

Yochanan ~ Part 3

Yochanan the Baptist's Testimony ~ Part 2

We are picking up where we left off in the last post in Yochanan Chapter 1:35. In John 1:35-51, the recognition of **Yeshua's** divine nature invites us to share that recognition with others. If you often find yourself in situations where you witness others' struggles or challenges, take these opportunities to offer encouragement. Approach someone who seems burdened and simply ask how they are doing. Offer to pray for them or share a relevant **Scripture** that has brought you comfort. Being proactive in your public encounters can be a powerful witness to those around you, reflecting the love of the **Messiah**.

³⁵ The next day, Yochanan was again standing with two of his talmidim. ³⁶ On seeing Yeshua walking by, he said, "Look! God's lamb!"

The next day referred to here is the third day mentioned. **Yochanan** was *with two of his* own **talmidim**. These men had heard **Yochanan** preach and believed what he said. But as yet they had not met the **Lord Yeshua**. Now **Yochanan** bore public witness to the **Lord**. On the previous day, he had spoken of **His Person** (the **Lamb of God**) and **His** work (who takes away the sin of the world). Now he simply draws attention to **His Person**. His message was short, simple, selfless, and all about the **Savior**.

³⁷ His two talmidim heard Him speaking, and they followed Yeshua.

Through his faithful preaching, **Yochanan** lost **two talmidim**, but he was glad to see them following **Yeshua**. So, we should be more anxious for our friends to follow the **Lord** than for them to think highly of us.

³⁸ Yeshua turned and saw them following Him, and He asked them, "What are you looking for?" They said to him, "Rabbi!" (which means "Teacher!"), "Where are you staying?"

"*Rabbi*" (which means *Teacher*) is one of seven **Hebrew/Aramaic** terms translated by **Yochanan** for his readers.

³⁹ He said to them, "Come and see." So, they went and saw where He was staying, and remained with Him the rest of the day - it was about four o'clock in the afternoon. ⁴⁰ One of the two who had heard Yochanan and had followed Yeshua was Andrew, the brother of Shim'on Kefa. ⁴¹ The first thing he did was to find his brother Shim'on and tell him, "We've found the Mashiach!" (The word means "one who has been anointed.")

In the **Brit Hadasah** and early **Judaism**, "**Mashiach**" is a summary term that gathers up many strands of **Tanakh** expectations about a coming "*anointed one*" who would lead, teach, and save **God's** people, especially the great King and Savior in the line of **David** whom the **Tanakh** promised.

The following portion of scripture introduces the fourth day of **Yochanan the Baptist's** witness.

⁴² He took him to Yeshua. Looking at him, Yeshua said, "You are Shim'on Bar-Yochanan; you will be known as Kefa (Peter)." (The name means "rock.")

Kefa is an **Aramaic** word meaning "rock." In **Bible** times, **God** frequently changed people's names to indicate their special calling, as was the case with **Avram (Avraham)** and **Yakov (Isra'el)**.

⁴³ The next day, having decided to leave for the Galil, Yeshua found Philip and said, "Follow me!"

⁴⁴ Philip was from Beit-Tzaidah, the town where Andrew and Kefa lived.

Beit-Tzaidah was a city on the shores of the **Sea of Galilee**. Few cities in the world have ever been so honored. The **Lord** performed some of **His** mighty miracles there (Luke 10:13). It was the home of **Philip**, **Andrew**, and **Kefa**. Yet it rejected the **Savior**, and as a result, it was destroyed so completely that now we cannot tell the exact spot where it was located.

⁴⁵ Philip found Natan'el and told him, "We've found the one that Moshe wrote about in the Torah, also the Prophets - it's Yeshua Ben-Yosef from Natzeret!"

Philip wanted to share his newfound joy with someone else, so he went and *found Natan'el*. New converts are the best soul-winners. His message was simple and to the point. He told **Natan'el** that he had **found** the **Messiah** who had been foretold by **Moshe** and **the prophets - Yeshua Ben-Yosef from Natzeret**. [I find it kind of strange that they named the people by their father and where they lived.] Actually, his message was not entirely accurate. He described **Yeshua** as being *the son of Yosef*. **Yeshua**, of course, was born of the **Virgin Mary** and had no human father. **Yosef** adopted **Yeshua** and thus became his legal father, though not His real father.

⁴⁶ Natan'el (Nathanal) answered him, "Natzeret? Can anything good come from there?" "Come and see," Philip said to him.

Natan'el, who hailed from the small village of **Cana** in **Galilee**, used something of a double standard when he displayed prejudice toward insignificant **Natzeret**. **Natzeret** was a small town of no more than 2,000 people.

⁴⁷ Yeshua saw Natan'el coming toward Him and remarked about Him, "Here's a true son of Isra'el - nothing false in Him!"

Yeshua's statement may also be rendered "Truly, here is an Israelite in whom there is no deceit." Note that **Yakov/Isra'el** was characterized by deceit.

⁴⁸ Natan'el said to Him, "How do you know me?" Yeshua answered him, "Before Philip called you, when you were under the fig tree, I saw you."

I saw you. **Yeshua** here displays supernatural knowledge, thus identifying **Himself** as the **Messiah**.

⁴⁹ Natan'el said, "Rabbi, you are the Son of God! You are the King of Isra'el!"⁵⁰ Yeshua answered him, "You believe all this just because I told you I saw you under the fig tree? You will see greater things than that!"⁵¹ Then He said to him, "Yes indeed! I tell you that you will see heaven opened and the angels of God going up and coming down on the Son of Man!"¹

Son of God designates **Yeshua** as the **Messiah** predicted in the **Tanakh** (2 Samuel 7:14; Psalms 2:7. *King of Israel*, likewise, is a **Tanakh** designation for the **Messiah** (e.g., Tz'fanyah 3:15). The two terms are also found side by side in **Mattityahu** 27:42–43. *Yes indeed!* is a solemn affirmation stressing the authoritative nature and importance of **Yeshua's** pronouncements. The expression is found 25 times in this **Gospel**. The two references to "you" here are plural. *See heaven opened and the angels of God going up and coming down* recalls the story of **Ya'akov** in **Genesis** 28 (see esp. v. 12). **Yeshua** will be a greater way of access to **God** than the heavenly ladder on which angels traveled between **God** and **Ya'akov**. *"The Son of Man"* is thus a messianic title that refers back to the mysterious, human-divine figure of "one like a son of man" in Daniel 7:13–14, one who would be given rule over all the nations of the earth forever. The **Son of**

¹ Yochanan 1:35-51

Man will be **"lifted up"** by being crucified, will provide divine revelation (6:27), and will act with end-time authority (5:27; 9:39).

In our next post, we will continue to explore the **Gospel of Yochanan**.