“Come and See”

(Inviting Others to Jesus Christ)

John 1:35-51

5-26-2024

Introduction:

Our Mission, like that of Christ’s first Disciples, is to Invite Others to Jesus Christ!

I. John the Baptist invited his disciples to Follow Jesus (v. 35-39)

II. Andrew invited his brother (Simon-Peter) to Follow Jesus (v. 40-42)

III. The Lord Jesus invited Philip to Follow Him (v. 43-44)

IV. Philip invited Nathaniel to Follow Jesus (v. 45-51)

Conclusion: Have you invited anyone to Jesus Christ lately?

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Introduction:

We often invite people to different events or to meet a certain person. The most needful invitation, however, is to the Lord Jesus.

John in chapter 1 writes a day-by-day diary of his experience with the Son of God. Verse 35 is now the third day in the sequence.

Our Mission, like that of Christ’s first Disciples, is to Invite Others to Jesus Christ!

I. John the Baptist invited his disciples to Follow Jesus (v. 35-39)

v. 36

John the Baptist continues his practice of exalting Jesus Christ and pointing the attention to Him.

As evidenced by the repeated reference to Jesus as the “Lamb of God” (John 1:29, 35), John’s theme in his message was to present Christ as the Passover Lamb; Christ as God’s Ultimate Sacrifice for sin; Christ as the innocent substitutionary Heaven-sent Lamb of God.

God's plan of redemption is precisely pictured by the Old Testament sacrificial system.

Animal sacrifice, which began with the fall of Adam (Gen. 3:21, 4:4, 8:20-21, 15:9-18), was legislated by the Law of Moses (Lev. 1-6, 16).

All Old Testament sacrifices are a picture or symbol of the great sacrifice of Jesus Christ on the cross of Calvary.

In this way the slain innocent animals foreshadowed or pre-figured the innocent Lamb of God whose blood was shed as a substitute sacrifice for the sins of the world (John 1:29).

The substitutionary sacrifice of Christ is the predominant theme of the Bible.

Note the following truths, which correlate O.T. sacrifices with Christ's sacrifice:

The Sacrifice had to be:

1. A **voluntary** sacrifice (Lev.1:3; Jn.10:15,18)
2. A **unblemished** sacrifice (Exod.12:5; I Pet.1:19)
3. A **innocent** sacrifice (Heb.7:26-27; II Cor.5:21)
4. A **bloody** sacrifice (Lev.17:11; Heb.9:22)
5. A **vicarious** sacrifice (Lev.16:15-22; Is.53:4,5)
6. A **satisfying** sacrifice (Heb.2:17; Is.53:11)

Important note:
The O.T. sacrifices could not take away sins (Heb.10:4)

Jesus, the Lamb of God

	RITUAL	SACRIFICE	MEANING	SYMBOL
Passover (Lev. 23:4-5; Exod.12:1-13)	Celebrated on the 14th day of first month. 1) The lamb was w/out blemish (Exod.12:5; I Pet.1:19) 2) The lamb was killed (Exod.12:6; John 12:24,27) 3) The lamb's blood applied (Exod.12:7; Heb.9:22)	Sacrifice was roasted in fire and totally eaten by offerers and families. The blood was sprinkled on the doorposts.	The deliverance of Christ's sacrifice	Christ is our **Passover Lamb** (Jn. 1:29; Mt. 26:17-29; I Cor. 5:7)

v. 37
The two disciples of John were so impressed with John's message about Jesus being **"the Lamb of God"** that after hearing Him (John) speak, they followed Jesus.

John's ministry was never to build a crowd around himself or to have people follow him, but Christ. As Paul said of John: Acts 19:4 - Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

What we see is a "transference of loyalty—from their old mentor, John the Baptist, to their new Master, Jesus the Messiah" (Swindoll, p. 25).

John would in a sense “lose” some disciples (but not really). It does not matter the size of a crowd a preacher preaches to. What does matter is this: Are they following Jesus?

v. 38
“What seek ye?” – Jesus is not asking this question to find out the answer; but as is the case in every one of His questions, He asks in order to teach and bring out something in the person He asks the question of.

“What seek ye?” – A probing question to examine their motives. What are you looking for? Jesus would have each of us answer that question.

“When Jesus asked them, ‘What are you seeking?’, He was forcing them to define their purposes and goals. Were they looking for a revolutionary leader to overthrow Rome?” (Wiersbe, p. 288).

“Rabbi” = Master or Teacher. No one should be called “Rabbi” except Jesus Christ (Mt. 23:8).

“Where dwellest thou?” – Certainly not in His own house; for Jesus in His incarnation humbled Himself so low that He either stayed in someone’s home (like Mary and Martha’s) or as He said in Luke 9:58 - And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.

v. 39
“Tenth hour” – 4:00 p.m. by Jewish time (the Jews counted the hours from 6:00 a.m.; and the Romans from 12:00 a.m.).

II. Andrew invited his brother (Simon-Peter) to Follow Jesus (v. 40-42)

v. 41
"He first findeth his own brother" – Charity should begin at home. The fist people who should hear about Christ from us should be our family.

Let's not neglect our "flesh and blood," or our relatives. It has been said that Billy Sunday preached to thousands but lost his own family.

"Whenever you find Andrew in John's gospel, he is bringing somebody to Jesus: his brother, the lad with the loaves and fishes (Jn. 6:3); and the Greeks who wanted to see Jesus (Jn. 12:20-21). No sermons from Andrew are recorded, but he certainly preached great sermons by his actions as a soulwinner" (Wiersbe, p. 288).

Note the influence people have: John ----- Andrew ------ Peter ------ multitudes (Acts 2ff)

2 Tim. 2:2
And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

"Messiah" - the Anointed One; the promised descendent of Abraham, Isaac, and Jacob who would sit on David's throne and as <u>king</u> would reign eternally.

As Micah 5:2 predicted . . . Micah 5:2
But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

v. 42
"He brought him to Jesus" – He led him to Jesus

God has always used the instrumentality of people to bring others to His Son.

Do you know the joy of bringing others to Jesus?

"Thou shalt be called Cephas" – The change of a person's name was a way to mark a clear change in that person's master and mission (as Saul became Paul and here Simon becomes Peter/Cephas).

"A stone" – the Greek name is *petros*.

Jesus is the *Petra* foundation rock upon which the church is built (Mt. 16:18), and Peter is the *petros* (one of the first stones placed on that foundation).

III. The Lord Jesus invited Philip to Follow Him (v. 43-44)

v. 43
Jesus purposely chose to head north to Galilee in order to find Philip. (Note: Later He would purposefully go through Samaria to meet the woman at the well – John 4:4).

The words **"Follow me"** are said with such authority and power that many who heard such a personal command would immediately drop what they were doing and follow Christ (Mt. 9:9).

All of Christ's sheep follow Him (Jn. 10:27); those who don't follow Him are not true sheep.

v. 44
"Bethsaida" – on the Northern side of the Sea of Galilee

IV. Philip invited Nathaniel to Follow Jesus (v. 45-51)

v. 45
"Philip <u>findeth</u> Nathaniel" – "I've got to tell Nathaniel," Philip thought to himself! So he made whatever effort necessary to look up his friend and bring him to Christ. Apparently Philip and Nathaniel had Bible studies together and had studied what the Law and Prophets said concerning the Messiah. Now Philip had found the fulfillment personally.

Philip expresses great <u>joy</u> in his invitation. May God give us such an attitude as we also invite people to Christ.

v. 46
A negative response of skepticism comes from Nathaniel.

Nazareth was a small, insignificant town with a negative reputation (cp. John 7:52).

God often brings His <u>best</u> out of the worst people, places, and things. He delights in doing this so as to glorify His power and wisdom and to shame the proud of this world.

1 Cor. 1:27-28
But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; [28] And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:

The Lord specializes in converting simple folk, common people, the under-privileged, the down-and-outers, the project kids, and other looked-down-upon groups.

God delights in taking a Sarah who could not bear children and making her the mother of one of the largest races on earth (Gen. 18:14, 32:12)

God delights in taking a humble slave like Joseph and elevating him second to Pharaoh over Egypt (Gen. 41:38-44).

God delights in enlisting 300 soldiers of Gideon to fight and conquer 120,000 Mideanites (Jud. 7:2, 7, 12; 8:10) (NOTE: 400 to 1 odds).

God delights in utilizing a Samson to destroy 1,000 wicked Philistines with a jawbone of a donkey (Jud. 15:16).

God delights in using a red-headed, freckle-faced, baby-faced (I Sam. 17:42) shepherd boy named David to wipe out a 9'9" fully armored Philistine named Goliath (I Sam. 17).

God delights in providing adequate food for a poor widow of Zarephath who only had a few drops of oil and a handful of grain (I Ki. 17:9ff).

God delights in using three Hebrew youths to show up King Nebuchadnezzar of Babylon (Dan. 3).

God delights in using as His mouthpiece a John the Baptist, "who had no formal education, no training in a trade or profession, no money, no military rank, no political position, no social pedigree, no impressive appearance (or diet!)" (MacArthur, p. 51). Yet Jesus said, *"Truly I say to you, among those born of women there has not arisen anyone greater than John the Baptist"* (Mt. 11:11).

God delights in taking a boy's lunch consisting of two sardines and five bite-size biscuits to feed 5,000 men besides women and children (Mt. 14:17-19).

> "Little is much when God is in it." -- Conversely, much is little, if God is not in it!

God delights in taking unlearned, ignorant, dumb fishermen from Galilee and turning them into the most bold and influential mortals ever to spread the Gospel message (Acts 4:13).

> "When Nathaniel hesitated and argued, Philip adopted our Lord's own words, 'Come and see' (John 1:39). Later on, Jesus would invite, 'Come and drink!' (John 7:37) and 'Come and dine!' (John 21:12). 'Come' is the great invitation of God's grace" (Wiersbe, p. 289).
>
> **v. 47**
> Jesus, being omniscient, knew what Nathaniel had said privately.
>
> **"An Israelite indeed" –** Another way of saying "a true Jew." Israelites were and are known for speaking their mind, being forthright.
>
> **"No guile" -** Nathaniel just said it like it is. He would not be a good politician.
>
> **"Whence knoweth Thou me?" –** Nathaniel knows that he had never met Jesus before, so he wonders, "When did You come to know me?" "How is it that You know who I am?"

"When thou wast under the fig tree, I saw thee" – The omniscient Lord Jesus saw what Nathaniel was doing under the fig tree at the time prior to Philip finding him. Exactly what he was doing or thinking about we are not told, but Jesus and Nathaniel knew. And Jesus knows your every move also!

Jesus Christ is Omniscient!
Note: The capabilities of the human brain.
"Omni" = all "Science" = to know; to have knowledge
(see Ps. 33:13)
Psalm 139:1-18, 23-24

a. God knows all things <u>perfectly</u> (Job 37:16)
(The completeness of God's knowledge)

1) God is <u>infinitely</u> intelligent (Psalm 147:4-5)
(His knowledge knows no limits - Heb. 4:13)

a) God knows the <u>hearts</u> of all people
"No thought can be withholden from Thee." (Job 42:2).
"He knoweth the secrets of the heart" (Psalm 44:21).
"I know the things that come into your mind, every one of them" (Ezekiel 11:5).
"God knoweth your hearts" (Lk. 16:15).

b) God knows the <u>actions</u> of all people
Job testified: "He knoweth the way that I take" (Job 23:10)
David said: "All my ways are before thee" (Ps. 119:168).
Solomon declared: For the ways of man are before the eyes of the LORD, and he pondereth all his goings" (Prov. 5:21).
Prov. 15:3 - "The eyes of the LORD are in every place, beholding the evil and the good."

The reason Jesus Christ knows all is because He:

a) <u>Made</u> all - Ps. 94:9-11; 103;14; SEE Is. 29:15
b) <u>Sees</u> all - II Chron. 16:9 - "For the eyes of the LORD run to and fro throughout the whole earth, to shew Himself strong in the behalf of them whose heart is perfect toward Him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars."
Jer. 23:24. Job. 28:10, 24; 34:21, 22
Sin abounds when men are deceived into thinking that God does not see.
c) <u>Hears</u> all - Num. 14:27
d) <u>Planned</u> all -
(1) The course of history - History is "His story" (Acts 15:18)
(past, present, future)
(2) His crucifixion - Acts 2:23
God knows the future as accurately as He knows the past.

Note: Jesus Christ is omniscient.

--Christ knows the Father as infinitely as the Father knows the Son (Jn. 10:15) because of His oneness with the Father (10:30)
--Christ knows all men (jn. 2:24-25)
--Christ knows the secrets of men (Jn. 1:48) and will one day judge the secrets of men (Rom. 2:16)
--Christ knows the thoughts of men (Lk. 5:22, 6:8, 11:17, 24:38).
--Christ knows all things (Jn. 21:17)

Question: If Christ knows everything, why did He say that He didn't know when He was returning (only the Father did)? (Mark. 13:32; acts 1:7)
While living on earth, Christ surrendered the independent use of His omniscience. He emptied Himself of it (Phil. 2), and had to learn whatever the Father revealed to Him (Jn. 5:19, 30; 8:28).

"My sheep hear my voice and I know them" (Jn. 10:29)
II Tim. 2:19 -
Contrast: Unbelievers

"The Jewish Talmud encouraged sincere, searching Jews to seek out places of solitude where they could pray, meditate and study the Scriptures. Rabbinical writings give evidence that scholars and students often studied under shade trees. Perhaps Nathaniel was digging in to the Old Testament prophecies of the Messiah at the very time Jesus had seen him. That conjecture would certainly account for Nathaniel's enthusiastic response when he met Christ." (Swindoll, p. 28)

v. 49
Because of that one statement, Nathaniel moves from skeptic to believer; from doubt to faith.

Such a response is similar to that of the woman at the well in Samaria. Jesus knew she had lived with five men and when He revealed this, she immediately perceived that Jesus was no ordinary man (John 4:18-19, 29).

v. 50
"Thou shalt see greater things than these" – i.e. You haven't seen anything yet!

The Lord Jesus would later perform so many miracles and wonders that John's Gospel could not contain them all (John 20:30-31).

v. 51
"Angels . . . ascending and descending" - Nathaniel would see how great Jesus was by seeing angels ministering to Him.

Just as they had assisted Jacob of old (Gen. 28:12), so they would serve the Lord Jesus Christ.

The Heavens opened up at Christ's baptism (Luke 3:21), and angels ministered to Christ after His 40-day fast and test by Satan (Matthew 4:11).

Conclusion: Have you invited anyone to Jesus Christ lately?

This passage shows that God uses different people and different relationships to bring people to His Son.

--He uses the preacher, like John the Baptist

--He uses the brother (relative), like Andrew

--He uses the friend, like Philip