

“Come and See”
November 2, 2025
John 1:43-51

I. Introduction

In the introduction or prologue to his Gospel, John took great care to make sure that there were no misunderstandings of Jesus’ identity. In the opening verses, John introduced Jesus Christ as the Word who was **with** God and who **was** God. Jesus is God Incarnate, i.e., God in human form. As Jesus told those gathered in Jerusalem for the Feast of Dedication (Hanukkah) in **John 10:30**, “**I and the Father are one.**” The words of Jesus are the words of Almighty God. In **John 1:15** John used John the Baptist’s testimony to emphasize Jesus’ deity, “**He who comes after me has surpassed me because he was before me.**”

Then, as he continued to introduce Jesus, John recorded a week—7 days—in which John the Baptist faded into the background and Jesus came to the forefront. Day 1 saw John the Baptist being interrogated by a group of men sent from the leadership in Jerusalem. And when asked, “**What do you say about yourself?**” John also described Jesus as he said, “**I am the voice of one calling in the desert. Make straight the way for the Lord.**” (**John 1:22-23**). Day 2 saw John the Baptist identify Jesus Christ as “**the Lamb of God, who takes away the sin of the world**” (**John 1:29**). On Day 3 the Word finally appeared as two of John the Baptist’s disciples, Andrew and John, left John to follow Jesus. After spending time with Jesus, Andrew and John believed that Jesus was the Messiah. “**The first thing Andrew did was to find his brother Simon and tell him, ‘We have found the Messiah’ (that is, the Christ)**” (**John 1:41**). Rather than just telling Simon, Andrew brought Simon to Jesus who changed Simon’s name to Peter—the “Rock.” John doesn’t say, but I suspect that John soon found his brother James and introduced him to Jesus as well. Today’s Scripture describes Day 4 where Jesus gathered two more disciples and then Jesus identified Himself.

II. First, Jesus called Philip to become a disciple.

Unlike the first disciples who were introduced to Jesus by another person, Jesus took the initiative in calling Philip. John doesn’t include where Jesus met Philip, but like Andrew and Peter, James and John, Philip was a Galilean. He, like Andrew and Peter, was from Bethsaida (*Bet – sahee – dah*), a small fishing

village located on the north shore of the Sea of Galilee about 100 miles north of Jerusalem. “Bethsaida” means “House of Fish.” Perhaps Jesus found Philip in Galilee when He got there; John doesn’t say.

John didn’t include what kind of heart preparation Philip had experienced, but God usually prepares a person before He calls him. Regardless, Philip proved his faith by seeking to share his new-found faith with his friend Nathanael. Philip seems to have been an ordinary man, who was sometimes in over his head. In [John 6:5-7](#) when Jesus asked him about feeding the 5000, Philip’s answer was that there was very little money on hand, not even enough to buy a small amount for each person there. Philip saw only how little there was. Later in [John 12:20-22](#), following Jesus’ grand entrance into Jerusalem, when some Greeks came seeking Jesus, Philip didn’t seem to know what to do, so he took them to Andrew who took them to Jesus.

Although Philip was an ordinary man, Jesus singled him out and went after him. When Jesus invited him to “Follow Me,” He meant more than just “come along for the day;” Jesus was calling Philip to be one of His disciples. It almost seemed that Philip was waiting for this invitation. He accepted on the spot and then went and found Nathanael.

III. Philip called Nathanael to become a disciple.

Like Andrew, Philip could not keep the good news about Jesus to himself, but immediately he found his friend Nathanael and invited him to become a disciple of Jesus. In the other 3 Gospels, Nathanael is called Bartholomew. It would seem that “Nathanael” was his given name, i.e., his 1st name, and that “Bartholomew” which means “son of Tolmai” (Bar-Tolmai) was his family name or surname.

Having found Nathanael, Philip excitedly “[told him, ‘We have found the one Moses wrote about in the Law, and about whom the prophets also wrote-- Jesus of Nazareth, the son of Joseph.’”](#) The “we” showed that Philip had already included himself as one of Jesus’ followers, a disciple. The “[Law and the Prophets](#)” was the common way of indicating the Old Testament. Obviously aware of Nathanael’s love of the Old Testament, Philip declared that he had found the One who fulfilled the Old Testament prophesies. Philip identified Jesus the way people in that day were usually identified, by the name of their father and the village they came from—he wasn’t denying the virgin birth of Jesus.

Nathanael was one of the two doubters or skeptics among Jesus' disciples. The one at the beginning was Nathanael; the one at the end was Thomas ([John 20:24-25](#)). Nathanael's reply to Philip, “Nazareth! **Can anything good come from there?**” demonstrated his skepticism that the Messiah could come from such an insignificant town; a town not even mentioned by Moses or the prophets. To be a “*red-neck*” from Galilee was bad enough, but to be from Nazareth—dinky little Nazareth—was adding insult to injury. To be called a “Nazarene” meant to be looked down on and rejected.

Philip's reply to Nathanael's skepticism echoed the Lord's reply to Andrew and John in [verse 39](#), “**Come and see.**” Philip was certain that his friend's questions would be answered, and his doubts satisfied when he met Jesus in person. Despite his preconceived ideas about anyone from Nazareth, Nathanael came to Jesus to make his friend happy and see what there was to see.

When Jesus described Nathanael as one “**in whom there is nothing false**” or “*one in whom there is not deceit*,” His point was that Nathanael's blunt, honest reply to Philip and his coming to Jesus revealed his lack of hypocrisy and eagerness to examine the claims concerning Jesus by himself. Unlike his ancestor Jacob, who was full of deceit, and many of his fellow Jews, who were hypocrites, Nathanael was genuine in his actions.

Taken back by Jesus' omniscient recognition of him, Nathanael asked, “**How do you know me?**” Not only did Jesus accurately sum up Nathanael's character without having met him, but Jesus also displayed supernatural knowledge known only to him. Since Jesus knew Nathanael's physical location as well as his heart's desire, Nathanael knew He was “**the Son of God.**” David had similar thoughts, [turn to Psa. 139:1-4](#).

Whatever happened under the fig tree, Jesus' supernatural knowledge of it removed any of Nathanael's doubts. Nathanael's experience was like that of the Samaritan woman at the well in [John 4:1-38](#); in particular, [verse 29](#) where she said, “**Come, see a man who told me everything I ever did. Could this be the Christ?**” Just as the people would shout on Palm Sunday, Nathanael's response acknowledged Jesus as the long-awaited Messiah when he used two titles of the Messiah: “**Son of God**” and “**King of Israel.**”

John's purpose in writing his gospel was so people "may believe that Jesus is the Christ, the Son of God" (John 20:31), One who shares the same nature as God. To the earlier testimony of John the Baptist that Jesus is the Son of God in John 1:34, John added the testimony of Nathanael.

The Lord's demonstration of His knowledge of seeing Nathanael under the fig tree was enough to make him a believer, but Jesus promised that Nathanael would see greater things than that. He would see mighty works, great and wondrous surprises, revealing the glory of God. Of the 37 miracles recorded in the gospels the first one would take place in Nathanael's own hometown of Cana (John 21:2).

IV. Jesus identified Himself.

It was while talking to Nathanael that Jesus for the first time identified Himself. Speaking of these "greater things," Jesus assured Nathanael, "I tell you the truth, you shall see heaven open, and the angels of God ascending and descending on the Son of Man." The "I tell you the truth" is the NIV's way of saying "Verily, verily" or "Truly, truly." The "Son of Man" was one of Jesus' favorite titles for Himself; it is used at least 80 times in the Gospels and at least 13 times in John. The title speaks of both the deity and humanity of Jesus. In the future, as prophesied in Daniel 7:13-14, the Son of Man "approached the Ancient of Days" and was "given authority, glory and sovereign power, all peoples, nations and men of every language worshiped him" Initially, Nathanael and those with him probably didn't understand the significance of Jesus calling Himself the "Son of Man." But John 2:22 says, "After he was raised from the dead, his disciples recalled what he had said. Then they believed the Scripture and the words that Jesus had spoken."

When He talked about "the angels of God ascending and descending on the Son of Man," Jesus was probably alluding to Jacob's dream, turn to Genesis 28:10-13. As the Son of Man, as God Incarnate, Jesus is the living link between heaven and earth. Jesus is God's "ladder" between God and mankind. In John 14:6 Jesus said, "No one comes to the Father except through me." In 1 Timothy 2:5 Paul wrote, "For there is one God and one mediator between God and men, the man Christ Jesus." In John 3:13 Jesus told Nicodemus, "No one has ever gone into heaven except the one who came from heaven-- the Son of Man." Often in John's Gospel, Jesus reminded people that He came down from heaven.

V. Conclusion

At the close of the fourth day, Jesus had 6 believing men who were to become His disciples. They did not immediately “forsake all and follow him;” that would come later. But they had trusted Him and experienced His power. In the three years that lay ahead, they would grow in their faith, learn more about Jesus, and one day take His place on earth so that the Word and His message would be carried to all mankind. **Turn back to John 1:10-14.** And it all started with 3 little words, “**Come and see.**”

As well as introducing Jesus, His message, and the beginning of the gathering of Jesus’ disciples, John showed how one must come to God, i.e., the way to become a disciple of Jesus; the way of becoming a “Christian.” Being a Christian is more than knowing about God. **James 2:19** says, “**You believe that there is one God. Good! Even the demons believe that—and shudder.**” Like each of the disciples, one has to “**Come and see.**” It’s coming and establishing a relationship with Jesus and then learning how to walk the Christian walk. **1 Peter 2:21** says, “**To this you were called, because Christ suffered for you, leaving you an example, that you should follow in his steps.**” **1 John 2:6** adds, “**Whoever claims to live in him, must walk as Jesus did.**” The only way to follow in Christ’s steps is to truly know him.

What about you, are you walking as Jesus would have you walk? Are you growing in your understanding and application of what God’s Word says about your heart, your mind, your daily activities? Do those around you know that you are a Christian by what you do as well as by what you say? Putting it a different way, if it were illegal to be a Christian, is there enough evidence in your life to find you guilty? **Psalm 34:8** says, “**Taste and see that the LORD is good; blessed is the one who takes refuge in him.**”

Communion November 2025

Mark 14:12, 16-17, 22-26

The Lord's Table is a special time for those who have made Jesus Christ their Lord and Savior. It is a time to stop and think of what it means to be a child of God. It is a time to look at the past, the present and the future. John has been showing the beginning of the story of Jesus Christ. In [1 Timothy 2:6](#) Paul wrote that Jesus “[gave himself as a ransom for all men-- the testimony given in its proper time.](#)” This morning we look back or remember the past as we look at the broken bread, a symbol of Jesus' body broken for us. We are reminded of what Jesus went through for our sake. This is a special time to thank God for His awesome plan, for His grace and for His love.

Communion is also a time to look at our lives in the present. In [1 Peter 2:24](#) Peter wrote that Jesus “[Himself bore our sins in his body on the tree, so that we might die to sins and live for righteousness; by his wounds you have been healed.](#)” The cup reminds us that Jesus shed His blood so that our sins might be forgiven. He also died so that we might die to sin and live for righteousness in the present. Do you live a righteous life? Do those around you know that you are a Christian by what you do as well as by what you say? by what you text? By what you say or picture on social media? You can fool others, but as God looks at your heart. Are you really walking in Jesus' steps? This is a special time to ask God to help you clean house and to give you strength to walk as He would have you walk.

In [Mark 14](#), Jesus said that He would “[not drink again of the fruit of the vine until that day when I drink it anew in the kingdom of God.](#)” As we look to the future, no one can tell what is going to happen. BUT if you know Jesus as your Savior and Lord then when it comes time to leave this earth, you know you will be with Jesus in heaven for all eternity. Paul, who had seen heaven, wrote in [2 Corinthians 5:8](#), “[We are confident, I say, and would prefer to be away from the body and at home with the Lord.](#)” The Lord's Table is a time to look ahead at the future—both while you are here on earth and when it comes time for you to leave this earth. Use the quiet time to thank God for the peace you can have knowing that God has everything under control in the present and in the future—throughout all eternity.