

# Are There Any Andrews Here?

The Master Disciple Maker – Part IV

Selected Scripture

## Introduction

An observer of the typical Christian world once made a comment that so marked me that I have never forgotten it. He said, “The average Christian is no longer a fisher of men, but a keeper of the aquarium.”

It is a delight to introduce to you today, a disciple who would be different. Turn to book of John, where we will focus our lens on this disciple and the Disciple Maker Himself, Jesus Christ.

The man’s name is Andrew. He is a disciple who would, by following Christ, have one passion – a passion for introducing people to Jesus Christ.

We know little about Andrew. To learn of him, we have to play the sleuth and put together the fragments of verses that have his name attached. In doing so, however, we are given just enough to put together a brief biography and draw several principles that we can apply to our lives today.

## Andrew’s Background

Let us begin with the first clue about Andrew in John 1:35.

*Again the next day John was standing with two of his disciples,*

We know one of these disciples is Andrew. This tells us that before following Jesus, Andrew was one of John the Baptist’s disciples. Continue to John 1:36-37.

*and he [John] looked at Jesus as He walked, and said, “Behold, the Lamb of God!” The two disciples heard him speak, and they followed Jesus.*

This lets us in on is the fact that Andrew was a pious Jew who had already repented and was attaching himself to the kingdom program of God by following the last Old Testament prophet, John the Baptist.

Andrew hears John announce, “Here is the One we’ve been waiting for. Here is the Lamb of God!”

Immediately, Andrew left John and linked up with Jesus. I am sure John the Baptist had no hard feelings over this because his only interest was introducing people to Jesus Christ.

## Andrew’s Biography

Andrew begins to follow Jesus and we read in John 1:38a,

*And Jesus turned and saw them following, and said to them, “What do you seek?” . . .*

This is an interesting question. Jesus is not interested in disciples who follow Him in order to get something in return. He is not interested in ambitious people who want the kingdom, but also want a place in the kingdom.

Jesus turns and asks Andrew the heart of the matter, “What do you want out of Me, Andrew? What are you really looking for?”

This question, ladies and gentlemen, should be asked and answered in our contemporary culture. Why do we follow Jesus?

Is it because Jesus works better than an antacid? Is it because He promises to double back our money, guaranteed? Is it because He helps us sleep at night and promises to protect us?

Andrew’s answer to this question is very convicting. Look at John 1:38b.

*They said to Him, “Rabbi (which translated means Teacher), where are You staying?”*

In other words, Andrew answers, “I don’t have an agenda. I’m not looking for the front seat. I just want to get to know You. Where are You staying? I’d like to come see. I’d like to spend some time with You.”

I would imagine Andrew was probably somewhat shocked when he saw the small borrowed room in which Jesus was staying. We know from other scripture that Jesus did not own a home.

So Jesus, the King of the Jews, the Messiah, takes Andrew and John somewhere that we do not know.

We do know that after this conversation, Andrew emerges convinced that Jesus is the Messiah.

### **Andrew introduces Simon Peter to Jesus**

Andrew will introduce his first convert to Jesus. It is his own brother, Simon Peter. Look at John 1:40-41.

***One of the two who heard John speak and followed Him, was Andrew, Simon Peter's brother. He found first his own brother Simon, and said to him, "We have found the Messiah" (which translated means Christ).***

"Messiah" is Hebrew for the same word that is translated in Greek as "Christ," which means, "God's anointed King". Continue to John 1:42a.

***He brought him to Jesus. . . .***

Andrew introduces Simon Peter to Jesus Christ, perhaps saying, "Hey, Lord, I met with You and am convinced You're the Messiah. This is someone who really needs You too. He's my brother Peter."

This action implies two things. Let me give these to you.

- First, Andrew's action involves great humility.

I think this is implied, although I could be wrong, but over and over in the New Testament, when we hear of Andrew, his name is always attached to the little phrase that must have been irritating to him as a little brother,

***. . . Simon Peter's brother.***

It is always, "This is Andrew, Simon Peter's little brother."

Anyone with an older sibling knows exactly what I am talking about. I had an older brother and I hated the introduction, "This is Stephen, Danny's little brother." I grew up under that shadow. It was only after I graduated from high school that this mold began to crack.

Throughout scripture, Andrew is always introduced, "This is . . . well, Simon Peter's brother."

"Oh, I know Simon Peter."

Now, however, is Andrew's big chance. He knows what will happen when he introduces Simon Peter to the Lord. Simon is a take charge kind of guy and he will run the band. If Andrew does not want to play in the band unless he can play the drums, he should keep quiet. This is his chance to be different.

So, I think, implied in this introduction, is great humility. Knowing that once again, he would be thrust into the shadows, Andrew runs and gets his big brother and says, "Lord, this is Peter."

- Secondly, Andrew's action implies, not only humility, but priority.

Andrew goes first to his brother. He is so convinced of who Jesus Christ is that he begins at home. The first person who comes to his mind is the one he is related to – his brother – who needs the Lord and who, we also know, is seeking the Messiah.

Like the madman of Gadara, Andrew is the one who found Christ. When the madman said, "Lord, I want to follow You," what did Jesus tell him to do? Jesus told him to, "Go home and tell your family about Me." (Luke 8)

Jesus did not need to tell this to Andrew because Andrew did it.

This is indeed, effective evangelism. It is taking the gospel to our families; to those closest to us. This is the most intimidating type of evangelism because they know us the best, yet we take it to our brother and sister, our mother and father, our children. We are not guaranteed success, by the way. Simon Peter could have refused to follow. However, we do not share it because we are guaranteed a notch on our belt. We share it because we know those in our home need Christ.

I love the way Andrew tells Peter about Jesus. He finds Peter and says,

***. . . "We have found the Messiah" . . .***

The original words in this verse refer to someone who has just discovered buried treasure; something priceless.

Ladies and gentlemen, could I assume for a moment that our evangelism is built upon this basis? How important do we believe our own discovery of Christ is? If we believe it is priceless; if we think it is precious, then we will share it.

Andrew thought he had just discovered something most unique in the Person called the Messiah, and he wanted to share it with his brother.

Imagine, if you would, that you are in your back yard and you are digging. You turn over some sod and suddenly, a little fountain of water spurts upward. You notice, as the water hits the brown grass, that it turns green. It lands on some flowers that are dying and immediately, they stand upright with new life.

You get a cup, fill it with some of this water, and take a long drink. All of the sudden, coursing through your body like never before, you feel strength. You take another sip and immediately, your backache stops and that joint does not bother you anymore.

What have you discovered? Eureka! The Fountain of Youth! It is not in some far away country, but in your back yard!

You would obviously, be excited about this find. What would you do? Would you tell your wife or husband? You would begin there, I would assume. What about your neighbor? He is terminally ill and you have the remedy in your back yard. Would you think, "Well, I don't think so. Besides, he's never really asked me about the Fountain of Youth; never shown any interest in the Fountain of Youth. I might inconvenience him. In fact, I might intimidate him because he's dying and I would be confronting him about it. Instead, if he notices I look younger, I'll tell him. If he asks, 'What makes the difference in your life?' I'll tell him."

This thinking would be ridiculous, would it not? However, do we think differently? We have discovered the Fountain of Everlasting Life and the people around us are dying for a drink. Do we, like Andrew, at least begin with those we know best?

### **Andrew introduces the boy with the loaves and fishes to Jesus**

Now turn to John chapter 6 to discover another piece to the puzzle that lets us know that Andrew was excited about his discovery; that he was always introducing people to Christ. This is a well known passage of scripture, so we will only take a brief look today. It is the feeding of the five thousand.

In this story, we often concentrate on the young boy, which is justifiable, but overlook the disciple that made it all happen. Look at John 6:4-5.

*Now the Passover, the feast of the Jews, was near. Therefore Jesus, lifting up His eyes and seeing that a large crowd was coming to Him, said to Philip, "Where are we to buy bread, so that these may eat?"*

Philip was the "number cruncher" in the group. He gets out his pad of paper and his pencil and starts figuring, "Let's see, we've got five thousand. It will cost about two dollars a head. Let me figure this out. . . . Oh, Lord, here's the conclusion."

Look at John 6:7.

*Philip answered Him, "Two hundred denarii worth of bread is not sufficient for them, for everyone to receive a little."*

In other words, "I've figured it up, Lord. We don't have enough money. The numbers don't fit. We can't do it. Send them home."

While Philip is figuring on his little pad, Andrew is sort of looking around, checking out all of the people. He discovers the little boy. Taking a look at the little lunch this boy has gives us a greater picture of the faith that Andrew had in Christ. We read in John 6:8-9a,

*One of His disciples, Andrew, Simon Peter's brother, said to Him, "There is a lad here who has five barley loaves and two fish, . . ."*

I have seen the Sunday school pictures. They have nice white loaves of Wonder bread and two big fish. However, this boy had five barley loaves that we know from the historians, were the bread of the poor. Barley bread was the course bread that was known as horse food. The little boy was evidently, from a very poor home. His mother had baked small, palm-sized flat cakes of rough barley bread. He had brought along two small fish as well. The original word lets us know that these were the little minnows that swarmed in the Sea of Galilee. In Galilee, they would catch these small fish, pickle them, and make a relish out of them. So this boy had five small, rough pieces of bread and a couple of pickled fish to help wash them down.

So Philip and all the other disciples say, "Lord, the numbers don't match up. There is nothing we can do."

About that time, Andrew comes with this young, tattered boy saying, "Lord, here's a little boy who has a lunch."

Andrew had seen Jesus turn water into wine, so why not turn a small amount of food into something more?

I think, somewhere in this text, however, there is a short pause where the disciples start laughing. Look again at John 6:9a.

*There is a lad here who has two barley loaves and two fish, . . .*

This is where I insert the laughter. The disciples are slapping their knees, saying, "Oh, Andrew, come on now!"

Then, Andrew says, in John 6:9b,

*... but what are these for so many people?*

In other words, Andrew had a little bit of faith, saying, “Lord, here’s a little boy with five loaves and two fishes.”

Then, he sees Peter fall over laughing. So Andrew says, “Oh, well, you’re right. What are these among so many?”

This lets us know that Andrew was not an electric kind of person who would get an idea and sort of barrel it through the business meeting. He was not the kind of individual who, on the corporate ladder, was the leader; in charge. He had an idea, but then, basically said, “I’m sorry I mentioned it. I thought maybe You could do something with it, Lord.”

This is timid Andrew, yet with a little bit of faith.

### **Andrew introduces some Greeks to Jesus**

John chapter 12 has an even more obscure passage of scripture about Andrew, from which we have to make even more assumptions. The implications of the text, however, let us know that Andrew introduced some Greek businessmen to Christ. Look at John 12:20.

*Now there were some Greeks among those who were going up to worship at the feast;*

These were evidently, God-fearing Greek men who were hoping for the coming kingdom and that perhaps, they would have a part in it. They were coming to celebrating the Jewish feast. Continue to John 12:21.

*These then came to Philip, who was from Bethsaida of Galilee, and began to ask him, saying, “Sir, we wish to see Jesus.”*

I wondered why these men came to Philip. Perhaps it was because Philip had a Greek name. The name Philip is itself, Greek. These men, in the past, knew their famous Greek king, Philip of Macedonia, whose son was Alexander the Great. They may have thought that in order to meet Jesus, they should come to this fellow who had a Greek name. So they came to Philip and asked to see Jesus.

Philip evidently, thought, “Now, wait a second. The gospel is for the Jew; for the Sons of Israel. These men are Greeks. I’m not sure Jesus would want to see them. I’m not sure they fit into the program.”

So who does Philip talk to? Who does he go to and ask, “Do you think that Jesus would want to see these Greeks?” Look at John 12:22.

*Philip came and told Andrew; Andrew and Philip came and told Jesus.*

Why did Philip come to Andrew? Perhaps it was because we are on the right track in thinking that Andrew was the one who would know that everyone could see Jesus. Maybe he was the one who knew the heart of Jesus, more than any other disciple, and would know whether or not Jesus would see these Greek men. Then, the implication is that Andrew and Philip together brought these Greek men to Jesus. Jesus preached to them the sermon that follows, on the kingdom.

I have recently been reading a book that bothers me more than encourages me. I like to read such books because, about the time we think we are really doing something, we need to be startled by what we have yet to do. It is a book entitled, *A Frog in the Kettle*.

You may remember the story that is well told about the frog that is put in a beaker in the science laboratory. The Bunsen burner is placed underneath the beaker and the water is heated. However, it is heated so slowly that the frog does not recognize the water temperature is changing. Finally, the frog dies in boiling water.

This is a rather cruel science test, but the book is not talking about a frog. This book is talking about a church. It points out the way our society is changing and we are not even realizing it; the way our society is dying and we are not really doing anything about it.

Let me read a few things the author of this book writes, and perhaps, they will bother you as much as they did me.

- First, he writes, “about one in every five people say Christianity has to do with a personal relationship with Jesus Christ.”

In other words, only one person in every five even know that salvation is related to Jesus Christ.

This is like the individual who came by my office on Saturday. I had gotten locked out of the office on Friday afternoon. My key would not turn that lock no matter how much turning I did or talking to the doorknob I did – nothing worked. Finally, I called the maintenance people and they called back and said, “We’ll send someone on Saturday.”

Eventually, a locksmith came. I wondered if God had perhaps, brought him there for me to share Christ with. Now I am just like you, even though I do this for a living, it bothers me a little; I am filled with a little bit of timidity. So he is working to unlock the door and I am looking for a verse that will open the conversation. I had the idea that since the man works with locks and with doors, maybe I could tell him about the fact that his heart is a door and only he can open it. Okay, on a scale of one to ten, that was about a two! However, I found a verse that talked about the kingdom having doors that were already open. I thought, "Well, maybe I can use this as an introduction."

So this very skilled gentleman, in his mid-to-late fifties, was working on the door. He had to take the tumblers out carefully so they would not be tripped, which would require rework and a new key set. He took it to his van and when he finished, he came back to my office. I was there having a conversation with myself, like we do sometimes, "Nah, don't say anything, Stephen. Well, yeah, you should because . . . Nah, he's such a nice man. I'm sure he goes to church somewhere. I'll bet he knows the Lord. Yeah, I'll bet he does."

He came back to my office and I showed him the verses. He had a look on his face that was like, "On a scale of one to ten, that's a two!"

No, he was thinking, "I'm not sure I understand."

I said, "Sir, in the same way you've been working on my door, what do you think the key is that unlocks the door of heaven?"

He gave me the answer that perhaps, you have heard many times, "Morality. Good works."

He was raised in a Presbyterian church. His wife was raised in a Baptist church. For years they had gone to a church that had never related Christianity with Jesus Christ.

Nothing I said really seemed to be working and the conversation was not going very well. In fact, by this time, he was kind of backpedaling out of the office. I was following him, trying to say one more thing to somehow wake him up.

Finally, we got to the door containing the doorknob that he had just fixed with great skill. I said, "Sir, I'm sure you wouldn't mind if I took that off after you left and redid it myself."

This got through to him. He said, "Uh, well no, I don't think you should."

He went on to explain that the tumblers are sensitive and I, not knowing anything about it, should not even try my hand at it. So I said, "Sir, that doorknob is salvation. Jesus Christ has already done it. He's the expert. You're trying to re-fix what has already been fixed."

I will never forget the look that came over his face as he exited. It finally sunk in. For the first time perhaps, he recognized that salvation is related to something other than what we do.

You and I take too much for granted, men and women. We think that everyone in our society knows. *They do not! They do not know!* Only one in five do.

- Secondly, this author writes, "sixty-two percent of the adults surveyed by a research group said that the church was no longer relevant."

This is not too shocking, is it? Perhaps the fact that people think the church is "no longer relevant" is the reason seven churches a day die. Twenty-five hundred churches in America will, in fact, close this year.

- Thirdly, the author writes, "while nine out of ten adults own a Bible, seventy-three percent believe it is either too difficult to understand or its accuracy is suspect."

Essentially, everyone owns a Bible. However, people no longer know that Christ is related to salvation and people no longer believe that the Bible means anything to their lives. To the majority of people, the Bible is dead and dry.

I must admit, our profession has helped quite a bit in this. The fastest growing religion groups in America are what? Islam, Buddhism, and Mormonism. Are we impacting our culture for Jesus Christ?

Listen to this, "Fewer than one out of every five people are even aware of the existence of a church in their community."

This means that about seventy-five percent of this town do not go anywhere to church. Seventy-five percent! They are not even aware that our church is here! Yet, the average church spends less than five percent on evangelism and outreach.

So what is the church doing? The church today, is slated to reach only one generation. That used to be somewhat comforting to the clergy because a generation was forty years. Today, however, it is said

that a generation is between twelve and fifteen years. This means the average church will only be effective, if it is even effective, for twelve to fifteen years. By the time it is ten years old, it is said that a church slides into a rut and just begins to exist, leading less than three people a year to the Lord.

One Baptist organization reported that all the churches that were started under its umbrella in 1990 would be dead in fifteen years. You can see why I said that book bothers me.

Perhaps the most tragic fact of this survey is this, "The main reason churches are not growing by conversion [by winning people to Christ], is that regular people [regular church attendees] involved in church activities do not invite their unchurched friends or neighbors to attend church with them."

One study found that on any Sunday morning, one out of every four people surveyed would willingly attend a church service if a friend invited them. That is fifteen to twenty million people in America that might be in church; that might hear the gospel, if a friend, or a neighbor, or a relative said, "Come with me."

What the church needs today, is not more money. What the church needs today, is not better programs. What the church needs today, is not endorsements from even more famous and beautiful people. Do you know what the church needs today? More "Andrews". The church needs more people who are committed to introducing people to the Fountain, simply because they have discovered it and know that other people need it too.

## Application

Let us draw this to a close with two thoughts about "Andrews".

1. First, "Andrews" are people moved by their appreciation for Christ.

We know that Andrew was basically an obscure disciple. The last reference to him is when he is listening to his brother preach and seeing three thousand people swept over the border into the kingdom of God (Acts 2). All that Andrew is doing is watching and listening and, I guarantee, rejoicing.

What moved this man? He was totally consumed with the fact that Christ had said, "You can come follow Me." Andrew just wanted to share that with anyone else who would listen with deep appreciation.

2. Number two, "Andrews" are people motivated by the coming judgment.

There is one other passage in the New Testament that relates to Andrew (Mark 13). It lets us know that he was part of the "inner four" or the "intimate four," although he never really broke through that intimate circle of three – Peter, James, and John. It refers to him being with these three on one occasion.

Jesus Christ had just declared that judgment was coming to Jerusalem; that no stone would be left upon another. We know, historically, that this happened in 70 AD. After He finished declaring this doomsday message, one disciple asked, "Lord, when is this going to happen? How much time do we have?"

Do you know who that disciple was? Andrew.

Does it bother us that we live in a place, in a town, in a community, in a county that is filled with dying people; with people who are on their way to a Christ-less hell? Evidently, Andrew was so motivated by this that he was moved into action.

I read the story of Ed Kimball, a Sunday school teacher in Boston, who never really made a name for himself by his own ministry. He wrote the account in his own hand that God burdened him for the life of one of his students named Dwight. We know of him as D. L. Moody.

In the biography of D. L. Moody, there are several pages dedicated to Mr. Edward Kimball, a teacher of teenage boys. D. L. Moody evidently, raised himself on the streets of Boston after his father died. His mother had thirteen children to raise and he moved to Boston. He apparently got involved with a church. It reads, "Ed Kimball was constrained to share with young Mr. Moody his need for Jesus Christ."

What I love about Ed Kimball is that he is so much like us. He said, on one occasion, he decided that the time was right that he must share with Mr. Moody his need for Christ. He decided to go to the store where Moody worked, Holton's Shoe Store. So he walked to downtown Boston, while filled with thoughts, "Should I do this?"

Kimball was having a conversation like you and I have at times. He even walked past the store. He thought, "No, I shouldn't bother him on work hours."

Then, he thought, "Perhaps if I shared Christ with him, the other boys in the store would taunt him for my efforts."

Finally, Kimball wrote, “I decided to just make a dash in there and have it over with.”

He sounds like a courageous disciple, does he not?

So he hustled into the store and went to the back where he found young Moody wrapping shoes in brown paper. Kimball tells of going over to young Moody, placing his hand on his shoulder, and saying, “Sir, I have come to share with you your need for Christ.”

Kimball said, “I made such a weak plea for Christ.”

However, when he was finished, he and young Moody knelt, and D. L. Moody accepted Christ.

We have all heard of D. L. Moody, who would go on to preach to literally, thousands of people. We know of Moody Memorial Church, Moody Bible Institute, which has prepared many people for full-time service for the Lord, *Moody Monthly*, Moody Broadcasting Network, and so on.

However, who is Ed Kimball? I will tell you who he is. He is an ordinary disciple like you and like me, but he is a disciple who just could not keep Jesus Christ to himself.