

Current Bible Study

10/19/21

John 1 (Cont)

- **John 1:24-25** *“Now, they had been sent from the Pharisees. They asked him, and why are you baptizing, if you are neither the Christ, nor Elijah nor a prophet”*
 - Father asked why would they be baptizing?
 - He performed baptisms of repentance which should reminded us that *Elijah* and *Malachi's* prophesied that one would be sent who would bring about the repentance of the people

John 1 (Cont)

- **John 1:26-33** *“John answered them, ‘I baptize with water;...this is he who baptizes with the Holy Spirit’”*
 - John responded that it was one whom they (the Jews) did not know
 - Father pointed out that once again, we see the theme of not knowing
 - We will see this throughout John’s Gospel
 - John was down by the Jordan River and Jesus walks by
 - There was a huge crowd of people there (probably in the hundreds)

John 1 (Cont)

- John points Jesus out to them and says, *“behold the lamb of God that takes away the sins of the world”*
- Most likely, John knew this because he was a cousin of Jesus and must of known something about him
- Then, he says that the Father will reveal that the one on whom you see the spirit descend upon is the Christ (the lamb of God)
- Father asked, what was the connection?
- Father reminded us that “Christ” meant “the one who was anointed,” in accordance with **1st Samuel 10:1**

John 1 (Cont)

- **1st Samuel 10:1** says that the anointed one, the Messiah, is the one who has oil poured over his head. The first one was Saul, and then David (who had the spirit of God upon him)
- So, when John saw the spirit descend upon Jesus as His baptism, he knew that he was the one whom he announced in **John 1:34**

John 1 (Cont)

- **John 1:34** *“And I have seen and have born witness that this is the Son of God”*
 - Father pointed out that when we hear “Son of God,” we think of the second person of the trinity
 - But, in this case, it means a person who is joined to God in a covenantal way (He is God’s son and God is His father)
 - We have already heard John speak in the Prologue about becoming children of God
 - This term is used in a number of places in the Old Testament as “angels,” “son of God,” “children of God,” or God’s people (the Israelites)

John 1 (Cont)

- The specific way it was used to refer to the Messiah was in **1st Samuel 7** when God promised to David that his descendants would be sons of God and God would be their father
- We should be able to see the connection between the spirit of God descending on the son of God

John 1 (Cont)

- **John 1:35-39** *“The next day again John was standing with two of his disciples; and he looked at Jesus as he walked and said, ‘Behold the lamb of God...for it was about the tenth hour’”*
 - Father pointed out that these two disciples were John the evangelist and Andrew
 - As we previously discussed, Malachi prophesied that Elijah was going to come to prepare the way for the return of the glory cloud
 - There is something going on here that is beyond what we see in the synoptic gospels
 - There is a double play on words between the identity of Jesus as the anointed king (Messiah)
 - The history of Israel predicted two kings: the divine king and the human king

John 1 (Cont)

- In fact, at that time, they were waiting for the arrival of both kings as well as the return of the glory cloud
- When Jesus came, He fulfilled both roles
- According to Paul (**1st Timothy 2:5**), He was the one mediator between man and God
- He united man to God in the new covenant
- Here, we see two disciples of John the Baptist start to follow Jesus, and suddenly Jesus asked them what they were looking for

John 1 (Cont)

- They replied by asking him where he was staying
- They do not seem to be sure and seem reluctant to make a commitment at this point
- After spending some time with Him, they determine that He must be the Messiah
- John the Baptist had said that He was the lamb of God, the son of God, the Messiah, so now look at what these two disciples do

John 1 (Cont)

- **John 1:40-42** *One of the two who heard John speak, and followed him, was Andrew Simon Peter's brother... You shall be called Cephas (which means Peter)"*
 - Andrew tells his brother Simon that they have found the Messiah
 - Father said that it would appear that they were afraid to say this to Jesus (so they ran out and started proclaiming that they had found the Messiah)
 - This follows what John has just described: His anointing, the descent of the Holy Spirit, and the title Son of God
 - So they brought Peter to Jesus who renamed him Cephas which means "rock" (*Petra* was changed to *Petros* to make it a masculine word)

John 1 (Cont)

- **John 1:43-48** *“The next day Jesus decided to go to Galilee. And he found Philip and said to him, ‘Follow me’...I saw you”*
 - *Philip* then tells *Nathanael* that they had found the one Moses had talked about
 - Father said that the New Testament authors saw as the most important Old Testament issue being fulfilled by Jesus was in the statement found in **Deuteronomy 18:15** “God will raise up for you a prophet like me from among you”
 - It would appear that they would make this association because Jesus (whose name was Joshua) was the first one to fulfill this prophecy when he brought the people of Israel into the Promised Land

The Twelve Apostles (Matthew 10:3-4)

- Simon who is called Peter
- Andrew his brother
- James the son of Zebedee
- John his brother
- Phillip
- **Bartholomew (also known as Nathaniel)**
- Thomas
- Matthew the tax collector
- James the son of Alphaeus
- Thaddaeus
- Simon the Cananaean
- Judas Iscariot, who betrayed him

John1 (Cont)

- It is only in English that we find two different names for Our Lord (Jesus rather than Joshua)
- This means that the disciples immediately recognized that His name was Joshua, and he fulfilled the prophecy of Moses
- So, He introduced Himself to Nathaniel

John 1 (Cont)

- **John 1:49-51** *“Nathaniel answered him, Rabbi, you are the son of God! You are the king of Israel!...descending upon the son of man”*
 - Father asked if we can now see how all that works?
 - There is a double meaning here
 - We must believe that He is not only the human king of Israel, but He is the divine king as well

John 2

John 2

- **John 2:1-10** *“On the third day, there was a marriage at Cana in Galilee, and the mother of Jesus was there: Jesus also was invited to the marriage with his disciples...but you have kept the good wine until now”*
 - As we know, the wedding couple ran out of wine
 - Father said that the Jews liked and drank a great deal of wine
 - Palestine was the Napa Valley of the Middle East
 - Wine, along with olive oil, was the country’s major exports
 - Something must have gone wrong for a couple to run out of wine during a wedding feast

John 2 (Cont)

- Look at the dialogue between the Blessed Mother and her son
- The very large stone jars were part of the Law of Moses and needed for ritual purifications
- They were part of the prescriptions concerning how one was to make themselves clean and righteous before God
- Father asked, how wine was going to make them clean?
- We know that Jesus was going to give us wine as a part of the Eucharistic celebration to purify us in a new way which the Law of Moses could not
- Therefore, we see this as part of Jesus setting the stage for the Eucharist

John 2 (Cont)

- **John 2:11-22** *“ This, the first of his signs Jesus did at Cana in Galilee,...The Passover of the Jews was at hand, and Jesus went up to Jerusalem”*
 - This was the first of Jesus’ “signs”
 - John does not call these extraordinary events “miracles” or “mighty deeds” as do the Synoptic writers
 - Instead, John refers to them as “signs” because Moses performed “signs”
 - The signs of Moses were intended to bring about “belief” in his words
 - The signs of Jesus were designed to present Him as being greater than Moses

John 2 (Cont)

- Father pointed to this as one of the differences between John's Gospel and that of the Synoptics
- John presents Jesus going to *Jerusalem* for the three Passovers (the Synoptics only discuss the final Passover which was tied into His Passion)
- We will see how each successive Passover in John's Gospel was related to each other, and how this is another way of dividing John's Gospel

John 2 (Cont)

- John also depicts Jesus as moving the center of His mission to *Capernaum* in Galilee (where the house of Peter was located)
- The village of *Cana* was in the *Galilean* hills above *Capernaum*
- Father said that there were many things that John presented that are similar to those in the Synoptics, but John emphasized other events that are not in the Synoptics
- One issue was John's presentation of the many trips Jesus made to Jerusalem over his three year ministry
- Early on, John presents Jesus' cleansing the temple (during his second trip to Jerusalem) and saying that if they destroyed the temple, He would rebuild it in three days (obviously He was talking about His body)
- This happened during His third Passover in Jerusalem
- Father pointed out that we could see how these Passovers were related to what was coming