

“Come and See”
John 1:43-51
(Preached at Trinity, January 4, 2017)

I'm supplying these notes for the benefit of busy pastors who may be engaged in bi-vocational work, feeling the pressure of preparing to preach twice on the Lord's Day while trying to balance full-time secular work as well as caring for their families. While the notes of another man are no substitute for personal study, I pray that these may aid in the process of preparing to preach.

Disclaimer: These are the actual notes I bring with me to the pulpit, which I follow loosely. They are not designed for publication. While I try to make every effort to give proper credit to my sources from the pulpit, adequate citations will sometimes be absent from my notes. If anyone feels their intellectual material has been used without adequate citation, please contact me and I'll make immediate correction giving credit.

1. In **Verses 35-51** we are introduced to some of the earliest followers of Christ. John the Baptist had burst on the scene preaching repentance and the arrival of the Kingdom of God. He was a charismatic figure and began attracting disciples to his ministry. But as soon as Jesus arrived on the scene he immediately began pointing them to Him.
John 1:36 NAU - "Behold, the Lamb of God!"
2. In **Verses 35-36** we find John pointing two of his disciples to Jesus. They immediately followed Him. One is identified as Andrew. The other was most likely the Apostle John. Andrew immediately announced to his brother that he had met and was following the Messiah. His brother was Peter.
John 1:41-42 NAU - "He found first his own brother Simon and said to him, "We have found the Messiah " (which translated means Christ). ⁴² He brought him to Jesus. Jesus looked at him and said, "You are Simon the son of John; you shall be called Cephas " (which is translated Peter)."
3. Jesus calls Peter “Cephas” which is the Aramaic equivalent of the Greek name Peter – Κηφᾶς means “Rock”
Jesus would later use a play on Peter’s name in Matthew 16:13-18
Matthew 16:18 NAU - "I also say to you that you are Peter, and upon this rock I will build My church; and the gates of Hades will not overpower it."
Πέτρος = a stone
4. Apparently they stayed with Jesus for the day. There is some debate as to what time the “tenth hour” designated. If it was the Jewish method of counting from daylight it would be 4:00 pm. If John was using the Roman method (and our method) of counting from midnight and noon it would be either 10:00 am or pm. Since John has the Gentiles in view here it was probably 10:00 am. This means they spent the day with Jesus and still had time for Andrew to bring Peter to Jesus.
5. **Verse 43** begins the following day. While John the Baptist introduced Andrew and the other disciple to Jesus Jesus personally sought out Philip. In reality, He also sought out Andrew and Peter. He came to save His people from their sin and seeks them one by one like a Good Shepherd gathers His wandering sheep.
5. **Verse 43** says He “found” Philip from the Greek word εὐρίσκω from which we get our word, eureka. What beautiful imagery. Philip was lost our Jesus found him. He commands Philip, “Follow Me,” and Philip follows.
Philip then follows the pattern of Andrew. He told others. He found Nathaniel to declare to him the good news, “We have found the Christ!” Nathaniel in John was most likely the Bartholomew we read about in the Synoptics.

- I. Philip brought Nathaniel to Christ – **Verse 46** – “Come and see”
- A. Nathaniel wasn’t seeking Jesus
1. He had doubts about Him -
John 1:46 NAU - "Can any good thing come out of Nazareth?"
 2. Philip insisted, “Come and see.” The expression basically means, “Come and you will find out.” Jesus used the same expression in **Verse 39**
 3. Nathaniel was plagued by the same problem all men face – unbelief
 4. It was the same problem Thomas had
John 20:25 NAU - "So the other disciples were saying to him, "We have seen the Lord!" But he said to them, "Unless I see in His hands the imprint of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe."
- B. Nathaniel had a personal encounter with Christ – **Verse 48**
1. He saw Jesus with his physical eyes and heard Him speak and he believed
John 1:50 NAU - "Because I said to you that I saw you under the fig tree, do you believe?"
 2. This is also true of Thomas.
 3. They believed because they saw. But faith is ultimately trusting in the unseen.
Hebrews 11:1 NAU - "Now faith is the assurance of *things* hoped for, the conviction of things not seen."
 4. We trust in the unseen.
John 20:29 NAU - "Because you have seen Me, have you believed? Blessed *are* they who did not see, and yet believed."
 5. John spoke of this in his First Epistle. The Apostles proclaimed what they had seen to those who had not seen.
1 John 1:1-3 NAU - "What was from the beginning, what we have heard, what we have seen with our eyes, what we have looked at and touched with our hands, concerning the Word of Life-- ² and the life was manifested, and we have seen and testify and proclaim to you the eternal life, which was with the Father and was manifested to us-- ³ what we have seen and heard we proclaim to you also, so that you too may have fellowship with us; and indeed our fellowship is with the Father, and with His Son Jesus Christ."
 6. But faith is not credulity. Credulity is the willingness to believe something without any evidence whatsoever. This isn’t Christianity at all!
What is our source of evidence?
It is the Word of God.

II. Philip followed the pattern for witnessing Christ

A. He first appealed to the testimony of Scripture

1. Philip expounded the Scriptures to prove that Christ was the Messiah.
John 1:45 NAU - "Philip found Nathanael and said to him, "We have found Him of whom Moses in the Law and a/so the Prophets wrote-- Jesus of Nazareth, the son of Joseph."
2. The "Law and Prophets" is a phrase used to describe the Old Testament Scriptures. Jesus is understood clearly from His Word.
William Hendriksen: "Moses and the Prophets (i.e., the entire Old Testament) can never be understood unless the Christ is seen in them. As long as one does not perceive this, the Old Testament remains a closed book."¹
3. We find Jesus using the Scriptures to the disciples on the Road to Emmaus
Luke 24:25-28 NAU - "And He said to them, "O foolish men and slow of heart to believe in all that the prophets have spoken! ²⁶ "Was it not necessary for the Christ to suffer these things and to enter into His glory?" ²⁷ Then beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures."
Luke 24:32 NAU - "They said to one another, "Were not our hearts burning within us while He was speaking to us on the road, while He was explaining the Scriptures to us?"
4. Jesus then appeared to the Eleven and again opened the Scriptures.
Luke 24:44-45 NAU - "Now He said to them, "These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled." ⁴⁵ Then He opened their minds to understand the Scriptures,"

B. This was also Paul's method

1. He preached the Scriptures
Acts 28:23-24 NAU - "he was explaining to them by solemnly testifying about the kingdom of God and trying to persuade them concerning Jesus, from both the Law of Moses and from the Prophets, from morning until evening."
2. He declared:
1 Corinthians 2:1-5 NAU - "And when I came to you, brethren, I did not come with superiority of speech or of wisdom, proclaiming to you the testimony of God. ² For I determined to know nothing among you except Jesus Christ, and Him crucified. ³ I was with you in weakness and in fear and in much trembling, ⁴ and my message and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power, ⁵ so that your faith would not rest on the wisdom of men, but on the power of God."

¹ Hendriksen, W., & Kistemaker, S. J. (1953–2001). *Exposition of the Gospel According to John* (Vol. 1, p. 109). Grand Rapids: Baker Book House.

3. He told Timothy:
2 Timothy 3:15-4:1 NAS - "from childhood you have known the sacred writings which are able to give you the wisdom that leads to salvation through faith which is in Christ Jesus. ¹⁶ All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; ¹⁷ that the man of God may be adequate, equipped for every good work. "

C. This must be our method

1. We have long held to the doctrine of Sola Scriptura: Scripture Alone which states that Scripture is the only and ultimate authority for faith and practice.
London Baptist Confession: 1:1 Of the Holy Scriptures:
 "The Holy Scripture is the only sufficient, certain and infallible rule of all saving knowledge, faith, and obedience . . ."
2. Too often Christians demonstrate their complete lack of confidence in the sufficiency of Scripture. It seems like every day we hear of a new system or a new program for winning souls. God's method is always the same— "Preach the Word."
3. Nowhere are we commanded to "reason" or "argue" the lost into the Kingdom. We are commanded to "Preach the Word." And while we must contextualize the Gospel to every generation we must never waver from our confidence in God's Word.
 - a. Announcing a person's sin and guilt may not be popular but it is the word of the Gospel.
 - b. Declaring Jesus to be the only way of salvation may be declared intolerant or mean-spirited but it is the word of the Gospel.
4. The Bible declares its own sufficiency.
Isaiah 55:10-11 NAS - "For as the rain and the snow come down from heaven, And do not return there without watering the earth, And making it bear and sprout, And furnishing seed to the sower and bread to the eater; ¹¹ So shall My word be which goes forth from My mouth; It shall not return to Me empty, Without accomplishing what I desire, And without succeeding *in the matter* for which I sent it."
5. It is through the Word of God that the Holy Spirit creates faith within us
Romans 10:17 NAU - "So faith *comes* from hearing, and hearing by the word of Christ."
1 Peter 1:23-25 NAS - "for you have been born again not of seed which is perishable but imperishable, *that is*, through the living and abiding word of God. ²⁴ For, "All flesh is like grass, And all its glory like the flower of grass. The grass withers, And the flower falls off, ²⁵ But the word of the Lord abides forever." And this is the word which was preached to you."

