

The First Disciples

John 1:35-51

May 29, 2022

John 1:19-31 focused on John the Baptist's introduction of Jesus in the first 2 days of His ministry. Verses 36-51 will focus on the next 2 days of Jesus' first week of public ministry in which He calls His disciples. It is now the time for Jesus to reveal His Father to the world, and He invites His disciples, "Come and See."

1. Andrew, the Anonymous Disciple, and Peter (35-42)

a. "Come and See": Jesus' Invitation to the Disciples (35-39)

- i. The place and time of Jesus' invitation – "Again the next day after John stood, and two of his disciples" (35)
 1. This account retells the third day of Jesus' ministry.
 2. The place was the same as the day before when John the Baptist introduced Jesus as the Lamb of God Who takes away the sin of the world, the One upon Whom the Holy Spirit remains.
 3. Accompanying John the Baptist are two of his disciples.
- ii. The fulfillment of John's ministry – "And looking upon Jesus as he walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus" (36-37)
 1. John sees Jesus passing by, and he looks upon Him (emblepo - to *look on*, that is, (relatively) to *observe* fixedly, or (absolutely) to *discern* clearly: - behold, gaze up, look upon).
 2. John urges his disciples to recognize Jesus as the Lamb of God.
 3. John's disciples respond to his declaration, and they follow Jesus, which is the ultimate goal of every disciple-maker.
- iii. Jesus' invitation to His new disciples (38-39)
 1. Jesus turns and interacts (38) with His new followers in fulfillment of OT prophecy; the day had finally come that the God of Israel had returned to His people (Psalm 90:13; 80:4, 8, 19; 85:6).
 2. The disciples want to know where He is staying, because His dwelling place will be theirs, He is their Rabbi, and they are his followers.
 3. Jesus responds with "Come and see." Christ's revelation of the Father had officially begun! In showing His disciples where he stayed, Jesus was living out the prophecy; God was now dwelling with us, His creation. This act was so significant that John records the hour it occurred, the 10th hour of the day (4pm).

b. The Naming of Peter (40-42)

- i. The first two disciples of Jesus, Andrew and the anonymous disciple – "One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother" (40).
 1. Andrew is identified by his relationship to his brother, Simon Peter, who was to become the most well-known and leader of the disciples after Jesus ascended.
 2. The second disciple is not named; we will later learn that the anonymous disciple is the writer of this Gospel. He does not name himself, but he wants the reader to know that he was an eyewitness to the very beginning of Jesus' public ministry.
- ii. The third disciple of Jesus, Simon Peter.
 1. Andrew is the first disciple to recognize Jesus as the Messiah – "He first findeth his own brother Simon, and saith unto him, we have found the Messias..." (41).
 2. Andrew led Simon to Jesus – "And he brought him to Jesus" (42a). Every time Andrew is mentioned in John, he is bringing someone to Jesus (6:8-9 lad with 5 loaves; 12:22 the Greeks).
 3. Jesus names Simon, Cephas, and in doing so Jesus asserts His authority to name just as Jehovah changed Abraham's name to Abram, Sarai's name to Sarah, Jacob's name to Israel.
 4. "Something has changed; it is no longer John looking at the Lamb of God, it is the Lamb of God looking at the son of John" (Edward Klink III).

2. Philip and Nathanael (43-51)

a. The “Good” that Comes from Nazareth (43-49)

i. Jesus finds Philip (43-44)

1. “The day following” indicates this is now the fourth day of Jesus’ ministry.
2. “Jesus would go forth into Galilee, and findeth Philip” – Jesus is now the one taking the initiative.
3. “Follow me” sums up the discipleship process; to be a disciple of Christ is to be an active follower of Christ.
4. Philip was from Bethsaida (Fisher’s Home), the hometown of Andrew and Peter; it is very likely that Philip was well acquainted with Andrew and Peter (44).
 - a. In the list of the Apostles, Philip is always mentioned 5th after, Simon, Andrew, James, and John (Mat 10:3; Mark 3:18; Luke 6:14; Acts 1:13).
 - b. When Philip appears in the Gospel of John, he is often confused (6:47; 14:8-9).
 - c. Unlike Peter, the Rock, or James and John, the Sons of Thunder, Philip was a very ordinary man; Jesus has use for ordinary people!

ii. Philip finds Nathanael (45-49)

1. “We have found him...” – Philip identifies himself as one of Jesus’ new disciples.
2. “Of whom Moses in the law, and the prophets did write...” – Philip has recognized that Jesus is the fulfillment of Old Testament Messianic prophecies; this is the theme of the Gospel of John, Jesus is the fulfillment of the Old Testament prophecies!
3. “Can there any good thing come out of Nazareth” – Nathanael responds skeptically; Nazareth is so insignificant in his mind that it seems inconceivable that the Messiah would arise from such an obscure place.
4. “Come and see” – Philip “follows” the example of his Teacher, and he invites Nathanael to “come and see”; this is another reminder that discipleship is experiential vs. theoretical.
5. “Behold, an Israelite indeed, in whom is no guile” – Jesus recognized Nathanael as true Israelite, devoted to God, and genuine, without any pretense; without ever meeting Nathanael, Jesus already knew Nathanael’s heart!
6. “Before that Philip called thee, when thou was under the fig tree, I saw thee” – Jesus demonstrates His omniscience once again!
7. “Rabbi, thou art the Son of God; thou art the King of Israel” – Nathanael drops his skepticism and proclaims Jesus as His “Rabbi” (his revered teacher), “Son of God” a Messianic title, and “King of Israel” which is also a Messianic title.

b. The Revelation of the Son of Man (50-51)

- i. Jesus affirms Nathanael’s faith, while also challenging it (50).
- ii. “Verily, Verily” – “amen, amen” was used as an affirmation following a statement of truth, but Jesus reversed the order. He introduced his statements with “Amen, amen.”
- iii. “Hereafter ye shall see heaven open” – In revealing the Father, Jesus opens heaven for all His disciples to see.
- iv. “The angels of God ascending and descending upon the Son of Man” – Jesus shows that He is the fulfillment of Jacob’s vision (Gen 28:12); Jesus replaces the ladder, bridging heaven and earth; He is the Way, the Truth, and the Life, and the only way to the Father (14:6).

Conclusion:

1. Have you responded to Christ’s invitation to “come and see”?
2. Have you responded to Christ’s invitation to “follow me”?
3. Are you inviting others to “come and see”?