

John-West Sub #5-Notes

May 16, 2021

Beginning in **John 1: 19** going through **Chapter 2: 11**, John tells us of a particular week in the early part of Jesus' public ministry.

- **v. 28** The first day took place at "*Bethany across the Jordan, where John was baptizing.*"
- **v. 29** says, "*The next day John saw Jesus coming toward him...*"
- **v. 35** "*Again the next day John was standing with two of his disciples.*"
- **v. 43** "*The next day He decided to leave for Galilee.*"
- **2: 1** says "*On the third day a wedding took place in Cana...*"

Today we are going to look at the **first day, John 1: 19-28**.

As we have mentioned before, John gives us *many details* that the other Gospel writers do not record. He *fills in* areas of Jesus life that we would otherwise be unaware of.

Matthew and Mark and Luke tell us that after Jesus was baptized, He went into the wilderness for 40 days where He was tempted by Satan.

- Luke 4: 14 records, "*Then Jesus returned to Galilee in the power of the Spirit and news about Him spread throughout the entire vicinity.*"
- Matthew (4: 12) and Mark (1: 14) add another interesting detail:
 - Mark 1: 14 records, "**After John was** _____, *Jesus went to Galilee, preaching the good news of God.*"

The information recorded by John in this section of His Gospel (1: 19 through Chapter 3) apparently happened _____ Jesus "**40 days in the Wilderness**" and the "**ministry in Galilee**" recorded by Matthew, Mark and Luke.

Here is why I say that:

- Matthew, Mark and Luke record Jesus Baptism and the 40 days in the wilderness which immediately follows.
- In **John 1: 32**, John alludes to Jesus Baptism, so we know it had taken place before this occasion.
- John records this *week of activity* which takes Jesus and His disciples from *the place where John was baptizing* to the *wedding in Cana* (2: 1).
- Then John records a *trip to Capernaum* (2: 12)
- Then to *Jerusalem for Passover* (2: 13) where He has His encounter with *Nicodemus* (3: 1)
- And finally back to where they met up again with John the Baptist:
 - **John 3: 22-24**, "*After this, Jesus and His disciples went to the Judean countryside, where He spent time with them and baptized. John also was baptizing...because there was plenty of water there. People were coming and being baptized, since John had not yet been thrown into* _____."

Remember that Matthew and Mark had both recorded that "**_____ John was arrested, Jesus went to Galilee, preaching the good news of God.**"

- **John 3:30** John the Baptist says, "*He must increase, but I must decrease.*"
- John must have been arrested about this time because:
 - **John 4: 1-3** John records, "*He (Jesus) left Judea and went again to Galilee.*"
- *This is where the other Gospel writers pick up their stories.*
 - (Matthew 14: 3 and Mark 6: 17 and Luke 3: 19-20 record details of John's arrest.)

Read John 1: 19-28

- **Day 1** The ministry of John the Baptist was so _____ that the religious authorities (Pharisees, v. 24) in Jerusalem decided to investigate him.
 - The religious authorities were especially responsible for religious purity and doctrinal orthodoxy.
 - The Baptist was doing something quite _____ in Israel:
 - Preaching alarming sermons (Luke 3: 7-9)
 - Proclaiming a baptism of repentance for the forgiveness of sins (Luke 3: 3)
 - To _____ the people of **Israel** (Acts 13: 24)
 - People from Jerusalem and all Judea were flocking to him and were being baptized—immersion in water--as they confessed their sins.
 - Make major changes in their lives: (Luke 3: 10-14)
 - The time is fulfilled—the Kingdom of God is _____, Repent! (Mark 1: 15)
 - **Repent** because *One is coming after me* for _____ (Luke 3: 17)
 - **Good News**—*He will baptize with the Holy Spirit!*
 - What right do you have to make these claims and require people to do these things?
 - WHO said Israel needed _____ Repentance?
 - **I.e., WHO does John the Baptist think he is?**
 - **v. 19** Priests and Levites were sent to ask him, “WHO are you?”
 - Apostle John has already told us in 1: 9 that he was **not** the **Light**
 - But he came to **bear witness** about the **Light**.
 - John’s answer includes **3 negatives**, (*Each getting shorter*) and **3 positives**.
 - **1) v. 20** “**I am not the Messiah.**”
 - **2) v. 21** (*Are you Elijah?*) “**I am not.**”
 - **3) (Are you the Prophet?) “No.”**
 - **Malachi 4: 5-6** - _____ is coming.
 - **Matthew 11: 13-15**; (*If you are willing to accept it.*)
 - **Matthew 17: 12-13** (*Elijah has already come*)
 - **Luke 1: 17** (*in the spirit and power of Elijah*)
 - **Deuteronomy 18: 15, 18-19** -a _____ like you is coming
 - **v. 22** **WHO are you then?**
 - **1) v. 23** **I am** the _____ of one crying out in the wilderness (**Isaiah 40: 3**)
 - John is **not the Logos**, the **Word**, but He is a “**voice**” pointing to the **Word**.
 - He is claiming to be the _____ of **Isaiah 40: 3**. (*His function was prophesied. It was one of preparation.*)
 - **Jesus, Luke 7: 26-27**, (“*more than a prophet*”)
 - **He Quotes Malachi 3: 1** “*prepare the way before _____*”
 - **v. 24** The **Pharisees** had sent them.
 - **v. 25** “Why then do you baptize if you aren’t Messiah, Elijah or the Prophet?”
 - *People can’t just go into the world and start baptizing other people! They need some authority to do this!*
 - **2) v. 26** “**I am a** _____ **in water.**”
 - I have been given a specific “**physical instrument**” **water baptism** to signify the _____ to my message.
 - “*Right _____ in the midst of you is standing a person you don’t even recognize.* (v. 10)
 - **3) v. 27** **I am** _____ to untie the strap of his sandal.
 - **v. 28** John’s Gospel is **geography specific**: ‘*Bethany across from the Jordan.*’
 - One mark of the _____ of our canonical Gospels is their clear references to time and place, in contrast to the Gnostic Gospels of the 2nd and 3rd centuries.
 - (John 10: 40 *Jesus was here when Lazarus died.*)
 - (John the Baptist is included in *Josephus’ Ant.* 18.5.2, para 117)