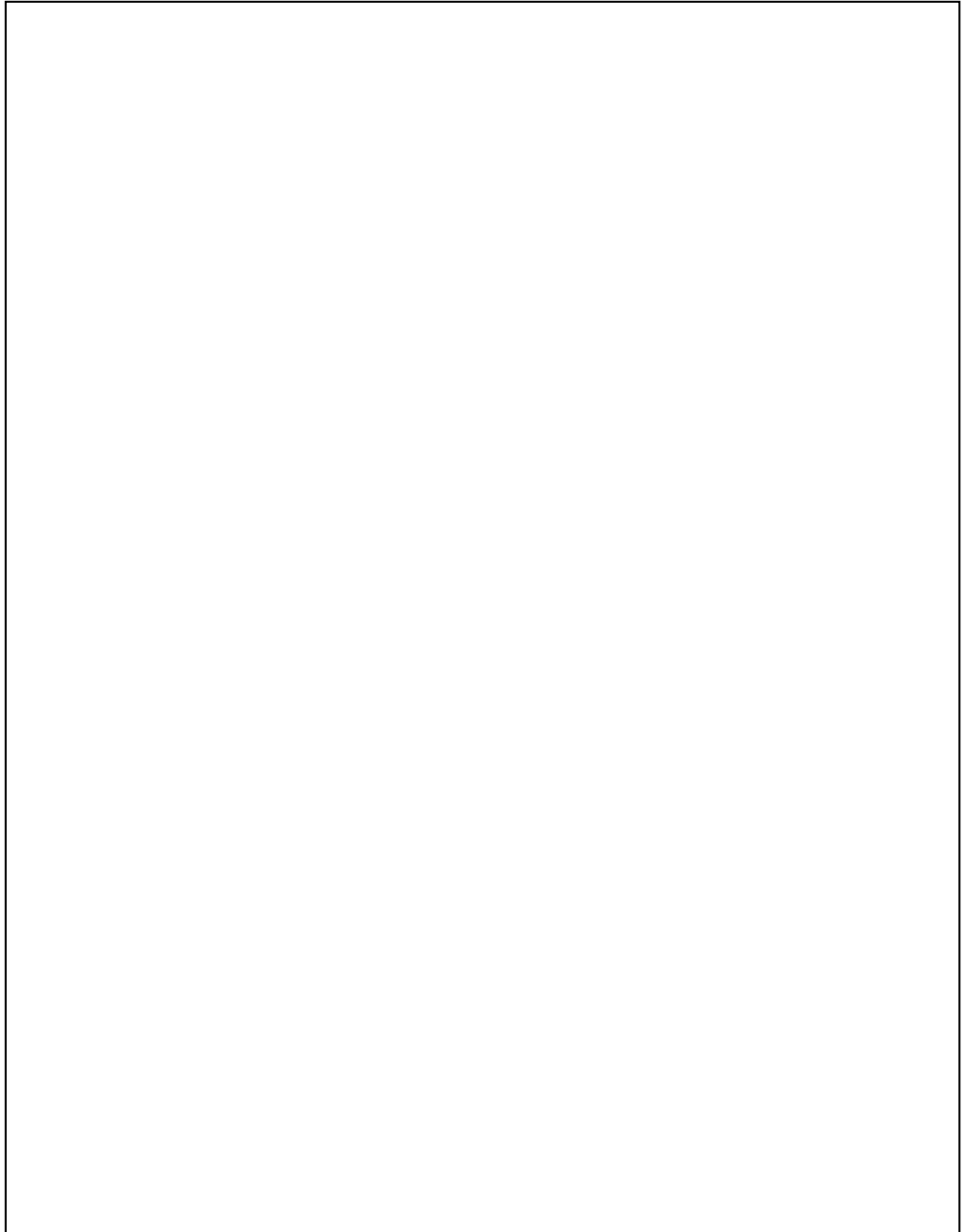


UNIT 8: *“He Must Increase...”*

NOTES

I. **LOOKING BACK:**

A. “The Jesus Road”



NOTES

B. “Beginnings” — An Overview

E V E N T	Matthew	Mark	Luke	John
<i>“genealogy” of the Eternal Son</i>	—	—	—	1:1-5
<i>genealogy of Jesus of Nazareth</i>	1:1-17	—	3:23-38	—
<i>angelic announcement to John’s father</i>	—	—	1:5-25	—
<i>angelic announcement to Mary</i>	—	—	1:26-38	—
<i>Mary visits Elizabeth</i>	—	—	1:39-56	—
<i>birth & early years of John</i>	—	—	1:57-80	—
<i>angelic announcement to Joseph</i>	1:18-25	—	—	—
<i>birth of Jesus</i>	—	—	2:1-7	(1:14 ^a)
<i>angelic announcement to shepherds and their visit</i>	—	—	2:8-20	—
<i>circumcision of Jesus and his presentation in the Temple</i>	—	—	2:21-38	—
<i>visit of magi</i>	2:1-12	—	—	—
<i>flight to Egypt; Herod’s massacre</i>	2:13-18	—	—	—
<i>journey from Egypt to Nazareth</i>	2:19-23	—	—	—
<i>childhood in Nazareth</i>	—	—	2:39-40	—
<i>special Passover story at age 12</i>	—	—	2:41-50	—
<i>18 “quiet years” in Nazareth</i>	—	—	2:51-52	—
<i>John the Baptist begins his ministry</i>	3:1-12	1:1-8	3:1-18	(1:6-8)
<i>Jesus is baptized by John</i>	3:13-17	1:9-11	3:21-23	—
<i>Jesus is tempted in the wilderness</i>	4:1-11	1:12-13	4:1-13	—
<i>John the Baptizer’s “confession”</i>	—	—	—	1:19-34
<i>Jesus’ first five disciples</i>	—	—	—	1:35-51
<i>Jesus’ first “sign” (i.e. miracle)</i>	—	—	—	2:1-11

II. “BEGINNINGS PART II — John 1:15 – 2:12

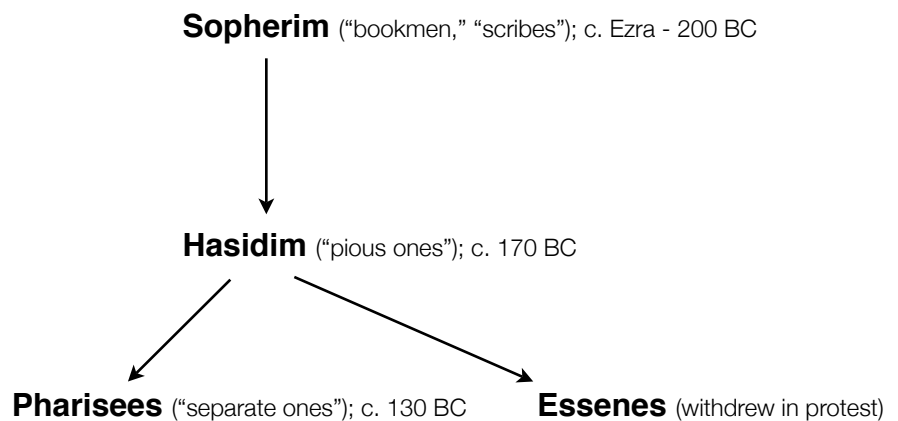
A. A “Full Calendar”

1. Day 1: John’s “confession” to “the Jews” (1:19-28).
2. Day 2: John’s profession before the crowds (1:29-34).
3. Day 3: John’s persuasion of his own (1:35-3).
Two disciples transfer allegiance (1:37-39).
4. Day 4: Andrew, the first evangelist (1:40-42).
5. Day 5: Jesus makes the “call” — Philip (1:43-51).
6. Day 6: travel?
7. Day 7: wedding in Cana (2:1-11).

NOTES

B. The World *Behind* the Text

1. "...priests and Levites from Jerusalem" (1:19)
 - a. John's *parents* were both from priestly families (Lk 1:5).
 - b. John was *immensely* popular:
"Then Jerusalem and all Judea and all the region about the Jordan were going out to him..." **-Matthew 3:5**
 - c. John was *immensely unorthodox*—*baptizing Jews!* (Luke 3:7ff).
 - d. This is the only place in all four Gospels where the Levites are mentioned.
 - e. John *never* mentions "scribes," "Sadducees" or "Herodians."
 - f. It is very likely that this group contained scribes and Sadducees.
2. "Pharisees (from Jerusalem)..." (1:24)
 - a. They were "major players" in the "Jesus story":
 - "priest" - 97x (total)
 - **"Pharisee" - 89x**
 - "scribe" - 59x
 - "chief priests" - 54x
 - "high priest" - 29x
 - "elders" - 24x
 - "Sadducees" - 9x
 - "Herodians" - 3x
 - "Zealot" - 3x (all for same man, Simon)
 - b. Their heritage:



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- e. Their theology was the *opposite* of the Pharisees and the common people (Acts 23:8).
 - (1) They denied the resurrection of the dead.
 - (2) They denied the existence of anything beyond the material world.
- 4. Essenes — The First Monastics
 - a. A group attested to by Roman (Pliny) and Jewish (Josephus) historians, but not mentioned in our Bibles.
 - b. Ascetics committed to simplicity, purity, community and austerity.
 - c. Very possibly, John the Baptist was associated with this group:
 - (1) He came “out of the wilderness” preaching (Lk 1:80).
 - (2) Area around Qumran was likely an Essene community.
 - (3) He baptized near Qumran (Jn. 1:28).
 - (4) He was likely “orphaned” young (cf. Lk 1:5ff).
 - (5) His “style” fits this group (e.g. Mk 1:6; documents in Qumran indicate that locusts were a dietary item).
- 5. Scribes: The Last Word
 - a. *Not* a religious or political group; more of a professional guild.
 - b. Very influential because they were the “treasurers of knowledge” in an oral/illiterate culture.
 - c. They contributed to Midrash, the oral commentary on Scripture which eventually became part of the “oral Law.”
- 6. Bethsaida — The “House of Fishing”
 - a. David’s “princess bride,” Maacah, came from this area (2 Sam. 3:3).
 - b. Absalom fled here after killing his half-brother, Amnon, and lived with his grandfather for three years (2 Sam. 13:37).
 - c. The (original) home of Andrew, Peter and Philip (Jn, 1:44).
 - d. Jesus healed a blind man outside this city (Mk. 8:22-26).
 - e. It was one of the three cities that saw “most of Jesus’ mighty works,” yet were cursed by him! (Matt. 11:20-24).
 - f. Herod Philip rebuilt it and renamed it after the Emperor’s daughter, Julia. He was also buried here.
 - g. Josephus, the priestly Pharisee and military commander, fought against Rome here (c. 66 AD).
- 7. “Cana of Galilee...”
 - a. Mentioned only by John (3x) in all the NT, and always as “Cana in Galilee.” (2:1; 4:46; 21:2).
 - b. A town about 8 miles north of Nazareth; an obscure place.
 - c. Jesus’ first miracle is done here:

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- (1) Jesus saved the groom's family from great embarrassment, and even perhaps great cost.
- (2) The water he used for this "sign" had been set apart for "holy" purposes to begin with (Jn. 2:6).
- (3) He may have given the new couple a "wedding gift" by means of the excess!
- (4) Jesus makes a clear "break" with his mother (Jn. 2:3-5; John never calls her by name in his Gospel!).
- (5) Four of his five disciples "believe" because of this "sign." (cf. 1:50 and 2:11).

C. The World OF The Text

1. **"the world"** — *kosmos* - (John 1:29)
 - a. John uses this word 105x in his writings; 78x in this Gospel.
 - b. By comparison: Matthew - 8, Mark - 3, Luke - 3
 - c. *Kosmos* can mean a "place" (e.g. John 3:17; 16:33).
 - d. But, it most often points to a "perspective"
 - e. *"the world"* is human society seeking to exclude God (cf. 1 Jn 4:4-6; 2:15-17).
2. **"the Jews"** — (1:19)
 - a. 71 of the 78 uses of this phrase in the Gospels are John.
 - b. It is *not* an "anti-Semitic" Gospel!
 - c. It is John's term for the Jewish version of the "*kosmos*," those opposed to Yahweh's Messiah.
3. **"witness"** - "*marturia*" - (1:32,34)
 - a. John uses this word more than any NT writer (37x).
 - b. By comparison: Matt. - 1, Mark - 3, Luke - 2
 - c. It means a "*report*" or "*to be a report*" of something you know to be true.
 - d. It is the root of our English word, "martyr."
4. **"follow me"** — *akoloutheo* – John 1:43
 - a. John uses this phrase more than the other Gospels.
 - b. The word includes an ancient Greek word for "road."
 - c. It carries the meaning of being on the same journey, *not* being behind someone.

D. The World Around & Before the Text

1. **"Who are you?"** (John 1:19)
 - a. John's identity was rooted in his conviction of who he *wasn't!* (John 1:20-22).

NOTES

- b. John made absolutely sure *they* knew what he knew about himself:
 - (1) The “awkward” 3-verb statement in verse 20.
 - (2) Terse answers with no self-disclosure.
 - (3) Quoted Scripture for his identity.
 - c. John had no identity, no purpose, and no mission apart from Jesus.
 - (1) He was a “voice,” but *not* “the Word.”
 - (2) He was less than the servant of a disciple of a rabbi:
“Every service which a slave performs for his master shall a disciple do for his teacher, except the loosing of his sandal thong.”
2. “Andrew...first found his brother.” (Jn.1:40-41)
 - a. Every time Andrew appears in John’s Gospel, he is bringing someone to Jesus (Jn. 1:40-41; 6:8; 12:22).
 3. In John’s Gospel, Jesus’ “glory” is first revealed at a wedding in an obscure village, yet he omits the Transfiguration! (Jn. 2:11).
 4. Questions for Today:
 - a. How much of my sense of identity (i.e. “*Who I am*”) is connected to Jesus and how much is connected to “Christianity” as a religious faith, or “church” as a religious affiliation?
 - b. “Glory” is the accurate representation of who God is. Paul said:
“So, whether you eat or drink, or whatever you do, do all to the glory of God.” 1 Corinthians 10:31
Is God “accurately reflected” in my life?

—Y E S H U A I N F O U R D I M E N S I O N S—
