

of study?). We are not privy to the moment ourselves, but Nathanael knows exactly what Jesus is talking about. Nathanael knows for sure now that Jesus has a capacity for knowing things which could only be revealed by God. Nathanael has witnessed a miracle, and responds in faith (John 1:47-49).

- C) Jesus follows up his interaction with Nathanael by speaking to all of His disciples, promising them that this will not be the last miracle Nathanael will see, or that any of them will see (John 1:50-51). This miraculous moment is only the beginning!

THE TWELVE DISCIPLES	
Simon Peter	Andrew's brother; Peter [Greek] and Cephas [Aramaic] mean "rock"
James	brother of John; son of Zebedee; one of the "sons of thunder"
John	brother of James; son of Zebedee; one of the "sons of thunder"; known as the "disciple whom Jesus loved"
Andrew	Simon Peter's brother
Philip	
Bartholomew	meaning "son of Tolomai"; also called Nathanael
Matthew	Levi
Thomas	also called Didymus meaning "twin"
James the Less	son of Alphaeus
Jude	Thaddaeus
Simon the Zealot	also called "the Cananaean"
Judas Iscariot	

Come And See

Long Beach Alliance Church • July 18th, 2004 • Pastor Chris Lankford

HE SAID TO THEM, "COME, AND YOU WILL SEE." SO THEY CAME AND SAW...

**PHILIP SAID TO HIM, "COME AND SEE."
~JOHN 1:39A & 46B (NASB)**

1) The Beginning Of Christ's Ministry

- A) The focus shifts from John the Baptist's perspective (John 1:19-34) to John (the author's) first hand perspective (beginning in John 1:35, he is one of the "two disciples").
- B) There is an important progression which is evident in the text. Each new thought, new section and new fulfillment is introduced with a progression in time. Note, "the next day" from John 1:29, 35, 43 and then the lead-in for the Cana story in John 2:1 ("the third day").
- C) The significance of JTB's testimony in John 1:36 is not in the revelation (repeated from John 1:29), but that "two disciples heard him speak" in the next verse (John 1:37). They "complete" JTB's ministry by following Jesus.
- D) For the first time in John's gospel account, Jesus finally speaks (John 1:38)! His question, "What do you seek?," while abrupt, is significant both practically and spiritually.

- E) Jesus' response carries a tremendous lesson for those of us confronted with genuine interest in the Great News of Jesus Christ! He doesn't convert them, right on the spot, but rather invites them to experience Him -- to come and check Him out for themselves (John 1:39).

2) An Immediate Response To Christ

- A) Around 4:00 PM* (note the time progression), Andrew goes to find his brother Simon Peter (John 1:39-40) to tell him the Great News! We have found the Christ (John 1:41)!
- B) Andrew's response is the beginning (first!) in "a long line of successors who have discovered that the most common and effective Christian testimony is the private witness of a friend to friend, brother to brother." (D.A. Carson, *The Gospel According To John*, Page 155).

* The reference to "the tenth hour" in John's gospel is meant to drive home the purposefulness of life with Jesus, to remind us that there is no need to wait for the next day. If you need to share about Christ with someone -- the time is NOW! It is notable though, that the "tenth hour" would have been around 4:00 PM if the Jewish clock were being used. The Jews measured the day from sunrise (around 6:00 AM) to sunset (around 6:00 PM), and night from sunset (6:00 PM) to sunrise (6:00 AM). The Jews, as you might recall, were under Roman occupation during the time of Christ. Because of this occupation, Rome imposed that all legal transactions (sales of property, leases, etc.) had to use the Roman clock as the measure of time. The Roman clock measured the day as we do here in the United States, with the day beginning and ending at Midnight. Thus, if John (the author) were using the Roman clock as his measure, the "tenth hour" would be 10:00 AM. So why choose the Jewish clock over the Roman clock? First, early first century extra-biblical texts reveal that most people used the Jewish system because it was popular. Like the metric system here in the U.S.A., the Roman clock was never embraced by the people. Second, the Jews hated all things Roman, because they resented the occupation. Thus, the clock was symbolic of Roman control, and they rejected it in favor of the Jewish clock. Finally, the text itself makes more sense with the Jewish clock. If you read John 1:39, you will note that "they stayed with Him that day." The implication is that some time expired between the time they encountered Christ with John the Baptist, and the time that Andrew is convinced of Christ's 'Messiahship' and leaves to seek out his brother, Simon Peter. The text only makes sense if the Jewish clock is used, since the Roman clock would make little sense and take away the emphasis of the passage. I knew you would want to know...

- C) Jesus, in an unusual play on words (John 1:42), affirms to Simon Peter that his name (Peter/Greek/(Πέτρος) Petros meaning 'rock') will be called Cephas (Cephas/Aramaic/(Κηφᾶς) Cephas meaning 'rock'). While the specific intent of the renaming is not clear, it would seem that Peter (from what we know of him in the gospel accounts) was anything but a "rock." Jesus, in essence, is saying to Peter -- "You were named 'rock' and I am here to remind you that your name is who you will become."

- D) "The next day He purposed" (note the intentional time progression) to seek Philip and invites him to "Follow Me" (John 1:43). This invitation from Jesus is similar to "come and see," although it carries a deeper urgency.

- E) Philip, continuing the witness theme of this section, goes to find Nathanael (perhaps Bartholomew? cf. Matthew 10:3, Mark 3:18). Nathanael, who has seen plenty of Messianic charlatans (e.g., Josephus, *Antiquities* 20.5.1), doesn't believe the latest 'Christ' is the real thing, especially from a minor town such as Nazareth (John 1:45-46)! Philip's response carries a tremendous lesson for those of us confronted with hostility toward the Great News of Jesus Christ! He doesn't fight with Nathanael, but rather invites him to experience and check Him out for himself (John 1:46).

3) Miraculous Revelation

- A) Jesus sees Nathanael and compliments him, noting that he is a man "in whom there is no deceit!" Another important lesson in the witnessing process is to be complimentary and friendly to those who are seeking answers (John 1:47)!
- B) Jesus proves Himself to Nathanael by revealing Himself as having seen Nathanael in a private moment (of prayer?)

Small Group Bible Study Questions

- A) If Jesus Christ were to ask you, "What do you seek?," what would you say to Him? Thinking of your own walk with Jesus Christ, based on how you live and what you do, what do you think your life says about "what you seek?"
- B) There are three "calls" in John 1:35-51 ("Come, and you will see," v. 39; "Follow Me," v. 43; and "Come and see," v. 46). Each is an invitation to take a closer look at Jesus Christ. Is there a time in your own life where you responded to Christ's invitation to 'take a closer look?' Share your story with your group.
- C) Most of us have grown up in a style of evangelism (the process of sharing about Jesus Christ with those who do not know Him) in an "evidence which demands a verdict" style. We have been under the burden to "prove" to people that Christianity is reasonable and makes sense, and thus, that Christ is the logical choice for eternity. What effect has this had on evangelism in the church (generally and at LBAC) and in your life?
- D) What role do you play in evangelism? What role does God/Christ/Holy Spirit play? Are there family or friends in your life that you believe you play a role in (evangelistically speaking)?
- E) Is there one person in your life you could ask to "come and see" what Jesus is all about? What would have to happen for you to reach your "one" person with the introductory message of "come and see?" Can you identify your "one?" Share that person's name with your group and add each name to a prayer list for encouragement and follow-up for future weeks!
- F) When it comes to evangelism (note 1st Peter 3:15), it's easy to get scared, intimidated or just plain frustrated. Share one area of your life regarding evangelism (BE AUTHENTIC!) that you could use some prayer and follow-up from your group this week!

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