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ANDREW SAW JESUS. "He brought him unto Jesus." ~~John~~ John 1:42a.

The name "Andrew" is held in high esteem in the religion and society of Charleston. Wherever there are loyal sons and daughters of old Scotland the name of its patron saint is gratefully remembered and honored. In Holy Scripture Andrew is repeatedly introduced as Simon Peter's brother. Some of us who have distinguished brothers know how it feels to be always introduced in this way. Andrew was just an ordinary man. Yet, as has been said of King George VI of England, "He made ordinariness shine." Andrew had the glorious distinction of being a soul-winner for Jesus. He brought his brother, Simon Peter, to Jesus. Soul-winning is the business of every Christian, not only of the ordained minister and of the special evangelist. How may the average layman, and also the average minister be the soul-winner, the missionary that every Christian is supposed to be? A look at the life story of Andrew should help to give us the know-how of soul-winning. Andrew saw Jesus, lived with Him, and was filled with His Spirit. Herein lies the secret of successful soul-winning. Andrew, hungering and thirsting after righteousness, had become a disciple of John the Baptist. Then there follow a number of scriptural scenes from his life that tell the story, and they are all short and right to the point.

1. Witnessing and Winning. John 1:35-42. There are several verbs of action in this record to relate the story, and Andrew is included in the subject of each one of them. Andrew and his companion, John, heard the gospel according to John the Baptist. "Faith cometh by hearing, and hearing by the word of God." John the Baptist proclaimed the clear saving gospel, "Behold, the Lamb of God that taketh away the sin of the world." And he proclaimed the baptism of the Holy Spirit. Blood and water, the double cure for the sick soul. These two disciples having heard John the Baptist speak the word of God followed Jesus. They simply responded to the call and challenge of Jesus, who turned and beheld them following. ~~Jesus sees every individual follower today.~~ And He said unto them, "What seek ye?" They inquire of Him, "Where abidest thou?" They were seeking the Lord while He could be found, calling upon him while he was near. He saith unto them, "Come and ye shall see." They came, they saw, and they abode with him that day. What a glorious day for Andrew and John to spend with Jesus! Now Andrew becomes the sole subject of of three most significant verbs. "He findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, Christ). He brought him unto Jesus." As a new believer himself, an immature Christian, untrained in the art of soul-winning, he had won to Christ the brother to whom Jesus later said, "Thou art Peter, and upon this rock I will build my church: and the gates of Hades shall not prevail against it." Andrew saw Jesus with the inner eye of faith, and he brought his brother to Jesus.

2. Forsaking and Following. Matthew 4:18-22. The scene shifts as it portrays Peter and Andrew forsaking and following. Matthew, who himself had been a business man and had a spiritual experience and call similar to Andrew tells us how that Peter and Andrew were working men, casting a net into the sea for they were fishermen. And he tells how the call came to them to leave their secular work for definite sacred work-to become fishers of men. One of the busiest and most successful physicians and surgeons in North Carolina finds time from his practice and in his practice to win souls to Jesus Christ. How did Peter and Andrew become fishers of men? How could they? Not long ago I heard a preacher answer this question right out of the scriptural account. They became fishers of men first, by definite decision-Straightway. Second, by devoted dedication. They left all. Third, by daily discipline. They followed Jesus. They said in effect, "I'll go with Him, with Him, all the way."

3. The next scene shows us Andrew Called and Chosen as one of the twelve. Luke 6:12-16. This shows us more of the Godward than the manward side in the story, although both are quite evident. It illustrates both predestination and freewill, bringing them into harmony. Back of the calling and choice by Jesus of the twelve apostles three facts from the Godward side. One is the compassion of Jesus for the multitudes. Before Matthew records the calling of the twelve he tells of Jesus moved with compassion and calling for prayer for laborers. Then Luke tells us, "And it came to pass in these days, that he went

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out into the mountain to pray; and he continued all night in prayer to God. And when it was day he called his disciples; and he chose from them twelve, whom also he named apostles. The name of Andrew is the second in the list. Mark records it in this way, "He calleth unto him whom he himself would; and they went unto him." We have from the Godward side the compassion of Jesus, the prayer of Jesus, and the sovereignty of Jesus. From the human side was the exercise of freewill in response. "They went unto him." He called. He chose. They went unto him to be with him first of all, and that he might send them forth—Andrew was one of the called, chosen, commissioned. Andrew saw Jesus.

4. Present and Participating. Next we see Andrew present and participating at the feeding of the 5000. First observe that Andrew was present with Jesus. Think what Andrew would have missed if he had not been there. Think what the absent member is missing today. Not only is he present, but he is taking notice and taking part in what Jesus is doing for the multitudes. He saw the lad in the crowd and he saw what he had, and he speaks to Jesus about the lad and what the lad has. Do you and I always see the lads and what they have and are we speaking to Jesus about them? Conscious of human helplessness Andrew turns to Jesus in the presence of the lad with only five loaves and two fishes. Andrew evidently had been with Jesus at Cana, where his first miracle was wrought, and at Capernaum, and in Jerusalem with him, and had already seen something of his miraculous power.. What are these loaves and fishes among so many? Jesus says, "Make the people sit down." Here we see Andrew not only present, and taking notice of the lad, but now having a part under the power and direction of Jesus in the feeding of the 5000. He might have been an usher in the crowds, and responded when Jesus said, "Give ye them to eat." How the Andrews are needed today to be with Jesus in the midst of the multitudes, to take notice of the lad and what the lad has, to speak to Jesus about the lad, to take a part with Jesus in giving the bread of life to the multitudes!

5. Cooperating and Contacting. John 12:20-21. The scene now changes to Jerusalem, and it was probably on that eventful Tuesday before the Friday of the crucifixion. This scene shows Andrew cooperating and contacting, cooperating with his fellow townsman and fellowdisciple, Philip, and they together contacting Jesus. Andrew had continued his fellowship with Jesus. John who had recorded about Andrew at the feeding of the 5000, now tells of the inquiry of the Greeks and Andrew's part in this incident. These Greeks were in line with Plato and Socrates in search for the truth. They approached Philip, saying, "We would see Jesus." Philip, perhaps like many of us, was too timid to go alone, so he gets the advice and cooperation of Andrew. "And they tell Jesus." In other words the two together contact Jesus in behalf of the inquiring Greeks. In a sense then, Andrew was a missionary to the Gentiles. Notice the widening sphere of Andrew's witness, first in the home circle, to his brother Simon Peter, later in the midst of the multitudes, and now to the Gentiles, and this the direct personal approach.

"We've a Savior to show to the nations, Who the path of sorrow hath trod,
That all the world's great peoples might come to the truth of God."

6. Inquiring and Instructed. Mt. 24:1-3; Mark 13:1-4. Andrew in particular appears in another scene during the week before the crucifixion of Christ. Here with other disciples he is inquiring of Jesus and instructed of Jesus about future events. "And Jesus went out from the temple, and was going on his way; and his disciples came to him to show him the buildings of the temple." But Jesus answered by telling the destruction of the temple. The gospel of Mark continues with these words: "And as he sat on the Mount of Olives, Peter and James and John (the three particular ones to Jesus) asked him privately, Tell us when shall these things be? What shall be the sign of thy coming, and of the end of the world?" Then follows instruction given by Jesus in what is known as the "little Apocalypse," one of the significant and practical prophecies of the New Testament. In this discourse Jesus makes quite clear three things: The fact of His second coming, that the world be coming is known by our Father who is in heaven, and His desire that the world be ready for His coming. Be alert, be awake, be expectant, be hopeful. Jesus is ready for what is to be accomplished in the interim until He comes.

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firsthand these words of Jesus "And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come." "All the nations"-that included Scotland, America, Korea-all the nations. By these words of Jesus Andrew's zeal for witnessing to distant lands must have been greatly quickened.

7. Finally, we take a look at Andrew as he is Praying and Empowered. Acts 1:13-14; 2:4, 14-42. This time he is named as one of the twelve who, in the atmosphere of the Holy Spirit, continued steadfastly in prayer in preparation for Pentecost. They were in the unity of the Spirit. Their eyes had been opened to the understanding of the scripture. And when the day of Pentecost was being fulfilled, they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance. Andrew was one of that ~~the~~ 120 who were praising God thru the infilling of the Holy Spirit. Then Andrew was associated with Peter as he preached in the illumination of the Holy Spirit that first Christian sermon in all its fulness as he held up to the multitudes in Jerusalem the written word of Old Testament prophecy, and its fulfillment in the Living Word. "This Jesus did God raise up, whereof we all are witnesses." "God hath made him both Lord and Christ, this Jesus whom ye crucified."

Andrew could not preach like his brother Peter. He was not the interpreter of the life, death and resurrection of Jesus like the apostle Paul. He did not write a gospel which has been called the greatest book in the world like his companion, John. Yet he has this distinguishing mark to cause him to shine as the brightness of the firmament, and as the stars forever and ever. He was a soul-winner. He could tell the love of Jesus. He could say, "He died for all."

The message of the life of Andrew for us today may be expressed in three words. They are the title of ~~this~~ ^{by Dr. McConville} book, which everyone of us needs to read and ^{to read -} study. Here are the three words: YOU CAN WITNESS.

Fanny Crosby, though physically blind from her early years, had a wonderful spiritual insight. She like Andrew, saw Jesus dying, risen, pleading. She being dead, yet speaks to us today in these words:

"Go as a witness for Jesus, Take up thy cross and away;
Go, by the Spirit directed, Haste on thy mission today.

Go as a witness for Jesus, Go to the sad and oppressed;
Tell of a blessed Redeemer, Carry His message of rest.

Go, for the sake of the Master, Go in the depths of His love;
Giving thy life to His service, Thou shalt have treasure above.

Tell how He pities the erring, Tell how He cleanses from sin;
Lead to the door of His mercy, Tenderly gather them in."

"But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth."

(Sermon preached by Rev. Joseph Hopper, Th.D., at the First (Scots) Presbyterian church, Charleston, S.C., October 23, 1955)