

Dr. Dustin Daniels | River Bible Church

John 1:35-42 | Come and See!

Sunday September 20, 2026

WELCOME:

- Announcements

REVIEW:

Open your Bibles to John 1:35-42, as we continue our verse-by-verse exposition of John's Gospel this morning.

Last Sunday, we addressed a passage where Jesus' cousin, John the Baptizer said, "I didn't know Him."

He said it twice. We learned why John said it and what he meant.

In doing so, we followed the Baptizer's spiritual journey from uncertainty—"I didn't know Him"—to confident testimony: "I have seen and testified that this is the Son of God."

Many of us have a similiar testimony.

I closed by asking, "How do you know that you truly know the Lord like John the Baptizer?"

- Are you 100% certain that you're saved?
- Is that level of confidence even possible?

We looked at several Scripture passages so we don't have to guess.

I pray those passages encouraged you to examine your faith.

I also hope that it revealed what kind of fruit you've been bearing.

If you would like to learn more and talk more about all of this, you're invited to join us this Wednesday night at 6:30pm.

INTRODUCTION:

Today we move into the last section of John 1.

The Apostle has given us the most amazing prologue introducing us to “The Word.”

He also presented John the Baptizer as the forerunner for the “Lamb of God.”

Now John begins the dramatic unfolding of how the Lord builds His church.

He builds His church old school! He does it one by one—one soul at a time.

Today we'll watch two of the Baptizer's Disciples become followers of Jesus.

We'll meet Andrew, who is Simon Peter's brother.

At this moment, our Gospel writer John the Apostle, also inserts himself into the narrative, because he's the other disciple.

So Andrew and John became Jesus' followers through the testimony of their teacher, John the Baptizer today.

But today's passage is not merely telling us how these men met Jesus.

He is showing us what genuine discipleship looks like.

Please stand to read and honor God's Word.

SCRIPTURE:

John 1:35—The next day, John was standing with two of his disciples.

John 1:36—When he saw Jesus passing by, he said, “Look, the Lamb of God!”

John 1:37—The two disciples heard him say this and followed Jesus.

John 1:38—When Jesus turned and noticed them following him, he asked them, “What are you looking for?” They said to him, “Rabbi” (which means “Teacher”), “where are you staying?”

John 1:39—“Come and you’ll see,” he replied. So they went and saw where he was staying, and they stayed with him that day. It was about four in the afternoon.

John 1:40—Andrew, Simon Peter’s brother, was one of the two who heard John and followed him.

John 1:41—He first found his own brother Simon and told him, “We have found the Messiah” (which is translated “the Christ”),

John 1:42—and he brought Simon to Jesus. When Jesus saw him, he said, “You are Simon, son of John. You will be called Cephas” (which is translated “Peter”).

May the Lord bless the reading of His Holy Word.

PRAY:

*Come, let’s shout joyfully to the Lord, shout triumphantly to the rock of our salvation!
Let’s enter his presence with thanksgiving; let’s shout triumphantly to him in song.
For the Lord is a great God, a great King above all gods. The depths of the earth are in his hand, and the mountain peaks are his. The sea is his; he made it. His hands formed the dry land. Come, let’s worship and bow down; let’s kneel before the Lord our Maker.
For he is our God, and we are the people of his pasture, the sheep under his care.
(Psalm 95)*

EXEGESIS:

John 1:35—*The next day, John was standing with two of his disciples.*

John the Apostle continues to give us a sequential list of events in chapter 1.

The first day was full of conflict as the priests from Jerusalem demanded answers from the Baptizer.

The second day, the Baptizer saw the Lord Jesus and said, “The Lamb of God who takes away the sin of the world,” and then John physically baptized Jesus.

So this is the third day in the narrative.

John 1:35—*John was standing with two of his disciples.*

This passage doesn’t explicitly name these two men.

However, verse 40 names Andrew—Simon Peter’s brother.

The identity of the second disciple is a bit tricky because he remains unnamed.

Church tradition has long suggested it was John the apostle—the author of this Gospel.

How and why does the church think this is John?

Their reasoning rests on several contextual clues and narrative patterns.

This ambiguity is actually characteristic of John’s Gospel.

John sometimes leaves disciples intentionally unnamed. Why?

Some people think John did that so readers can imagine themselves encountering Jesus.

Personally, I'm not so sure about that—because whenever we start to insert ourselves into Holy Scripture, we tend to get ourselves in trouble.

It's more likely that John is ambiguous because of the persecution that was happening to Christians at the time he wrote his Gospel.

One last thought: Andrew and John were first disciples of the Baptizer.

A disciple is a student, pupil, or learner.

A *rabbi* literally means “my great one/teacher/master.

So all that to say is that Andrew and John being disciples of John the Baptizer says a lot about the character and faithfulness of these men to Yahweh.

Even though you may not have a formal mentor—please know that you have informal ones.

Here's why: We are all disciplined by who we listen to on the radio, the books we read, the TV shows we watch, and the social media we're part of.

The question is not whether you are being disciplined. The question is who—or what—is discipling you.

John 1:36—*When he saw Jesus passing by, he said, “Look, the Lamb of God!”*

“LOOK!”—means “behold/see/pay attention!”

The Baptizer sees Jesus again and calls Him by the same title in verse 29—the Lamb of God.

Why does John repeat himself? Because we need to hear this gospel message over and over again.

Now, to put things in perspective, Jesus had returned from His time in the wilderness of being tempted by Satan. (Matt. 4:1–11; Mark 1:12–13; Luke 4:1–13).

Here's the timeline—Jesus was first baptized by John, spent 40 days in the wilderness, passed all the tests, and now He's back.

Today, we see this divine handoff from the Baptizer to Jesus regarding John's disciples.

John's ministry, as powerful as it was, wasn't very long—six months, or a year at the most.

But this is the moment that John's been waiting for—to see the Lamb of God with his own two eyes—and then to point his own disciples to Him.

This is the moment where John's Gospel transitions from the public ministry of the Baptizer to the public ministry of Jesus.

John 1:37—*The two disciples heard him say this and followed Jesus.*

John's testimony demanded a response.

The two disciples didn't merely admire what John said about Jesus; they acted on it.

Here we see an immediate action by Andrew and John—they heard, and they followed.

Now we may think that's a bit strange, that these two men are immediately switching teams.

But I assure you that they are not church shopping or church hopping.

But let's keep in mind what Andrew and John have been hearing from their mentor, the Baptizer.

The Baptizer has been teaching his students for the past six months to a year.

- The seriousness of sin
- The call to repentance
- How bearing good fruit is consistent with repentance
- They listened as John taught tax collectors to stop stealing and soldiers to stop extorting things from people
- He taught them how to be content with their wages
- They would have learned about divine sovereignty and God's providence.
- They would also have learned how to respond to all of this—with humility and submission.
- Andrew and John would have been immersed in the Baptizer's understanding of his own role and purpose.

“He must increase, but I must decrease” (Jn. 3:30)

Time and time again, the Baptizer reiterated how the Messiah is coming after him.

This time that Andrew and John spent with the Baptizer was like a spiritual orientation/ministry practicum that prepared them to meet Jesus.

So once they “heard” their mentor point and say, “that’s Him/LOOK! The Lamb of God!”

Do you think they hesitated?

John 1:37—... and followed Jesus.

We hear this phrase throughout the Gospels.

To a wanna-be disciple, Jesus says...

Matthew 8:22— *“Follow me, and let the dead bury their own dead.”*

To the Twelve...

John 10:27—*My sheep hear my voice, I know them, and they follow me.*

Matthew 10:38—*And whoever doesn't take up his cross and follow me is not worthy of me.*

To the Rich Young Ruler...

Matthew 19:21—*“If you want to be perfect,” Jesus said to him, “go, sell your belongings and give to the poor, and you will have treasure in heaven. Then come, follow me.”*

And we know what that term means, 2,000 years later—we are to follow the teachings of Jesus through the written word of God.

But Andrew and John had this amazing privilege: to follow Jesus physically.

Timeline: Andrew and John first encountered Jesus here.

Later, Matthew's Gospel reveals how they became His permanent disciples.

Matthew 4:18—*As he was walking along the Sea of Galilee, he saw two brothers, Simon (who is called Peter), and his brother Andrew. They were casting a net into the sea—for they were fishermen.*

Matthew 4:19—*“Follow me,” he told them, “and I will make you fish for people.”*

Matthew 4:20—*Immediately they left their nets and followed him.*

Matthew 4:21—Going on from there, he saw two other brothers, James the son of Zebedee, and his brother John. They were in a boat with Zebedee their father, preparing their nets, and he called them.

Matthew 4:22—Immediately they left the boat and their father and followed him.

More than likely, they had other exposures and conversations with Jesus between these two events.

Right from the beginning, we see that being a Christian means following the Lord Jesus Christ.

- For these first-century disciples, it meant physically.
- For us as 21st-century disciples, it means spiritually.

KEYPOINT 1:

Christianity is that simple—following Jesus.

Here's the thing about following someone today—following a person on social media requires almost nothing.

You click a button, occasionally view the content, and unfollow when it becomes inconvenient.

Following Jesus is entirely different. He does not ask for spectators or subscribers—He calls disciples to surrender and suffer.

As we continue studying John, we'll see many people start to follow Jesus, but they didn't finish well.

- Most famously, Judas Iscariot (John 6:70)
- The Rich Young Ruler (Matt. 19:16)
- Demas, a partner with the apostle Paul, "loved this present world." (2 Tim 4:10).

- Hymenaeus and Alexander are mentioned as individuals who “shipwrecked their faith” (1 Tim 1:19–20)
- After Jesus taught about eating his flesh and drinking his blood, many of his disciples deserted and abandoned Jesus. They didn’t stick around long enough to hear what Jesus meant. By leaving too early, they missed the blessing of it all (John 6:66).
- The feeding of the 5,000 is a great example of how groups of people will follow the Lord, that is, until the bread runs out (John 6:14)

The same things happen today—the times may change, but people don’t.

John 1:38—*When Jesus turned and noticed them following him, he asked them, “What are you looking for?”*

These are the first words from the Lord Jesus—he’ll ask this question several more times.

His question goes straight to the heart—Jesus wants to know their motives for following Him.

Are they simply curious? Somewhat intrigued?

Two people may enter the same doctor’s office for very different reasons—one wants an honest diagnosis, while the other merely wants reassurance that nothing needs to change.

People can approach Jesus in the same two ways: seeking the truth or seeking affirmation.

Notice that the Lord did not ask them whom they were seeking, but what they were seeking. How do they answer?

John 1:38—*They said to him, “Rabbi” (which means “Teacher”),*

Without spending any time with Jesus, they have already accepted Him as their rabbi.

Why? Because of the mentorship and discipleship of John the Baptizer.

They trusted John.

John 1:38—“*where are you staying?*”

This question may seem strange to us—almost like they’re avoiding Jesus’ question.

But they’re not—they tell him exactly what they are looking for— *Someone* to follow.

Their question points to a Who, not a what.

They want to go where he is “staying” because he is now their leader, their teacher—eventually their Messiah and Lord.

By asking, “Where are You staying?” —They were asking for a meeting.

The question signaled their willingness to become His disciples.

It indicates that John and Andrew were serious followers.

They wanted to know where to find Him, not a “what” but a “who”.

Their question indicates a commitment, not an experiment.

How does Jesus respond?

John 1:39—“*Come and you’ll see,*” he replied.

Notice what Jesus doesn't say—He didn't say, “Go down to the fig tree about three hundred yards, turn left, and look for a little house with roses and a white picket fence in front...”

No, He said, “Come with Me.”

What a great invitation! This is the Lord's call.

Jesus' invitation is couched in a promise: “If you come, then you will see!”

Jesus does not give them an address; He gives them an invitation.

John 1:39—*So they went and saw where he was staying,*

What did Andrew and John see when they arrived? A luxurious house?

Was it a 3-bedroom, 2-bath home on the corner lot with a great view?

No...later, Jesus would say, “Even foxes have holes to live, but the Son of Man has no place even to lay his head.”

What, then, was Jesus offering them to see?

Answer: The very thing which they were seeking!

They were seeking the Lamb of God, and he was offering Himself to be seen and known.

That's the glory of the Gospel—we have a sin debt that is impossible to pay—and the only One who can pay it comes from Heaven and meets us where we are to pay it.

John 1:39—*and they stayed with him that day. It was about four in the afternoon.*

It's late in the day, and the sun sets in two hours.

Did they say:

- “Ya know what Jesus, It's late and I'm a bit tired...can I come tomorrow?”
- “I've got another appointment here in 30 minutes, can I take a rain check?”

Why does John provide the time? Who cares what time it is?

Two things to consider:

First, many of us know the exact date and time when we started following Jesus.

The date and time of our conversion is so important that we'll remember it forever—this first meeting with Jesus has been similiar for John and Andrew.

Second, before electricity, this was the time of day when people began wrapping up their outdoor activities, and travelers began seeking shelter for the night.

Here's the main point—John gives the time because people don't travel when it's dark—meaning that Andrew and John spent the rest of that day, into the night, and eventually spent the night with Jesus!

But instead of seeking shelter, Andrew and John sought the Savior.

Can you imagine that first conversation?

What in the world did they talk about?

KEYPOINT 2:

The Disciples came and never left.

John 1:40—Andrew, Simon Peter's brother, was one of the two who heard John and followed him.

Here we see John's dramatic writing style.

He begins to show how gradually the disciples were brought to the Lord.

Here he speaks about Andrew, Peter, and himself.

Next week, we'll meet Philip and Nathanael.

John 1:41—*He (Andrew) first found his own brother Simon*

He doesn't eat breakfast, and he passes on his cup of coffee.

What's the first thing Andrew does?

He first finds his brother!

After spending the previous day and the night with Jesus, Andrew immediately went looking for his brother.

This cuts against today's grain of evangelism, doesn't it?

Witnessing to our family?

Many of us find it hard to talk about our relationship with Jesus to those closest to us.

It is a sad reality that many Christians do not witness to their family and closest friends.

But Andrew was too zealous for that to be true.

Less than 24 hours later, Andrew made another disciple.

The result of spending time with Jesus is evangelism.

We say it this way at RBC—Experiencing God verse by verse and then sharing Jesus day by day.

Experiencing God in your life leads you to share God with others.

There is no secret to sharing Jesus day by day—it's simply spending time with the Lord and His people.

John 1:41—*and told him,*

What should we tell others about Jesus?

Andrew is a great witness to so many of us, because he's not one of the main disciples.

He's behind the scenes. He's not like his brother. Simon Peter.

Andrew is the guy who takes an interest in individual people.

Jesus builds his church one person at a time through relational evangelism that Andrew modeled.

Andrew seems like the kind of guy who didn't want to win arguments or talk about philosophy— but to bring people to Jesus.

John 1:41—*and told him, "We have found the Messiah" (which is translated "the Christ").*

Andrew's testimony to Simon, "We have found the Messiah," echoes John's proclamation, "Look, the Lamb of God!"

John's disciples hear "the Lamb of God" as "the Messiah."

The Hebrew term Messiah and Greek version Christ both mean "anointed."

For the Jewish people, the Messiah was the expected deliverer and savior.

John 1:42—*and he brought Simon to Jesus.*

Here we see the fruit of Andrew's spiritual gift—bringing people to Jesus.

Andrew brought the boy with the sack lunch to Jesus to feed 20,000+ people.

John 6:8— *One of his disciples, Andrew, Simon Peter's brother, said to him,*

John 6:9— *"There's a boy here who has five barley loaves and two fish—*

Andrew also brought a group of Greeks to meet Jesus.

John 12:20—*Now some Greeks were among those who went up to worship at the festival.*

John 12:21—*So they came to Philip,"Sir, we want to see Jesus."*

John 12:22—*Philip went and told Andrew; then Andrew and Philip went and told Jesus.*

Andrew has the best evangelism strategy, doesn't he?

It's so simple and encouraging—He brings people to Jesus!

This overcomes the lie that we must know everything or somehow convince people about Jesus.

When we do that, it places too much pressure on what we say and do.

Evangelism (and life) itself is so much easier when we take our eyes off ourselves and put them on Jesus.

John 1:42—When Jesus saw him, he said, “You are Simon, son of John. You will be called Cephas” (which is translated “Peter”).

Simon was the most common Jewish male name at the time.

Here we see the first use of Peter’s nickname, “the rock”—Cephas or Peter.

Throughout Scripture, God frequently changed people’s names to indicate their special calling.

When God did this, it marked a pivot point in God’s redemptive plan.

In each case, the renaming announced that God had interrupted that person’s life and changed their destiny.

We see Simon Peter’s journey from Simon to Peter begin here in John’s Gospel.

Simon will be a very different person from who he is now.

Over time, Jesus would transform Simon’s character to match the new name.

The nickname mattered, and the Lord chose it for a reason.

By nature, Simon was proud, harsh and brash.

He tended to make great promises he couldn’t keep.

And from that point on, whatever name Jesus called him by sent a subtle message.

If He called him Simon, He signaled that he was acting like his old self.

In Luke 22:31, predicting Peter’s betrayal, Jesus said, ***“Simon, Simon! Indeed, Satan has asked for you, that he may sift you as wheat.”***

Do you know how easy it is to *sift wheat*?

In the Garden of Gethsemane...

Simon, are you sleeping? Could you not watch one hour? (Mark 14:37–38).

After the resurrection, Jesus addressed Simon three times... **“Simon, son of Jonah, do you love Me?”** (John 21:15–17).

Three times, Peter affirmed his love.

It must have reached the point where whenever the Lord said “Simon,” Peter cringed.

That was the last time Jesus ever called him Simon.

Apparently John couldn’t decide which name to use, because he saw both sides of Peter all the time. So he put both names together.

In fact, Peter calls himself “Simon Peter” in the opening words of his second epistle: “Simon Peter, a bondservant and apostle of Jesus Christ” (2 Peter 1:1).

In effect, he took Jesus’ nickname for him and made it his surname (cf. Acts 10:32).

KEYPOINT 3:

Peter was exactly like most Christians—simultaneously carnal and spiritual.

This vacillating man—sometimes Simon, sometimes Peter—led the Twelve.

In changing Peter’s name, it was as if Jesus said, “Simon, you’re about as stable as the sand on the seashore. But I see your potential; I see what you will become. That’s why I’m changing your name to Cephas, or Rock.

The Jesus who calls us is the Jesus who also transforms us.

APPLICATION:

The Lord Jesus asked Andrew and John... ***“What are you looking for?”***

It’s a great question, and it’s one that I’d like you to ask yourself this week.

- ***“What are you looking for?”***
- Why are you following Jesus?

The reasons are endless.

Prosperity Gospel — following Jesus mainly for wealth, success, health, or comfort—a divine lotto ticket.

Problem Fixer — wanting Jesus to fix a marriage, remove suffering, overcome addiction, or resolve a crisis.

Entertainer — to have supernatural experiences, signs, miracles, or emotional highs.

Social Club— Is church no different than the Elks club? Lions club? Javenlia club? Dates, or job leads.

Politics— treating Jesus as the champion of a political party, national identity, or social cause.

Personal recognition—seeking a platform, reputation, authority, or to build your resume.

Get out of hell free card— professing Christianity merely to escape hell.

Life Coach—Religious self-improvement, helping people become happier and more successful.

Family tradition—People call themselves Christians because their family does.

- *“What are you looking for?”*
- Why are you following Jesus?

Let's continue this conversation on Wednesday evening at 6:30pm

PRAYER:

SONG:

BENEDICTION:

May the LORD bless you and protect you;

*may the LORD make his face shine on you
and be gracious to you;*

*may the LORD look with favor on you
and give you peace.” (Num. 6:24)*

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