:40 “One of the two which heard John *speaking*, 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 Jona: thou shalt be called Cephas, which is by interpretation, A stone.”

1. Andrew compels Peter to follow Jesus - 1:41
 2. What does Andrew's statement to his brother in verse 41 reveal?
 - a. “*We have found*” implies they were looking; the time of Messiah was near
 - b. “*Messiah*” is Hebrew for “Anointed”. In Greek, it is Christ.
 3. Simon's name change
 - a. Simon - Hebrew
 - b. Peter - Greek
 - c. Cephas - Syriac (Aramaic) means stone or rock
 - d. Jona means dove (timidity)
 - e. What is the significance of Peter's name change?
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THE FOURTH DAY (1:43-51)

A. Philip follows Jesus - 1:43-44

1:43 “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.”

B. Nathaniel follows Jesus - 1:45-51

1:45 “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 there any good thing come out of Nazareth? Philip saith 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, Whence knowest thou me? Jesus answered and said unto him, Before that 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, believest 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.”

1. Philip's confession (1:45) indicates:
 - a. The Jews were looking for the Messiah
 - b. Philip understood the Messiah would be the God-man (he identifies Jesus' earthly father)
2. “*Can there any good thing come out of Nazareth?*” - 1:46
 - a. Nazareth had a bad reputation
 - b. John 7:52 demonstrates the Jews' contempt with Nazareth and Galilee
3. Verses 48 and 49 reveal the omniscience of Christ (Jesus was fully God on the earth. It is very important to believe this.)

4. Jesus' self-identification as "*Son of Man*" emphasizes his humanity. When you compare all four gospels, Jesus uses this phrase, "*Son of man*," more than He uses "*Son of God*" as His self-identification. - 1:51; Genesis 28:12-15
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THE FIRST MIRACLE (2:1-12)

The Turning of the Water into Wine in Cana

2:1 "And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: **2** And both Jesus was called, and his disciples, to the marriage.

A. Time and Location

1. "*Again the third day*" means "three days later." It also means one week from John the Baptist's showdown with the Jews - 1:19-28
2. Cana is just north of Nazareth

B. Wedding Feast Attendees

1. Jesus
2. Disciples (5, possibly six):
 - a. Andrew
 - b. Peter
 - c. Philip
 - d. Nathaniel
 - e. John (the other of the two called in John 1:35)
 - f. Some argue for John's brother James (1:41) - "[Andrew] first found his brother" insinuating that the other disciple of John 1:35 found his brother as well
3. Mother of Jesus
4. Servants - 2:5
5. Governor of the feast (head waiter who would test all food/drinks before service; also responsible for the decoration and service at the feast; modern day wedding coordinator of sorts)
6. Bridegroom
7. Guests

C. The miracle: turning the water into wine

1. The problem expressed to Jesus - 2:3 (John never refers to the mother of Jesus by her name in his gospel. In John 19:27, he saw her as his own mother.)

2:3 "And when they wanted wine, the mother of Jesus saith unto him, They have no wine."
2. Jesus' response to Mary - 2:4

2:4 "Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come."

 - a. "*Woman, what have I to do with thee?*"
 - i. Woman is a term of respect used by adults
 - ii. Hebrew idiom: "What to Me and to you;" in other words, "What does that have to do with us?"

- b. *“Mine hour is not yet come.”*
 - i. It was not quite the right time to start his miracles
 - ii. He was waiting for a certain time
 - c. Denotes a mild reproof but with respect
3. The instructions
- 2:5 “His mother saith unto the servants, Whatsoever he saith unto you, do *it*. 6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. 7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. 8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare *it*.”
- a. From Mary, “Whatever he tells you, do it” - 2:5
 - b. From Jesus
 - i. *“Fill the waterpots with water”* - 2:7
 - ii. *“Draw out now, and bear unto the governor of the feast.”* - 2:8
4. Principle of division of labor - “God expects us to do what we can; then God will do what only He can do” (Elmer Towns, *John: Believe and Live*, p. 20)
- 2:9 “When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, 10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now. 11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him. 12 After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.”
- a. Jesus instructed them to fill the pots; they did
 - b. Jesus instructed them to bear it to the governor of the feast; they did
5. The results
- a. The best wine of the feast was experienced - 2:9-10
 - b. The disciples believed - 2:11

LIFE LESSONS

1. The call of Jesus is a call to follow Him as a disciple
2. We should compel others to follow Him (as Andrew did)
3. The most “overlooked” people can be used greatly by God (the servants at the wedding feast)