

The Book of John - 11

Introduction - In these first several chapters, we are introduced to some of the first followers of the Lord. They are witnesses recorded in God's Word. The Bible has presented to us John the Baptist. Following John the Baptist, we were introduced to Andrew and John.

Verses 39 and 40 of **chapter 1** tells us of the day Andrew and John spent with the Savior.

Though the conversation is not recorded for us, we see in **verse 41** that these two came to understand that Jesus is the Christ.

II. The Chosen Witnesses of the Word 1:19-4:54

A. John the Baptist

B. Andrew and the other disciple.

As we finish up with these two disciples, I want us to notice just a few more things. Notice with me in **verse 39**,

*"He saith unto them, Come and see. They came and saw where he dwelt, and **abode with him that day: for it was about the tenth hour.**"*

Whether John is using Roman time (noon) or Jewish time (4 pm), he makes special note of when this event occurred. This day was a day that was remembered. Andrew and John were excited about their meeting with the Lord Jesus Christ. Notice also that we discover that Andrew is Simon Peter's brother. The Bible tells us in verse 40, *"One of the two which heard John speak, and followed him, **was Andrew, Simon Peter's brother.**"* This verse gives us a smooth transition into meeting the next of the witnesses.

C. Simon

v41 *"**He first findeth his own brother Simon**, and saith unto him, **We have found the Messiah, which is, being interpreted, the Christ.**"*

Andrew, immediately after his meeting and discovery of the Lord Jesus Christ, found his brother and was a witness for the Lord. The principle is this, you and I are to be a witness first to those closest to us. We see this in the life of Andrew. And this will again be displayed in the life of Philip as the Bible tells us that upon meeting the Lord, he went and found Nathanael.

John 1:42 *“42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is, by interpretation, A stone.”*

When we think of the ministries of Sharon Baptist Church, I believe we would desire to bring people to the Lord Jesus Christ. This is precisely what Andrew did; he brought his brother Simon to the Lord.

It is interesting to note the language of Scripture again because it tells us that **Jesus beheld him**. I want us to think about how we behold each other this morning. We come to conclusions about each other based on what we see and our experiences built upon the present and the past. We look at each other bound in time. But it is interesting and comforting to realize that the Lord Jesus Christ sees everything about me.

He sees the past, the present, and the future. **We, looking backward in time, call Simon, Simon Peter.**

One Bible Dictionary broke down the usage of names and their purpose, which I thought was interesting.

The Status-Name - “In general, in the Bible, name-giving is an authority function.” The example given is Genesis 2:23, where the term Woman indicates a co-equal status with her husband.

The Occasion-Name - This is a name given based on an occasion. The example given is Genesis 4:1 with the naming of Cain because Eve had “gotten a man from the LORD.”

The Event-Name - In the book of Genesis, we have events that have been given names, such as Babel. But we even find a child named after one such event. His name is Peleg, “for in his days was the earth divided...” (Genesis 10:25)

The Circumstance-Name - “Isaac was named because of the attendant laughter of his parents. (Genesis 17:17; 18:12; 21:3-7); Samuel, because of the prayer of his mother (1 Sa. 1:20); Moses, because his princess-mother drew him from the water (Ex. 2:10); Ichabod, because of the loss of the ark, seen as significant of the withdrawal of divine favour (1 Sa. 4:21); Jacob, because of the position of the twins at birth (Gn. 25:26).”

The Transformation or Alteration Name - Think about Abram being named by God Abraham or Sarai being named Sarah. Benoni becomes Benjamin on the same day in Genesis 35:18.

The Predictive Monitory Name - Isaiah’s two sons were named Isaiah 7:3. We

think about James and John in Mark 3:17, surnamed the sons of thunder. They had some fire in their zeal.

Precative and Theophoric Names - This means expressing prayer, supplication, entreaty (precative), or expressions enjoining the name of God. (-el and -Jah [yah] combinations). Nabal's name means fool or folly. *“Let not my lord, I pray thee, regard this man of Belial, even Nabal: for as his name is, so is he; Nabal is his name, and folly is with him: but I thine handmaid saw not the young men of my lord, whom thou didst send.”* I Samuel 25:25. Ezekiel, for instance, means “May God Strengthen.”¹

Simon would have usually been identified by his father's name. His father's name is given to us here in **verse 42**. Simon Barjona, found in **Matthew 16:17**, means Simon, the son of Jona. Jona is a form of the name John. Simon is a shortened form of Simeon. Simon Peter, as we know him before the book of Acts, is impulsive in his decisions and outspoken. But the Lord looks at Peter and looks to the time when Peter **will be a stable man**.

He will be **a foundational man**.
He will be **a godly leader**.

The Lord could see through all the bitter trials, failures, and hardships and how Simon would be a rock. Simon would not remain unstable but would be Cephas, a solid Christian. Albert Barnes said in his commentary, *“This is a Syriac word, meaning the same as the Greek word Peter, a stone.”*

This is very comforting to know that the Lord has you and me as His children on a projected path. He has **an expected end for us**.
In the text, the Lord states, *“Thou art,”* but He declares, *“thou shalt be...”*

A. John the Baptist

B. Andrew and the other disciple.

C. Simon Peter

D. _____ and _____

v43-44 *“The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter.”*

¹ J. A. Motyer, “Name,” ed. D. R. W. Wood et al., *New Bible Dictionary* (Leicester, England; Downers Grove, IL: InterVarsity Press, 1996), 800.

The Bible says **that the Lord found Philip**. The testimony of another directed the first two. (John the Baptist declared to Andrew and John the Lord Jesus Christ.) The next witness recorded (Peter by Andrew) came to the Lord by **the subsequent testimony** of another. And here we see the Lord Himself pursuing Philip.

We can say without contradiction that all of us were sought out by the Lord. (*“There is none that understandeth, there is none that seeketh after God.”* **Romans 3:11**) But at the same time, we also see men involved in personal evangelism, compelling others to the Savior. The circumstances of how folks hear the Gospel are different, but there is always one constant. People get saved by coming to the Lord Jesus Christ.

Notice, secondly, the command given to Philip. The Lord said to Him, *“Follow me...”* One expositor said, **“Following is not leading; it is submitting to someone else...”**

John, upon giving this testimony, shows us again another vital fact concerning this time. Philip, Andrew, and Peter were all from the same town, **Bethsaida**. The Lord had gone forth out of Judea at this time into Galilee. And it is there that we find the Lord spending much time. It is often referred to as His Galilean ministry. This city Bethsaida was the recipient of many spiritual privileges. The Lord Jesus Christ had done many miracles there.



The feeding of the 5000 took place there. (**Luke 9:10-17**)

The Lord had healed a blind man there. (**Mark 8:22-26**)

The Lord walked on water close to that area. (**Mark 6:45-51**)

Here we see he had called these men chief disciples from there. But in **Luke 10:13-14** we find these words,

*“13 Woe unto thee, Chorazin! **woe unto thee, Bethsaida!** for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. 14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.”*

With **great privileges comes great responsibility**. There is a stewardship requirement for all that has been given to us.

As we move on to **verse 45**, we discover that those who know must declare to those who do not know the Gospel. Philip, the Bible says, finds Nathanael. This, indeed, tells us that **Philip sought him out**. Andrew sought out Peter. Philip sought out Nathanael.

In **verse 46**, we are confronted with a recorded case of skepticism.

Notice what the Bible says, *“And Nathanael said unto him, **Can there any good thing come out of Nazareth?** Philip saith unto him, *Come and see.*”*

It is always interesting **to note people’s choice of words** in conversation. Andrew specifies that we have found the Messiah. Philip here gives scriptural background to his statement but also includes the family and place with whom the Lord Jesus Christ has an association. Nathanael then poses his skeptical question.

Notice, however, Philip’s response. He states, *“Come and see.”* Philip’s response mirrors the words of the Lord. In **verse 39**, we see those exact words from the Lord Jesus Christ. And I believe three lessons are given to us.

First, the Holy Spirit emphasizes our need to meet the Savior and receive Him personally.

Secondly, We can learn to be a better witness by knowing and studying the declaration of the Gospel by the Lord Jesus Christ.

Thirdly, always take the conversation back to the Lord Jesus Christ. This, my friend, is the “best policy.” Continue to preach Christ.