

COMMENTARY ON JOHN

LESSON NUMBER 16

“**JOHN 1:40** *One of the two which heard John speak, and followed Him, was Andrew, Simon Peter's brother.* ⁴¹ *He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ.* ⁴² *And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jonah: thou shalt be called Cephas, which is by interpretation, A stone.*” (

.....John 1:40-42)

ANDREW FINDS HIS OWN BROTHER

INTRODUCTION

Luke begins to show us key relationships that Jesus developed at the beginning, and which He used during His ministry. These will be the men who benefitted most from His teaching, and toward whom His in-depth exposition was directed. He would eventually develop a nucleus of twelve men through whom He would extend His ministry following His death and return to heaven. Just as God was selective about the One He sent into the world, so the Lord Jesus was selective about those whom He sent out. When Jesus was in the world He did not make Himself available to everyone in the world. He even limited most of His contacts to those who were in and from Canaan. The greatest distances He is reported to have traveled were to Caesarea Philippi (Matt 15:13), Tyre and Sidon (Matt 15:21), and Gadara (Mark 5:1) – all within the territory of the promised land, Canaan. He chose His disciples from the Jews, and consistently ministered to them, with a sparse number of Gentiles being exposed to Him (Matt 8:5; John 4:4-24). One of the disciples is referred as “*Simon the Canaanite*” (Matt 10:4). Luke refers to him as “*Simon called Zelotes*” (Lk 6:15), referring to a Jewish sect that was partisan for Jewish political independence. He must have been an Israelite, seeing the twelve were chosen to be the ultimate judges of Israel (Matt 19:28), and to preach the Gospel to them (Gal 2:7). The point is that Jesus would concentrate on the Israelites, because He was promised to be raised up for them (Isa 9:6-7). These were the people who had been prepared for Him. All of the prophecies concerning Him were delivered to them (Rom 9:4-5). We are going to see the effect of Jews believing those ancient promises in the very men He chooses, and with whom He especially worked. We will also observe that everyone Jesus chose maintained an intense and unwavering interest in Him, the only exception being Judas, who was chosen for another purpose (John 6:64).

ONE OF THE TWO WAS ANDREW

“**JOHN 1:40** *“One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.”*

One thing you will perceive throughout Scripture, when it comes to considerations relating to God and His purpose, there are continual distinctions. Cain was distinguished from Abel (Gen 4:1-4). Seth was distinguished from the other sons born to Adam (Gen 5:3). Enoch was distinguished from the other sons and daughters born to Jared (Gen 5:19-24). Noah was

distinguished from the other sons and daughters born to Lamech (Gen 5:29-30). Shem was distinguished from the other sons of Noah (Gen 9:26-28). Abraham was distinguished from the other sons of Terah (Gen 11:25-12:1). Isaac was distinguished from Ishmael (Gen 17:19-20). Jacob was distinguished from Esau, the other son of Isaac (Mal 1:2; Rom 9:13). David was distinguished from the rest of his brothers (1 Sam 16:13). When it came to preparing for Israel's sojourn in Egypt, Joseph was distinguished from the rest of his brothers (Gen 45:7). This is the Divine manner, and has been from the very beginning. In the development of this great salvation, God honored those distinctions with unwavering punctiliousness. The ultimate distinction has been made between Jesus and the rest of humanity. When it comes to blessing, those who have been joined to the Lord take the precedence over all others – and there is no exception with God. There are those who relentlessly teach men that the lost take precedence over the saved, and that those who do not know God take the priority over those who do know Him. But that is nothing less than the embalming of ignorance. God has never conducted His affairs in such a manner, nor did Jesus. It only takes a cursory understanding of Scripture to see this confirmed over and over again.

ONE OF THE TWO WHICH HEARD JOHN SPEAK. These two disciples stand in distinction to the multitudes of other people who heard John preach. They remained with John, and did not leave him – that is why they will obtain an opportunity not afforded to the other hearers. The particular thing they heard was what John had said about Jesus, as Jesus was passing by.

AND FOLLOWED HIM. That is, “*and followed*” after Jesus. To this point, here is what we know of these two disciples. **[1]** They were standing with John the next day– when Jesus passed by – **PROTRACTED HEARERS** (1:35). **[2]** They heard John say “*Behold the Lamb of God*” – **DISCERNING HEARERS** (1:37). **[3]** They followed Jesus – **PERSISTENT FOLLOWERS** (1:37). **[4]** Jesus asked them what they were seeking – **ATTENTIVE FOLLOWERS** (1:38). **[5]** They asked Jesus where He was staying – **EXPRESSIVE FOLLOWERS** (1:38). **[6]** Jesus told them, “Come and see.” – **PRIVILEGED FOLLOWERS** (1:38). **[7]** They came, and saw where He stayed, and remained with Him that day – **REWARDED FOLLOWERS** (1:39).

There you have diligence, faithfulness, vigilance, and godly focus being lived out. I have noticed over the years a generation of people who have never received much from the Lord because they have lacked these virtues of diligence (2 Cor 8:7; Heb 6:112 Pet 1:5; 2 Pet 3:5), faithfulness (1 Cor 4:2; Matt 24:45; 25:21; Lk 16:10), vigilance (1 Pet 5:8), and godly focus (2 Cor 3:18; 4:17-18; Heb 12:1-2,15). There is no human methodology that can assist one in obtaining these characteristics. They are the result of seeking first the kingdom of God and His righteousness (Matt 6:33), living by faith (Heb 10:38), and walking in the Spirit (Gal 5:16,25).

One of the great failings of our day is a kind of preaching and teaching, and a type of scholarship, that does not produce this kind of follower. This is because the wisdom of men cannot reach into the unseen world. It cannot cause faith to come, or hope to be dominant – and those things are essential if a person expects to dwell in the house of the Lord forever.

ANDREW. No other Gospel tells us of this event. In Matthew and Mark, the first time Andrew is mentioned is when Jesus called “*Simon Peter and his brother Andrew*” to follow Him, and He would make them “*fishers of men*” (Matt 4:18-19). This was after Jesus was tempted by the devil (Matt 4:1-11). Upon hearing that John had been imprisoned, Jesus then left Nazareth and began ministering in Galilee, dwelling in Capernaum (Matt 4:12-17). The next thing Matthew records, is the calling of Peter and Andrew. Mark gives the same account as Matthew. Luke's first mentioning of Andrew is found in Luke 6:14, where Jesus chose him to be one of the twelve apostles (Lk 6:14).

This event obviously took place before the calling of Peter and Andrew, and the

appointment of them as members of the twelve *"apostles."* It confirms that at the time of their calling, they were not ignorant of the Christ. This confirms to us that more is involved in our identity with Christ than may appear on the surface. In this case, Andrew knew that Jesus of Nazareth was *"the Lamb of God,"* and had spent a day with Him, before he was called. Peter also was told by Andrew, his brother, that they had found the Christ, as the next verses will affirm.

SIMON PETER'S BROTHER. I gather that, because this book was written later, when Peter had obtained Kingdom prominence, this explanation is given. Even though Peter learned about Jesus from Andrew, he was granted preeminence in the Kingdom, being given the keys to that Kingdom by Jesus Himself (Matt 16:19). Thus the first became last, and the last became first.

WE HAVE FOUND THE MESSIAS

"⁴¹ He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ."

What does a person do when he has come into contact with the real Christ – and knows it? There are countless instructors telling people what to do, largely in attempts to bolster an institution of choice, trying to capitalize on new believers because of their enthusiasm and obvious commitment. Such aggressive characteristics are not found in the general membership of most churches. John, however, is not exposing us to the promotion or growth of an institution – or a sect, like the Pharisees, Sadducees, and scribes. This is not the account of an explosion of people coming regularly to the Temple. This is an account that is written that we *"might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name"* (John 20:31). Almost without exception, the first part of that statement is quoted without accenting the latter part. John's objective is a single one with two parts. The aim is not realized unless both parts have been experienced. Andrew has believed, and this is an expression of the life that is being realized. It must be remembered that **this is a preliminary believing** that will be brought to maturity **after** Jesus has died, and been exalted to the right hand of God. The Gospels contain at least seventeen references to people believing on Jesus when He went about *"doing good, and healing all who were possessed of the devil"* (Matt 8:13; Lk 1:45; John 2:11,23; 4:39,41,50,53; 7:31; 8:30-31; 10:42; 11:45; 12:11; 16:27; 17:8; 20:8). There are seven references to occasions when *"many"* people believed on Him (John 2:23; 4:39,41; 7:31; 8:30; 10:42; 11:45; 12:11). Yet, this was not the kind of believing that justifies, or produced hope and spiritual understanding. When Jesus was crucified, none of these people rose up and came to His defense. Only a small group even remained at the cross. A group of women stood afar off who had come from Galilee and ministered to Him (Matt 27:55-56). Some stood *"by the cross of Jesus"* – His mother, His mother's sister, Mary Magdalene, and John (John 19:25-26). Where were the others? It was not until the Spirit was given, that the robust faith characterizing *"the elect"* was experienced. The faith that is being evidenced in this text was not, as we now know it, *"the faith once delivered"* (Jude 1:3). It was very real, but only as a bud, and not the flower. It is this faith initial kind of that moved Andrew to do something.

HE FIRST FINDETH HIS OWN BROTHER SIMON. This was a sort of prelude to the experience Jesus declared during one of the great feasts: *"He that believeth on Me, as the scripture hath said, out of his belly shall flow rivers of living water."* (John 7:38). **It is the nature of true spiritual life to express itself.** It cannot lie motionless beneath the cloak of idleness. When a lame man receives strength, he stands up and walks. When a blind man receives sight, he looks about. When a deaf man is healed, he listens. Real life always expresses itself – like a torrential river bursting forth from the belly. Actually, this is one of the ways spiritual life survives – through

expression. Whether, by religious routine, traditionalism, or outright carnality newness of life is stifled, it is like holding a pillow over the face of a living person. This is being done on such a large scale, that it is difficult to take it all in. It has caused a malignant blotch to appear on the face of Christendom, resulting in the loss of both power and influence. Further, when a system of religion is set up that removes the opportunity for expression, especially in the assembly of the saints, spiritual death is standing at the door, and Satan and his hoards are ready to move in.

Following the time spent with Jesus, this is the first thing Andrew did. Although, in a manner of speaking, this was an introductory experience, it was effective. What Andrew had seen and experience, he had to tell.

WE HAVE FOUND THE MESSIAS. Other versions read, *"We have made discovery!"*^{BBE} and *"We have found (discovered)."*^{AMPLIFIED} The word translated *"found"* [heurisko] means, "TO COME UPON, HIT UPON, TO MEET WITH; A. AFTER SEARCHING, TO FIND A THING SOUGHT,"^{THAYER} "TO FIND AFTER SEARCHING DISCOVER, COME ON,"^{FRIBERG} AND "TO LEARN THE LOCATION OF SOMETHING, BY INTENTIONAL SEARCHING."^{LOUW-NIDA}

This is the kind of finding that is preceded by a search – like a man seeking for *"good pearls,"* that finds *"one pearl of great price"* (Matt 13:45) – except, in this case, they were actually seeking for the *"one pearl of great price."* They had been directed to do so by Moses and the prophets, who wrote of a single Man upon whom the promised hopes of humanity were suspended. There is also a finding that is a total surprise, like a man finding a hidden treasure in a field he did not own (Matt 13:44).

These were men who believed promises written hundreds of years before their time – written by prophets like **Samuel** (2 Sam 7:13-16), **Isaiah** (Isa 9:6-7; 32:3; 42:1-3; 53:1-11), **Jeremiah** (Jer 23:5; 33:15), **Ezekiel** (Ezek 34:23-25), **Zechariah** (Zech 6:12-13), **Daniel** (Dan 7:13-14; 9:26), and **Malachi** (Mal 4:2). John the Baptist had prepared the way for this promised Messiah (John 1:15,27,30). These men had believed those promises, anticipated their fulfillment, and diligently looked for that fulfillment. This is the kind of looking the saints are now doing for the Second Appearing of Christ (Tit 2:13; 1 Pet 3:12).

THOU SHALT BE CALLED CEPHAS

"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."

HE BROUGHT HIM TO JESUS. Other versions read, *"took him,"*^{BBE} *"led him,"*^{CEB} and *"led (brought)."*^{AMPLIFIED} Andrew knew where to take Peter, because he knew where Jesus was staying, and had been there himself. He did not give Peter directions on how to get to Jesus, but personally took, or led, him there. The word translated *"brought"* [ag'ō] means, "LEAD"^{THAYER} "LEAD, BRING; (1) AS CONDUCTING OR ACCOMPANYING SOMEONE OR SOMETHING, BRING OR TAKE ALONG,"^{FRIBERG} "TO TAKE WITH ONE,"^{LIDDELL-SCOTT} and "LEAD, BRING, TAKE OR BRING ALONG."^{GINGRICH}

This same word is used in reference to Jesus several times: *"And other sheep I have, which are not of this fold: them also I must bring [TO TAKE WITH ONE] and they shall hear My voice; and there shall be one fold, and one Shepherd" (John 10:16). "For it became Him, for whom are all things, and by whom are all things, in bringing [TO TAKE WITH ONE] many sons unto glory, to make the Captain of their salvation perfect through sufferings" (Heb 2:10). "For Christ also hath once suffered for sins, the just for the unjust, that He might bring [TO TAKE WITH ONE] us to God, being put to death in the flesh, but quickened by the Spirit" (1 Pet 3:18).*

It is also used in regard to the work of the Holy Spirit. *"For as many as are led [TO TAKE WITH ONE] by the Spirit of God, they are the sons of God" (Rom 8:14). "But if ye be led [TO TAKE WITH ONE] of the Spirit, ye are not under the law." (Gal 5:18).*

This kind of work lifts us out of the dark room of mysticism and conjecture. There is a very real participation WITH Christ Jesus in coming to God. He does not merely point us in the right

direction, or deliver to us an outline of the steps involved. He actually conducts us to the Father, just like Andrew conducted Peter to Jesus.

Some people are brought to a fictitious Jesus – one that is not even real. I think some people sense that this fictitious Jesus is not really the One they were seeking. He is too small, too much like humanity, and too little like God Himself. It is easy for such a Jesus to be said to love everyone, know how they feel, desires to help them fulfill their dreams – but there is no obvious association with Divine power or personal satisfaction. The bottom line is that it is not the Jesus of whom God has given a faithful record (1 John 5:10-11).

WHEN JESUS BEHELD HIM. Other versions read, *“When Jesus looked at Him,”* ^{NKJV} *“Looking at him fixedly,”* ^{BBE} *“having looked upon him,”* ^{YLT} *“looked intently,”* ^{LIVING} and *“looked him over.”* ^{WILLIAMS} This was not a casual look, but a discerning and penetrating look. No one else who looked at Peter saw what Jesus saw when He looked at him.

What was actually taking place was this: God was giving Simon to Jesus. He was among those of Jesus spoke in His Gethsemane prayer: *“them which Thou hast given Me”* (John 17:7,9,11,24). He spoke of them during His ministry as *“all which He [God] hath given Me”* (John 6:39). They belonged to God, as Jesus said, *“they are Thine”* (John 17:9), and God have them to Him – and Peter was the primary one of the twelve that would all be given to Him (Matt 16:19; Gal 2:7). **In spite of this revelation, Peter is the apostle most maligned and mocked among religious leaders.** He is consistently represented as being weak, vacillating, thoughtless, and speaking out of line. This, these pretenders say, was the manner of Simon Peter. As compared with their miserable comments, we are now exposed to how Jesus saw him – one whom God was giving to Him.

THOU ART SIMON THE SON OF JONAH. Jesus did not say, *“Thou art brash, hasty of speech, vacillating, and unable to control yourself.* That is what men say, but it is not what Jesus said. The name *“Simon”* means *“THAT HEARS; THAT OBEYS,”* ^{HITCHCOCK} *“HE HAS HEARD,”* ^{BEHIND THE NAME} *“HE WHO HAS HEARD THE WORD OF GOD.”* ^{WIKIPEDIA} There is no hint anywhere that the idea of inconsistency was found in the name *“Simon.”* However, after meeting Jesus, that name was no longer appropriate. Jesus was going to make a new man of him, which required that he be given a new name.

THOU SHALT BE CALLED CEPHAS – which is by interpretation A STONE. The name *“Cephas”* means *“The Rock.”* ^{STRONG'S} The word *“interpretation”* means *“translated,”* which most versions use. Jesus assigned this name because that is what Cephas would become. That is what Jesus would make him. It is true, there was one time when Peter denied Jesus (Matt 26:34, 69-75) – and that was when he was under an unprecedented assault by the devil – a “sifting” (Lk 22:31-32). But he repented of it moments after the denial, and never did it again. In the book of acts, Peter was the chief apostle until the ministry of Paul the Apostle – the Apostle to the Gentiles. It is appropriate that he be viewed as a Rock, because that is what Jesus named Him, and he was assigned a position that required someone who was a Rock, stable and unmoveable. In the last day, I do not doubt that Peter will sit in judgment against those who maligned him, and they will have to bow before him (Rev 3:9).