

St. John's Gospel - episode 3

Chapter 1 part 3

Welcome to our sharing on Saint John's Gospel. I left you high and dry last week, having asked the question as to who John the Baptist was. And I didn't answer the question for you, so we need to look at it in a way now so that we'll see it in a much more satisfying way. So, the question is, who is John the Baptist? Now you and I know that he was a cousin of Jesus, but that's irrelevant. That's not 'knowing' Jesus. Knowing Jesus is completely different, and you're going to hear John saying that 'knowing' Jesus is a completely different thing. He said he was not the Christ. He said he was not Elijah, and he said he was not the prophet.

But he **was** Elijah! And we know from the synoptic Gospels that Jesus said he was the Elijah. So let me give you the prophecy from Malachy, so that you will hear that he was the Elijah. This is Malachi chapter 3:23-24. And Malachi said that Elijah, who had been assumed into heaven at the end of his life, would return to Israel before the great day of the Lord. 'Yom Yahweh' is the day of God's visitation. So, he said, "know that I'm going to send you Elijah the prophet before my day comes, that great and terrible day. He shall turn the hearts of fathers towards their children, and the hearts of children towards their fathers, Lest I come and strike the land with a curse".

That's the most wonderful description as to how to convert a nation.... It's to turn the hearts of fathers towards their children, and the hearts of children towards their fathers. In other words, to have a nation turn back to God, we have to restore the family, and we have to restore the proper authority that's in the family and the proper relationship between the father and his children because the model is God the Father and his Beloved Son. And if we forget that that's the model, our family lives will literally go haywire, and we will not know what God wants. We know from the Synoptic Gospels that this is all dealt with, but we can't deal with it here. We know that, John the Baptist only admitted to being the voice in the wilderness. But the voice in the wilderness, I told you in our last episode, was the voice that prepared them for the new era of redemption, which also meant, of course, that John was the precursor to the Messiah.

But what about this prophet? Elijah was a prophet. So why did they distinguish between Elijah and their prophet? And the reason is a very important, prophecy that was given in the book of Deuteronomy in chapter 18:15-18: and this is **Moses** speaking to his people. He said, "I will raise up a prophet like myself for them, from their own brothers. I will put my Word into his mouth, and he shall tell them all that I command him. The man who does not listen to my Word that he speaks in my name shall be answerable to me for it". This is very telling.... terribly important. So, they all knew that there was to be a prophet like Moses coming. They just weren't sure if the Messiah and the prophet like Moses it was one and the same person. They were not sure if that.

That was the delegation coming from Jerusalem trying to find out who John the Baptist was. We know from all of the 4 Gospels that Jesus was the prophet like Moses and that he was the Messiah, all in one, because that was what was intended. And we find at the end of the Gospels - the 4 Gospels - that the people of Israel who absolutely rejected the Messiah sent to them did have to deal with God, and they did have to face a judgment in AD 70 and beyond. So John the Baptist's 'No' is actually terribly important because Jesus was everything that John was not. He is the 'I AM NOT' is what John was saying. And so, his duty was to point out the difference between himself and Jesus, and he answered them in a most wonderful way.

These men were sent by the Pharisees, and they put this further question to him: “Why are you baptizing? If you're not the Christ, you're not Elijah, and you're not the prophet?” John replied, “I baptize you with water, but there stands among you - unknown to you - the one who is coming after me, and I am not fit to undo his sandal strap. He is the one who will Baptize with the Holy Spirit”. John says, the difference between me and Jesus is the difference between water and the spirit. Water is material. The spirit is spiritual. In other words, there's an infinite distance between us. The two of us look like men; we are men.... they're only 6 months in between them, but that's not the reality of who they **actually** are. So, John is from the earth 'below' and Jesus is from heaven 'above'. He has come from the Father; He's come from 'above'. John belongs to the covenant of Moses, which is earthly, and Jesus is going to give us the new and eternal covenant that will last forever. A covenant of love between us who deserve nothing and He who is mercy personified. So, here's the above and below levels.

And John the Baptist knew exactly where **he** stood. He was a person who was happy with the place he was given. He was not somebody who wanted to be somebody else. You know, people who have found who they are happy people. And yet, you know, they said, but 'why are you baptizing?' Well, he was baptizing because he was the precursor and he was the Elijah. But there was something else as well and that is that in Ezekiel 36:25, the Lord said, “I shall pour clean water on you, and you will be cleansed”. So John was to give them the purification to prepare them for the coming of the Lord.

And he knew his position, and he accepted it. So now we have a witness between John and the people. What is he going to say to them? So this is from verse 29: “The next day, seeing Jesus coming towards him, John said, 'look, there's the Lamb of God'”. And he was pointing to a man who was 30 years old! Why on earth would you use the language of a lamb, an animal? “There is the Lamb of God who takes away the sin of the world. This is the one I spoke about when I said a man is coming after me who ranks before me because he existed before me, and I didn't know him myself”.

Now he knew Jesus as his relative, as his cousin. He had to have a revelation in order to understand **who Jesus really was**, and John - who was writing the Gospel - is telling **us** that we may know all kinds of facts about Jesus of Nazareth, but we will not know him until something breaks in our hearts, and we open up to divine revelation. There's absolutely no point in getting a PhD on John's Gospel and going to hell! It's a total waste of time, but receiving this testimony and opening the heart and allowing divine revelation to infuse the knowledge as to who Jesus of Nazareth is... that's what it's all about. And earlier, John had said something that I was almost going to forget to talk about, and that's in verse 26. John said, the one you've been looking for centuries is actually in the crowd. **He's here**, but he's unknown to you. And the awful thing is that for the three and a half years of Jesus' ministry, that Jesus was apparently unknown.

I said 'apparently' to the leadership because they rejected all his evidence. But the really sad thing, as I speak 21 centuries later, is that Jesus is **among us** and he's unknown! The vast majority in our societies do not know him, and yet he's with us in all the tabernacles of the world. He's with us in his Word. He's present to us. He is present in the world, in the body of Christ, and yet the world does not know him. It's really, really sad. And the reason is that we will not open up, and we will not turn to God, and we will not allow this Divine revelation to come to us.

He is unknown. But for those of us who have discovered him, for those of us who **do** know him, we understand perfectly what John is saying, that I am not fit to undo his sandals.... what John is saying that I am not fit to undo his sandal strap. Now that language that it's being used here is the language of the Roman Empire. Rome at the time was a place where there was ultimately.... I may be exaggerating.... but there was approximately one third citizens and two thirds' slaves and servants.

So that the one third citizens had nothing to do, even a slave would fix your sandals for you.... you won't have to do anything. And so, what John is saying is, 'I am not fit to be his slave'. Now we know from the testimony of the other Gospels, which was in circulation before this Gospel was written. We know that John the Baptist was the greatest born woman at the time. And yet he said, I am not fit to be this man's slave. So, this is the incredible testimony that John gave to Jesus. And the people who were around.... who whose hearts were open.... who could actually hear what was being said - they turned to Jesus, and they began following Jesus. It's really a very wonderful thing. So, "there is the Lamb of God. There is the one who will take away the sin of the world" is what John said.

Listen to the testimony of Peter, years after the resurrection of Jesus: 1 Peter 1:18-19. And he's speaking to the Christians who are now part of the community of the beloved disciples. "Remember the ransom that was paid to free you from the useless way of life that your ancestors handed down. This was not paid by anything corruptible neither in silver nor in gold. It was paid in the precious blood of a lamb without spot or stain". There's Peter truly appreciating 'there is the lamb of God'.

When you go to the book of Revelation chapter 5:6 - the other book that John wrote. You have a most wonderful picture where he says, "then I saw standing between the throne and the four animals and the circle of elders, a Lamb that seemed to have been sacrificed. It had 7 horns and 7 eyes, which is 7 spirits of God" etc. He describes Jesus as the Lamb of God. Now, of course, if Jesus is pointed out as the lamb of God, It means 'a lamb for sacrifice'. It means that Jesus is indeed the suffering servant of Isaiah, and he fulfils the four Servant Songs of Isaiah, Isaiah 42, 49, 50, and 53. Therefore, **Jesus is the sacrifice that sets us free**. Now they had been offering lambs to God for centuries, particularly the Passover lamb. And they knew that in offering the Passover lamb, they were asking God for forgiveness of their sins. They knew that. That was the big thing.

They also knew and the rabbis taught to them that the **real forgiveness** wouldn't come until Messiah came.... and John the Baptist said, 'there's the one who will give you the real forgiveness, the real thing'. And if you understand forgiveness, I'm not going to go into it in detail. This is not the place. But **forgiveness is the key to heaven**, and forgiveness is also **the key to happiness**. And if you are sick, forgiveness is **the key to health**. Maybe somebody will talk to you about that someday. It's very important. **Jesus is the key**. He's the key to heaven. He's the key to health. He's the key to happiness. He's the key to everything. And all of us are given an opportunity in our lives to operate the key of forgiveness. So, Since Jesus is pointed out as the lamb, then it means he's the Passover lamb.

And we need to know that at the time, when they we're coming up to the Passover feast. They normally chose whatever lamb they were going to sacrifice 3 to 4 days ahead of the actual sacrifice. And here is Jesus pointed out three and a half years exactly before his sacrifice. The exactness of the scriptures is utterly amazing..... so Jesus is the Lamb. And the other thing that I wanted to just emphasize again is that John said, "I did not know him myself. But he who sent me to baptize with water said.... now he received a revelation from God because he was the precursor and he was the one to point out who the Messiah was to the people of God. He said that what God the Father said to him was, "The man on whom you see the Spirit come down and rest, he is the one who will baptize you with the holy spirit".

Now to baptize means to be completely immersed in.... now you can only give what you have. If you don't have the Holy Spirit, you can't give the Holy Spirit. And so the sign that was given, here now John doesn't go into the Baptism of Jesus. That's already been dealt with in the Synoptic Gospels, but he gives you this very important sign. 'The man on whom you see the spirit come down and rest is the one that who is going to baptize you with the Holy Spirit'. Yes, he said 'I have seen this sign, and I bear witness that he is the chosen one of God'. Now once John the Baptist does this, his job is

actually over. Jesus is the Messiah. He's the chosen one. He's the prophet. He's everything. So what is this symbol of a dove? It's very interesting. Some people think, that the symbol of the dove means that the Holy Spirit is all nice and 'lovey dovey', excuse me for using this English expression. That means that it's all soft and nice.... it couldn't be further from the truth! When the Holy Spirit came down on the apostles and blessed mother on Pentecost, He came in tongues of fire, and he electrified those men! As they were sent out they said, 'we have to go out and preach'! The Holy Spirit's not this sort of 'lovey dovey' thing. Not at all. He's fire! He's the fire of God to galvanise the Church into action.

Well, he's a fire of love, and he absolutely galvanized those men who had been lackadaisical, and they had not really thoroughly understood who Jesus was. From the moment the Holy Spirit came, they were absolutely on fire, inflamed. 'He will baptize you in the Holy Spirit'. So when we go into chapter 3 we will hear Jesus saying that everybody has to be Baptized in water and the Holy Spirit. We'll deal with that there.

But if you go back to the book of Genesis in chapter 8:11, you find that Noah sent a dove out from the ark to find out if he could land on the earth after the terrifying event of the flood. And the dove came back with an olive branch in its mouth, and we don't seem to realize that that olive branch is the cross! The olive branch said, 'yes, there's new life out there. Yes. You can start all over again. It's okay. The past is gone. You can forget the past. There is a new future. And it is the cross of Jesus Christ that is the olive branch for the whole human race saying, folks, you can start all over again'. I've paid the price. The past is gone. You can forget about it. Let's start again. It's the most wonderful thing. But there's something else, and that is that in chapter 1 of the book of Genesis, you're told, that before creation, there was chaos all over the place..... won't go into that now. It's a big subject.

And "the spirit of God hovered over this chaos"....and when the Spirit of God hovered over this chaos, the Word of God was sent forth and brought order out of that chaos and brought everything into being. That was at the dawn of creation. Here you have the dawn of redemption, and you have the same spirit of God hovering over the Son of Man... hovering over the one who is the Messiah. And all the chaos of all the fall - and all its fallout - and all the sins and the disasters of the human race, he is going to bring the order of redemption back to the human race, and he's going to put us back on the pathway to God. It's a wonderful thing. There's the spirit of God hovering at the dawn of creation and the Spirit of God hovering at the dawn of Redemption as well. So that's the testimony that John the Baptist has given.

He gave a testimony to the Judean authorities, and he gave the testimony to the disciples. And now what I want to do is go into his testimony to, the people whom we call the apostles, his witness to the disciples of Jesus. And there's a double theme that I want to deal with here. That I've already said, that the Spirit of God hovered over the chaos at the dawn of creation and now hovers over the Son of Man at the dawn of Redemption.

In chapter 1 of John's Gospel John deliberately gives you a 7- day creation account. It's absolutely amazing. He does it deliberately because he wants you to read Genesis chapter 1 and John chapter 1 parallel, and I will give it to you. So we'll just take it nice and, easy, and you'll realize that in this Gospel, things are not what they seem. Not at all! So after the testimony that John has given, you're told this is the testimony to Jesus' disciples now. This is chapter 1:35: "The following day, as John stood there, two of his disciples" and we discovered that these two men later on are John himself and Andrew... but they're not named here. John doesn't name disciples except Peter. "Jesus passed by, and John stared hard at him".

And now he's talking to his own disciples, and he says, "There is the lamb of God". And hearing this, you see, you're dealing with disciples. You're dealing with people who actually believe. You're dealing with people who have opened up to the ministry of John, and anyone who will open up to the ministry of John will open up to the ministry of Jesus. There's the logic. So hearing this, the two disciples followed Jesus. They simply walk away from John because that's what John said. There's your Messiah.

"Jesus turned around, and he saw them following him. And he said, what do you want?" You see the questions that come up. John isn't just writing that saying something about the past. John is saying that to you and me as we're confronting the text. What is it that you want in life? Do you really want God's highest and God's best? Do you really want to live on the realm of the Spirit? do you really want to know all the glory of God? Do you really want to see the face of God in the face of Jesus Christ? Do you really want it? What do you want? And they answered, rabbi. Now rabbi means teacher. They're only starting their journey. They will very quickly shift to Lord, but not now.

"Rabbi, they said, Where do you live?" They don't know what to say. But they're indicating that they want to be with him... and they want to be part of his entourage. They probably don't know that they're the very first disciples. They discover it rather quickly. And Jesus said, "come and see". That is, come and experience this for yourself. And they went, and they saw where he lived, and they stayed with him for the rest of the day.

It was about 10th hour. So, here's the beginning of disciples coming to Jesus. So, we'll just do this first, and then I'll do the creation, after this. When Jesus said, 'what do you want?' He was trying to touch the deepest thing inside of us, which is our insatiable need for the divine. We don't know we have an insatiable need for the divine, but we do know that we have an ache inside of us that says 'I want something and I don't know what I want'. And people drown it with alcohol or sex or money or power or whatever they drown it with, and they come away still having this ache that has not been satisfied.

And so, 'what do you want' is extremely important, for Jesus and for us. And this is why I'm pointing them out because John wants you to touch his text and to touch it with grace and to give a response of grace to this text. So, when Jesus says 'come and see', he's inviting you to a life of faith to open up to the Word of God, to start walking with him and to begin to penetrate the mystery of his Person. So, this walking with him is a life-giving, life-changing experience of prayer. We have a prayer relationship with him. And John says, 'they went and they stayed with him'. So not only do you open up to him, and enter into a relationship of prayer with him.....but you must stay. You must persevere because, otherwise, you will not even have the time to penetrate the mystery of his Person. And it's in chapter two that these men will begin to see his glory as he begins to reveal it to them. So, we will continue with our odyssey next time. Thank you for listening.

INTERVAL

I left you, in our last episode Just beginning to look at the disciples coming to Jesus. And since the commentary on John will be flowing from one text to another, we'll just have to let it happen that way, week by week.

We're looking at the disciples coming to Jesus, and I want to pick up in John chapter 1:40. One of those two who became followers of Jesus after hearing what John said was Andrew. So, Andrew is named. And he had a brother called Simon Peter. This is fascinating because at our very first

introduction to Simon, the fisherman, he's given his Peter title. And the reason for this is that the other 3 Synoptic Gospels are in circulation. It's the end of the first century, and so the only name by which Christians actually know this man is Peter. So, they would recognize Simon Peter, but they mightn't recognize Simon the fisherman if they're living far away from Israel where it all happened.

So, John gives him his Peter title. Andrew he was the brother of Simon Peter. So early next morning, Andrew met his brother and said to him, "we have found the Messiah". Now compare this with the people coming from the delegation of the Sanhedrin who have nothing but questions and no answers. These men are quite sure what they're actually dealing with, and they've made up their minds Immediately, that Jesus is the Messiah.... this means 'the Christ'. Andrew, took Simon to Jesus. Jesus looked hard at him and said, "you are Simon, son of John. You will be called Cephas, meaning a rock".

I want to stop there for a minute because the meeting between this fisherman and this apparent, Carpenter is the most important meeting that happened on this planet. It changed all history. Nobody looking at them, and certainly none of the leadership in Israel would have paid the remotest attention. But God works in strange ways, and the meeting of these two men did in fact change history. And John tells you right at the very beginning here, that Jesus looked hard at this man. That means he penetrated Simon Peter to the very core of his being. And you will be told at the end of chapter two that Jesus never needed to be told anything about any man. He could read what was in a person.

And immediately, he decided to give this man a new name, therefore, a new mission. And you have to be reminded of what happened back in the book of Genesis in chapter 17:5 when a man called Abraham had been called to follow the Lord.... and he became the Father of all those who believe. And when his commitment to the Lord was confirmed, the Lord said to him, "you shall no longer be called Abram, You shall be called Abraham". And so, he was confirmed in his new office of being the father of all those who believe.

We have another incident in Genesis 32:28 when Jacob, the grandson of Abraham struggling with the angel all night; and towards the morning, the angel said, "what is your name". "Jacob, he replied". And the angel said, "your name shall no longer be Jacob. It will be Israel because you have been strong against God, you shall prevail against men". So, there's two examples where, somebody vitally important to the whole salvation history of the human race was given a new name. But I want to emphasize the Jacob one because Jacob was the father of this nation, the founder, because it was his 12 Sons who became the 12 tribes of Israel. And the amazing thing is that when you read the whole history of the Old Testament, you find they were strong against God. **They did** fight God every inch of the way. And it's going to be even more amazing to see that with God incarnate present, that the leadership of Jerusalem will be very strong against God, and they will fight him, and they will kill Jesus. It's amazing. You shall be called Israel because you have been strong against God, And you will prevail among men.

So after this, we have another disciple, coming to Jesus. And this is in verse 43. The next day **notice the next day**, the next day, the next day. I'll deal with that in a minute. Jesus decided to leave for Galilee, and he met Philip, and he said, "follow me". Now he must have known Philip if he could just simply say straight up, 'follow me'.

And Philip came from a town called Bethsaida as Andrew and Peter did, so they all knew each other. And Philip found Nathaniel, a friend of his. Now Philip and to Nathaniel..... Nathaniel is the Bartholomew among the apostles. And the two of them were the two oldest ones, and they were

very close together.... and they remained very close together all the time. He found Nathaniel, and he said to him, "we have found the one that Moses spoke about in the law... that's Deuteronomy 18:15- 18, that Jesus is the prophet like Moses. We found the one whom the prophets wrote about.... that is the Messiah. And so the obvious thing is, What's his name? And he said, his name is Jesus, the Son of Joseph, from Nazareth. That's Yeshua Bar Yosef from Nazareth. Now it's very interesting that this was the first of all the messianic titles which John the Baptist said were **not his**. "I'm not the prophet"... I'm not this.... I'm not that. They were all given to Jesus because Jesus was the person.

Okay? Now why is Jesus called Son of Joseph? In those days, A boy was called the Son of his father, but a girl was called by either her father or husband. And if she didn't have a husband or a father, her brother, like, for example, Martha in Bethany was called Martha of Lazarus.... Lazarus was her brother. She was not married. Her parents were dead. Our blessed mother was called Mary of Joseph of Nazareth because there would be Josephs all over the place. So she's identified as Mary of Joseph of Nazareth. So Jesus is called the Son of Joseph because he was the head of that household. It doesn't mean that he was physically born from this man. It doesn't mean that. In the Irish tradition, we also have that. My Irish name is Ni Ogain. That means the daughter of Hogan. My brother is Mach Ogain, that is the Son of Hogan. And we have even tribes in Ireland called the O's and the Mac's, as we call them. Because 'O' means the daughter of, and then 'Mac' means the Son of.

So, Israel wasn't the only culture that actually used this type of name. And we're told that Simon Peter Is the Son of John... so that was his father's name. So this was the way they identified one another. So we have Nathaniel, and we're going to have an interesting reaction from Nathaniel. Once he hears that the name is Yeshua... that is Jesus Bar Yosef from Nazareth; he said, "from Nazareth?" He said, "can anything good come from that place?" It's a wonderful, wonderful reaction that he gave!

Obviously, Nazareth didn't have a wonderful reputation, whatever they were up to! But the thing is John wants to tell us that all good came from Nazareth. Jesus came from Nazareth. Mary came from Nazareth. Joseph came from Nazareth. All good came from Nazareth. The Holy Family came from Nazareth. But he's telling you something else as well.... and that is that God sees things differently to the rest of us.

We may decide Nazareth hasn't got a good name, but that doesn't mean that God won't visit them, that God won't dwell among them, and our way of judging things is from 'below'. His way of judging things from 'above'. And all of his children, whoever they are, whether they're blind, lame, crippled, or anything else, they're all his children, and he loves them all infinitely. Philip decided not to get into a discussion, and he said, "Come and see". Now Jesus had said that to the first two. Come and experience this for yourself. Come and meet the Lord. Come and begin to penetrate the mystery of his Person yourself, and then you will know.

So as soon as Jesus saw Nathaniel coming towards him, he said, "there's an Israelite who deserves the name Incapable of deceit". Now what on earth is Jesus actually referring to here? He is referring to Jacob, the father-founder of the nation of Israel.... and he was known as a man of deceit. He had struggled with his brother Esau in his birth. He struggled with his father Isaac when his father was dying to try and get the birthright out of him and steal it from his brother. And he struggled with the angel all night. And Jacob needed a huge change of heart to really become a man of God, but there was no struggle in Nathaniel. Nathaniel did have prejudice against Nazareth, but when he saw Jesus, that was it. He seemed to know instantly that he was dealing with the real thing.



And so he deserved this affirmation and praise from Jesus. This was the only one of them that Jesus gave any praise to. 'There's an Israelite who deserves the name, incapable of deceit'.... then Nathaniel said, "how do you know me?" And so he's engaging Nathaniel at a deep level. If you can say about someone you're seeing for the first time that he's a real Israelite, it means you know him from within. Nathaniel said, 'how do you come to know me?' And Jesus gave an enigmatic reply. He said, "I saw you under the fig tree".

Now here's your first clue in John's Gospel that when something seems to be sort of strange or not right or whatever, you're being told to dig deeper... much, much deeper. People go into all kinds of contortions trying to explain that Nathaniel was doing something under a fig tree and Jesus saw him. That's actually not the point at all. The fig tree represents the House of Israel. It represents the whole people of Israel. And Jesus was saying to Nathaniel, I, the Lord, have been taking care of you all down the centuries. I've been looking after you since the very beginning. I know all of you, and I love you infinitely. I've been watching you under the fig tree. The fig tree was a symbol of the House of Israel, and that's why Nathaniel gave him this extraordinary reply.

"Rabbi", he said, "you are the Son of God. You are the king of Israel". Very interesting. And Jesus replied, "you believe that because I said I saw you under the fig tree. You see greater things than that!" But let's come back to the king of Israel. It's very interesting. If you go back in history where Jesus has been watching them under the fig tree all down the centuries, 900 years before that, the country had divided up into two kingdoms.

And the northern kingdom was called the kingdom of Israel, and the Southern kingdom was called the kingdom of Judah. Then they all failed God and broke the covenant, and the northern kingdom was sent off into Assyria, and never came back.... ten tribes gone forever! There was only two tribes left, Benjamin and Judah. And then after they had sinned and broken the covenant at the point where there was no return, they were taken off into Babylon for 70 years, and some of them came back... not all of them. Some of them came back, and they restarted the land.... so by the time Jesus came there was no king. There was no kingship. So why would Nathaniel say, you are the king of Israel? Because that title means you are the king of this entire nation. You are the leader of this nation. You are the person appointed by God to lead this nation. Okay? So, at the time when Jesus came, they had been dominated by a whole lot of nations up to now. And at the point where Jesus is speaking, they're under the domination of Rome, and they've been under Greece and Persia and so on. We'll meet this again in chapter 8. And so, Their divisions at the moment were not political.

The whole nation was one.... But they didn't realize they were one. And their divisions were more religious than anything else. The Galileans up there and the Samaritans over there and the Judeans over here, and the Judeans had the temple, and they had the power. So, it was this situation that Nathaniel said, you will unite this entire nation, and you will be its king. But the strange thing is that when Jesus was actually killed through the agency of the Sanhedrin, but was actually crucified by Rome. Pilate insisted on putting a title over his head, 'Jesus of Nazareth is the king of the Jews'... not the king of Israel. The Sanhedrin reacted this, 'oh, don't say that!' Don't say that. Say, he says he was, but, of course, Jesus never said he was. Jesus never said he was the king of anything. Pilate had specifically, tortured Jesus and made an effigy of him as king of the Jews. He was literally insulting and humiliating the Judeans. **The point is, Jesus was a Judean.** In Ireland, if you are born In Dublin, we call you 'a dub' because you were born there. If you're born in the territory of Judea, You're a Judean, and Jesus was born in Bethlehem in the land of Judea.

So, he was a Judean.... and you'll find little points all throughout this Gospel pointing out that Jesus actually was a Judean. They don't seem to realize it.... and if they ever find out, they just don't

accept it. So, he was actually killed as the king of the Jews, but Nathaniel said, “you are the king of Israel”. Now when you come to the book of Revelation, the other book written by John, which I've already quoted for you. When Jesus returns, he's the King of kings and the Lord of lords in chapter 19.

He is not just the king of the Jews or the king of Israel; He is the king of all peoples.... so, then we come to this final piece here at the end of chapter one. ‘You will see greater things than that’ Jesus said. And then he added, “I tell you most solemnly, you will see the heavens laid open and above the Son of Man, the angels of God ascending and descending”.

We're back to Jacob, chapter 28 of the book of Genesis..... Jacob is sleeping out in the open. He has a dream, and he sees a ladder going between heaven and earth, and he sees the angels of God going up and down. In other words, whatever this ladder is, It's the communication between heaven and earth, and the angels are bringing that communication.... this business between heaven and earth. And Jesus said **he was that person**. Everything was going to be through him, with him, and in him. He's the mediator. I don't think Jacob realized he was looking at a picture of a mediator when it was a ladder he was looking at! But Jesus said that he was the mediator between God and man. All business between the human race and God goes through him. So here we have a most wonderful testimony, to who Jesus actually is.

I want to give you a comparison between the creation account in Genesis and the new creation account in John chapter 1. So, Genesis chapter 1, John chapter 1. Genesis chapter 1, on day 1, you're told That light and darkness are separated. On day 1 of Saint John's account, That's 1:24-28: Jesus, the light, is separated from John the Baptist who represents the rest of us in the darkness of the world. So, the Messiah and the precursor are clearly delineated.

On day 2 in the book of Genesis, God divided the waters above from the waters below, so you've got heaven and earth separated. On day 2, in John's account, you have Jesus, the Lamb of God, is identified. He is the one who has come from above, and John the Baptist is the one from below.

On day 3 in the book of Genesis, You have the oceans and the dry land, the seas, and the earth. And you have the earth producing vegetation and all the rest of it, the first signs of life. So, on day 3 in John's account, it's 1:35-39: you have John and Andrew coming to Jesus, the first signs of life in the recreation of the earth.

On day 4 in the book of Genesis, You have the lights of heaven and the stars, and you have two great lights, 1 to govern the day and the other to govern the night. So, when you come to day 4 in John's account, you have the two great lights are actually shown to us. Jesus is the sun. He is the one who is the one who governs the day of a redemption, and Peter is the moon. He is the one who governs the church through the night of history, he and his descendants. So the day and the night are separated.

Now day 5, in the book of Genesis, You have the fruitfulness of the waters with fish, the fruitfulness of the skies and the birds, and the fruitfulness of the earth and the animals and the plants. Day 5 for John, that's 1:43-51: you have Philip and Nathaniel, disciples coming to Jesus. He picks up, more disciples, and so the kingdom is becoming more fruitful.

So when you come to day 6 on the, book of Genesis, you've got the creation of mankind. You come to day 6 in John's account, and **there's no day 6!** He omits day 6. Why is that? Because **the entire Gospel** is the recreation of man who was destroyed in the fall. So day 6 is missing.

Day 7 in the Genesis account is the Sabbath, the day when God rested after the labour of his creation. When you come to John's account, day 7 is **at the other end of the Gospel** when Jesus rests

in the tomb on the great Sabbath after the terrible labour of his Redemption. What you're being shown here is there is the creation and the recreation. There you have the loss of paradise and here, you have Paradise regained. And John wants to tell you and he does it in this absolutely magnificent way. He wants to tell you that all that was destroyed is being renewed. And I'm going to stop there for this particular time, and we'll take it up from here in our next episode.