



JOHN 1:29-34 | THE FIRST DAY OF THE FIRST WEEK OF JESUS' MINISTRY

- Verses 29-31 included on session 7
- Verses 32-34 –
 - John specifically said that one of the reasons of his baptism work was that the Messiah **should be made manifest to Israel** (v. 31). Now we are told that **he that sent me to baptize with water** had revealed to John that the One upon whom he would **see the Spirit descending** is the One **which baptizeth with the Holy Ghost**.
 - Note that verses 32-34 are a “prequel” because the actual baptism doesn’t take place until the following verses. The Gospel is written as a review, thus at times it will show the result and then the actions.
 - Who sent John to baptize?
 - Since the instruction is about the Son and includes the Spirit, it must be the Father.
 - There is a possibility that it could be a human messenger, such as Zechariah, but there is nothing to base this on.
 - We do not know when the Sender sent John **to baptize with water** or when He gave this information, but it was certainly before the baptism of Jesus.
 - With this knowledge, we now know that the display of the Spirit and the voice of the Father was prophetically given as the definitive sign of the Father.
 - The fourth Gospel is written to convince the Jewish people of this very fact.
 - Note: Analysis of Day One:
 - John introduces Jesus as the **Lamb of God**.
 - This is before the baptism of Jesus.
 - The baptism *presumably* takes place between vv. 31-32, but is not recorded here.
 - John testified on this first day of the prophecy which he had received and which was now fulfilled.
 - Why doesn’t the Gospel speak about the Baptism itself? Because the author’s intent is not a *play by play of events*, but rather the presentation of the evidence that Jesus is Messiah.

JOHN 1:35-42 | THE SECOND DAY OF THE FIRST WEEK OF JESUS' MINISTRY

- Verses 35-37 –
 - This second day of ministry (followed by the baptism) introduces us to the first two **disciples** of Jesus, which will later be appointed *apostles*. The disciple is an informal follower and student while the apostle is an official emissary.
 - We are told that this takes place the day after **John stood**. Since the word **stood** is the standard word for *stand*, we must presume that the author meant “*after John took his stand on the identity of the Messiah.*” Even today we would use the word *stand* in the same metaphorical sense.
 - Seeing Jesus the next day, John once again acclaims Him as **the Lamb of God and the two disciples heard him [John] speak, and they followed Jesus**.
 - In verse 40 we learn the identity of one of these disciples (Andrew). We are left to speculate on the identity of the other. By context of this passage, it cannot be Andrew, Simon, Phillip, nor Nathanael.

- Most speculation centers around John, but it is only speculation and should not be taken as anything more.
- Verses 38-39 –
 - The title **Rabbi** is a purely New Testament Hebrew word, borrowed by the Greek language as well as the English.
 - The word is used 17 times in the Greek Scriptures, nine times as *master* and 12 times left untranslated.
 - The word is never used in the Hebrew Scriptures, since the function of a rabbi came about with the rise of the synagogue.
 - It was a term of respect that was centered around describing the man's expert teaching ability.
 - When translated (as here, **Master**), it is still a teaching emphasis.
 - John chooses the Greek word διδάσκαλος [didaskalos] as the equivalent. The root word *didasko* is "to teach," from which we get words like *didactic*.
 - The fact that the Gospel writer translates this word indicates that he expects some non-Hebrew speakers to read the document. It would be poor exegesis to assume this to mean that the Gospel is written *for* gentiles (the *Hellenized Jews*, for example would have been much more adept in Greek than Hebrew).
 - It is believed that the word **Rabbi** was culturally used only of men 30 years of age and up. Using Biblical methods of chronology, it appears that Jesus had just turned 30 and was beginning His public ministry. (For more information, see <https://randywhiteministries.org/series/when-was-jesus-born-2/>).
 - Upon request, Jesus invited the two to **Come and see**. This was **about the tenth hour**, presumably using Hebrew timekeeping, thus about 4:00 PM. If, as speculated based on the aforementioned chronology, this takes place in late December/early January, then it would get dark around 5:00 PM.
- Verses 40-41 –
 - Andrew **first findeth his own brother Simon** who would give the famous declaration of Matthew 16:16, **Thou art the Christ**. From here we know that Simon's very first introduction of Jesus was as the Christ.
 - When did this happen? It is hard to tell if this happened on the day they **abode with him that day** (v. 39), and Andrew **first findeth his own brother**, or if this is an editorial comment that takes place at a later time.
 - Again, the author translates from Hebrew (**Messias** - transliterated from Hebrew to Greek) to **Christ**. Both mean *the Anointed One* and are a reference to the Promised Messiah. As stated previously, the only merited conclusion is that the author expected readership that may not be familiar with Hebrew words.
- Verse 42 –
 - Simon was given the Hebrew name *Simeon*, a very common name in the Hebrew culture, both then and now.
 - He was the **son of Jona**, with **Jona** being the Aramaic name for John, a translation of the Hebrew Jonah. Jesus gave Simon a new name, **Cephas**, which is Aramaic. The Greek version is *Petros*, which is in English, *a stone*.
 - Thus the name *Simon Peter* is a combination of his name given at birth and the name Jesus gave him, both in Greek.