

“Come, See this Jesus!”
John 1:45-46

September 6, 2015

A. Introducing John’s Gospel

1. A Pressing Invitation ^A.

2. A New Series of Messages

B. Some Questions about John

1. Who Wrote This Book? ^B.

2. When and Where Was It Written? ^C.

3. What Is its Stated Purpose? ^D.

4. To Whom Is It Written?

5. What does It Contain?

^A Amos 4:12; Malachi 3:1

^B 1 John 1:3; John 21:24

^C John 1:14; Luke 21; Matthew 24-25

^D John 20:30-31

C. What Should I Do

1. John’s Message ...

2. ... Demands a Response ^E.

^E John 1:11-12

A. Introduction to the Gospel of John

1. A Pressing Invitation

- a. Back in 1990, a number of those who were in homeless shelters and attending rescue missions heard a very strange and pressing invitation. They were to go to one of the posh hotels in Boston, the Hyatt, and enter the grand banquet room there!
 - (A) they were not to worry about their clothing because to fail to go would mean missing out on something great
 - (B) the story behind this had to do with a young couple who were planning to get married. The bride’s family had put down a deposit of \$7,500 for the reception
 - (C) at the last minute the groom got cold feet and backed out
 - (D) heart-broken, the bride went to the hotel to get the deposit back but was told, “Sorry, but that is non-refundable.”
 - (E) making the best of a bad situation she decided that this might bring some happiness to someone and hence issued that pressing invitation.
 - (F) all the decorations and signs of festivities were left in place, but the bride did make one slight change: the menu to boneless chicken in memory of the runaway groom. -{2}.
- b. our text today, John 1:45-46, contains a pressing invitation: ‘Philip finds Nathanael and says to him, “We have found Him of whom Moses in the Law and also the Prophets wrote – Jesus of Nazareth, the son of Joseph.” Nathanael says to him, “Can any good thing come out of Nazareth?” Philip says to him, “Come and see.”’
 - (A) like that invitation to the poor and needy in Boston, to fail to follow this one would mean missing out on something great
 - (B) in fact, behind this invitation there are some OT warnings
 - (C) for example, Amos 4:12 says, ‘“Therefore thus I will do to you, O Israel; Because I will do this to you, Prepare to meet your God, O Israel.”’
 - (D) and Malachi 3:1 warns, ‘“Behold, I am going to send My messenger, and he will clear the way before Me. And the Lord, whom you seek, will suddenly come to His temple; and the messenger of the covenant, in whom you delight, behold, He is coming,” says the Lord of hosts.’
 - (E) in Jesus of Nazareth, the son of Joseph, Israel met God
 - (F) this Man, whom Philip invited Nathanael to see, was the promised messenger of the covenant coming suddenly into His temple – He is not to be ignored

2. A New Series of Messages

a. today we are beginning a series of messages on this Gospel of John

(A) our title being that invitation, "Come, See this Jesus!"

(B) and those who would come to this book of John, to see and to find out about Jesus, must come prepared to meet their God

(C) many are intrigued with this man, Jesus of Nazareth, as a good man: but in coming to John's gospel they must be ready to find Him as the Angel or Messenger of the Covenant, and accept Him, not on their own preconceived ideas, but on what He has to say for and about Himself

b. Come; see this Jesus!

B. Some Questions about John

1. Who Wrote This Book?

a. the Gospels, unlike the Epistles, do not name their authors; yet, for the most part there is internal evidence as to who wrote them

b. 1 John 1:1-3, "What was from the beginning, what we have heard, what we have seen with our eyes, what we have looked at and touched with our hands, concerning the Word of Life — and the life was manifested, and we have seen and testify and proclaim to you the eternal life, which was with the Father and was manifested to us — what we have seen and heard we proclaim to you also, so that you too may have fellowship with us; and indeed our fellowship is with the Father, and with His Son Jesus Christ."

c. the reasons enumerated for the writer's authority are in this letter – beginning ... heard ... seen ... looked at ... touched – are to be found described in the record of the gospel – both had the same author

d. the writer never refers to John the disciple, but does to all of the other disciples except James

e. he spoke of John the Baptist simply as 'John', it was unnecessary to distinguish that John from himself as the other evangelists did

f. his description of events show that the writer was an eye-witness

g. John 21:24, "This is the disciple who is testifying to these things and wrote these things, and we know that his testimony is true.",

(A) whether they were penned by the writer himself (speaking of oneself 'he' or 'him' is permissible Jewish idiom)

(B) or by his secretary and/or associates,

(C) affirms that the writer was indeed John, the beloved apostle

2. When and Where Was It Written?

- a. all indications are that it was written after the other three Gospels had been written and were in general circulation among the church
 - (A) historical events recounted already described and witnessed had no need to be written about again
 - (B) events in those gospels are assumed to be known: John does not tell of the transfiguration, but assumes people know of it when he writes, "... and we saw His glory, glory as of the only begotten from the Father ..." (John 1:14)
 - (C) that he does not write of the Olivet discourse (Luke 21, Matthew 24-25), suggests that the destruction of Jerusalem which Jesus there warned about, was now a past event
- b. to this may be added the voice of the earliest church historians, living as early as the second century, quoting Papias and Polycarp who are said to be John the Apostle's disciples, that this gospel was written late in the first century by John while he was living in Ephesus.
- c. that would indeed be in keeping with the fact that Jewish Christians heeded the warning of Jesus Christ and fled from Jerusalem & Judea into Asia Minor and the sympathetic Christian brethren there
- d. moreover, John's record dovetails with the teaching in the previous letters of Paul to those churches

3. What Is Its Stated Purpose?

- a. John makes very clear the purpose for which the Holy Spirit has had him write this gospel – that is stated in the closing chapters, just as the purpose of his epistle is stated in its closing chapter
- b. for the gospel this purpose is given in John 20:30-31, "Therefore many other signs Jesus also performed in the presence of the disciples, which are not written in this book; but these have been written so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name." (John 20:30-31)
 - (A) the purpose is to make clear the office and authority of Jesus: He is the Christ, the Messiah, the One anointed to be Prophet, Priest and King
 - (B) the purpose is to uphold the Deity of this Jesus, the Christ, that He is the eternal Son of God
 - (C) the purpose is to bring the reader to believe in this Jesus; and by that means, to salvation and eternal life
- c. all that he writes must be read with this three-fold purpose in mind

4. To Whom Is It Written?

- a. Matthew's gospel is written with especial reference to the Messianic expectations of the Jews – Jesus the King
- b. Mark's, to the Gentiles and, more particularly those of Italian origin, is accordingly brief and to the point – Jesus

the Servant

- c. Luke's, to the Greeks and Hellenistic Jews, those evangelised by Paul and His team – Jesus the Son of Man
- d. but John is addressed to the widest possible audience, the world – Jesus is the Son of God come to bring salvation to all mankind

5. What Does It Contain?

- a. each of the sections of this gospel contributes to its purpose:
 - (A) Jesus' office as the Christ
 - (B) Jesus' Person as Deity
 - (C) Jesus' Work as Saviour
- b. here is a brief outline, upon which I hope to enlarge in coming weeks
 - (A) 1:1-18 – Jesus' eternal deity and what it means to mankind
 - (B) 1:19–12:50 – Jesus works the Father's works
 - (1) miracles revealing various aspects of Jesus' deity
 - (2) meeting with men and women of all classes
 - (C) 13:1–17:29 – the final hours with His disciples – the Son of God revealing the Father's love and plans for His people
 - (D) 18:1–19:42 – Trial and Crucifixion
 - (1) Jesus the Christ, the Sin-Bearer for the world
 - (E) 20:1–21:25 – Resurrection and Victory
 - (1) Jesus the Christ, proven to be the Giver of Life
 - (2) a message for the whole world

C. What Should I Do?

1. John's Message

- a. this gospel brings us face to face with Jesus of Nazareth
- b. not only as a man, as the Christ, but as the eternal Son of God
- c. as God Himself, in human form
- d. come into the world, giving His life in order that whoever believes in Him should not be destroyed but have eternal life

2. Demands a Response

- a. one of the series of books that I have enjoyed reading and rereading is C. S. Lewis' 'Chronicles of Narnia.' It is clearly an allegory; Aslan, the lion, represents Jesus Christ; Jill and the other children, you and me. In 'The Silver Chair,' Jill first meets Aslan face to face:
- (A) When Jill stopped, she found she was dreadfully thirsty ... there was perfect silence except for one small, persistent sound ... She listened carefully and felt almost sure it was the sound of running water. Jill ... looked around her very carefully. There was no sign of the Lion; ... she plucked up her courage to go and look for that running water.... she came to an open glade and saw the stream ... although the sight of the water made her feel ten times thirstier than before, she didn't rush forward and drink. She stood still as if ... turned into a stone ... just this side of the stream lay the Lion ...
 - (B) "Are you not thirsty?" said the Lion.
 - (C) "I'm dying of thirst," said Jill.
 - (D) "Then drink," said the Lion.
 - (E) "May I – could I – would you mind going away while I do?" said Jill.
 - (F) The Lion answered this only by a look and a very low growl. And as Jill gazed at its motionless bulk, she realized that she might as well have asked the whole mountain to move aside for her convenience.
 - (G) The delicious rippling noise of the stream was driving her nearly frantic.
 - (H) "Will you promise not to – do anything to me, if I do come?" said Jill.
 - (I) "I make no promise," said the Lion.
 - (J) Jill was so thirsty now that, without noticing it, she had come a step nearer.
 - (K) "Do you eat girls?" she said.
 - (L) "I have swallowed up girls and boys, women and men, kings and emperors, cities and realms," said the Lion. ...
 - (M) "I daren't come and drink," said Jill.
 - (N) "Then you will die of thirst," said the Lion.
 - (O) "Oh dear!" said Jill, coming another step nearer. "I suppose I must go and look for another stream then."
 - (P) "There is no other stream," said the Lion. ^{-{3}}.
- b. those who come to this book of John, will come face to face with God in human form; they must accept Christ on His terms or not at all: 'He came to His own, and those who were His own did not receive Him. But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name,' (John 1:11-12)

1. © 2015 by Garth Hutchinson, Faith Fellowship Baptist Church of Aurora (Ontario): may be distributed or quoted freely, only let this be done to the glory "of the great God and our Saviour, Jesus Christ" (Titus ii.13). Except as noted otherwise, quotations are from the New American Standard version, used by permission.
2. Adapted from '*A Non-wedding Reception With Boneless Chicken,*' by Philip Yancey, Kerux illustration 10948
3. Excerpts from '*The Silver Chair,*' by C. S. Lewis, pp 24-27; Puffin Books, 1974