

The Mind of Christ Week 20  
June 12, 2019

I've made a little bit of an executive decision to skip one section only because some of the content of that I have referred to a couple of times already so I've decided to avoid the redundancy, so we're going to skip to the next section. We're going to be looking at John 1:35 to 51, the end of the chapter. This is Jesus beginning His public ministry.

Again the **next day** John was standing with two of his disciples, <sup>36</sup> and he looked upon Jesus as He walked, and said, "Behold, the Lamb of God!" <sup>37</sup> The two disciples heard him speak, and they followed Jesus. <sup>38</sup> And Jesus turned and saw them following, and said to them, "What do you seek?" They said to Him, "Rabbi (which translated means Teacher), where are You staying?" <sup>39</sup> He \*said to them, "Come, and you will see." So they came and saw where He was staying; and they stayed with Him that day, for it was about the tenth hour. <sup>40</sup> One of the two who heard John speak and followed Him, was Andrew, Simon Peter's brother. <sup>41</sup> He \*found first his own brother Simon and \*said to him, "We have found the Messiah" (which translated means Christ). <sup>42</sup> He brought him to Jesus. Jesus looked at him and said, "You are Simon the son of John; you shall be called Cephas" (which is translated, Peter).

The **next day** He purposed to go into Galilee, and He \*found Philip. And Jesus \*said to him, "Follow Me." <sup>44</sup> Now Philip was from Bethsaida, of the city of Andrew and Peter. <sup>45</sup> Philip \*found Nathanael and \*said to him, "We have found Him of whom Moses in the Law and also the Prophets wrote—Jesus of Nazareth, the son of Joseph." <sup>46</sup> Nathanael said to him, "Can any good thing come out of Nazareth?" Philip \*said to him, "Come and see." <sup>47</sup> Jesus saw Nathanael coming to Him, and \*said of him, "Behold, an Israelite indeed, in whom there is no deceit!" <sup>48</sup> Nathanael \*said to Him, "How do You know me?" Jesus answered and said to him, "Before Philip called you when you were under the fig tree, I saw you." <sup>49</sup> Nathanael answered Him, "Rabbi, You are the Son of God; You are the King of Israel." <sup>50</sup> Jesus answered and said to him, "Because I said to you that I saw you under the fig tree, do you believe? You will see greater things than these." <sup>51</sup> And He \*said to him, "Truly, truly, I say to you, you will see the heavens opened and the angels of God ascending and descending on the Son of Man." NASB

I just think it's a little humorous, the exchange with Nathaniel. I was so impressed with Nathaniel, though, I decided to name my oldest son Nathaniel ... so Jeremy's middle name is Nathaniel because of this story.

Let's dig in here. We'll take it apart, put it back together and see what we can learn. This is about Jesus making His first disciples. John begins verse 35 with, "The next day." The events are happening very quickly now from public proclamation to private intros, all in a span of about 24 hours.

These are very natural circumstances ... He's standing, He's walking, but it's all leading to such a supernatural outcome. We are dealing with God's Holy One and the lives of two people who would be forever changed. So whatever meaning and purpose they had as disciples of John the baptist, when they decided to follow the Lamb of God, they were changed forever.

What we *should* note here is that we need to understand a little about the nature of the disciples of John, because he had disciples as well.

So, the transfer of students, as I call it, (sometimes students transfer from one school to another) will be transferring from John the baptist to Jesus. So, the transfer students left John the baptist as *their* rabbi or teacher, and they followed *another*. These men had experience in discipleship. These men were not starting out from scratch learning how to be disciples, as they already had some experience. I am referring to Andrew and Philip.

For some social status in the Jewish community, following a rabbi would have been a normal occurrence, but not for everybody. It's almost like the difference between some people going into college and others going into a trade. Some people have the luxury of following a rabbi around for a while, while others like Peter said, 'Look, I have to go fishing. I'm a more *hands on* kind of guy and I don't need to get a degree under a rabbi. I'm just going to go fish.' I don't know...

The word disciple, discipleship (mathetes) “□□□□□□□” is more than just a student of someone. It truly is a word that is rich in its meaning. It means “a follower.” Jesus came to make followers. And again, I want us to see that from just a mere student, because a student can learn, and learn, and learn and never put it into practice. A follower is one who has to learn and work, and put it into practice. That is what Jesus called the wise man {who built his house upon a rock} in Matthew 7. So this action is not merely intellectual; there is motion to it. The person who joins with Jesus moves forward with Him, he progresses, he cannot stand still.

We know that John the baptist had followers, but we are *not* told of the circumstances, their selection – we don't know how John selected these disciples or the focus of their training. We're not told exactly what John did in that discipling relationship. Surely, since John the Baptist's ministry centered on prep for the Messiah, his disciples were also focused on this as well, I would *think*. And I think that's why Andrew tells his brother, “We have found the Messiah”. John had been talking about ‘there is One that is coming – there is One that is coming. I am preparing His way’.

It is prep for the Messiah. The disciples were also focused on this, I would think. So what courses did John offer in his school? I don't know. Maybe he taught Old Testament prophecy. Maybe he taught types and anti-types. Maybe he taught about the sacrificial system or the heart of man. I don't know exactly what John taught his disciples.

**Buffy:** Was the Bible written yet?

**Rod:** The Old Testament was. They may not have actually had access to a copy of the Old Testament, but they would have had the opportunity to go to the Synagogue and hear it read. But none of the New Testament had been written at this point. They are just living it out at this point. It will get written down later.

So, did John train them to preach? Did he train them to baptize? Did they have to adopt his diet or wear his style of clothing? Were they full-time or part-time students? How long had they been in John's school? How many disciples did John have? These are just questions that come to my mind when I try to envision what John having disciples actually looked like.

So the introduction was the same as in verse 29. ("The next day he saw Jesus coming to him and said, "Behold, the Lamb of God who takes away the sin of the world!"), but without the purpose of the Lamb being stated. He said that here is the Lamb of God, but he didn't state the purpose of taking away the sins of the world.

Some of the language in verses 35 and 37 seems a little strange to me just because the way it is stated. It may be coincidental, but it says here that "they heard him speak".

Well, I assume that John the Baptist was the one they heard speak. Certainly they would hear him speak, but I just don't know why it had to say that. They were standing right there, so they would have heard him speak.

Maybe this was a different kind of hearing. Maybe it was the kind of hearing that Jesus spoke about when he said, "He who has ears to hear, let him hear" and "hearing they don't hear" and "seeing they don't see." So maybe, they really "*heard*" him. So this is a demonstration though; this is what is important about it.

Sometimes we hear about the hurricanes. In hurricane season we begin to watch what is coming off the coast of Africa. They may say, "There's a little disturbance off the coast of Africa." And then when it comes across the Atlantic it begins to form. It takes some shape to it. And it could, by the time it gets here, be Irma. It could turn into a full-blown hurricane.

*What you are seeing in these verses is the beginning of a hurricane.* This is the first **faith**. It is the *beginning* of the **faith** and the following Jesus. This is where people are beginning to line up *behind* Him. This is the *front* of the line. These are the people who got it first; they understood it **first**. There have been millions and millions of people who have understood it and gotten it **since**, but at this point in time, there are only a handful of people who understand that "**this** is the Messiah, and we need to follow Him". It just blows my mind to think about that early beginning. It's like thinking about somebody who started a company that now employs ... like Sam Walton. What was the beginning of Wal-Mart? It probably had a very small beginning, but little by little it grew into the number one retailer in the world.

**Ruth:** Was there a prophecy for the Lamb of God?

**Rod:** A prophecy for the Lamb of God ...

**Ruth:** Because of what John said, "Here's the Lamb of God".

**Rod:** Well, it says in Isaiah 53:7 **He was oppressed and He was afflicted, Yet He did not open His mouth; like a lamb that is led to slaughter, and like a sheep that is silent before its shearers, so He did not open His mouth.** The figure of a lamb is contained in that prophecy, but I think it is more of a **type** of a lamb. You could say that that is a prophecy in the type and anti-type way of looking at it.

**Ruth:** But it says, "When you see the Spirit descend, that **this** is the Son of God. But when they say, "Here is the Lamb of God" it must have been something they were looking for, because he says we found the Messiah. I didn't remember a prophecy ... it's not one that I know. Because so **many** of the disciples, the early ones, and maybe even the middle ones, thought that He should be an earthly **king** that would overcome the Romans. So how does that square with the prophecy for a Lamb of God?

**Rod:** Right. I don't know exactly how to answer that any better than you do, right now.

So in this case there is no evidence that Jesus 'called' them. In other words, in some of the accounts, Jesus 'called' the disciples to "Come. Follow Me." In **this** particular case, as we're talking about Andrew and Philip, there is no indication that He actually called them at this point. There may be, and is, more than one encounter, before these people actually followed Jesus. We see with Peter, he has had an encounter through his brother Andrew. But later, in Luke 5:1-11 we will find Jesus encountering Peter while he's putting his nets out, and He tells him to put them out on the other side. That's when Peter says, "I am a sinful man. Get away from me."

Now it happened that while the crowd was pressing around Him and listening to the word of God, He was standing by the lake of Gennesaret; 2 and He saw two boats lying at the edge of the lake; but the fishermen had gotten out of them and were washing their nets. 3 And He got into one of the boats, which was Simon's, and asked him to put out a little way from the land. 4 When He had finished speaking, He said to Simon, "Put out into the deep water and let down your nets for a catch." 5 Simon answered and said, "Master, we worked hard all night and caught nothing, but I will do as You say and let down the nets." 6 When they had done this, they enclosed a great quantity of fish, and their nets began to break; 7 so they signaled to their partners in the other boat for them to come and help them. And they came and filled both of the boats, so that they began to sink. 8 But when Simon Peter saw that, he fell down at Jesus' feet, saying, "**Go away from me Lord, for I am a sinful man!**"

We get in our head that it may not have been **just** a one-time call and then they just fell in line and followed Jesus. There may have been *several* encounters before they actually left their livelihoods. I know we paint this picture that they're out there fishing one day and then they just walk away from their jobs and they're gone. I'm thinking that there is probably a little more warming up to this than we see.

At some point, the apostles did "drop everything" but it doesn't mean that they dropped everything the first time they laid eyes on Jesus. One of the things I did in this study, was I challenged, not only commonly accepted visions that I had in *my* head, but things like that just don't ring true to me. That isn't human nature. That's just **not** the way most people do things – to make that kind of life commitment moving like **that**. They are just learning who Jesus is, while we're looking at this through a lens of 2,000 years.

These are the first seeds of faith that they're just beginning to form in their minds. So I don't think it's fair to us to superimpose **our** view of Jesus on them, because it was being formed in their mind at that point in time.

At his point, it isn't clear that He 'called' them. On this occasion they are responding to John the Baptist's introduction, but as they physically follow Jesus, He turned and he asked them a question. Jesus was *aware* of these new students, and their intent in Him. John says that as he turned, He beheld them following Him.

So Jesus is just walking along and here are a couple of folks, Andrew and Philip, falling in behind Him and he looks back and sees them following, and so, His question was simple: "What seek you?" "What do you want?" And that seems like a very natural question if someone is following you ... If I was walking along and got the feeling that a couple of guys were following me, I might turn around and ask, "What do you want? What are you looking for?" That might be just the most natural thing in the world to say if I felt somebody was following me. "What do **you** want?" Now, I understand that we could read a deeper meaning into that, and I am going to do that here because many times Jesus would say things that were just natural, but when you look back at it, you think, "*Oh, that was pretty profound*". That's how relationships usually begin when there is a stranger. You want to define, "What are you seeking? What do you want?"

So this question was surely meant to help clarify, for their *own* intent in following Jesus. I mean, **He** understood what was going on, but did **they** understand what was going on? They're following Him because they heard that this was the Messiah, this is the Lamb of God, now they're falling in behind Him, and so, did they really **know**? Did they really *know* what they were doing at this point? Was it fuzzy or clear at this point as to what they were looking for? Did they know what they were getting themselves into?

Jesus uses the word for the idea of seeking. The word seeking is “□□□□□□□”, and I have to break it down. There are a variety of words that could be used to translate this. Man having the heart of a ‘seeker’ is **so** important. *The seeking, though, runs both ways.* It is like the seeker seeking **the** seeker. God and Jesus seek **us**. He came to seek and save that which was lost (**Luke 19:10**). **Matthew 18:12** the Shepherd searches for the one who is straying and that is interesting. *They are following the Lamb of God and He’s really the shepherd!* He is seeking the lost lamb. There is irony in this.

**Luke 2:48-49**, His parents were seeking Him. *They* were looking for Him. Maybe *they* were the first disciples... “Son, why have You treated us this way? Behold, Your father and I have been anxiously looking for You.” <sup>49</sup> And He said to them, “Why is it that you were looking for Me? Did you not know that I had to be in My Father’s house?”

**Matthew 13:45-6** tells us “Again, the kingdom of heaven is like a merchant seeking fine pearls, <sup>46</sup> and upon finding one pearl of great value, he went and sold all that he had and bought it.”

The corollary to seeking is ‘finding’.

**Matthew 26:16**, Judas - From then on he began looking for a good opportunity to betray Jesus. Judas *searches* for Him for an opportunity to betray Jesus. It depends on what you are searching **for**. In the case of Judas, he was *searching* for the wrong thing. He was searching for an opportunity to *betray* Jesus. It seems like Andrew and Philip were looking for opportunity to *follow*.

Paul writes in **Romans 2:7** that in doing good, some seek for glory, honor, immortality and eternal life. It’s *good* to seek those things.

**1 Peter 3:11** says that “They must turn from evil and do good; they must (also) seek peace and pursue it.”

**Matthew 12:47** says, someone said to Him, “Behold, Your mother and Your brothers are standing outside **seeking to speak** to You.”

**Matthew 6:33** Jesus tells them, **But seek first** His kingdom and His righteousness, and all these things will be added to you. He tells us what to seek **first**; the priority.

**Mark 8:11** “The Pharisees came out and began to argue with Him, **seeking** from Him a **sign** from heaven, to test Him.

**Luke 11:16** says, Others, to test Him, were **demanding** of Him a sign from heaven. Seeking can be demanding. When I’m seeking something, I may demand it ... I **need** it. I **want** it.

But in all of the illustrations of how this word is used, the seeking is good only **depending** on the **context**! It depends on what you are actually seeking. So just the **process** of seeking something doesn't mean it is good. What is your {motive}? Jesus is asking, "What are you seeking?" in verse 38. "What are you looking for?" So **what we search for defines** us. Our days are often filled with the search of an **experience**. Let that sink in. Our days are often filled with the search of an experience. And I think that happens a lot more when we are young. We're looking for an experience. Sometimes when we're old we get jaded because we've given up on the experience because we don't think that experience is ever going to come; and **unless** we find the experience in Jesus, and that's **new** every morning.

So, what are we chasing? I could be an experience for food. One of the things I seek ... one of the first things in the morning, is that cup of coffee. I am looking for the experience. I love the experience of a good cup of coffee in the morning. But we seek experience from food, from sex, from something visual or auditory. The senses desire stimulation. One reason we have five senses is because we want to experience things. God knew that we needed them to experience. So why do we drive or climb, etc. to look at a couple of falls. (And the reason I wrote that is because **when** I wrote this we were staying in Helen, Georgia at we were looking at some waterfalls. My question was why did we drive and climb etc, to look at a couple of waterfalls or buy peanuts, or peanut, or Jelly from Holland.) Why do we watch a movie or stroll down a lane? What did we **seek**?

So Jesus asks, "What do you seek? What do you want?" Our days are filled with seeking something. Before I came over here I was starving to death. I've just been running crazy today. I ate a very early lunch because I had some other things to do. I'd been running all afternoon so I was seeking some food before I came over here to teach. So that goes back to my "**why**" verse. Psalm 27:4, "**One thing I ask of the LORD, this is what I seek: that I may dwell in the house of the LORD all the days of my life, to gaze upon the beauty of the LORD and [to seek] to enquire of him in his temple.**"

To seek Jesus, **on His terms**, in **His** place, for the purpose of observing **His** beauty and to know **His** will, **is the highest pursuit of man**. It is worth arising early and following hard. It is worth it.

I doubt that these two disciples knew exactly what was involved in their decision to follow Jesus. But they did ask, on the surface, a good question. The question they asked **Him** was, "Rabbi, Where are you staying?" "Where are you staying?"

I know that it says in another place that Jesus had nowhere to lay his head (Mt. 8:20). But I, and others, have concluded that, at least part of the time, Jesus probably **did** have a place to stay. It was probably in an area of Capernaum and it may have been His own house for a while. He didn't say he had nowhere to stay, but, "Come and follow me."

So Jesus was introduced as the Lamb of God but they saw Him as Rabbi, or teacher. They are not contradictory. We can learn from a lamb, even One that is going to be slain. I just think it interesting how the text moves in and out of various designations of Jesus. All are compatible and each expresses some aspect of His life and work. He's a lamb, a teacher, and a Rabbi. He is all of these things and when we go through the book of John particularly, you read the scope of the book of John, you are going to go through multiple designations for Jesus. The "I AM", I am this and I am that. By the time this was written, they had understood much better the many facets of who Jesus is ... the many aspects of His life and work. So to say, Rabbi, and to seek Him for the purpose of higher education was to their credit. What a teacher! What a professor. What a school. Did they really know in whose class they had been enrolled? Had they understood that they had been enrolled in the class of Jesus, the Son of God at that point? I wonder how much they really appreciated that. I've had some good professors in my life, but I'd trade them all for a day at the feet of Jesus. They asked, "Where are you staying?" Let's lay aside the deeper spiritual meaning of this and (to seek Him in His Temple). When Jesus said in Matthew 8:20 "**The foxes have holes and the birds of the air have nests, but the Son of Man has nowhere to lay His head**" did Jesus have a house or dwelling – near His home in Nazareth? John was preaching in the wilderness of Judea, Southern Israel. Those who questioned Him came from Jerusalem. But where did He stay? Did He know Mary and Martha and Lazarus at this point? But He had some place. He moved around a lot so it seems plausible that His reference to having "no place to lay His head" either "no set location" or to the deeper meaning of "the world not being His permanent dwelling". As Jesus was often rejected, He was not often invited into people's hearts or into their houses. There were many times when He didn't have a place to stay. I remember on one occasion they went into a Samaritan city to find a place for Jesus to stay for the night and they were run out of town. That is when Peter and John wanted to call fire down from heaven because for the **second** time Jesus was refused because they had no room at the Inn (Luke 9:53-54).

So the idea of "staying with" or "dwelling with" is heavy in Scripture. Psalm 23:5-6 is a good example of the idea of dwelling. "**You prepare a table before me in the presence of my enemies; You have anointed my head with oil; My cup overflows. 6 Surely goodness and lovingkindness will follow me all the days of my life, and I will dwell in the house of the Lord forever.**"

In 2 Cor. 6:16 a promise is quoted, "**I will dwell with / in them and walk among them; and I will be their God, and they shall be My people.**"

It is interesting that before the disciples asked where *Jesus* is staying, *He* had come to planet earth to find out where *we* are staying. Before they ask where *He* stays, He comes here to see where *we're* staying ... how we're living. He came into **our** world.

Jesus is the One who is from “out of town”. John 1:14 says, He dwelt for a while among us ... He made His dwelling among us. He could have just as easily turned around and said, “I’m staying with you. I came down here to stay with you guys for a while.” And they might have looked at Him like, “What?” Well, this is **your** place; I’m just a *guest*.

**Jean:** I think hospitality back then was much different in His day and in Abraham’s day than today. They could usually find a place to stay. People would take you in. They may also have had relatives besides Joseph and Mary who could invite them in.

**Rod:** Yes. That could have been. I mean, there are a lot of unanswered questions here but it does raise some interesting thoughts in our head as to where Jesus was going to take them.

What is the point of dwelling or staying with someone? It’s not merely spending time. There must a greater purpose than hanging out. Jesus did not come to earth to merely “hang out” with us. ***What did the disciples expect?***

When they said, “Where are you staying?” and He responded “come and see” what were they expecting to happen that day? Were they going to go over and watch a little television with them? Were they going to hang out and eat some of His food?

What were they expecting to accomplish here?

They called Him teacher – Didaskalos (□□□□□□□□□□) – instructor, doctor or master.

The counterparts in His world were the doctors or the lawyers and the teachers of the Law. If we could say that He had a counterpart, not to say that He actually **had** a counterpart, but in Matthew 23:6-9 it says to call no man, Rabbi: “**They love the place of honor at banquets and the chief seats in the synagogues, 7 and respectful greetings in the market places, and being called Rabbi by men. 8 But do not be called Rabbi; for One is your Teacher, and you are all brothers. 9 Do not call anyone on earth your father; for One is your Father, He who is in heaven.**”

Is there any doubt that Jesus keeps bringing the focus back on Himself? He is **always** bringing our focus back to Him even when we begin to stray off and look at other men as our rabbi or our teacher.

I know nothing of where He was staying. They arrived there at about the 10<sup>th</sup> hour, which was about 4:00 P. M. The time helps me to know a little about their state of mind ... it’s near the day’s end. It’s near the dinner hour. Did they eat together? Who cooked? We know that Jesus could cook – Fish, anyway. Did they break bread? What did they talk about? It’s all speculation ... **Except:**

One of the disciples of John the Baptist who followed Jesus was Andrew, the brother of Simon Peter. The other disciple is not named. We know that Andrew was a fisherman in Galilee. What was he doing in Judea? {This was @ 150 – 200 mi. away}

This might explain why they didn't go to Andrew's house ... because he wasn't near his home. Andrew is credited with bringing Peter to Jesus. The language is interesting. He brought first his own brother. The word "first" means priority (protos) "□□□□□□". Andrew naturally thought of someone close to him and that's usually where we start. When we think about bringing someone to Jesus we think about someone close to us because we want them to share in something good. Isn't that the way **we** think of people who need to come to Jesus ... as the most important people in our lives? But first his brother, over *His wife*? I mean, **if** Andrew was married, why didn't he go and get his wife first? He brought **his** brother first. It says he went to "**his own brother**" belonging to his own self. The word is idios, "□□□□□", meaning, 'his own', denoting **ownership**.

If you find something good, you want to share it with those you love. Andrew was convicted at **this** point; he and the other disciple had found the Messiah, the Christ. So Andrew tells Peter, "We have found the Messiah. And this is what Jesus did when he entered the most holy place. It says, he *obtained*, or he *found* eternal redemption. In other words, when we find something, we *obtain* it. It comes into our possession. The slave in **Matthew 18:28** who was forgiven a debt, went out and found another slave who owed him money, and he **demand**ed that he be paid. In **Matthew 20:6** we learn that even at the eleventh hour, the master went out and **found** workers in the vineyard. It is '*going out* and *finding*'. "Finding" is a discipleship practice. If we're going to be disciples of Jesus, we are in the finding business. We're looking for people. We're finding them. And we're inviting them."

In **Luke 23:2** the Pharisees "**found**" Jesus misleading the nation. ("**We found this man misleading our nation and forbidding men to pay taxes to Caesar.**") Of course he wasn't misleading the nation but that was their accusation.

In **Luke 23:4, 14** Pilate "**found**" Jesus not guilty (4 **Then Pilate said to the chief priests and the crowds, "I find no guilt in this man."**) and in 14 (You brought this man to me as one who incites the people to rebellion, and behold, having examined Him before you, I have **found** no guilt in this man regarding the charges which you make against Him. <sup>15</sup> No, nor has Herod)

Mary **found** favor with God in Luke 1:30 ("Do not be afraid, Mary; for you have found favor with God.")

**Luke 9:12** the disciples tell Jesus to send the 5,000 away so they could "**find** lodging and get something to eat; for here we are in a desolate place."

**Acts 17:27** Paul said to those on Mars Hill, "they would seek God, if perhaps they might grope for Him and **find** Him, though He is not far from each one of us". The seeking and groping for God precedes being able to **find** Him. Sometimes people have to grope for God like a blind man in a dark room trying to find the door handle.

Some people don't have any other way of finding God but to just groping for Him. But He says He's not far from **any** one of us. It's like a blind man in a room groping to find bread and when you turn the light on, the room is *filled* with bread. It's not far from any one of us.

**Romans 7:21** Paul says "I find then the principle that evil is present in me, the one who wants to do good."

So, we do not find unless we seek. Seeking cannot be casual or occasional; Seeking must be focused and intentional and motivated.

How do you instill, in your own heart, a perpetual seeking to know God; to know Christ? How does that develop within a person in a way that escalates to a point of where it picks up momentum in our life where we just have to **know** Him ... we have to **know** Him ... where **Knowing** Him becomes a force within our lives? It's that *seeking* principle. How does that happen so that we don't just kind of level off?

We have to pray a lot for wisdom, knowledge and understanding. I just got finished writing a lesson on that for Kenya. There's Jesus in Ephesians 1:13 "In Him, you also, after listening to the message of truth, the gospel of your salvation—having also believed, you were sealed in Him with the Holy Spirit of promise, <sup>14</sup> who is given as a pledge of our inheritance, with a view to the redemption of God's own possession, to the praise of His glory."

I boiled it down and said there are actually two key ideas in the prayers of Paul to the Ephesians. The one key is **knowledge**, knowing God. The other key is **power**. It's power. You will find those two focuses in prayers. We must know God and the things that pertain to God, and then, the power. We must know the strength that comes from that power. It's an interesting study – those two prayers.

So Andrew was excited to think they had found the Messiah. Who wouldn't be? I mean, if you're a Jew and you've been looking for the Messiah your whole life, and you think you found him, you would be excited. So Jesus went from Lamb, to Teacher, and now, to the designation of Messiah. This is really a transliteration.

Basically the word Messiah means "to rub with oil"; it means to anoint or consecrate.

Even to paint. It was an act of sanctification. So in **Isaiah 21:5** "They set the table, they spread out the cloth, they eat, they drink; "Rise up, captains, oil the shields"

It is used in **29:2, 40:9-11; Jeremiah 22:14; Amos 6:6**; anointing to divine service.

**1 Samuel 10:1, 16:13; 1 Kings 1 :34 ; Exodus 28:41; Numbers 19:16, 35:25;**

**Isaiah 61:1** refers to Cyrus as the anointed one of God being the King of Persia who would allow the people of Israel to come back from the land of Canaan.

**Daniel 9:25-26** is the most developed idea of the Old Testament "So you are to know and discern that from the issuing of a decree to restore and rebuild Jerusalem until **Messiah** the Prince there will be seven weeks and sixty-two weeks; it will be built

again, with plaza and moat, even in times of distress. <sup>26</sup> Then after the sixty-two weeks the Messiah will be cut off and have nothing, and the people of the prince who is to come will destroy the city and the sanctuary. And its end will come with a flood; even to the end there will be war; desolations are determined. And it is said there that the Messiah is the Savior.

Messiah corresponds to the Greek word Christ, (Christos) “χριστός”. Again, it means to anoint, to rub. So when we think of being a Christian, we are anointed. We are people who are anointed. We don’t use that term too often because different things occur in the religious world and certain groups co-opt certain phrases within Scripture. One of the phrases that Pentecostals have co-opted is the word ‘anointing’ and because they use it all the time, we don’t use it as much. (Giggles) But we **are** the anointed ones, as well. We are the *little* anointed ones; He is the *big* anointed One. We are the little anointed ones. In fact, 1 John 2:27 speaks of the anointing. “As for you, the anointing which you received from Him abides in you, and you have no need for anyone to teach you; but as His anointing teaches you about all things, and is true and is not a lie, and just as it has taught you, you abide in Him.”

It occurs mainly in the gospels to refer to Jesus. **Mark 15:32**, the Messiah or Christ is connected with being the King of Israel indicating that this is how people understood the term. Let this Christ, the **King of Israel**, now come down from the cross, so that we may see and believe!” Those who were crucified with Him were also insulting Him. In other words, they understood the Messiah to be the King of Israel.

In John 4:25-26, it’s very instructive because the Samaritan was seeking the Messiah. The woman said to Him, <sup>25</sup> “***I know that Messiah is coming (He who is called Christ)***; and when that One comes, He will declare all things to us.” <sup>26</sup> Jesus said to her, “I who speak to you am He.” This Nation of half Gentile and Half Jewish people are seekers of the Messiah. The Samaritan woman at the well **knows** the Messiah is coming. She has great hope that the Messiah is coming. And note the parentheses: **(He who is called Christ.)**

And she says that when He comes, this is what she understood the Messiah was going to do when he came. She said, “He will declare all things to us.” In other words, He is going to be a **teacher**. In her mind, it was not primarily that He was going to be a king, but when he comes, he is going to **teach** us. And specifically, He’s going to answer all the **religious questions** that separate the Samaritans from the Jews.

4930

He’s going to tell us who’s right and who’s wrong. I think, sometimes, in churches today, one of the biggest expectations we have for when Jesus comes again, is to tell us if we’re in the right church! He is going to tell us if **we** were right all these years and **they** were wrong, and we’re just hoping that He is going to **validate** us that **we** are getting it **right** and all the baptists and Methodists and Catholics down the road, that they have just completely missed the point. And when Jesus gets back, He ain’t going to church **there**; He coming to the **Church of Christ** on Sunday morning. **OK**

I do think that sometimes Jesus is laughing. We laugh at ourselves sometimes. But that does not mean that we shouldn't take it seriously to follow Jesus as closely as we can. It's not an invitation for us to be lax in our doctrine or our understanding of God's word.

**Jean:** I think He's looking down very sad, because He wanted us to have unity.

**Rod:** Absolutely. But again, in the mindset of the Samaritan woman, He's the Messiah and when He comes He's going to teach us all things, but the big, pressing question **she** has is "Where do we worship? Do we worship on **this** mountain or do we worship in **Jerusalem**?" *He's going to straighten that question out* once and for all. And she believed that the Samaritans were going to be vindicated and Mount Gerizim was going to be the Mountain. And He said immediately that it's not on **this** mountain or **that** mountain, but they who worship Me will worship Me in Spirit and in truth. And God is **seeking** those kinds of worshipers. (Now whether she understood that, she got that, or it went over her head, we don't know.)

He then tells her that "**I** who **AM** speaking to you, **I AM** He. He proclaimed Himself in John 4:29 **to be** the Messiah. So she goes into the City and proposes that Jesus may be the Christ ... I think maybe, I found the Christ. And the Christ is equal to the **Savior** of the world; the **Lamb**; the **Teacher**; they are all connected here. In other words, if you see all the designations for Jesus; they're all connected in succession through here.

So we cannot misunderstand that He is all of these things, and that they are aspects of His character. So we often use the word Messiah in a derogatory way. We might accuse someone of having a "messiah complex". What do we mean? We mean that the person thinks that he or she is our savior, or our king – the 'one' sent to rescue us from ourselves. We might say that this person is full of Himself. He has an inflated ego. But what if it is **true**?

Jesus **was** the Messiah and Andrew drew this conclusion early on. Remember, this is where we are seeing the initial seed of faith. I know we talk about Peter and Paul, and all these folks who get more of the press, but **Andrew**, now **he's** the **man**. He's the one who grabbed a hold of that truth early on, at the inception, and never let go of it.

**Brian:** And the Samaritan woman.

**Rod:** And the Samaritan woman. She grabbed a hold of that truth so early on and what did both of them do, **immediately**? After they grabbed hold of that truth, they grabbed hold of somebody else – and they went and got other folks.

That's a seeking thing. Once you have **found** what you have been looking for, it can't get any better than that. So you go out and find other people.

So Andrew brought Peter to Jesus. Was this after he and the other disciple spent time with Jesus where He was staying? It doesn't say in the text. So with various beings, all of them indicating some type of influence in one way or another in leading souls to Jesus, so we have to have or develop some influence with another person.

Andrew had influence with Peter. They were brothers. My guess is that being brothers, Peter might have said, "Andrew, what are you doing? Who do you think you are?" But, anyway, the text says that Jesus **looked** at him.

Now, when Peter came to Jesus and was standing right in front of Him, it makes the point that Jesus actually takes the time to look at Peter. Now, I don't know if He stood and stared at him, or if Peter got uncomfortable, (or Peter said, "What? What are you looking at?). It is the word "observe". The word is emblepo "□□□□□□". It's to look on, to observe fixedly, or to discern clearly. It is to behold, to gaze or look upon. That's the word that is used here as to how Jesus **looked at** Peter.

Now imagine. Now this is wild – This whole idea of Jesus making eye contact with Peter. Peter is going to have that happen at another time in his life ... after the rooster crows.

**Luke 22:54-62** <sup>54</sup> Having arrested Him [Jesus], they led Him away and brought Him to the house of the high priest; but Peter was following at a distance. <sup>55</sup> After they had kindled a fire in the middle of the courtyard and had sat down together, Peter was sitting among them. <sup>56</sup> And a servant-girl, seeing him as he sat in the firelight and looking intently at him, said, "This man was with Him too." <sup>57</sup> But he denied it, saying, "Woman, I do not know Him." <sup>58</sup> A little later, another saw him and said, "You are one of them too!" But Peter said, "Man, I am not!" <sup>59</sup> After about an hour had passed, another man began to insist, saying, "Certainly this man also was with Him, for he is a Galilean too." <sup>60</sup> But Peter said, "Man, I do not know what you are talking about." Immediately, while he was still speaking, a rooster crowed. <sup>61</sup> The Lord turned and looked at Peter. **And Peter remembered** the word of the Lord, how He had told him, "Before a rooster crows today, you will deny Me three times." <sup>62</sup> **And he went out and wept bitterly.**

When they made eye contact this second time, I wonder if Peter remembered the first time Jesus looked at him in the eye ... the first time. This seems to be more than a casual glance. Jesus had a discerning look that led Him to give Peter a new name. So what did Jesus see? How deeply did the gaze go? Was it just his face? Did he look like stone – or a rock? Or did Jesus supernaturally play out past and/or future scenes of Peter's life and thought, "I've got just the name for you."

God has a history of changing names of a person: Abram became Abraham; Jacob became Israel; Paul became Saul... Why did the mind of Christ go there? Was Jesus demonstrating some authority or blessing by giving Peter a new name? Parents give names. Adam named the animals. Names are personal and attached to our identity.

Jesus' first act toward Peter was to look at him and change his name. Did Jesus do it to help Peter to see himself differently?

Sometimes, maybe, in order for some to see themselves differently, they have to see somebody looking at them ... really looking at them and seeing them for the first time and saying, "This is what I see in you. This is the potential I see in you. I am going to call you this xxxxx."

Peter's name was changed from Simon to Cephas – (the son of Cephas). Peter is the Greek translation of Cephas, rock or stone. Peter is Bocephas.

Jesus saw people. He did not look through them. He knew that the greatest respect one can be shown is to be seen. Many do not **want** to be seen. Peter struggled with this.

You can see that in Luke 5:8 – that other encounter Jesus had, because He said, "Get away from me, I'm a sinful man."

You know, when Jesus sees you, sometimes we realize our sin. This is where we start. Once *seen* and once *designated*, and *tagged* by Jesus, there is an *expectation* that now exists ... one is pulled out of the world for a relationship and for a mission.

Everything changed for Peter that day. He didn't know it yet ... he didn't fully realize it yet. But as soon as Jesus looked at him and changed his name, it was a new ballgame for Peter. A new ballgame.

{For fun, who is Bocephas\*? What star today is Bocephas?}

\* {Hank Williams Jr. is also Bocephas. His father nicknamed him Bocephus (after Grand Ole Opry comedian Rod Brasfield's ventriloquist dummy).

[https://en.wikipedia.org/wiki/Hank\\_Williams\\_Jr.](https://en.wikipedia.org/wiki/Hank_Williams_Jr.)}