

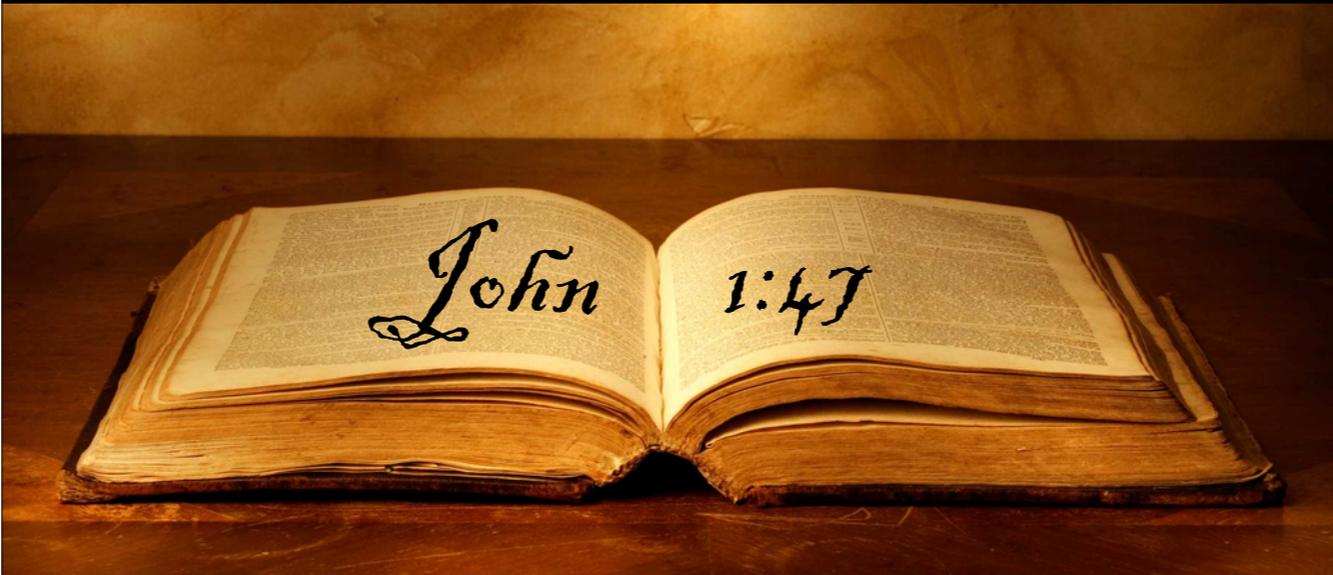
# Leadership Through Discipleship

Learning to Lead  
by Living to Follow

Terry R. Baughman  
Lead Pastor



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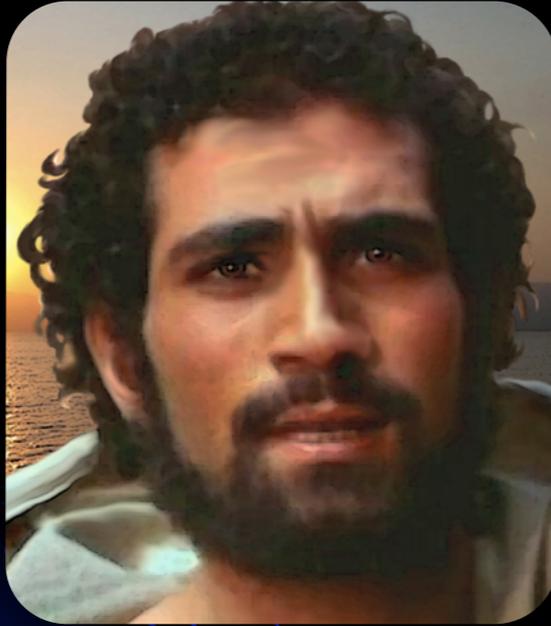


**NATHANAEL**  
**The Power of Sincerity**

February 14, 2016  
Terry R. Baughman, Lead Pastor

 **LifeChurch**  
[www.LifeChurchAZ.net](http://www.LifeChurchAZ.net)

Nathanael  
The Power of Sincerity



*Honest sincerity is a  
hallmark quality in a  
Leader.*

**NATHANAEL**

The Power of  
Sincerity



Honest sincerity is a hallmark quality in a Leader. In a culture where deception is commonplace and duplicity is expected, one who speaks truth with transparent candor is a refreshing and unique individual.

## John 1:45-50

- *“Philip found Nathanael and said to him, “We have found Him of whom Moses in the law, and also the prophets, wrote -- Jesus of Nazareth, the son of Joseph.” And Nathanael said to him, “Can anything good come out of Nazareth?” Philip said to him, “Come and see.”*



43 The following day Jesus wanted to go to Galilee, and He found Philip and said to him, “Follow Me.” 44 Now Philip was from Bethsaida, the city of Andrew and Peter.

45 Philip found Nathanael and said to him, “We have found Him of whom Moses in the law, and also the prophets, wrote—Jesus of Nazareth, the son of Joseph.”

46 And Nathanael said to him, “Can anything good come out of Nazareth?”  
Philip said to him, “Come and see.”

## John 1:45-50

- *“Jesus saw Nathanael coming toward Him, and said of him, “Behold, an Israelite indeed, in whom is no deceit!” Nathanael said to Him, “How do You know me?” Jesus answered and said to him, “Before Philip called you, when you were under the fig tree, I saw you.”*



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## John 1:45-50

- *Nathanael answered and said to Him, "Rabbi, You are the Son of God! You are the King of Israel!" Jesus answered and said to him, "Because I said to you, 'I saw you under the fig tree,' do you believe? You will see greater things than these."*



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50 Jesus answered and said to him, "Because I said to you, 'I saw you under the fig tree,' do you believe? You will see greater things than these." 51 And He said to him, "Most assuredly, I say to you, hereafter[j] you shall see heaven open, and the angels of God ascending and descending upon the Son of Man."

# The Twelve in the Gospels & Acts

<b>Matthew 10:2-4</b>	<b>Mark 3:14-19</b>	<b>Luke 6:13-16</b>	<b>Acts 1:12-13</b>	<b>John 1:40-49</b>
<b>1. Simon, Peter</b>	<b>Simon, Peter</b>	<b>Simon, Peter</b>	<b>Simon, Peter</b>	<b>Andrew</b>
<b>2. Andrew</b>	<b>James</b>	<b>Andrew</b>	<b>James</b>	<b>Simon Peter, Cephas</b>
<b>3. James</b>	<b>John</b>	<b>James</b>	<b>John</b>	<b>(21:2 “sons of Zebedee”)</b>
<b>4. John</b>	<b>Andrew</b>	<b>John</b>	<b>Andrew</b>	

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Read John 1:35–51 for the full context and the background to this event. The account reveals what takes place in the transition of Andrew being a disciple of John the Baptist to him becoming a follower of Christ. After Andrew brings his brother Simon, Jesus calls him to discipleship as well and renames him Cephas (or Peter). The following day Jesus found Philip and invited him to follow.

The account given in the Gospel of John differs from the synoptic gospels and Acts in the listing of the twelve disciples. More detail is given about some of the disciples, like Andrew and Philip, while others of the twelve are not named in John’s Gospel.

# The Twelve in the Gospels & Acts

Matthew 10:2-4	Mark 3:14-19	Luke 6:13-16	Acts 1:12-13	John 1:40-49
5. Philip	Philip	Philip	Philip	Philip
6. Bartholomew	Bartholomew	Bartholomew	Thomas	Nathanael
7. Thomas	Matthew Levi (2:14)	Matthew Levi (5:27)	Bartholomew	11:6; et al. Thomas, the twin
8. Matthew	Thomas	Thomas	Matthew	

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Take a look at the ... chart to see which disciples are mentioned and what names are given. Philip holds the same numerical position throughout the other references as the fifth disciple mentioned. In John he is the third mentioned while James and John are never mentioned by name and only referred to once as “the sons of Zebedee” (John 21:2). That appears to be consistent with John’s reluctance to name himself throughout the Gospel. Listing of The Twelve usually began in pairs; Philip is always fifth and paired with Bartholomew in the Synoptic gospels and with Thomas in Acts. (See Matthew 10:3; Mark 3:18; Luke 6:13–14; Acts 1:13)

Partly because of the usual pairing of the brothers, James and John, and sometimes Andrew and Peter, it may be assumed that Philip and Bartholomew are also linked together. While there is no relationship stated in the text, the pairing is consistent in most lists. As a result, common conjecture identifies Nathanael in the Gospel of John as being one and the same as Bartholomew in the other four lists of disciples. In the three synoptic gospels Philip and Bartholomew are listed consecutively. The same sequence is found in John with Philip and Nathanael. There is not sufficient evidence to state that Bartholomew and Nathanael is the same person, but neither is there reason to dismiss the possibility (Wilkins, ABD – Anchor Bible Dictionary).

Even if Nathanael was not a relative he was surely a close friend to Philip. Just as Andrew immediately sought out his brother to share the good news of the Messiah, Philip at once went to Nathanael to share the news of his discovery, “We have found Him of whom Moses in the law, and also the prophets, wrote -- Jesus of Nazareth, the son of Joseph.”

# The Twelve in the Gospels & Acts

<b>Matthew 10:2-4</b>	<b>Mark 3:14-19</b>	<b>Luke 6:13-16</b>	<b>Acts 1:12-13</b>	<b>John 1:40-49</b>
<b>9. James, son of Aphaeus</b>	<b>James, son of Aphaeus</b>	<b>James, son of Aphaeus</b>	<b>James, son of Aphaeus</b>	<b>21:2 Two other disciples</b>
<b>10. Lebbaeus, surname was Thaddaeus</b>	<b>Thaddaeus</b>	<b>Simon, called the Zealot</b>	<b>Simon, called the Zealot</b>	<b>“</b>
<b>Simon, the Canaanite</b>	<b>Simon, the Canaanite</b>	<b>Judas, son of James (Thaddaeus?)</b>	<b>Judas, son of James (Thaddaeus?)</b>	<b>14:22 Judas, (not Iscariot)</b>
<b>Judas Iscariot</b>	<b>Judas Iscariot</b>	<b>Judas Iscariot</b>	<b>1:23 Matthias</b>	<b>6:71; et al. Judas Iscariot</b>

- *Could Nathanael in the Gospel of John be one and the same as Bartholomew in the other four lists of disciples?*



# Can anything good come out of Nazareth?



Area of Jesus ministry around the Sea of Galilee

[https://abramkj.files.wordpress.com/2014/07/ch-22\\_lake-of-gennesaret.png](https://abramkj.files.wordpress.com/2014/07/ch-22_lake-of-gennesaret.png)

Disciples from Bethsaida — Peter, Andrew, & Phillip (maybe James and John) perhaps Nathanael... Half of the disciples could have come from this small fishing village.

[ADV}

Philip was already convinced that Jesus was indeed the Christ and declared it to Nathanael. Nathanael was skeptical, “Can anything good come out of Nazareth?” Nazareth was an active city in the northern part of the land, west of the Galilee. It was an area close to Gentile occupied territory.

—Today’s location of Nazareth is along the southern ridges of Lebanon, about fourteen miles from the Sea of Galilee (Easton Bible Dictionary). It is about twenty miles east of the Mediterranean Sea.

Due to the close proximity and influence of its Gentile neighbors, Nazareth was identified by Matthew, in the words of the prophet Isaiah, as being “Galilee of the Gentiles” (Matthew 4:15, Isaiah 9:1).

It was not thought of as a birthplace for prophets or a home for the Messiah. Every Hebrew scholar knew that Bethlehem was the birthplace of Messiah, so little attention or credibility would be given to someone coming from the region of the Galilee.

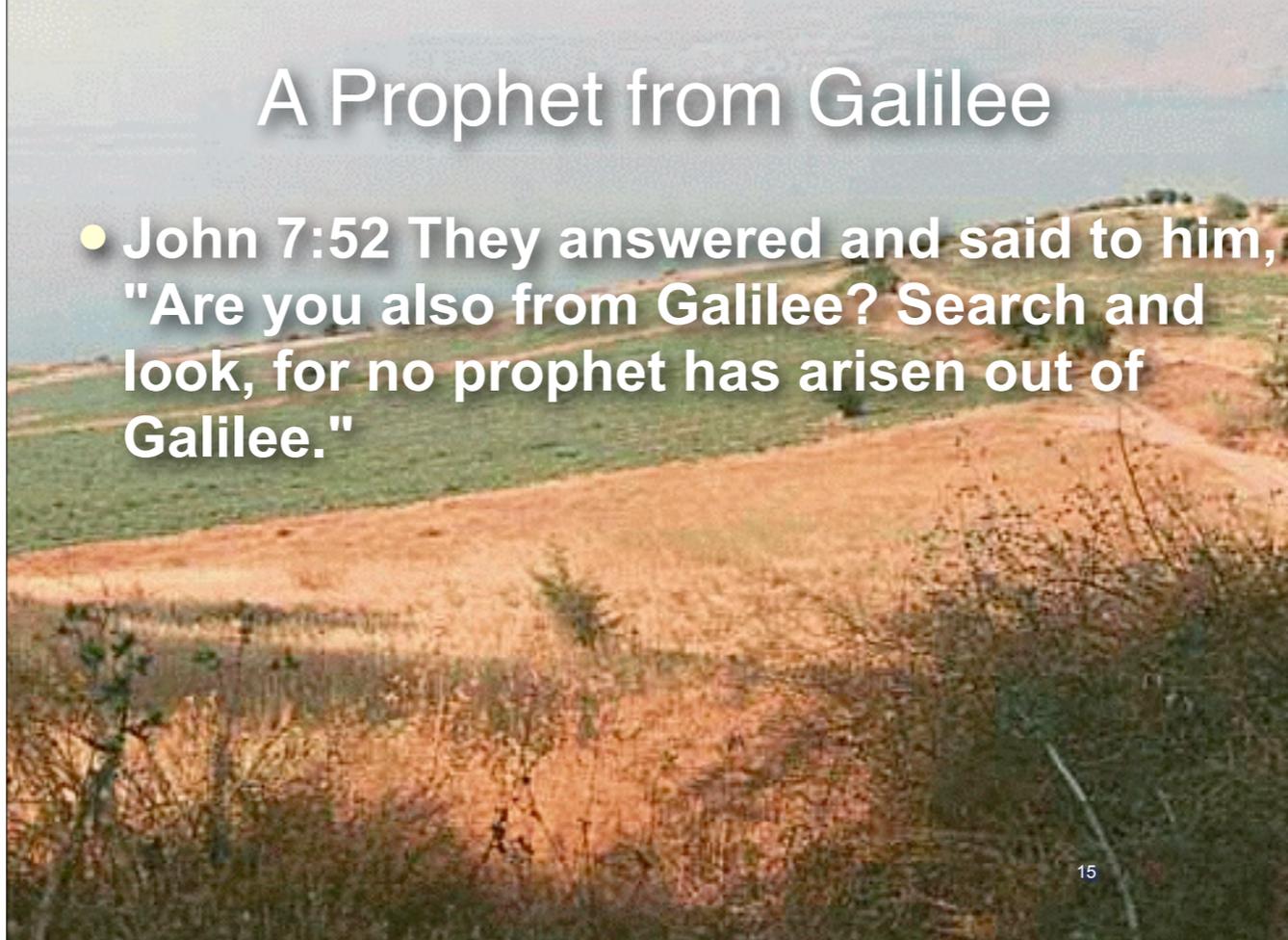
– Matthew 4:15 and Isaiah 9:1 “... Galilee of the Gentiles”

The Scribes and Pharisees were so blinded by their prejudice concerning the Gentiles they denied that any prophet could arise from the region.

– John 7:52 “... for no prophet has arisen out of Galilee.”

# A Prophet from Galilee

- **John 7:52** They answered and said to him, "Are you also from Galilee? Search and look, for no prophet has arisen out of Galilee."



## A Prophet from Galilee

- **Matthew 12:39 But He answered and said to them, "An evil and adulterous generation seeks after a sign, and no sign will be given to it except the sign of the prophet Jonah.  
40 "For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth.**

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As learned as they were, they neglected to acknowledge that the prophet Jonah was from Gath Hopher, three miles northeast of Nazareth. Interestingly, when Jesus was asked for some sign to validate His own ministry, He authenticated the ministry of Jonah.

–Matthew 12:39–40

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## Come and see

- “Here is a true Israelite, in whom there is nothing false.” (NIV)
  - “Now here is a genuine son of Israel—a man of complete integrity.”(NLT)
  - “Behold, an Israelite indeed, in whom is no deceit!” (NKJ)
  - Behold an Israelite indeed, in whom is no guile! (KJV)
- John 1:47

Philip invited Nathanael to, “Come and see.” No amount of argument or discussion could persuade the doubtful disciple. Philip knew if Nathanael would just see Him, doubt would be deterred and faith would come to him as well. When Jesus saw Nathanael coming toward Him he called out, “Behold, an Israelite indeed, in whom is no deceit!”

John 1:47

(New International Version) ... “Here is a true Israelite, in whom there is nothing false.”

(New Living Translation) ... “Now here is a genuine son of Israel—a man of complete integrity.”

(King James Version) ... Behold an Israelite indeed, in whom is no guile!



## Come and see

- *“Behold, an Israelite indeed, in whom is no deceit!”* (NKJ)  
—John 1:47

- Jesus commended his honesty, his transparent integrity, “in whom is no guile.”
- Guile is defined as craftiness, cunning, deceit, or deception.
- The opposite virtues are truth, honesty, and sincerity.

In this statement Jesus identified and spoke about the character of Nathanael. First, He identified him as a true Israelite, a genuine son of Israel (see NIV and NLT below). In other words he was not just a Hebrew, or a Jew, but he was sincere in his faith and true to the traditions of his training. Further, Jesus commended his honesty, his transparent integrity, “in whom is no guile.” Guile is defined as craftiness, cunning, deceit, or deception. The opposite virtues are truth, honesty, and sincerity (Youngblood, Nelson Bible Dictionary).

## Insight One

- Sincere believers make passionate followers. Others who are dedicated in their religious beliefs (whatever they may be) will become just as sincerely devoted when they come to the knowledge of the truth.
- Example: Saul of Tarsus / Paul the apostle to the Gentiles

*“The power of sincerity”*

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Sincere believers make passionate followers. Others who are dedicated in their religious beliefs (whatever they may be) will become just as sincerely devoted when they come to the knowledge of the truth.

Example: Saul of Tarsus / Paul the apostle to the Gentiles



- *Nathanael said to Him, "How do You know me?" Jesus answered and said to him, "Before Philip called you, when you were under the fig tree, I saw you."*

—John 1:47

48 Nathanael said to Him, "How do You know me?"

Jesus answered and said to him, "Before Philip called you, when you were under the fig tree, I saw you."

— How could Jesus know these things? Nathanael was instantly bewildered that on his first introduction Jesus could make these statements. "How do you know me," Nathanael questioned? Jesus further confounded him when he said, "I saw you under the fig tree yesterday." Obviously, this was not a literal event where Jesus happened to see him from the distance. This statement apparently meant more to Nathanael as well. It was a supernatural word of knowledge that Jesus spoke. According to ancient sources, fig trees were often appropriate meeting places where teachers would discuss the meaning of the scriptures with their students (Collins, ABD). It was a location and a teaching method for rabbis to mentor their disciples. Whether Nathanael was there teaching or learning is not clear, but evidently the fact that Jesus brought up that particular event caused Nathanael to immediately recognize Him as a Master Teacher, "Rabbi," and to conclude, "You are the Son of God! You are the King of Israel!"



***Nathanael answered and said to Him, "Rabbi, You are the Son of God! You are the King of Israel!" Jesus answered and said to him, "Because I said to you, 'I saw you under the fig tree,' do you believe? You will see greater things than these."***

—John 1:49-50

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— Jesus responded with a statement that sounded like, "You ain't seen nothing yet!" He assured Nathanael that he would see "greater things than these," and "heaven open, and the angels of God ascending and descending upon the Son of Man." To a "true Israelite" that reference would evoke memories of Jacob's ladder to heaven (Genesis 28:12) and the promised blessing from that heavenly vision. In future fulfillment, Nathanael would be one of the disciples that would stand in opened-mouth awe as Jesus ascended to heaven and witness the angels speaking to them about His return, "This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven" (Acts 1:11). This revelation of things to come caused Nathanael to become a passionate believer and an ardent disciple. Christ recognized the transparent integrity in this man and knew that he would become a true disciple.

## Insight Two

- Transparent honesty will bring greater opportunities for understanding and revelation than can ever be achieved through deception and hypocrisy.



*“The power of sincerity”*

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Insight 2—Transparent honesty will bring greater opportunities for understanding and revelation than can ever be achieved through deception and hypocrisy.

## Insight Three

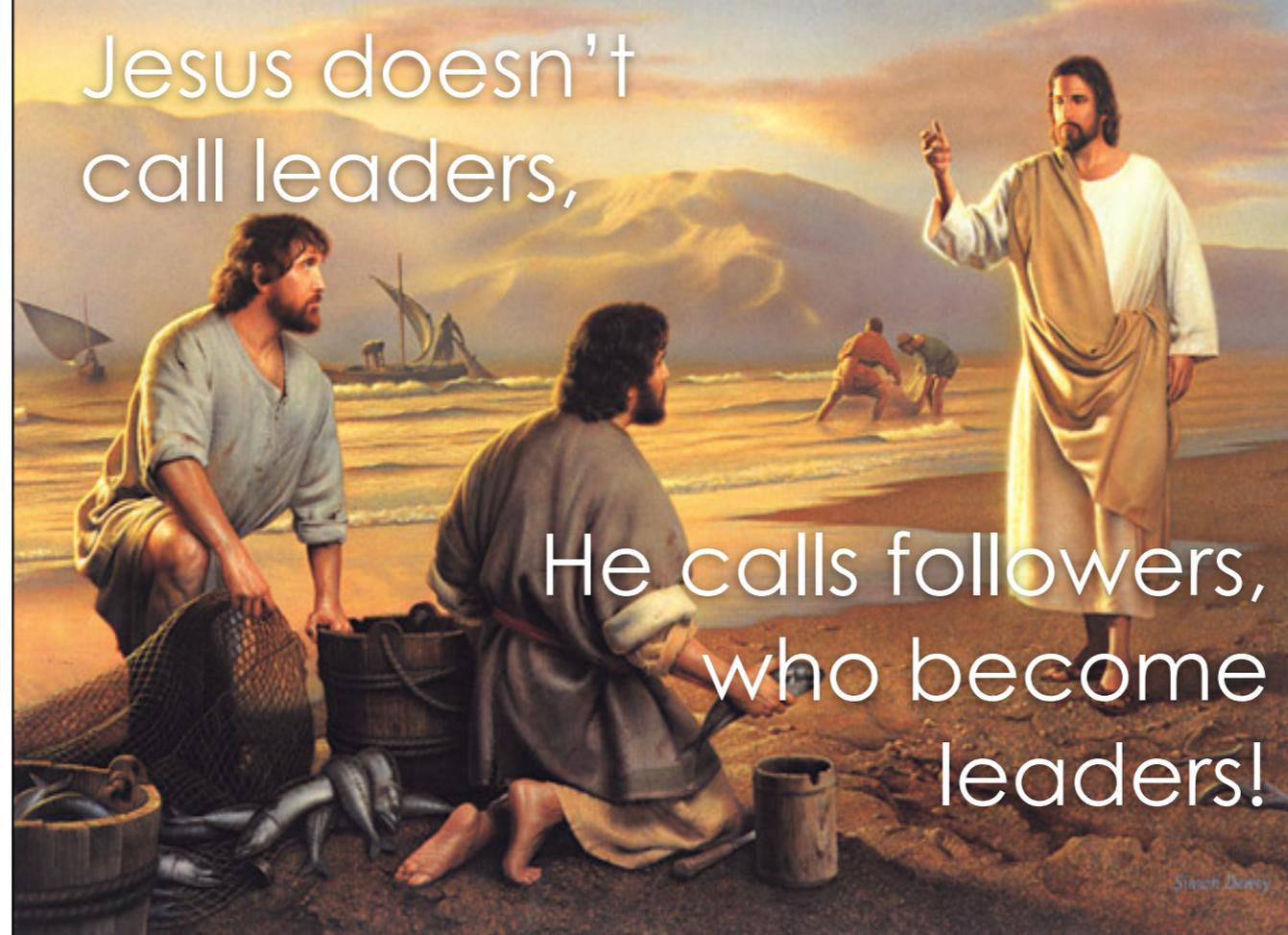
- Serve God in truth, honesty, and sincerity. Observe those traits in others and you will find people of great potential for the Kingdom of God.

*“The power of sincerity”*

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Insight 3—Serve God in truth, honesty, and sincerity. Observe those traits in others and you will find people of great potential for the Kingdom of God.

Evidence that Nathanael continued with the Lord and followed Him as a fervent disciple is seen later in the book of John. A final reference that helps to establish Nathanael as one of the twelve disciples, and a likely alias for Bartholomew, is found in the last chapter of the Gospel. It is the most extensive list of disciples recorded in the Gospel of John defining seven, but only identifying three by name. Simon Peter, Thomas, and Nathanael are identified first, then “the sons of Zebedee,” and “two others of His disciples” (John 21:2).



Jesus doesn't call leaders,  
He calls followers,  
who become  
leaders!



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