

Main Idea: We learn much about Jesus by taking a close look at how He began His public ministry.

Introduction: Some surprises at the beginning of Jesus’ ministry...

1. Rather than patch up an old religious system, Jesus came to create something new.
  2. Rather than starting with the religious leaders, Jesus went to John the Baptist.
  3. Rather than going after the multitudes, Jesus began to make disciples one by one.
- I. Jesus recruited His first disciples (38-42).
    - A. Disciple-making begins with clarification (38).
      1. What do you want from Jesus?
      2. Do you want what Jesus wants?
    - B. Disciple-making involves a gracious calling (39-42a).
      1. We must come and see.
      2. We must find and bring.
    - C. Disciple-making involves changes (42b).
      1. Jesus knows us and accepts us right where we are.
      2. Jesus intends to make us into something new.
  - II. Jesus recruited more disciples (43-51).
    - A. Jesus found Philip (43-44).
    - B. Philip found Nathanael and brought him to Jesus (45-46).
      1. He used the Scriptures to point his friend to Jesus.
      2. Rather than answer all his questions, he invited him to come and see.
    - C. Jesus revealed the truth about Nathanael (47-48).
    - D. Nathanael declared the truth about Jesus (49).
    - E. Jesus told Nathanael what was coming (50-51).
      1. The Savior is sovereign.
      2. The Savior chose to become the humble Son of Man.

Take Inventory: It boils down to two questions...

1. Are you following Jesus?
2. Are you helping others follow Jesus?

When doing a task, *how you start* is so important. That’s true when you’re planting a garden, as some of you can attest from your work this spring. You know that if you take the time to string those lines straight before you drop the seed in the ground, it makes the weeding process a lot easier when summer hits, and then brings a better harvest.

Same thing goes when you’re adding a room to your house. Sure, it’s important that you set the doors and windows in properly, but it’s just as important that the footers are solid and the framing in place. And so *how you start* is critical to the success of a project.

I’ll never forget the first car Sherry and I bought after we were married—an ’85 Nissan Sentra. And the first oil change—I did it myself outside of Quince Dormitory in Grand Rapids, Michigan. I bought the oil and filter and went to work. I crawled under the car, put the wrench in place, removed the drain plug, and backed away from the car. Boy that was easy—and it saved me a chunk of money. But not time. When I tapped on the plug to remove it from the socket, it hit the ground, and rolled across the sidewalk. I watched it as it kept rolling...and went down a groundhog hole under the concrete stairway!

Since the hole was too small to fit my hand in, I got a shovel and started digging. But the more I dug the more I could see this was a deep hole that went downhill diagonally away from the opening. It’s the only time I ever needed a shovel to change my oil. I can tell you this, that every time I ever changed my oil since that summer day in 1985, I made sure I parked my car in a place far from any holes in the ground!

It’s true. When you set out on a mission to accomplish something, how you begin that mission is so important.

That’s why the passage we’re going to investigate this morning, John 1:38-51, is so intriguing and revealing. For God so loved the world that He gave His only Son. You know that. That’s John 3:16. But what about John 1? Yes, God’s Son came into the world to fulfill the life-saving mission His Father gave Him to do. We hear Him talk about doing “the work that the Father has given me to finish” in John 5:36. His work, of course, was ultimately to go to the

cross where He die to would redeem a people from their bondage to sin, and then conquer the grave in triumph.

But every journey begins with a first step. And with what first step did Jesus begin his journey to the cross? Yes, He began His earthly life by placing Himself in the obscurity of a humble peasant's home in Galilee where He lived under the radar for thirty years. That in itself is quite revealing. But then what happened? Then He went public, and how did He do it? That's what we're about to see, and what we're about to see says so much to us about our Savior.

Before looking at the specifics of our text, allow me to point out some surprises we see as we survey the beginning of Jesus' ministry in the opening chapter of John's gospel.

### Introduction: Some surprises at the beginning of Jesus' ministry...

I'm talking about what Jesus did *not* do. When I look at how Jesus began His ministry, I see three surprises.

1. *Rather than patch up an old religious system, Jesus came to create something new.*

When Jesus launched His public ministry in AD 26, Judaism was a well-oiled religious machine. But Jesus didn't work the machine. Not surprisingly, His biggest critics from day one were the religious leaders of the machine.

I didn't say that Jesus was anti-religion, for He wasn't. When Jesus entered the world, He entered as a Jew, a Law-abiding, commandment keeping Jew. He once told the Samaritan woman at the well that "salvation is from the Jews" (John 4:22). It was to the Jews that God gave the Law, and Jesus kept the Law.

But over the centuries the Jews added manmade laws to God's Law, and turned the Jewish faith into something that God never intended it to be, a legalistic, works based religious system. And from day one Jesus made it clear He had no intention of patching up that old manmade religious system, but instead intended to create something new.

The apostle John makes that point in the very way he begins his biography of Jesus. I want you to notice the first words of John's gospel. John 1:1 says, "In the beginning was the Word." Sounds like Genesis 1, doesn't it? What's Genesis 1 about? Creation, right? "In the beginning God created the heavens and the earth." That's what the Creator did in Genesis 1. He took a week to create the universe, right?

John introduces us to that same person in John 1, and tells us, "Through Him all things were made (1:3)." Yet while Genesis 1 shows us what the Creator did during the first week of creation, John 1 shows us what the same Creator did after He took on human flesh. In fact, John 1 puts the spotlight on what happened during that important first week of Jesus' public ministry, a ministry that will ultimately result in the formation of a new creation.

Look at the time indicators in John 1. Verse 29, "The next day." Verse 35, "The next day." Verse 43, "The next day." Then 2:1 begins, "On the third day" (that is, the third day after the one mentioned in verse 43). Leon Morris calls this "one momentous week," and offers this breakdown...

Day one—the Jews' interrogation of John the Baptist (verses 19-28)

Day two—John announces, "Look the Lamb of God" (verses 29-34)

Day three—John sends Andrew and John to Jesus (verses 35-39)

Day four—Andrew brings Peter to Jesus (verses 40-42)

Day five—Philip and Nathanael come to Jesus (verses 43-51)

Day six—no events recorded, perhaps the travel mentioned in verse 43; but 2:1 indicates that the marriage in Cana took place two days after the previous event. Morris concludes, "Just as the opening words of this chapter recall Gen. 1, so it is with the framework. Jesus is to engage a new creation."<sup>[1]</sup>

The point? When you look at how Jesus began His public ministry, it's quite obvious that He didn't come to patch up an old religious system. He came to fulfill the intent of that system and create something brand new.

2. *Rather than starting with the religious leaders, Jesus went to John the Baptist.*

Where did Jesus begin His public ministry? Did He go to Jerusalem? That's where the power brokers were, the movers and shakers in first century Israel. I mean, if you're going to do something big for God you start by reaching influential people first, right?

Not Jesus. John 1 says He went out in the middle of nowhere to a place called Bethany on the east side of the Jordan River (28). Why there? Because that's where John the Baptist was, the man He Himself had sent to be His forerunner. And that's where He knew He would also find some other unsung recruits for His work, as we'll see.

3. *Rather than going after the multitudes, Jesus began to make disciples one by one.*

How did Jesus begin His work to save the world? By preaching to thousands? By going to the temple in Jerusalem and announcing, "I'm here!" Oh, He will do those things, but that's not where He started.

We're big on crowds. We count ministries successful if they attract big crowds. Jesus didn't. In fact He worked hard to get away from the crowds at times. And why was that? Because His aim wasn't to assemble crowds, but to make disciples who would in turn make other disciples of the people in those crowds.

Now with those preliminary thoughts in mind, let's take a closer look at how Jesus began His ministry. We see

Him doing two things in verses 38-51.

### I. Jesus recruited His first disciples (38-42).

Notice verse 38 for the setting, “The next day John was there again with two of his disciples.” This is John the Baptist. He’s the one who went out the wilderness and preached, “Repent, for the kingdom of heaven is near (Matt. 3:2).” John attracted quite a following who took his message to heart. Here we meet two of his disciples, one is Andrew (40) and the other is probably John the author of this gospel.

As we saw last time, John the Baptist began sending his disciples to Jesus in verses 36-37, “When he saw Jesus passing by, he said, ‘Look, the Lamb of God!’ When the two disciples heard him say this, they followed Jesus.” So Andrew and John left their spiritual mentor John the Baptist and walked towards Jesus.

I love the exchange that took place next. It’s so revealing about the nature of discipleship. In fact, Jesus’ actions show us that disciple-making involves three elements.

**A. Disciple-making begins with clarification (38).** “Turning around, Jesus saw them following and asked, ‘What do you want?’” How’s that for an opening line? Those are the first recorded words of Jesus in John’s gospel? Jesus sees two men following Him and He asks them, “*What do you want?*” Not who, but what?

The fact is, people then and now come to Jesus for lots of reasons. They have an agenda in mind, and it’s not always consistent with His agenda. So Jesus begins with a question that puts their agenda on the table.

*What do you want?* Specifically, what do you want *from Me*? Do you want connections and prestige? Is that why you’re following me? Is it a political revolution you’re wanting? Do you want health and wealth, and do you expect Me to give it to you? Or do you want forgiveness for your sins and eternal life, and do you believe I can give it to you? *What do you want?*

R. C. H. Lenski observes, “The first word spoken by Jesus [in John’s gospel] is a master question. It bids them look searchingly at their inmost longings and desires...Jesus has the highest treasure any man can seek, longs to direct our seeking toward treasure in order that he may bestow it for our everlasting enrichment.”<sup>[2]</sup>

That’s a good question for you and me to ponder as well.

1. *What do you want from Jesus?* My Christian friend, why did you come to Jesus in the first place? What was your agenda? And my non-Christian seeker, He’s asking you the same. *What do you want from Me?* The issue we must settle is this...

2. *Do you want what Jesus wants?* Be assured that He does have an agenda, for Himself, and for you and me.

I chuckle at their response in verse 38, “They said, ‘Rabbi’ (which means Teacher), ‘where are you staying?’” They answer His question with a question of their own. Yet why that question? *Where are you staying?* Kind of personal, isn’t it? Perhaps they’re just nervous and chattering. I think they’re after more than information about the location of Jesus’ dwelling. Actually, it’s sort of a backhanded answer to Jesus’ question. *What do you want?* They seem to be hinting that they’d like to have some personal and uninterrupted time with Jesus.

Apparently, Jesus liked what He heard. Notice His reply in verse 39, “‘Come,’ he replied, ‘and you will see.’” I love this about Jesus, don’t you? As MacArthur rightly concludes, “Jesus never put off the sincere, Spirit-prompted seeker. He was never too busy to show compassion for lost sheep who were seeking a Shepherd.”<sup>[3]</sup>

As a result, verse 39 concludes, “So they went and saw where he was staying, and spent that day with him. It was about the tenth hour.”

There’s the second critical element involved in making a disciple. It begins with clarification. What do you want out of Jesus? Then...

**B. Disciple-making involves a gracious calling (39-42a).** “Come and see”—there’s the Master’s gracious call. “So they went and saw”—there’s the appropriate response of the would be disciple.

Jesus came from the Father “full of grace and truth,” says verse 14. He possesses what we need. But to benefit from what He alone can provide, we must come and see.

Andrew and John spent the day with Him. In fact, they met Jesus and began their first discipleship class with Him “at about the tenth hour,” according to the text. On the Jewish clock, that’s 4:00 in the afternoon. It’s also the first mention of time in John’s gospel, and for good reason. John never forgot the time he first met Jesus and heard the Master’s gracious call to follow Him.

Do you remember? I remember. It was about 10:00 one Sunday morning. I was in Pastor Fissel’s office during the Sunday School hour. He opened up his Bible and introduced me to Jesus. And Jesus came into my life and became my Master and Savior and best friend and called me to follow Him with my life.

Sometimes we overcomplicate things. It boils down to this, dear friends.

1. *We must come and see.* The call to discipleship is a call to *come and see*. *Come* means we need to leave

where we are. *See* means we come with eyes wide open to Him. *Come* means life will never be the same again. *See* means we don't change ourselves, but look to Him to do that. *Come* means we lack. *See* means we need to learn and we need to learn it from Him.

It starts with *come and see*. But it doesn't end there. Once we come and see...

2. *We must find and bring*. Like Andrew did in verses 40-42, "Andrew, Simon Peter's brother, was one of the two who heard what John had said and who had followed Jesus. The first thing Andrew did was to find his brother Simon and tell him, 'We have found the Messiah' (that is, the Christ). And he brought him to Jesus."

Andrew is one of my favorite disciples. Nearly every time we see him, he's doing the same thing. He's bringing people to Jesus. He's the one who brought the boy with the five loaves and two fish to Jesus (John 6:8). Later he brought some Greeks to Jesus in the temple (John 12:22). And he started by bringing his brother Simon Peter to Jesus. One commentator said, "Perhaps it is as great a service to the Church as ever any man did."<sup>[4]</sup>

Just think of it. There's only one Peter. But it took Andrew to bring Peter to Jesus. The fact is, we don't all serve Jesus in the same way. We can't all preach like Peter. We can't all proclaim Christ to thousands like he did on the day of Pentecost. But we can all do what Andrew did. We can all bring people to Jesus.

Come and see. Then find and bring.

Do you like coming to church? I am so glad you are here today. You're taking seriously the *come and see* part, for you've come to see and learn about Jesus. That's good. Now what about *find and bring*? When is the last time you went looking for someone and invited them to come to church with you so they could learn about Jesus? When you go home in a few moments, look around your neighborhood. See who didn't go to church this morning. Then make a list and start praying for your neighbors. Ask the Lord to give you the opportunity to talk with your neighbors, maybe this week, or next. And invite them to come with you to learn about Jesus at your church.

"What if they say 'no'?" you ask. Then keep praying for them, and look for ways to show them you care about them. But guess what? They might just say *yes!* And you will have the wonderful privilege of being an Andrew in that neighbor's life.

*Come and see*. Then *find and bring*. Again, I praise God that you are here this morning learning about Jesus. It's vital to our God-given mission as a church that you *come and see* each week. If you don't come and see, you won't learn and grow. We have so much to learn about and from Jesus through His Word. But don't just come and see. Find and bring.

Someone in our church asked me this week, "What about the Spanish-speaking people in our community? Do you think we can do something to reach out to them?" That's a great question! It's a *find and bring* question, and we ought to be asking that question on a regular basis.

The same person said to me, "I was looking at those apartments across the street and wondering when was the last time anyone from our church knocked on those doors?" Another great question, one that convicted me. The fish don't jump in the boat, beloved. We're supposed to *find and bring*.

And what about the lonely widows sitting at home this morning, hundreds of them I would suppose? And the hundreds and hundreds of children in this community who are watching cartoons for the tenth time and yet have never heard even once about Jesus' love? And what about the broken-hearted singles who are trying to move on with life after a painful divorce? They're all around us. And they need what Jesus alone can provide.

Let's get practical. Sunday School teachers, here's an assignment for you. Take the first five minutes of class next Sunday and discuss this question, "What can we do as a class this week to find and bring lost people to Jesus?" Then pray about your ideas. And hold each other accountable to take action. Then repeat the assignment the following Sunday, and the next, and the next.

Parents, same assignment. Take five minutes during your noon meal today to discuss with your kids ways you can reach lost people as a family. Then pray about those ideas and ask for help to implement them. Have the same conversation next week, and the next.

Let's learn from Andrew. *Come and see*. Then *find and bring*.

We learn something else from Jesus about disciple-making. First, discipling people begins with clarification—what do you want from Jesus? Second, it involves a gracious calling—come and see, which leads to find and bring. Thirdly...

**C. Disciple-making involves changes (42b).** Watch what happened when Andrew brought his brother to Jesus at the end of verse 42, "Jesus looked at him and said, 'You are Simon son of John. You will be called Cephas' (which, when translated, is Peter)."

First, Jesus *looked* at Simon. The verb indicates He "studied him and looked him over" with His sovereign gaze.

Then Jesus *said* something to Simon, and it set the tone for their relationship. *You are Simon, but you are going to*

be called *Cephas*. If you get the idea from this that when Jesus enters your life, He changes things, you're right. Don't misunderstand...

1. *Jesus knows us and accepts us right where we are.* We don't have to patch up our sinful lives to come to Him. No way. We just come. That's His offer. Come and see. And we come just as we are knowing that the One who went to the cross to die for sinners *loves sinners*. Yes, He loves us though sinners we be.

But the reason He invites to come to Him is this...

2. *Jesus intends to make us into something new.* Just like He did with Simon. Simon was actually a very common name. There are at least seven Simons in the gospel accounts. Two of the twelve apostles were named Simon.

"We're going to change that," said Jesus to this Simon. "You're going to be called *Cephas*." *Cephas* is Aramaic, in Greek it's *Petros*, in English it's *Peter*.

MacArthur suggests that "Peter" was sort of a nickname. "It means 'Rock.' (*Petros* is the Greek word for 'a piece of rock, a stone.')

...The nickname was significant, and the Lord had a specific reason for choosing it. By nature Simon was brash, vacillating, and undependable. He tended to make great promises he couldn't follow through with... Jesus changed Simon's name, it appears, because He wanted the nickname to be a perpetual reminder to him about who he *should* be."<sup>[5]</sup>

This is critical to see, my friend. Jesus made it clear at the very start of His ministry that when He enters your life, He starts changing things, and He isn't going to stop changing things until you share His likeness. He didn't come merely to pass out tickets to heaven. He came to make disciples.

How did Jesus begin His ministry? He recruited disciples. That was His first course of action in John's gospel. His second?

## II. Jesus recruited more disciples (43-51).

Watch how He did it in verses 43-44, "The next day Jesus decided to leave for Galilee [from Bethany; verse 28]. Finding Philip, he said to him, 'Follow me.' Philip, like Andrew and Peter, was from the town of Bethsaida."

Notice who found whom. The text says, "Finding Philip, he said to him." So Jesus found Philip. How did He know about Philip? We're not told. Where did He find Philip? Not told. What was Philip, a man from Bethsaida<sup>[6]</sup> on the northeast corner of the Sea of Galilee, doing in Bethany in the first place? Again, we're not told. The text just says that...

**A. Jesus found Philip (43-44).** That's interesting. In the previous story, Andrew and John came to Jesus. You read the account and it sounds like they heeded John the Baptist's advice and they found Jesus. But here we see Jesus finding Philip, don't we?

These two stories illustrate clearly the beautiful balance the Scriptures present in showing how God saves a sinner. Some passages emphasize human responsibility (the sinner "finds Jesus") and others emphasize divine sovereignty (Jesus "finds the sinner").

My Christian friend, did you find Jesus, or did Jesus find you? Listen to Philip's perspective on that question in verse 44, "Philip found Nathanael and told him, 'We have found the one Moses wrote about in the Law, and about whom the prophets also wrote—Jesus of Nazareth, the son of Joseph.'"

There's the balance. Verse 43 says that Jesus found Philip. In verse 45 Philip says he found Jesus. Both are true, aren't they? Philip isn't a mindless robot.

But who found whom *first*? Jesus Himself answered that question when He told Philip and the rest of the twelve in John 15:16, "You did not choose me, but I chose you and appointed you to go and bear fruit." Did Philip find Jesus? Yes, but only because Jesus found Philip first.

That's what happened in my life, and yours too if you know Jesus. He found me. He used my dad's job change to move my family from one city to another, and there He put me in a church where I heard the clear gospel message and understood it for the first time in my life. When the pastor asked for a response, "I raised my hand." And later I went into that same pastor's study and called out to Jesus and asked Him to save me. I found Jesus that day, but in reality I didn't find Him (He wasn't lost). He found me.

You say, "Does it really matter? It's just semantics, isn't it?" Yes, it matters, and here's why. The purpose of your salvation is God's glory, not yours. "To the praise of the glory of His grace," says Ephesians 1 three times regarding our salvation (6, 12, 14). God saved us so we would praise Him for what He did.

A moment ago I said that we don't know why Philip, a man who lived in Bethsaida in Galilee, was thirty miles from home that day down in Bethany. But we do know, don't we? He were there for an appointment, a divine appointment. Jesus later said in John 6:44, "No one can come to me unless the Father who sent me draws him."

My Christian friend, yes, you came to Christ, but why did you come? Jesus says that no one comes to Him unless the Father draws him. That's what the Father did for me and you. Have you ever thanked Him that He drew you to Christ? Let's give Him all the glory for all He has done for us.

Jesus found Philip. That set in motion another chain reaction.

**B. Philip found Nathanael and brought him to Jesus (45-46).** Watch how he did it. First...

1. *He used the Scriptures to point his friend to Jesus.* That's verse 45—"Philip found Nathanael<sup>[7]</sup> and told him, 'We have found the one Moses wrote about in the Law, and about whom the prophets also wrote—Jesus of Nazareth, the son of Joseph.'"

If you're trying to bring somebody to Jesus, it's fine to share your experience of what Jesus did for you. But the power for reaching your lost friend isn't found in your experience. Faith comes by hearing *the word* (Rom. 10:17). You have been born again "through the living and enduring word of God (1 Pet. 1:23)."

That's what Philip did. He used the Scriptures to point Nathanael to the Messiah, to the one Moses and the prophets wrote about, to Jesus of Nazareth the son of Joseph.<sup>[8]</sup>

At first that didn't set well with Nathanael. Listen to his reply in verse 46, "'Nazareth! Can anything good come from there?'"

Why the hangup about Nazareth? For starters, Nazareth isn't mentioned in the Old Testament, nor in the Jewish Talmud, nor the Midrash.<sup>[9]</sup> "The Messiah come from Nazareth? You can't be serious."

It's also worth noting that Nazareth was about ten miles from Nathanael's hometown of Cana, and his reaction may be rooted in a local rivalry. Like a local Wheelersburgite saying, "Ironton? Can anything good come from there?"

How did Philip handle that objection? Verse 46—"Come and see," said Philip." Sound familiar? *Come and see.* That's the invitation Jesus gave Andrew and John back in verse 39. That's also a great way to handle a struggling candidate for the kingdom. Do what Philip did.

2. *Rather than answer all his questions, he invited him to come and see.* And that's what skeptical Nathanael did. Listen to the dialogue that followed.

Verses 47-48—"When Jesus saw Nathanael approaching, he said of him, 'Here is a true Israelite, in whom there is nothing false.' 'How do you know me?' Nathanael asked. Jesus answered, 'I saw you while you were still under the fig tree before Philip called you.'" Did you catch what Jesus did?

**C. Jesus revealed the truth about Nathanael (47-48).** About his motivation—"there is nothing false" in this man. Even about his morning devotional time—"I saw you under the fig tree." That's where pious Jews often had their quiet time with God, under the shade of a fig tree. "I saw you there," says Jesus.

Jesus knows the truth about you, my friend. He knows your motives. He knows what you did this morning. He is the sovereign one and He knows. Having heard the truth about himself...

**D. Nathanael declared the truth about Jesus (49).** Verse 49—"Then Nathanael declared, 'Rabbi, you are the Son of God; you are the King of Israel.'" What a declaration! Nathanael is the first person in John's gospel to do what John later identified in John 20:31 as the goal of this gospel record. He *believed* in Jesus.

To which Jesus said in verse 50, "You believe because I told you I saw you under the fig tree. You shall see greater things than that." Greater things? It's worth noting that the first of the thirty-seven miracles of Jesus recorded in the gospels took place in Nathanael's hometown of Cana (2:1-11).<sup>[10]</sup>

That's interesting and again quite revealing.

**E. Jesus told Nathanael what was coming (50-51).** He predicted the future. And then He added this in verse 51, "I tell you the truth, you shall see heaven open, and the angels of God ascending and descending on the Son of Man."

Jesus seems to be referring to Jacob's dream in Genesis 28, where Jacob saw angels going up and coming down from heaven to earth on a ladder. The point? Jesus is the ladder. Jesus is the link between heaven and earth, the "one mediator between God and man" (1 Tim. 2:5).

Know this about the Savior, beloved...

1. *The Savior is sovereign.* And...

2. *The Savior chose to become the humble Son of Man.* John chapter one begins with the spotlight on the eternal Logos. It ends with Jesus referring to Himself by His favorite self-designation (about eighty times in the gospels), "the Son of Man."

Take Inventory: It boils down to two questions...

1. *Are you following Jesus?* Forty years ago Walter Chantry wrote an insightful book *Today's Gospel: Authentic or Synthetic?* He writes, "Only a small proportion of those who 'make decisions' evidence the grace of God in a transformed life. When the excitement of the latest campaign has subsided, when the choir sings no more thrilling

choruses, when large crowds no longer gather, when the emotional hope in the evangelist's 'invitation' has moved to another city, what do we have that is real and lasting? When every house in our mission village has been visited, what has been done? The honest heart answers, 'Very little.' There has been a great deal of noise and dramatic excitement, but God has not come down with His frightful power and converting grace."<sup>[11]</sup>

Beloved, our task isn't to get decisions. It's to make disciples. This is Jesus' invitation, nothing less than a call to *follow Him*. Are you following Him?

2. *Are you helping others follow Jesus?* Come and see. Then find and bring. Who does He want to use you to bring to Him this week? Let's pray about that now...

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<sup>\*\*</sup>Note: This is an unedited manuscript of a message preached at Wheelersburg Baptist Church. It is provided to prompt your continued reflection on the practical truths of the Word of God.

<sup>[1]</sup> Leon Morris, p. 130.

<sup>[2]</sup> R. C. H. Lenski, taken from John MacArthur, pp. 63-4.

<sup>[3]</sup> John MacArthur, p. 64.

<sup>[4]</sup> Temple, in Leon Morris, p. 160.

<sup>[5]</sup> John MacArthur, p. 67.

<sup>[6]</sup> Bethsaida was a fishing village (it means either "house of fishing" or "house of the fishermen").

<sup>[7]</sup> Nathanael, which means "God has given," was his given name. Bartholomew was his surname.

<sup>[8]</sup> Though not biologically, legally Jesus was the son of Joseph.

<sup>[9]</sup> Observation by John MacArthur, p. 71.

<sup>[10]</sup> Observation by MacArthur, p. 73.

<sup>[11]</sup> Walter Chantry, p. 14.