

PASTOR'S SERMON NOTES · PULPIT COPY

Come and See the King

The Gospel of John: Why Should I Believe? · Week 06 · October 18, 2026

Scripture:

John 1:35–51

Big idea: Jesus invites you to come and see for yourself — and everyone who truly sees Him goes and brings someone else.

Memory verse (all ages): John 1:46 — “Come and see.”

MOTIVATION (WHY YOU NEED THIS)

Last week continued looking at John the Baptist (not the same as the writer of this gospel), and the testimony he gave concerning Jesus Christ.

He would point people to Jesus causing them to look again for the coming Savior – call to repentance, baptize as a sign of repentance, and get hearts ready.

John the Baptist's role is also your role – to point people to Jesus.

Today, we're moving from John's *confrontation* with the religious leaders, to his *declaration* of who Jesus is, to his *introduction* of Jesus – and Jesus' own *invitation* to follow Him.

Why does this matter? Standing before Jesus, everyone is faced with one simple question – the first words Jesus speaks in this book: **“What are you seeking?”** And once you have found Him, a second question: what do you do with that – keep it or share it?

Things to look for in John – eternal life, “I am,” “truly, truly,” witness, abide, believe, “come and see,” the titles for Jesus – several show up in this one passage. John the Baptist is being John; he lives to point people to the Promised One. Today we don't just meet the Promised One; we hear from Him.

INFORMATION (WHAT YOU NEED TO KNOW)

John is pointing his followers to Jesus

John 1:35–39 (ESV) The next day again John was standing with two of his disciples, and he looked at Jesus as he walked by and said, “Behold, the Lamb of God!” The two disciples heard him say this, and they followed Jesus. Jesus turned and saw them following and said to them, “What are you seeking?” And they said to him, “Rabbi” (which means Teacher), “where are you staying?” 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.

- **“Behold, the Lamb of God” – again.** Last week unpacked that title from Genesis to Abraham to the Passover lamb. Titles so far: the Word, the Light, the true Light, the Son from the Father, the Christ, the Lamb of God, the Son of God.
- **“Rabbi”** – a term of honor young Jewish men used for their Torah teacher. John gives the word and translates it; he is writing for readers who have never heard it.
- **Jesus' first words in this Gospel: “What are you seeking?”** He is not asking because He doesn't know – He is omniscient (watch for it with Peter and Nathanael). He asks so they will be honest with themselves. Why are you here today – or reading John? *Courtesy* (checked it off the list). *Kindness* (they asked, so I came). *Escape* (life is too hard; I need a lifeline). *Protection* (trouble is weighing me down). *Understanding*

(is Jesus really who Christians say He is?). Jesus probes your true desire: why do you personally want to know Me? Be honest.

- **They answered honestly: “Where are you staying?”** Not His address – can we sit with You, and how do we find You again? Jesus sees sincere interest: “Come and you will see.” Jesus always has time for the one who is truly seeking.
- **“About the tenth hour” – roughly 4 in the afternoon.** Why so specific? John remembers it. He was one of the two; the other is Andrew. This is eyewitness testimony.

Brothers invite brothers

John 1:40–42 (ESV) One of the two who heard John speak and followed Jesus was Andrew, Simon Peter’s brother. He first found his own brother Simon and said to him, “We have found the Messiah” (which means Christ). He brought him to Jesus. Jesus looked at him and said, “You are Simon the son of John. You shall be called Cephas” (which means Peter).

- **The first thing they do after a day with Jesus: go get their brothers.** “He *first* found his own brother” – many commentators think that hints John went for his brother James too. These men fished together; each probably went for a brother.
- **Peter’s new name.** God renamed Abram and Sarai, and Jacob became Israel – names that reflected a transformed life. Simon, son of John, gets Cephas (Aramaic) / Peter (Greek): Rock.
 - But Simon is not a rock yet. For the next three years we meet a man who is brash, impetuous, impatient, often foolish, hot-headed – a guy who could frustrate Mother Teresa.
 - Jesus, in His omniscience, saw not who Peter was but who God would refine him to be. **And boy, does that give me hope.** Jesus does not call have-it-all-together people. He calls people He can spend a lifetime molding. One day Peter was that rock – through the gospels, Acts, and his letters.

Jesus calls Philip, and Philip invites Nathanael

John 1:43–46 (ESV) The next day Jesus decided to go to Galilee. He found Philip and said to him, “Follow me.” Now Philip was from Bethsaida, the city of Andrew and Peter. 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.” Nathanael said to him, “Can anything good come out of Nazareth?” Philip said to him, “Come and see.”

- **All of this happens in about a week.** Day by day, John tells us. Peter, James, John, Andrew – and now a friend of theirs, Philip.
- **See the pattern of the gospel: it moves one-on-one.** Invitation after invitation. When someone encounters Jesus, they start pointing people to Jesus.
- **Jesus finds Philip: “Follow me.”** Nothing more needed. Philip goes and finds his friend Nathanael – a devout Jew who loved God and was waiting for the Messiah.
- **“Can anything good come out of Nazareth?”** Nathanael was from Cana (John 21:2), just up the road from Nazareth – he knew the place. Nazareth was a tiny backwater. It’s like saying Jesus is from Minerva (picking on our friends from Minerva). That one-light, drive-through town. Who’s from Minerva?
 - Nathanael’s prejudice is showing. He also knew his Bible: the Messiah comes from Bethlehem (Micah 5:2) – and He was born there. This Nazareth confusion will come up again in John. “Jesus of Nazareth, the son of Joseph” – town plus father’s name – is Jesus’ full name.
- **Philip doesn’t argue. He says, “Come and see.”** You don’t have to win the debate. You just have to make the introduction.

Nathanael encounters Jesus

John 1:47–51 (ESV) Jesus saw Nathanael coming toward him and said of him, “Behold, an Israelite indeed, in whom there is no deceit!” Nathanael said to him, “How do you know me?” Jesus answered him, “Before Philip called you, when you were under the fig tree, I saw you.” Nathanael answered him, “Rabbi, you are the Son of God! You are the King of Israel!” Jesus answered him, “Because I said to you, ‘I saw you under the fig tree,’ do you believe? You will see greater things than these.” And he said to him, “Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending on the Son of Man.”

- **“An Israelite indeed, in whom there is no deceit.”** Omniscience again. People think they have to clean themselves up to meet Jesus. He is God in the flesh – He already knows you. Nathanael is sincere, not a fake Pharisee. Jesus loves those who sincerely seek Him.
 - Remember Genesis: Jacob means heel-grabber, deceiver – and he lived up to it until God renamed him Israel, “one who strives with God.” Hear it this way: **“Behold, one who strives with God, in whom there is no Jacob.”**
- **“How do you know me?” – “When you were under the fig tree, I saw you.”** Nathanael was dealing with something alone under that tree. My guess: wrestling with Jacob – specifically Jacob’s ladder (Genesis 28:10–22) – because this one sentence awakens something in him. Jesus knew what was stirring inside him. Nathanael goes from prejudice to full belief in a moment.
- **The confession: “Rabbi, you are the Son of God! You are the King of Israel!”** The One he had longed and waited for. And Jesus says: that is just the beginning.
- **Jesus’ first “Truly, truly.”** Amen, amen – “so be it.” When Jesus opens a sentence with it twice, He is marking what follows as absolute, divine, unshakeable – His own firsthand knowledge.
- **“You will see heaven opened, and the angels of God ascending and descending on the Son of Man.”** Jacob’s ladder is about Me. I am the link between heaven and earth, the One sent down, the only One who has come from heaven. Jesus is the only mediator between God and men – heaven is open because of Him.
 - The “you” in verse 51 is plural. Not just Nathanael and Philip – everyone reading. If you are seeking the true reality of Jesus, you are about to watch heaven open through this gospel. Which takes us right back to the first question: **what are you seeking?**

APPLICATION (WHAT YOU NEED TO DO)

We have moved from confrontation to declaration, to introduction – and now an invitation: Come. See. Follow.

Everyone in this passage came a different way: some sought Christ, some were brought to Christ, one Christ sought for Himself, some came without doubts, and one came with doubts. (George Reith)

John’s gospel opens with Nathanael, a man with doubts, meeting Jesus – and closes with Thomas, a man with doubts, meeting Jesus. He can handle every one of your questions.

Ask yourself the question Jesus asks: What are you seeking? Don’t impose the Jesus you have imagined. Let Him speak from His Word. Today He says to you: Come, see, and follow Me.

Homework: be an Andrew. Be a Philip. Everyone who truly saw Jesus went and got someone. Name one person this week and say the words, “Come and see.” Invite them to read John with you, to your D-Group, or to sit with you next Sunday.

You don’t have to win the argument. You just have to make the introduction. Jesus does the rest.