

Having been away from John's gospel for several weeks—I want to begin with a short review—John, if you recall, begins his gospel unique from the other three—he begins with a lengthy prologue or introduction—wherein—he introduces all of the major themes that will be elaborated upon throughout the book—he does thus by describing a new creation and covenant...

This brings us to vv19-34—wherein we have the ministry of John the Baptist described—he was not the Christ but merely—"the voice of one crying in the wilderness"—who bore witness of Christ as the Lamb (v29) and Son of God (v34)...

This brings us to vv35-51—wherein we have the calling of the first 5 disciples (later called apostles)—this morning we will be introduced to the first three (John, Andrew and Peter)—laving Philip and Nathanael until next time...

- I. The Passage Explained
- II. The Passage Applied

- I. The Passage Explained

- A. John the Baptist—vv35-36

1. Verses 35-36—"Again, the next day, John stood with two of his disciples. And looking at Jesus as He walked, he said, behold the Lamb of God..."
2. The apostle John was desirous to carefully inform his readers of the chronology of our Savior's early ministry...
3. V29—"the next day John say Jesus coming toward him, and said...v35 again, the next day, John stood with two of his disciples...v43 the following day Jesus wanted to go to Galilee..."
4. In other words—the events recorded in vv19-28 took place on the FIRST day, the events recorded in vv29-34 on the SECOND day, the events recorded in vv35-42 the THIRD day, and the events recorded in vv43-51 on the FOURTH day...
5. Thus beginning with the narrative at v19 through v51—John records events that took place on four consecutive days...
6. But I suggest that what John says is more important than when, v36—"and looking at Jesus as He walked, he said, Behold the Lamb of God..."
7. Here we learn that John the Baptist repeats what he said the previous day concerning the identity of Jesus Christ...
8. V36—"And looking at Jesus as He walked"—it seems that John was already stationed somewhere preaching when Jesus walked by...
9. John looked at Jesus and said—"Behold the Lamb of God"—look at Him, fix your eyes of your souls upon Him...
10. [1] Preachers must preach Christ as the Lamb of God—that is—the cross of Christ is central to the Christian message...
11. Now—it's very likely that this phrase in v35 as well as v29—is merely a short summary of what John said...
12. John didn't first and foremost set Christ forth as an example for us to follow, or as moral teacher for us to obey...
13. But—he described Him as the Lamb of God who takes away sin—who bears our sin and satisfies God's wrath...
14. This is the grand message that man needs to hear—first and foremost—Christ and Him crucified for our sins...
15. 1Cor.2:2—"For I determined not to know anything among you except Jesus Christ and Him crucified"—that is—behold the Lamb of God...

16. Fundamental to this phrase "the Lamb of God" are three truths—[a] sacrifice, [b] atonement, and [c] provision...
17. [a] Sacrifice—that is—to every Jew the concept of "lamb" would have brought to mind the OC sacrificial system...
18. A lamb was a sacrifice which was to offer its life for the life of another—its blood was spilt in the place of others...
19. [b] Atonement—that is—the sacrificial system shadowed the reality of atonement—or our reconciliation to God...
20. Perhaps put another way—the sacrifice was offered for others—but it had a God-ward focus—it appeased God...
21. [c] Provision—notice—"the Lamb of God"—that is—the Lamb that was given by God—He came from God...
22. In other words—Christ was the Lamb promised by God in the OT—He was given by God in fulfillment to these promises...
23. Now—most of you know that the promise of a Lamb is found throughout the OT—let me suggest three places...
24. [i] Mount Moriah, Gen.22:13-14—"Then Abraham lifted his eyes and looked, and there behind *him* was a ram caught in a thicket by its horns. So Abraham went and took the ram, and offered it up for a burnt offering instead of his son. 14 And Abraham called the name of the place, The-LORD-Will-Provide; as it is said *to* this day, "In the Mount of The LORD it shall be provided..."
25. [ii] Passover Lamb, Ex.12:3—"Speak to all the congregation of Israel, saying: 'On the tenth *day* of this month every man shall take for himself a lamb, according to the house of *his* father, a lamb for a household..."
26. [iii] Isaiah 53, Isa.53:7—"He was oppressed and He was afflicted, yet He opened not His mouth; He was led as a lamb to the slaughter, and as a sheep before its shearers is silent, so He opened not His mouth..."
27. [2] Preachers must repeat the same message—that is—John preached what he already preached the previous day...
28. V37—"The Two disciples heard him speak, and they followed Jesus"—that is—they followed Him as Master and Messiah...
29. These same men heard John's proclamation the day before, v29—"Behold! The Lamb of God who takes away the sin of the world..."
30. J.C Ryle—"The story of the crucified Lamb of God has proved in every age, the power of God unto salvation. Those who have done most for Christ's cause in every part of the world, have been men like John the Baptist. They have not cried, Behold me, or Behold the church, or Behold the ordinances, but 'Behold the Lamb.' If souls are to be saved, men must be pointed directly to Christ..."
31. He continued—"One thing, however, must never be forgotten. There must be patient continuance in preaching and teaching the truth, if we want good to be done. Christ must be set forth again and again, as the 'Lamb of God which takes away the sin of the world.' The story of grace must be told repeatedly—line upon line, and precept upon precept. It is the constant dropping which wears away the stone. The promise shall never be broken, that 'God's word shall not return unto him void.' But it is nowhere said that it shall do good the very first time that it is preached. It was not the first proclamation of John the Baptist, but the second, which made Andrew and his companion follow Jesus..."

#### B. Two disciples—vv37-39

1. Now—many, if not most, of the commentators suggest that these two disciples were Andrew and John himself...
2. There are two reasons for suggesting this—[a] it would explain how John was so versed in the exact details, and [b] it would harmonize with the humility of John—in that he refused to mention himself by name...
3. [1] What they did, v37—"The two disciples heard him speak, and they followed Jesus"—they became His disciples...
4. This is really the essence of discipleship—to become a disciple of Christ is simply—to become his follower...

5. Now—I trust it goes without saying—that these men literally followed Him—as He was physically among them...
6. They became His followers and He became their Master—which included—they followed His teaching and living...
7. [a] Teaching, Jn.10:27—"My sheep hear My voice, and I know them, and they follow Me"—they follow His voice...
8. This is what a Rabbi did—He taught his disciples—He taught them the OT—and how it was fulfilled in Him...
9. [b] Living, Matt.16:24—"If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me..."
10. That is—follow Him by way of carrying a cross—which was in the first century an emblem of suffering and death...
11. Now—before I move on—here I want to briefly address an apparent contradiction between John and Matthew and Mark...
12. Both Matthew and Mark—describe Jesus calling Andrew and Simon together as they were fishing in the Sea of Galilee...
13. Mk.1:16-17—"And as He walked by the Sea of Galilee, He saw Simon and Andrew his brother casting a net into the sea; for they were fishermen. Then Jesus said to them, Follow Me, and I will make you become fishers of men..."
14. This apparent contradiction can be easily resolved as Matthew and Mark record their call to service as apostles...
15. Thus—the event recorded in Mk.1:16-17 is something that happened several months later than that in John 1:35ff...
16. [2] What they desired, v38—"Then 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..."
17. Simply put—they desired to spend time with Him—they desired to fellowship or commune with their Master...
18. Now—notice that our Savior after seeing them follow Him asks them a question, v38—"What do you seek..."
19. Notice "what" not "who"—that is—our Savior desired to know what was the reason they were following Him...
20. Now—I trust we all agree—He knew full-well what they wanted—but He wanted them to hear it for themselves...
21. V38—"They said to Him, Rabbi (which is to say, when translated, Teacher), where are You staying? He 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)..."
22. In other words—Jesus asked—"what do you seek" and they respond—"where are You staying"—in other words they sought Him...
23. John doesn't tell us where Jesus was staying as his purpose was to underscore the disciples' and Jesus' desire to commune...
24. V39—"He said to them, Come and see"—that is—He took them to His abode—that they could be together...
25. A.W. Pink—"Unspeakably blessed it is to listen to the Savior's response to the request made by these two inquiring souls: 'He said to them, Come and see.' Ah, He knew their desires. He had read their hearts. He discerned that they sought His presence, His person, His fellowship. And He never disappoints such longings..."
26. Now—there's great uncertainty among the commentators concerning the precise meaning of the phrase—"it was about the tenth hour..."
27. It's possible that John meant the disciples stayed with Jesus throughout the day—and left—at the 10 tenth hour...
28. If this is what he meant—then the disciples stayed with Jesus from the morning until 4 PM—at which time they left...
29. Now—it's possible that John meant—the disciples arrived at where He stayed at 4 PM—and thus stayed through the night...

30. If this is the case—then John describes within this chapter the events of five and not four consecutive days...
31. William Hendriksen suggests a third option—John doesn't use the Jewish but Roman was to calculate the day—thus it wasn't 4pm but 10am...
32. But—what 's most important is that the two disciples "remained or abided" with Jesus for a very long time...
33. What did they do during that time—well obviously they talked—they communed—they were instructed by Him...

C. Andrew—vv40-42a

1. V40—"One of the two who heard John speak, and followed Him, was Andrew, Simon Peter's brother"—the name Andrew was Greek meaning "manly"...
2. The NT says relatively little about Andrew—and even here—he's mentioned largely in relation to his brother Peter...
3. In fact the first three times Andrew is mentioned by John—he is mentioned in relation to Peter as his brother (6:8)...
4. Thus—John introduces us to Andrew for the first time as—"Andrew, Simon Peter's brother"—even before Peter is formally mentioned...
5. V41—"He first found his own brother Simon, and said to him, We have found the Messiah (which is translated, the Christ)..."
6. Having left our Savior's abode—the first thing that Andrew does is find his brother Simon, to tell him the good news...
7. The Hebrew word "Messiah" and the Greek word "Christ" mean—"the Anointed One"—the qualified and equipped one...
8. Dan.9:25-26—" Know therefore and understand, *that* from the going forth of the command to restore and build Jerusalem until Messiah the Prince, *there shall be* seven weeks and sixty-two weeks; the street shall be built again, and the wall, even in troublesome times. 26 And after the sixty-two weeks Messiah shall be cut off, but not for Himself..."
9. This was further foretold in that prophets, priests, and kings, we were all anointed by God—symbolic of God's equipping...
10. Thus—before I go any further I'm constrained to make a few brief applications—[1] not every Christian is famous...
11. That is—while Andrew was one of the 12 apostles—he's most know for being Peter's brother who brought him to Christ...
12. This can be illustrated in CHS who in January of 1850 at the age of 15, stepped in a Primitive Methodist Chapel...
13. He intended to go to Congregational church—but the snow storm forced him into this little unknown Chapel...
14. Because of the storm the pastor wasn't able to attend the meeting so an old farmer stood in the pulpit to preach the word...
15. CHS—"The minister did not come that morning; he was snowed up, I suppose. At least a very thin-looking man, a shoemaker, or tailor, or something of that sort, went up into the pulpit to preach. Now, it is well that preachers should be instructed; but this man was really stupid. He was obliged to stick to this text, for the simple reason that he had little else to say. The text was – Look unto Me, and be ye saved, all the ends of the earth. He did not even pronounce the words rightly, but that id not matter. There was, I thought, a glimpse of hope for me in that text..."
16. Well—most of know what happened after this—Charles Spurgeon was, at the age of 15, soundly converted...
17. [2] Christ as the Anointed One is given the Spirit without measure—to fulfill His offices of prophet, priest, and king...

D. Peter—v42b

1. V42b—"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)..."
2. Now—Peter is here identified by three names—[a] Simon—this is of Hebrew origin, [b] Peter—this is a Greek name meaning "rock or stone"—[c] Cephas—this is an Aramaic name meaning "Rock or Stone"...
3. Thus—our Lord changes his Hebrew name (Simon) into a new name—Peter (Greek) or Cephas (Aramaic)...
4. Now—I suggest the reason why Jesus renames Simon Cephas (Peter) is threefold—[1] to let Peter know that Christ knows him...
5. He knew ever thing about him—He was the all-knowing creator of heaven and earth—and He knew Simon personally...
6. [2] To let Peter know that he would serve as an apostle—upon who's doctrine/teaching the church would be built...
7. Eph.2:20—"having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone..."

## II. The Passage Applied—byway of three observations

### A. The making of a true disciple

1. I want to suggest that within these two disciples (John/Andrew)—we have an example on how a Christian is made...
2. Now—I trust we all agree—that there are always peculiar elements to each conversion—unique to that person...
3. For example—these two disciples are called through preaching—their brothers come through personal witness—and Philip was found directly by Christ (v43)...
4. But—there remains fundamental to every person's conversion—certain common or generic elements—that everyone experiences...
5. [1] The law—here I largely refer to the ministry of John the Baptist—who came stressing the need for repentance...
6. Jn.1:23—"He said: I am The voice of one crying in the wilderness: Make straight the way of the LORD"—that is—humble yourself before the King...
7. [2] The gospel—here I also refer to the ministry of John the Baptist—who pointed sinners to the Lamb of God...
8. The law must be preached preparatory to the gospel—sinners must not only be told to bow but to behold the Lamb...
9. [3] Conversion—here I return to verse 37—"The two disciples heard him speak, and they followed Jesus..."
10. This presupposes that great change we've been discussing in our SS classes—regeneration, repentance and faith...
11. [4] Fellowship—that is—the purpose of God within the gospel call—is to bring sinners to commune with Christ...
12. 1Cor.1:9—"God is faithful, by whom you were called into the fellowship of His Son, Jesus Christ our Lord..."
13. [5] Obedience—this is illustrated in that no sooner did Andrew leave Christ—the first thing he did was tell Simon...

### B. An example of personal evangelism

1. Here—I want to briefly return to Andrew's personal evangelism of his brother Simon—as an example for us...
2. I think this is a very relevant topic to address—given the fact that we are in the midst of what's called the holiday season...
3. Some of us will see unconverted family members during these weeks—that we may only see once every year...

4. [1] Speak to them—that is—imitate Andrew and pull them to the side and tell them you've found the Messiah...
5. Remember—just a simple phrase of Scripture can be used by the Spirit—to open their eyes and follow Christ...
6. [2] Write to them—that is—write them a personal email or letter—urging them to—behold the Lamb of God...
7. [3] Be different from them—that is—show them over the years—a consistent Christian life filed with purity and joy...
8. [4] Give them tracks—that is—give them tacks, sermons, and books that plainly and clearly teach the gospel...
9. [5] Pray for them—this I trust goes without saying—that unless the Lord build the house we all labor in vain...
10. Here I want to make a necessary caution—it's not always God's purpose to save our family members as quickly as Andrew's...
11. Lk.16:27-31—"Then he said, 'I beg you therefore, father, that you would send him to my father's house, 'for I have five brothers, that he may testify to them, lest they also come to this place of torment.' Abraham said to him, 'They have Moses and the prophets; let them hear them.' And he said, 'No, father Abraham; but if one goes to them from the dead, they will repent.' But he said to him, 'If they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead...'"

### C. The humble beginnings of Christ's church

1. This passage is very remarkable as it describes the formal beginning of Christ's church with three humble members...
2. Thus—let us never despise a day of small things—for while the church began humble—it will end very glorious...
3. This reflects the humble beginnings of Christ—who was born in a manger, lived poor, suffered, and then died...
4. Yet—on the third day He rose victorious and glorious from the dead—and so too—one day—His church shall be raised glorious as well...