



“Open Church – Open Bible”

Clabon Bogan Jr. – Interim Pastor



Sunday Church School

December 13, 2020

“Jesus’ first Disciples”— John 1:29-42

Golden Text: John 1:29

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“John 1:29-42”

²⁹ The next day John saw Jesus coming toward him, and said, "Behold! The Lamb of God who takes away the sin of the world!"

³⁰ This is He of whom I said, 'After me comes a Man who is preferred before me, for He was before me.'

³¹ I did not know Him; but that He should be revealed to Israel, therefore I came baptizing with water."

³² And John bore witness, saying, "I saw the Spirit descending from heaven like a dove, and He remained upon Him.

³³ I did not know Him, but He who sent me to baptize with water said to me, 'Upon whom you see the Spirit descending, and remaining on Him, this is He who baptizes with the Holy Spirit.'

³⁴ And I have seen and testified that this is the Son of God."

³⁵ Again, the next day, John stood with two of his disciples.

³⁶ And looking at Jesus as He walked, he said, "Behold the Lamb of God!"

“Open Church – Open Bible”

“John 1:29-42”

³⁷The two disciples heard him speak, and they followed Jesus.

³⁸Then Jesus turned, and seeing them following, said to them, "What do you seek?" They said to Him, "Rabbi" (which is to say, when translated, Teacher), "where are You staying?"

³⁹He said to them, "Come and see." They came and saw where He was staying, and remained with Him that day (now it was about the tenth hour).

⁴⁰One of the two who heard John *speak*, and followed Him, was Andrew, Simon Peter's brother.

⁴¹He first found his own brother Simon, and said to him, "We have found the Messiah" (which is translated, the Christ).

⁴²And he brought him to Jesus. Now when Jesus looked at him, He said, "You are Simon the son of Jonah. You shall be called Cephas" (which is translated, a Stone).

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The first three Gospels are called synoptic because each one helps to complete the portrait of who Jesus is from three **different cultural perspectives**

The Gospel of John is a biography of Jesus and holds the distinction of being the **last gospel written** by one of two eyewitness [Matthew] (circa 85 - 90 AD)

- It demonstrates a **maturity of Christian consciousness** in just half a century
- The biography **supplements the Synoptics** while omitting much of their content
 - ❑ Thus over 90% of the content of John is not found in the synoptics
 - ❑ Only 8 of the 35 miracles of Christ are mentioned in John:

- | | | |
|------------------------|-----------------------------|------------------------------------------|
| 1) John 2:1-11 | Turned water into wine | Proving the nature of eternal life |
| 2) John 4:46-54 | Healed nobleman's son | Showing the condition of faith for life |
| 3) John 5:1-9 | Healing man at Bethesda | Depicting the power to live life |
| 4) John 6:1-14 | Feeding 5,000 with scarcity | Declaring He is bread for life |
| 5) John 6:15-21 | Walking on the Sea | He provides guidance for life |
| 6) John 9:1-41 | Young man sight restored | Jesus is the light of life |
| 7) John 11:1-44 | The Raising of Lazarus | He provides victory of life over death |
| 8) John 21:1-14 | The catch of fish | here is full fellowship of life with Him |

[Merrill F. Unger -- Unger's Bible Handbook, Moody Press, 1967, Chicago]

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- The purpose of the writing of John’s Gospel was set forth in John 20:30-31:
 - **John 20:30-31** “And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; ³¹ but these are written that you may **believe that Jesus is the Christ, the Son of God**, and that **believing you may have life in His name.**

The Gospel of John delivers some infallible proofs that Jesus’ name proves He is God

A. He is the Word (1:1-3, 14) revealing the heart and mind of God

B. He is Light (1:4-13) which produces life (1st Creative act was producing light)

C. He is the Son of God (1:15-18), a claim that aroused persecution of Christ

❖ Seven persons called Jesus the son of God: **John the Baptizer**(1:34); **Nathanael** (1:49); **Peter** (6:69); the **healed blind man** (9:35–38); **Martha** (11:27); **Thomas** (20:28); and **the Apostle John** (20:30–31).

❖ The sinner who will not believe that Jesus is God’s Son cannot be saved (8:24).

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D. He is the Christ (1:19-28) meaning the Messiah or the Anointed One

E. He is the King of Israel (1:43-49) – the living hope of a people tired of Roman rule

F. He is the Son of Man (1:50-51) a title from Dan. 7:13-14 (1:51; *ladder*; Gen 28:10-17)

G. He is the Lamb of God (1:29, 35-36)

H. He is the Lamb of God (1:29, 35–36) answering Isaac’s question: “Where is the lamb for the burnt offering?” (Gen. 22:7).

❖ The Passover lamb in Exodus 12 and the sacrificial lamb in Isa. 53 point to Christ.

❖ There were many lambs slain in OT history, but Christ is the Lamb of God, the unique one.

❖ The blood of lambs slain in the tabernacle or temple merely covered sin (Heb. 10:1–4), but Christ’s blood takes away sin.

❖ The lambs offered in the OT days were for Israel alone, but Christ died for the sins of the whole world.

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LESSON OUTLINE:

I. THE MESSIAH IDENTIFIED TO JOHN —John 1:29-34

II. THE MESSIAH IDENTIFIED TO OTHERS —John 1:35-42

TODAY’S AIM

Facts: to study the example of John the Baptist as he continues to testify to Jesus’ true identity as the Messiah. We also see the first disciples of Jesus Christ emerge.

Principle: to show how the first disciples of Jesus had characteristics that we should emulate. They were *spiritually hungry, bold in their proclamation, and willing to follow Jesus* wherever He went.

Application: to follow the example of the first disciples of Jesus Christ who displayed a spiritual hunger, a desire to tell others about Him, and an obedient devotion to Him.

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I. THE MESSIAH IDENTIFIED TO JOHN —John 1:29-34

The first days of Jesus’ earthly ministry must have been wildly exciting; as He traveled from place to place, people of all types and from all backgrounds were dropping everything at His word and following Him.

- None of these first disciples were highly educated or even extremely religious.
- But they did possess remarkable qualities that we would do well to emulate.

Our passage begins with John the Baptizer encountering Jesus a day after John’s conversation with the religious leaders (John 1:19-28).

- In Mark 6:24 John is called **baptistēs** (**bap-tis-tace** –predicate of baptizo or **baptizer**)
- In Mark 6:25 **baptistēs** in the genitive form which speaks to possession identifying a noun

Upon seeing Jesus, John makes a number of notable statements and his first statement is found in verse 29, where he calls Jesus the “Lamb of God” (V 36).

Although this is the only occasion in all of Scripture where this title is utilized, the meaning is clear: Jesus is the ultimate sacrifice that “taketh away the sin of the world.”

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The Baptizer continues speaking of Jesus, stating again that Jesus is greater than him (V 30).

- The day before (V 27), John told the religious leaders of his submission to Messiah
- On this day, it is John's own disciples who are told of Jesus' superiority.
- V 31 indicates that John's discovery of Jesus' divine identity as one reason for baptizing.

At first glance, this can become confusing as it seems that John's baptism John's baptism was the baptism of repentance (Matt.3:11); but Jesus was sinless and had no need of repentance.

John himself was taken aback at Jesus' coming to him for he recognized his own sin and was aware that he, a sinful man in need of repentance himself, was unfit to baptize the spotless Lamb of God:

- Matt. 3:14 “I need to be baptized by you, and do you come to me?”
- Jesus replied that it should be done because “it is proper for us to do this to fulfill all righteousness” (Matt. 3:15).

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Another reason is that Jesus made baptism part of His ministry and part of our mission.

- Baptism (**baptizo** – immersion in water) is not man's idea -- It was God's idea.
- It is not a denominational thing -- It is a Biblical thing.
- The Baptizer said in Matt. 3:11: He came to "baptize with water for repentance" and it continued in the ministry of Jesus himself.
 - ❑ John 4:1 says, "Jesus was making and baptizing more disciples than John," although it was not Jesus who did the actual immersing (John 4:2).
 - ❑ And the practice was picked up by the church not because of their own wisdom, but because of the command of the Lord.
 - ❑ At the end of His earthly ministry Jesus said, "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit" (Matt. 28:19).

There are several reasons why it was fitting for John to baptize Jesus at the beginning of Jesus' public ministry.

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- a) Jesus was about to embark on His great work, and it was appropriate that He be recognized publicly by His forerunner.
 - ❑ John was the “voice crying in the wilderness” prophesied by Isaiah, calling people to repentance in preparation for their Messiah (Isaiah 40:3).
- b) Jesus’ baptism by John takes on an added dimension when we consider that John was of the tribe of Levi and a direct descendant of Aaron.
 - ❑ Luke specifies that both of John’s parents were of the Aaronic priestly line (Luke 1:5).
 - ❑ One of the duties of the priests in the OT was to present the sacrifices before the Lord.
 - ❑ John the Baptist’s baptism of Jesus could be seen as a priestly presentation of the Ultimate Sacrifice.
- c) Jesus’ baptism also showed He identified with sinners; as His baptism symbolized the sinners’ baptism into the righteousness of Christ, dying with Him and rising free from sin and able to walk in the newness of life (II Cor. 5:21)
- d) In addition, Jesus’ coming to John showed His approval of John’s baptism, bearing

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Perhaps most importantly, the occasion of the public baptism recorded for all future generations the perfect embodiment of the triune God revealed in glory from heaven.

The testimony directly from heaven of the Father’s pleasure with the Son and the descending of the Holy Spirit upon Jesus (Matthew 3:16-17) is a beautiful picture of the trinitarian nature of God.

It also depicts the work of the Father, Son, and Spirit in the salvation of those Jesus came to save.

- The Father loves the elect from before the foundation of the world (Eph. 1:4)
- He sends His Son to seek and save the lost (Luke 19:10); and
- The Spirit convicts of sin (John 16:8) and draws the believer to the Father through the Son.
- All the **glorious truth of the mercy of God** through Jesus Christ is on display at His baptism.

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II. THE MESSIAH IDENTIFIED TO OTHERS —John 1:35-42

- The remainder of our passage records for us how some of the earliest disciples individually began to come to Jesus.
- Just a day after John’s initial encounter with Jesus, he meets Him again.
- This time, however, John is not alone but rather has two disciples accompanying him (V 35).
- And after he again boldly proclaims Jesus’ identity as the “Lamb of God” (V 36), the disciples of John become the disciples of Jesus Christ (vs. 37).

We receive a glimpse into the experience of being one of Jesus’ first disciples by observing a simple and yet profound conversation (V 38-39).

In this fascinating dialogue between Jesus and His two new disciples, there are two verbal exchanges, each holding important meaning for us.

- Initially in the first exchange, Jesus asks the two disciples, “What seek ye?” (V 38).
- Their response is, “Rabbi, ... where dwellest thou?” and in this first exchange, we learn that Jesus is not interested in gaining mindless followers

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II. THE MESSIAH IDENTIFIED TO OTHERS —John 1:35-42

- He wants to really know them and wants them to really know Him.
- We also learn that the disciples are looking for more than a leader; they are looking for a life teacher to whom they can fully commit themselves.

In the second exchange between Jesus and His two new disciples, He responds by saying, “Come and see” (V 39), and the disciples respond by simply obeying.

Here we learn that Jesus is eager to answer our questions and meet our longings when our desires are in line with God’s will.

In the last portion of our passage today, we see one of the first disciples of Jesus (Andrew) begin to recruit others.

Andrew simply went to his brother Simon (Peter) and told him that he had found the Messiah.

- There was no deep or long pontification on theology or the meaning of life.
- Andrew simply told his brother that he had found the Messiah

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The first disciples of Jesus clearly possessed a strong desire to tell others about the Messiah.

Can you imagine having the opportunity to be the understudy to a famous person who has excelled in the area of your own interest?

- If your interest is composing music, perhaps it would be Mozart
- If your interest is physics, perhaps it would be Albert Einstein.

Can you imagine how you would hang on their every word, how you would fill notebook upon notebook with details you have observed, how you would follow them everywhere?

While interning with Mozart or Einstein is impossible, every believer in Jesus Christ is a personal disciple of His, and as such, each of us should put our heart, soul, and strength into following Him every day.



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“ADVANCE YOUR KNOWLEDGE”



1. What was John’s immediate reaction when he saw Jesus walking toward him (John 1:29)? What Old Testament events are alluded to in calling Jesus the “Lamb of God”? Why is this title so significant?
2. Why did John the Baptist say that Jesus was “before” him (vs. 30) when he was actually born before Jesus? What was his mission while he waited for the Messiah to be revealed to him?
3. What happened that caused John to recognize his cousin Jesus as the long-awaited Messiah? What happened the day after John testified about Jesus (vs. 35)?
4. What implication is carried in the title they applied to Jesus in their response to Him?
5. What did Andrew do immediately after spending the day with Jesus (vs. 41)? Why did Jesus call Simon “Cephas” (vs. 42).

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PRACTICAL POINTS

Jesus paid the penalty for our sin by dying as a sacrifice in our place (John 1:29; Rom. 3:25).

God reveals the truth about Jesus and the salvation He offers so that people will repent (John 1:30-31).

The fulfillment of prophecy leaves no doubt that Jesus Christ is the Messiah (V 32-33).

A response is demanded of everyone who hears about Jesus (V 34-37).

A faithful follower of Jesus will go to others in an attempt to bring them to Jesus (V 38-41).

A life may be changed forever because we cared enough to share Jesus with that person (V 42).

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