

# JESUS THE MESSIAH, THE CHRIST: THE WITNESS OF ANDREW JOHN 01:35–42

## *Introduction*

This was Andrew's discovery of Jesus. He discovered that Jesus was the Messiah, the Christ. (See Andrew, Mk. 3:18.)

- I. Andrew's experience (vv. 35-37).
- II. Andrew's critical hour (vv. 38-39).
- III. Andrew's great decision: he went and saw Christ and remained (vv. 39-40).
- IV. Andrew's first concern: his brother (v. 41).
- V. Andrew's conviction: Jesus was the Messiah (v. 41).
- VI. Andrew's accomplishment: Simon was brought to Jesus (v. 42).

## MARK 03: 18 ANDREW

Andrew was apparently the first disciple of Our Lord. He had been a disciple of John the Baptist, longing for the Messianic hope. However, when John pointed out that Jesus was the Messiah, Andrew requested an interview with Jesus. From that point on, he was convinced that Jesus was the true Messiah, and Jesus struck a very special friendship with him (Mk. 13:3; Jn. 1:35-37). Jesus met his craving for the Messianic hope and increased his gifts of love and caring (see Jn. 1:41; 6:8-9; 12:21-22). Andrew was always helping people (Jn. 6:8-9; 12:21-22).

Tradition says Andrew preached in Jerusalem and was crucified for preaching against idolatry. He was hung on a cross in the shape of an X. □

## **I. *John 01:35–37 Andrew Meets Jesus***

Andrew had an experience. His experience was simple, somewhat like the experience of many who come to Christ.

1. Andrew "stood" where preaching was. Note the words "was there" (v. 35). John had been holding his campaign around the Jordan. Andrew, who had an ache for the Word of God, had become interested in what was happening and had attended the meetings, and had at some point become a follower of this preacher of righteousness. The point to note is that Andrew hungered for righteousness; therefore, he availed himself of the opportunity to hear the preaching. He stood right in the midst of the preaching. He was there to hear the Messiah proclaimed.
  2. Andrew "heard him [the preacher] say this." He was listening to the message, not allowing his mind to ramble elsewhere. He was alert and awake; therefore, when the announcement of the Messiah came, he was ready. Note also the message: "Look the
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Lamb of God.” It was the message of the Messiah’s sacrificial death (See *Lamb of God*, Jn. 1:29).

3. Andrew “followed Jesus.” The word *followed* (*ekolouthesan*) is in the Greek aorist tense, meaning a once-for-all act. Andrew was turning to Jesus, *ready* to make a commitment to Him. He wanted to become a disciple of Jesus.

**Thought 1.** The same three steps must be taken by each of us.

- 1) A person must *stand* where the Word, Christ Himself, is preached. A person must have a hunger that drives him to preaching, a hunger that drives him to stay alert and awake to hear the Word proclaimed.
- 2) A person must *hear* the Word, the announcement: the Lamb of God has come to take away the sin of the world.
- 3) A person must *follow* Jesus.

**John 8:12** *When Jesus spoke again to the people, he said, “I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life.”*

**John 10:27** *“My sheep listen to my voice; I know them, and they follow me.”*

**John 12:26** *“Whoever serves me must follow me; and where I am, my servant also will be. My Father will honour the one who serves me.”*

**Hosea 6:3** *“Let us acknowledge the Lord; let us press on to acknowledge him. As surely as the sun rises, he will appear; he will come to us like the winter rains, like the spring rains that water the earth.”*

**Thought 2.** Two things will cause a man to miss Christ.

- 1) Not *standing* or being where Christ is preached: standing elsewhere in the world, in self, in the flesh; standing in the midst of those who do not care for Christ nor for the preaching of the Word.
- 2) Not *hearing*: allowing the mind to wander, being sleepy-eyed, disinterested, distracted, inattentive.

**Thought 3.** Note several significant facts about John.

- 1) His message was Christ, the Lamb of God, who takes away the sin of the world.
- 2) His purpose was to direct people, even his own followers, to Christ. He wanted people *to be* where they could receive and grow the most. (How different from so many ministers!)
- 3) His spirit was filled with enormous humility. He was completely selfless. He directed His own followers to Christ and encouraged them to follow Him.

**1 Pet 1:18-19** *For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your forefathers, but with the precious blood of Christ, a lamb without blemish or defect.*

## JOHN 01:29 JESUS CHRIST, THE LAMB OF GOD

*The next day John saw Jesus coming towards him and said, “Look, the Lamb of God, who takes away the sin of the world.” John 01:29*

Jesus Christ is the “Lamb of God”. Down through the centuries “*the Lamb of God*” has been one of the most cherished symbols of Jesus Christ held by believers. There are four reasons for this.

1. The Lamb is a picture of Christ our Passover who was sacrificed for us.

*1 Cor 5:7 Get rid of the old yeast that you may be a new batch without yeast - as you really are. For Christ, our Passover lamb, has been sacrificed.*

*Historically*, the Passover refers back to the time when God delivered Israel from Egyptian bondage (Exo 11:1f). God had pronounced judgment, the taking of the first-born, upon the people of Egypt for their injustices. As He prepared to execute the final judgment, the faithful — those who believed God — were instructed to slay a pure lamb and sprinkle its blood over the door posts of their homes. The blood of the innocent lamb would then serve as a sign that the coming judgment had already been carried out. When seeing the blood, God would *pass over* that house. Those who believed God applied the blood to their homes and were saved, but those who did not believe did not apply the blood to their homes and their first-born were destroyed.

*Symbolically*, the Passover pictured the coming of Jesus Christ as the Saviour. The *lamb without defect* pictured His sinless life (cp. Jn. 1:29; Exo 12:5), and the *blood sprinkled on the door posts* pictured His blood shed or poured out for the believer. It was a sign that the life and blood of the innocent lamb had been substituted for the first-born. The *eating of the lamb* pictured the need for spiritual nourishment gained by feeding on Christ, the Bread of Life. The unleavened bread (bread without yeast) pictured the need for putting evil out of one’s life and household.

The major point to note is this: it was the blood of the lamb that saved the people. The lamb was sacrificed; that is, its blood was shed or poured out as a substitute for the people. The lamb symbolized Christ our Passover who was sacrificed for us. If we believe and apply His blood to our hearts and homes, He saves us. If we do not believe and do not apply the blood to our hearts and homes, we are destroyed. It is the Lamb of God who was sacrificed for us; it is His blood which saves us.

2. The Lamb is a picture of the precious blood of Christ which redeems us.

*1 Pet 1:18-19 For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you*

*from your forefathers, but with the precious blood of Christ, a lamb without blemish or defect.*

Historically, two lambs were sacrificed “regularly each day...one in the morning and the other at twilight” (Exo 29: 38-39). The sacrifice of the two lambs, the shedding of their precious blood, became a substitute for the people. The people knew their sins had separated them from God and that their sins had to be removed before they could be reconciled to God. Thus, symbolically, the sins of the people were removed from the people and placed upon the two animals. The animals, without defect and without spot, had the sins of the people placed upon them; and symbolically, they bore the judgment of sin, which was death. They were sacrificed for sin, and by their death, they symbolically set the people free by redeeming them from their sins. (But note a critical point. It was not the deed that caused God to remove the sins, but the faith of the person in God’s Word *that He would remove the sins.*)

This, of course, is a picture of Christ. (See Isa 53:6-7 Jer 11:19; Acts 8:32; 1 Cor 5:7; Heb 9:28; 1 Pet 2:22-24 ; Rev 5:6; 6:1; 7:9; 12:11; 13:8; 14:1; 15:3; 17:14; 19:9 21:22.)

Jesus Christ is..

- the perfect Lamb of God, without sin (defect or spot).
- the One upon whom the sins of the people were placed.
- the One who bore the judgment for sin, which was death.
- the One who was sacrificed for sin.
- the One whose death sets people free by redeeming them.
- the One whose blood is counted precious both by God and believers.

It should be noted that Christ *willingly* offered Himself as the sacrificial Lamb, as our substitute and sin-bearer; and God willingly accepted the offering and sacrifice of His Son for us (Jn. 10:17-18). God is *satisfied* with the settlement for sin that Christ made. If any person really believes the blood of Christ to be precious — really believes that the blood of Christ covers his sins — God will take that person’s belief and count it as righteousness. That person is counted righteous by God (See *Credited and Justification*, Rom 4:22).

3. The “Lamb of God” is not *of men*, but *of God (tou Theou)*. The idea is that the Lamb belonged to God; that is, God gave, supplied, and provided the Lamb for sacrifice. (Gen 22:8 where God provided the lamb for Abraham as a substitute for Isaac.)

This glorious truth speaks volumes on...

- the unbelievable love of God for man (Jn 3:16; Rom 5:1).

- the great sacrifice and humiliation Christ underwent for man (Phil. 2:6-8; 1 Pet. 2:24)
- the forgiveness of sins and salvation which came from God's grace and not from man's resources and works (Eph. 2:8-9; Tit. 2:4-7).
- the divinity of Christ, His being *of God*.

4. The "Lamb of God" takes away the sin of the world.

a. The phrase *takes away* (airon) means to lift away, to carry off. It means to bear on behalf of one, as one's substitute. Jesus Christ was the sacrificial Lamb of God who bore our sins. He lifted our sins off of us and bore and carried them away.

*1 Pet 2:24 He himself bore our sins in his body on the tree, so that we might die to sins and live for righteousness; by his wounds you have been healed.*

*Heb 9:28 So Christ was sacrificed once to take away the sins of many people; and he will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him.*

b. The word *sin* (harmartian) is singular, not plural. All the sins of the world are taken and placed into one package. The whole package of sin — all the sin of every man who has ever lived — was laid upon and borne by Christ.

*1 John 1:7 But if we walk in the light, as he is in the light, we have fellowship with one another; and the blood of Jesus, his Son, purifies us from all sin.*

c. The world is looked at as a whole. Christ bore the sins of the whole world, not the sins of just some men. No matter the depth and ugliness of a man's sin, Christ bore the sins of the whole world.

*1 John 2:1-2 My dear children, I write this to you so that you will not sin. But if anybody does sin, we have one who speaks to the Father in our defence — Jesus Christ, the Righteous One. He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world. □*

## II. *John 01:38–39 The Great Eagerness of Jesus*

There was Andrew's critical hour. This is a most graphic picture: it shows the *great eagerness* of Jesus to reach men. Jesus longs for men to come to Him, and He longs to reach out to help them in their coming. Note: Jesus was walking some distance away and Andrew and his friend were following behind Jesus. Jesus did three things that demonstrated His great eagerness.

1. Jesus "turned around" to face them. This was a clear demonstration of His openness, His willingness and His eagerness to have them join Him. He knew their hearts had just been stirred to reach out to Him and to follow Him; so He immediately snapped around to face them and help them. (Lk. 15:20.)

2. Jesus asked the basic question of life: “What do you want?” He did not ask, *Whom do you want?* but “What do you want?” What are you after? What are you seeking?...
- meaning, purpose and significance in life?
  - a religion of self-improvement and human development?
  - rules and regulations and laws of righteousness?
  - fellowship and companionship?
  - deliverance from trials and trouble and suffering?
  - approval and acceptance of God?
  - blessings from God, His care and provision and security?

Note what Andrew and his friend asked: “Rabbi...where are you staying [pou meneis]?” They had never met Jesus before, yet they called Him Master or Teacher, acknowledging His position as *their* Teacher. They were not asking for a simple conversation by the side of the road. They were asking to join Him in the quiet of His home, to open and pour out their hearts to Him and for Him to become their teacher. They wanted Him to meet the crying need of their hearts and that in the quiet confines of His dwelling.

*Acts 17:27* God did this so that men would seek him and perhaps reach out for him and find him, though he is not far from each one of us.

*Deu 4:29* But if from there you seek the Lord your God, you will find him if you look for him with all your heart and with all your soul.

*Isa 55:6* Seek the Lord while he may be found; call on him while he is near.

*Jer 29:13* You will seek me and find me when you seek me with all your heart.

3. Jesus extended the invitation: “Come... and you will see.” The invitation was immediate — while Andrew and his friend were attracted to Jesus. They were invited to Jesus while they sensed their need. Jesus did not postpone their request nor leave them hanging.

*Mat 11:28* “Come to me, all you who are weary and burdened, and I will give you rest.”

*Isa 1:18* “Come now, let us reason together, “ says the Lord. “Though your sins are like scarlet, they shall be as white as snow; though they are red as crimson, they shall be like wool.”

*Isa 55:1* “Come, all you who are thirsty, come to the waters; and you who have no money, come, buy and eat! Come, buy wine and milk without money and without cost.”

*Rev 22:17* The Spirit and the bride say, “Come!” And let him who hears say, “Come!” Whoever is thirsty, let him come; and whoever wishes, let him take the free gift of the water of life.



### III. *John 01:39–40 The Great Decision of Andrew*

There was Andrew's great decision. He "went and saw" and "remained" with Jesus. There are three significant facts here.

1. Andrew "went" to Jesus. He accepted the invitation. He walked up to Jesus and along with Him *in order to* see just where Jesus did dwell.

**Thought 1.** Note two critical points.

- 1) Andrew had to accept the invitation.
- 2) Andrew had to be willing to "see" where Jesus was staying and to let Jesus lead him to where He was staying.

*2 Cor 6:2* For he says, "In the time of my favour I heard you, and in the day of salvation I helped you." I tell you, now is the time of God's favour, now is the day of salvation.

*Psa 69:13* But I pray to you, O Lord, in the time of your favour; in your great love, O God. Answer me with your sure salvation.

2. The word *saw* (opsesthe) was a promise: "you will see". Jesus was talking about much more than just seeing where He lived. He was talking about *seeing* the truth and learning of Him. Andrew was being assured, if he would come, that he would most definitely see and learn the truth of life. The Lord guaranteed it. *See* (eido) means more than sight. It is seeing with understanding. It is the very same word used by John when he *saw and believed* (Jn. 20:8).

*2 Cor 4:6* For God, who said, "Let light shine out of darkness," made his light shine in our hearts to give us the light of the knowledge of the glory of God in the face of Christ.

*Eplt 1:18-19* I pray also that the eyes of your heart may be enlightened in order that you may know the hope to which he has called you, the riches of his glorious inheritance in the saints, and his incomparably great power for us who believe. That power is like the working of his mighty strength.

*1 Pet 2:9-10* But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light. Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy.

3. Andrew and his friend "spent that day with him," that is, by Jesus' side, in His presence. They received of Him and He met their needs. Note a significant fact: this encounter with Jesus changed their lives forever. This is seen in the fact that the exact hour of the day is still remembered fifty or more years later (See *John the Apostle*, Jn. 1:39). Andrew and his friend committed their lives to Jesus.

*John 1:12* Yet to all who received him, to those who believed in his name, he gave the right to become children of God.

**Rom 10:13** For, “Everyone who calls on the name of the Lord will be saved.”

**Luke 9:23** Then he said to them all: “If anyone would come after me, he must deny himself and take up his cross daily and follow me.”

### JOHN 01:39

#### JOHN THE APOSTLE, ENCOUNTER AND CONVERSION

Is the hour known by John the Apostle because he was the other unnamed disciple with Andrew? Apparently so. Note how significant the experience with Jesus was. John still remembered the hour some fifty years later (Jn. 18:15; 20:3). □

#### IV. *John 01:41 Andrew’s First Concern*

Andrew’s first concern was his brother Peter. The scene was striking. As quickly as he could after discovering Jesus for himself, Andrew rushed to find his own brother, Simon.

1. Andrew had met Jesus personally, and Jesus had met the crying need of his heart. Andrew could not contain the peace and joy; he just had to tell his loved ones immediately. He wanted them also to experience the love and joy and peace of Jesus.
2. Andrew was a great witness, a great personal worker for the Lord. He was always seen bringing someone to Jesus (Jn. 6:8; 12:22).

**Mat 4:19** “Come, follow me,” Jesus said “and I will make you fishers of men.”

**Luke 19:10** “For the Son of Man came to seek and to save what was lost.”

**John 20:21** Again Jesus said, “Peace be with you! As the Father has sent me, I am sending you.”

**Jude 1:22-23** Be merciful to those who doubt; snatch others from the fire and save them; to others show mercy, mixed with fear — hating even the clothing stained by corrupted flesh.

**Prov 11:30** The fruit of the righteous is a tree of life, and he who wins souls is wise.

**Dan 12:3** Those who are wise will shine like the brightness of the heavens, and those who lead many to righteousness, like the stars for ever and ever.

#### V. *John 01:41 Andrew’s Conviction*

There was Andrew’s conviction, “We have found the Messiah.” (See *Jesus Christ, Messiah*, Mt. 01:18)



## MATHEW 01:18 MEANING OF 'CHRIST' AND 'MESSIAH'

The word for "Christ" and "Messiah" is the same word: Christos. Messiah is the Hebrew word, and Christ is the Greek word. Both words refer to the same Person and mean the same thing: *the Anointed One*. The Messiah is *the Anointed One* of God. Mathew says that Jesus "is called Christ" (Mt. 1:16); that is, He is recognized as the Anointed One of God, the Messiah Himself.

In the day of Jesus Christ, people feverishly panted for the coming of the long-promised Messiah. The weight of life was harsh, hard, and impoverishing. Under the Romans, people felt that God could not wait much longer to fulfil His promise. Such longings for deliverance left the people trusting. Many arose who claimed to be the Messiah and led the trusting followers into rebellion against the Roman State. The insurrectionist, Barabbas, who was set free in the place of Jesus at Jesus' trial, is an example (Mk. 15:6f).

The Messiah was thought to be several things:

1. Nationally, He was to be the leader from David's line who would free the Jewish state and establish it as an independent nation, leading it to be the greatest nation the world had ever known.
2. *Militarily*, He was to be a great military leader who would lead Jewish armies victoriously over all the world.
3. *Religiously*, He was to be a supernatural figure straight from God who would bring righteousness over all the earth.
4. *Personally*, He was to be the One who would bring peace to the whole world.

Jesus Christ accepted the title of Messiah on three different occasions (Mt. 16:17; Mk. 14:61; Jn. 4:26). The name Jesus shows Him to be man. The name Christ shows Him to be God's anointed, God's very own Son. Christ is Jesus' official title. It identifies Him officially as: Prophet (Deu. 18:15-19), Priest (Psa. 110:4) and King (2 Sam. 7:12-13).

These officials were always anointed with oil, a symbol of the Holy Spirit who was to perfectly anoint the Christ, the Messiah (Mt. 3:16; Mk. 1:10-11; Lk. 3:21-22; Jn. 1:32-33). □

## VI. *John 01:42 Witnessing*

Andrew's accomplishment: Simon, was reached for Jesus and reaped. Andrew saw his brother Simon come to Jesus.

1. Note the word *looked* (emlephas). It means to look upon with an intense, earnest look, to concentrate, to stare and gaze upon. Jesus looked into the innermost being of Peter.

2. Note the words, “You will be called.” They refer to the future. Simon’s name would be changed to Cephas. This was a prediction that he would be converted and changed from a self-centred, defensive, overbearing and carnal man into a strong, solid, immovable and unbreakable rock for God.

**Thought 1.** Note two significant facts.

- 1) Jesus “looks at” a man: studies and knows him intimately. This is both a comfort and a warning, depending upon man’s response.

**John 2:25** *He did not need man’s testimony about man, for he knew what was in a man.*

**Luke 12:2** *There is nothing concealed that will not be disclosed, or hidden that will not be made known.*

**Jer 23:24** *“Can anyone hide in secret places so that I cannot see him?” declares the Lord. “Do not I fill heaven and earth?” declares the Lord.*

- 2) Jesus sees the potential in a man and longs to empower him to make him everything he can become.

**2 Cor 5:17** *Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come! (see Eph.4:24)*

**Eph 2:1** *As for you, you were dead in your transgressions and sins.*

**1 Pet 1:23** *For you have been born again, not of perishable seed, but of imperishable, through the living and enduring word of God.*

**Ezek 36:26** *I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh. ■*