

6742U

## THE DISCIPLES OF THE LORD

Speaker: Bro. Roger Lewis

Study #3: Andrew - Master where dwellest Thou?

Reading: John 1:35-42

Well, tonight's study is on the subject of Andrew, and hopefully it's going to be a bit shorter than normal, because we've started later due to the long lasting barbeque, so we're going to try and have a look at the life of Andrew though, and at the end of that I'm going to get you to write one or two things down, by way of personal notes for yourself.

So the section that we looked at, of course, in John 1, is about the time when Andrew was first called to the truth. What we're going to find is that Andrew as a person was very different to his brother, Peter, in fact, they were both from Bethsaida, weren't they? we know that from chapter 1 of John here in verse 44, 'Now Philip was of Bethsaida, the city of Andrew and Peter', so in fact, they came from Bethsaida; what does Bethsaida mean, by the way? anyone know what Bethsaida means? 'house of fishing' (966) so that was a good place for fishermen to live, I suppose really, wasn't it? to live in Bethsaida, and they were fishermen by trade because we're told that in Mark 1 verse 16, in fact, they both lived together in the same house, Mark 1 verse 29. So here you've got two brothers that grew up together and yet except for the fact that they'd grown up in the same household, they were, in fact, very, very different people .

In fact, if you just come to Matthew 10 for a moment, we notice that in the record of Matthew, that Andrew was originally paired up with his brother. Notice the careful way that the record speaks here in Matthew 10, it says in verse 2, 'Now the names of the twelve apostles are these: (and then you'll see that little semi-colon there) then we've got the first, 'Simon, who is called Peter, and Andrew his brother; (and then a semi-colon, and then) 'James the son of Zebedee and John his brother; (and then a semi-colon) then, 'Philip and Bartholomew; Thomas...' so you see how Matthew's record actually breaks the apostles into groups of two. They're actually sent forth in lots of two here, and Simon Peter and Andrew were first linked up.

But when we come to Acts 1 which of course, comes right through now to the end of the ministry of Christ, and to where Christ is now ascended into heaven, we see that the place that Andrew now takes is different, because in Acts 1 verse 13, it says, 'When they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew...'; now Andrew's name appears after Peter, James, and John, and in fact, alongside Philip; and whilst we haven't got time, we're not going to look at Philip, but Philip is actually a very

interesting study, and Philip and Andrew were the best of friends. So although Andrew started off with his own brother, he ended up, in fact, getting on better with Philip. Now that actually tell us something about Andrew's nature; so what do we know about Philip? How would you describe Philip? He was shy, yes, he was very shy, in fact, so **shy** that people say Philip, yes, what was he like? and that's why we don't know much about him because he was so shy, that Philip was always at the back of the group. A very, very retiring person, Philip, very, very shy; now that actually tells us something I think about Andrew, because you see, why would Andrew get along well with Philip? unless there was some kinship, some friendship because they were both perhaps of a similar nature, and you see, I think Andrew was of a quieter and more restrained nature himself. He got on fine with Philip who was shy anyway, but he found it difficult to work with his big brother, Peter. Well, we've already seen Peter, Peter was loud and noisy and confident and boisterous and Andrew wasn't like that! He might be Peter's brother, but he wasn't the same kind of person; Andrew was a quieter person and so it ends up that he actually pairs up with Philip and gets on very well. Yet the funny thing about this is although Andrew's a very **quiet** person, when he first appears before us, in the record, in terms of something important about him, he, in fact, is right at the very forefront of all the apostles, and that's in the reading we had tonight in John 1.

So come back to John 1 and let's just have a look, because this is actually the key to Andrew's life. Everyone of these disciples has a key, and if we can find the key, then you'll suddenly find that the whole record starts to open up wonderfully. Now here in John 1 we're given the key, the index to Andrew, because on this one single occasion, never afterwards, but on this one occasion he **was the first of all the apostles!** John 1 verse 35 says, 'Again the next day after John (that's John the Baptist) stood, and two of his disciples; And looking upon Jesus as He walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus'. Now remember we've already said that we believe the two disciples were Andrew and John (we know one of them was Andrew because verse 40 says, 'One of the two which heard John speak, and follow Him, was Andrew', so definitely Andrew) probably John, because John is writing this story, they both have a brother to go and find, but John doesn't say, 'by the way, I was the other one!' You know, when you're writing your own gospel you tend not to do that, and so John doesn't mention particularly that he was the other disciple involved.

Now verse 38 says, 'Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto Him, Rabbi, (which is to say being interpreted, Master,) where dwellest Thou?' Now do you think that Andrew really wanted to know where Jesus dwelt? is that what he really wanted to know? What did Andrew really mean when he said, where dwellest Thou? Did he particularly want to know what house Jesus lived in? I think what it's really saying is that they wanted to spend some time with Him, didn't they? We want to talk with you, what they really wanted was time to spend to talk with Him, they weren't particularly worried about His house, and, in fact, it's quite interesting that Melvin Perkis says in his book, 'Life of Jesus', that probably what Jesus did was to take them up in the mountains and show them a cave! to convey to them the

price of what discipleship would really cost; do you want to know where I live, well, come and see! Where did Jesus live, indeed, good question, well, wherever it was they must have had a marvellous day because verse 40 tells us, that one of the two which heard John speak, and follow Him, was Andrew, Simon Peter's brother. He **finds** his own brother, and says, We've found the Messiah, and he's really excited with the time that he's spent with Jesus on that particular day. Now I want you to read verse 40 carefully, you see, it's very easy to miss things, 'One of the two which heard John speak and followed Him, was Andrew, Simon Peter's brother'. Did you notice that? Do you know that out of the 13 times that Andrew occurs in the record, on 6 occasions that statement is said concerning him, **Andrew**, Simon Peter's brother.

You know what happens in life, you say, 'Oh, who's that over there? What's that person's name? Oh, so-in-so! who? so-in-so! you know, such and such's brother! Oh, them!' and we make relationships with people based on someone else we know, don't we? Have you ever found that in life? and we suddenly say, 'Oh I know who they are, because often I see them with such-and-such's sister or so-in-so's wife'. Now do you see what that tells us about Andrew? one of the two which heard John speak and followed Him, was Andrew, who? Andrew, Simon Peter's brother! Oh, him!' and you see, what that tells us is that Andrew didn't have a **strong personality** of his own. Lots of people didn't know who Andrew was, but everyone knew who Simon Peter was! How would you like it, that if every time you were introduced to someone, they said, 'this is Andrew, Simon Peter's brother'. How would you like that if that was said every time you were introduced to someone? So you see, Peter had to overcome **impetuosity**, John had to overcome **intensity**, and Andrew had to overcome **inferiority**, always being second best to a bigger, brighter brother. That's very hard isn't it? for some people, he had to be described in relationship to someone else, for another to work out who he was! No wonder he got on better with Philip because he was a quieter person himself!

But in this particular matter, verse 41 says, 'nevertheless, he first findeth his own brother, Simon, and saith unto him, 'we have found the Messiah, which is, being interrupted, the Christ'. Now you see that word '**first**' there, you need to take a pencil and you need to underline the word 'first', because that actually is the key word to the whole of Andrew's life. The word in the Greek is 'protos' (4413) and it means to be 'foremost in rank, order, or importance', so here's a man who's actually quite shy and quite restrained, but on this occasion he **ranks** as the first of all the apostles. Now in what particular way did he rank first? Well, it says verse 41, **he first finds his own brother** Simon; now what do you think that means? he first findeth his own brother Simon? there's at least two different ways that we could read that! yes, you could say he did it first ahead of Peter, well, yes you could; yes, he's going to introduce to the truth or to Christ; yes, you could say he was going to find others but the first one he finds is Peter; he was the first convinced of the Messiahship of Christ; and here's a couple of other things! The 20th century New Testament translation says, 'the **first** thing he did', so he was first in the sense that after speaking with Christ, it was the first thing he did! and here is another thing! Bear in mind, that John is writing this story; it

wasn't delicate perhaps for John to put in, 'he first find his own brother', he **beat John**. They both rush off to find their brothers, Andrew got back first with his in tow, Simon Peter. So you see, in this particular matter, Andrew was **truly the first!** and I think verse 41 tells us a couple of very good lessons; in this particular matter he was **first or foremost**, he was the first disciple to follow Jesus and the first disciple **to introduce someone else to Jesus**; he was the 'protos', he's unique among the apostles for that reason. The first of the 12 to follow Jesus, and the first of the 12 to introduce someone else to Jesus, good old Andrew!

Yet, of course, another lesson from verse 41 that come out of there, it tells us that even **quiet people** can have a conviction in the truth. He might have been a quiet person, but Andrew was convinced that this is the Messiah! have we got that same burning conviction as far as Andrew had on this occasion, as to who the Christ is!

Yet there's something very moving about this story because verse 42 says, 'he found his own brother and **brought him** to Jesus'; the Amplified bible says, 'Andrew then lead Simon to Jesus', and you know, there's something great about Andrew doing that, because what do you think would happen when Andrew introduced Simon, Simon Peter his brother to Jesus? What would happen thereafter? Andrew knew, didn't he? that the moment he introduced Simon Peter to the Lord, that he would have to take a step back and Peter would always be at the front. He knew that, he'd grown up with that! they worked on the same boat, they lived in the same house for all these years, he knew his brother! There's something great about Andrew doing that, isn't there? here he was, he was prepared because of his conviction about Messiah, introduced his brother knowing that the moment he did so, he would always be from now on, never first, always second, but always a loyal supporter of the truth, and the work of the Christ. There's lots of people in ecclesial life that need to be Andrew! we need lots of Andrews in ecclesial life; we all need to be an Andrew in that sense.

Now when we come to Mark 3 and we've already looked at this in the context of 'Boanerges', remember we said that Mark 3 is actually the gospel of Mark but narrated probably to Mark by Peter, so this is Peter's view of where the disciples fit in the story. Now remember how Matthew's gospel had one, two; one, two; one, two; remember how he did it like that? Now see how different Mark is! you see, you've got to read very carefully Mark 3 verse 16, 'And Simon He surnamed Peter; and James the son of Zebedee, and John the brother of James; and He surnamed them Boanerges, which is, the sons of thunder:(colon) and then we have the rest of the apostles. See how that colon tells us that? So we've got Peter, James and John, and then there were quite a few others and they all come after the colon. But notice who's first in the list of all the next ones! **Andrew** and his good friend Philip is alongside; but, of course, Philip, by the way, was a good friend of Bartholomew, so that's why Bartholomew is next. Who's Bartholomew, by the way, in John's gospel? He's Nathaniel, isn't he? Bartholomew is never mentioned in John's gospel, and Nathaniel is never mentioned in the other ones, so then Bartholomew and Nathaniel are, in fact, one and the same person. So you can see, that even by this stage, you see, Andrew's already slipped back; he was #1, but he

hasn't just slipped back to #2, behind Peter, he's gone behind James and behind John, he's now #4 on the list. You see, there was a greatness here about a man who was prepared to accept that position, without feeling a sense of inferiority that affected his relationship with Christ and his relationship with his brother.

Come and have a look at Luke 8, and see how you'd feel about this! How would you feel if you were Andrew? In Luke 8 and the story of the raising of the Jairus's daughter (actually Luke 8 is a really interesting story, no, we won't have time to digress but a good supper time store is Luke 8 and about the raising of Jairus's daughter, and the woman that had the issue of blood). We're told in verse 49, 'While He yet spake, there cometh one from the ruler of the synagogue's house saying to him, Thy daughter is dead, trouble not the Master. But when Jesus heard it, He answered him, saying, Fear not: believe only, and she shall be made whole'. Now if you read the gospels carefully you'll find that what happened was, Jairus came to Jesus and said, 'my daughter is dying, can you help me?' and Jesus began to move off toward Jairus's house, and the record specifically tells us in Matthew's gospel that all the disciples were trotting along behind Jesus; but when they got to the house, verse 51 of Luke 8 says, 'When He came into the house, He suffered no man to go in, save **Peter**, and **James**, and **John**'. Now can you just imagine being Andrew on this occasion? Now here's all the apostles standing outside and Jesus says, 'I'll have you, and you and you, thank you! and off they go, and **bang**, left outside!

Poor old Andrew! 'that's always me, I never get to go in, I never get to see all these miracles; why does it always have to be Peter?' Do you see how easy it would have been for Andrew to feel like that, with a brother like Peter? to feel that somehow you've been relegated to a second place! You know, there's no room in the truth for **envy** or **bitterness**, no room in the truth for that ever, especially not in family relationships. You've got to forget about that, and Andrew had a lovely spirit whereby it never, never worried him. Simon Peter goes in the door and I'm left out, that's fine! that's life, that's what the Lord wants, that's fine! There was no spirit of envy in Andrew and that was a lovely thing wasn't it? You know, there are times in life when we try to be someone else, or we want to be someone else in the meeting, you can't do that, you know! Andrew wasn't Peter and he had to learn to understand that!

But the funny thing is, that Andrew did have a skill, a certain skill that comes out in the record. If you come back to Mark 6 and we come to the next major occasion where Andrew appears in the record. Actually, it's quite interesting how these little stories work out. Now come and have a look at Mark 6. Now in Mark 6 you'll remember the story of the feeding of the 5,000, we're told in Mark 6 verse 34, 'And Jesus, when He came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd; and He began to teach them many things. When the day was now far spent, His disciples came unto Him and said, This is a desert place, and now the time is far past, send them away that they may go into the country round about and into the villages and buy themselves bread for they have nothing to eat. And He answered saying, 'Give ye them to eat' (you remember how I said before that good

bible study has got to do with good bible reading) Now here's another occasion, when I think that the Lord had a smile on His face, and see if you can capture the smile. Because, by the way, I think the disciples also were being a little bit sarcastic here! you see, what the disciples thought, was 'Good old Jesus, you know, He's a marvellous teacher, but hopeless in terms of organization. 'We've got all these people here, it's 6:00 at night and nothing is organized for a meal! You know, typical', and I think the disciples really thought that! They thought that Jesus was a wonderful teacher of spiritual things, but when it came to the practical realities of running a camp, well, you just wouldn't ask Jesus! Now you just see if you can see that, you read that, verse 35, read it again!

'And when the day was now far spent, His disciples came unto Him, and said, Ah, this is a desert place, and now the time is far passed (in other words, it is tea time!) Send them away, that they may go into the country round about and into the villages, and buy themselves bread: (because in case you haven't noticed) they've got nothing to eat'. Do you see the disciples saying that? just a touch of impatience there with Christ! Christ knew what they wanted and Jesus said (and this is lovely) do you see what the solution of the disciples was, verse 36, 'send them away'; Jesus says, 'No, No, No No No, with a little smile on His face, 'No, give ye them', and then stood back to see what they would do. Oh, Jesus knew exactly what the multitude needed, do you see those two contrasts there? send them away, no, no, give ye them. The disciples had to learn that the man who was able to minister the bread of life was also more than capable of delivering the natural bread as well when circumstances arose.

In verse 37 they said, 'Well, look, shall we go and buy 200 pennyworth of bread and give them to eat?' Remember there's a parable in Matthew 20 about labourers going into the vineyard, what was the hire for a day? a penny, so what's 200 pennies? 200 days, and by the time you take off Sabbaths and Pentecost, Passover, and the blowing of trumpets and all the other holy days that they had, that was probably about a year's salary, wasn't it? 200 days, 200 working days and the disciples said, 'Look, we just don't have that sort of cash!' And Jesus said, verse 38, 'Well, what have you got? how many loaves have you got, go and see? And when they knew, they said 5 and 2 fishes'. But you see, the interesting thing about that is, that it didn't happen quite like that at all! because if you come to John 6 because John 6 adds a couple of details that only John has.

John 6 says that it wasn't all the disciples that said we haven't got 200 pennies to buy bread; John specifically says it was actually Philip that said that because the Lord had called Philip out to ask Philip the answer to the problem. You'll notice what happens in John 6 and verse 5, 'Jesus lifted up His eyes and saw a great company and said unto Philip, 'Philip' (and Philip says, who me? Yes, Philip!) now Philip, where are we going to buy bread for all these people to eat?' Any idea why He asked Philip, by the way? (this is all a bit of a digression but it's quite interesting) why did He ask Philip? because he was from the area! Could you prove that? well the answer to that is, yes you can prove it. Remember how it said in John 1 verse 44 that Philip was of Bethsaida, the city of

Andrew and Peter, well we're told in Luke 9 verse 10 that this desert that they were in, belonged to a city called Bethsaida, so they were in a desert place but alongside the city of Bethsaida; and Bethsaida is where Philip came from so Jesus says, 'Philip, up you come!' Philip comes up and he hated to be up front, and Philip is squirming around feeling all prickly and horrible, and He said, 'now Philip you live in this area, where would be a good place to go? and Philip says, 'well, 200 pennies wouldn't be enough!' so Jesus says, 'well, you better go and find out what you've got!' and remember how that Mark said that they all went to find out and they came back and said, 'oh, there's 5 loaves and 2 fishes', but they didn't all come back with the answer, did they? only one disciple came back with that answer, and guess what his name was? Verse 8, 'His name was Andrew', who? Simon Peter's brother!

Now you see, there were 5,000 people that day, in fact, there were more than that! there was 5,000 men, weren't there? there was a lot more than 5,000; and 12 disciples were asked to go out and search for food; go out and see what you've got! Out go these 12 disciples out into the crowd, to see what food, what resources there was, but **only one disciple came back with the answer**, and his name was Andrew. Do you see what the answer was, verse 9, 'there's a **lad** here which has 5 barley loaves and 2 small fishes, but what are they among so many?' Now you see, all the disciples had searched but only Andrew **brought the lad** to Jesus; do you see that word 'lad' actually it means 'a little lad', he was only a wee tyke, so to speak, he was just a tiny tot, and you see, what I think happened here is, Andrew was a very friendly approachable person, he might not have the personality of Peter, but he was a very friendly sort of chap, Andrew, you felt that you could talk to him; can you imagine all these disciples striding off, there goes John all intense, off to find some food; there's Peter barging his way through, 'don't get in my way now, boy, I'm busy'; this little boy goes up and says, 'which one will I choose? he looks like a nice man', and goes running up to Andrew and says, 'please, sir, I've got some food', and Andrew, you see, who was a friendly person says, 'what have you got there, lad?' And the little lad answers, '5 barley loaves and 2 small fishes, would that be enough?' So Andrew says, 'that will be just fine, son', and he puts his hand on his shoulder and says, 'come along, we'll take that up to Christ, come along now, don't be frightened'. Can you see him do that? you see, Andrew was a friendly sort of person, and you know, later on, there's a cognate word used for 'little lad' used in Mark 10 verse 13 which we won't turn up; remember there was an episode later on when the little children tried to come to Jesus, and the disciples turned them away and Jesus said, what did He say? 'suffer the little children to come unto Me'; there was one disciple He didn't have to tell that to! because there was one disciple who already had suffered the little children to come to Christ, and that was Andrew. He was the one who came along with his hand on the boy's shoulder and said to Christ, 'Christ, there's a lad here who's got some food!' Mind you, even Andrew didn't know how Jesus was going to sort the problem out with just this little basket, but Andrew thought that something could be done. So he brought the lad on that day, and a miracle resulted because of that!

John 12 verse 19, 'The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after Him'. (Now there's a paragraph break

there, verse 20). 'And there were certain Greeks among them that came up to worship at the feast.' What were Greeks, by the way? the Grecians were the Grecian Jews, the Greeks were devout Gentiles, proselytes of the gate, as they were known, quite right! Now you see how verse 19 and 20 connect when you read them carefully, you see, the Pharisees said , 'perceive ye how ye prevail nothing? behold, **the world is gone after Him, and there were certain Greeks** among them that came up to worship'. Do you see how that verse 20 is very neatly a fulfilment of verse 19? The Pharisees were worried about the world going after Jesus and the earnest of that was, that here were some Greeks, some strangers coming already to worship in verse 20. Now they were Greeks, they were Gentiles now that's a bit of a problem, you see, because although they were earnest, they were Gentiles. What did the Jews think of Gentiles? Dogs! unclean! whenever a man became a proselyte of the gate, amongst all the other ceremonies that he had to get involved in, was they always insisted that Gentiles be baptized, know why? because they were Gentiles and they needed a jolly good wash! that's true, that's what the Jews thought. That's not what Peter says in Acts 10, remember the vision of the unclean meat, he goes to Cornelius and he says, 'God has shown me that I should call no man common or unclean', that's how they thought about Gentiles!

Now you see, there's a real problem here, isn't there? because these men were devout, they'd come up to worship, they wanted to, well, what did they want? Verse 21, 'The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus'. So they were respectful, weren't they? they called Philip, 'sir', nothing rude about these people, they were very devout and they wanted to see, well, they didn't just want to see Jesus, did they? they wanted to have time to talk to Jesus. They were devout Gentiles, they had come up to worship! Now Philip, Philip's even shyer than Andrew, and Philip says, 'oh, crumbs, I don't know, where's my good friend? Andrew! come over here quick!' and over comes Andrew to have a chat about the problem, and Philip puts the whole problem onto Andrew. He says to him, 'what are we going to do? and so verse 22 says, 'Philip comes and tells Andrew: and again Andrew and Philip tell Jesus!' So which of those two took the lead in going to Jesus? It was Andrew, because you can tell by the record, can't you? and so Philip comes and tells Andrew: and again Andrew and Philip (in that order) go and tell Jesus. So Philip says to his best friend, 'what, what are we going to do?' and Andrew says, 'well, come on, we'll go and ask Jesus', and Philip says, 'well, could you do it?' and Andrew and Philip go off to Jesus.

Now why do you think they approached Philip? because he had a Greek name, so they thought he'd be a likely chap to talk to about talking to Jesus, because he's Greek, and by the way, Andrew is a Greek name too! just to make it interesting; so these two disciples came together to raise the matter with Jesus concerning the Gentiles. Now you see, I think there's something greater about this than we first imagined, because you see, this was an advanced understanding concerning **the relationship of Gentiles to the truth**. Andrew made a decision here! 'we would see Jesus' , now what are we going to do? and Andrew says, 'yes, I believe that these Gentiles ought to have the



opportunity of association with Christ', and he took the matter to Christ. Even Peter didn't understand that, did he? Peter's the apostle later on that Paul's going to tell us in Galatians 2, because his Jewish prejudice was so strong, that he even then couldn't really fellowship the Gentiles properly. He struggled with the idea that they ought to be associated with the things of the truth and with the salvation as it was in Christ. Andrew didn't have a problem! Gentiles want to see Jesus? Andrew stops, thinks, and says, yes, I think that's okay, let's go have a talk with Christ. Do you know where I think that Andrew got that from? Andrew was a disciple of John the Baptist, wasn't he? and he would have heard the words of John the Baptist in John 1, 'behold, the Lamb of God which taketh away the sin of the **world**', not just the Jew.

Now, in case you're wondering what this is all about, let's just think about this! Have you seen the theme in Andrew's life? Now here it is, in John 1, Andrew **brings** Peter to Christ; in John 6, Andrew **brings** a little lad to Christ; in John 12, Andrew **brings** the Gentiles to Christ; he **first** finds others! remember that statement in John 1, he was the 'protos' in what way? Well, you see, he **found** his work in the truth! he might not be a speaker, he might not be a leader, he might not be an administrator, but there was something that Andrew was very good at, he was very good at personal conversation with others on the truth, and he was excellent at bringing people to Christ. He found his own job in the truth, and in that particular matter, he was 'protos', he was especially a fisher of men! and every time he occurs in the record in that way, he's busy bringing someone else into contact with the truth! Isn't that lovely?

You see, here was a man who was never going to be in the inner circle of Christ intimates; he was never going to be one of the three, was he, really? but there's no resentment, there's no envy, there's no malice, there's no ill feeling, there's no inferiority eating Andrew out, just a quiet getting on with what he can do in the truth. Is that a good spirit? He wasn't worried about Peter, he wasn't worried about John, what can I do for the truth? Well, I can talk to people about the fact that I believe that we've found Messiah! That's a really tremendous lesson that comes out of Andrew because the lesson here is the greatness of a person who didn't try to be someone that he wasn't; was quite happy to accept the lesser place, but found his work in the truth.

Now I want you all to take out a piece of paper and a pencil and I want you to write down what your work in the truth is? Have you found it? 2 minutes! Isn't that the lesson of Andrew's life? he found **his work** in the truth, what's yours? do you know what it is? It's not enough to just be in the truth, what do you see as something you could do in the truth and do well? How can you serve the truth? What contribution can you make, what's your work?

Okay, hands up those that did get something down? be honest! hands up those that didn't get anything down? be honest! Now I think there are two things here, those that didn't get anything down, need to go away and say, 'well, now what do I do in the truth?' have you thought about your skills? we don't think about our skills in a proud way, do we? there needs to be a quiet appreciation and say, is there something that I'm good at? is there something I could do that's useful for the truth? Far too many in ecclesial

life, drift through ecclesial life and sort of walk in on a Sunday and out again, and in on a Wednesday and out again and never, ever think about what they're contributing to the truth. Andrew **found something he was good at**, now what is that for you? Now if you didn't get anything down, you will probably find that you're lacking a sense of commitment to the truth and a sense of involvement in the truth in terms of your own personal labours, and probably because of that, a sense of mild dissatisfaction, you're not really doing much. Well, it's time you sat down and had a quiet think about that, isn't it?

Now for those that did write something down, I suppose that all those people would need to say, 'well, am I doing it?' If that's what my work is in the truth, could I really honestly say, that I'm doing it? and am I doing it to the best of my ability and is there something else that I could do to improve myself, to develop myself to help me do that job? Is there a study I should be doing that would help me in that direction? What parts of the bible should I be absorbing to give me a better degree of strength or ability in that particular direction of my work in the truth? Hands up those that can say within 10 seconds, what specific job do you want in the kingdom? we have about 4 people who seem to know, how many are here? 80, well what portion of 80 is 4? pretty small! in other words, what's the kingdom? Is the kingdom a sort of nice rosy sort of lovely something that's going to happen in the future? No! the kingdom is a whole apparatus of government demanding a whole set of specialist's skills. Have you ever applied for a job? job specification! this job or that job the following requirements will be needed! Those job specifications will be there in the kingdom age, there will be all sorts of jobs to do in the apparatus of Christ's government; do you want to apply for any of those jobs? well, what are you doing about developing your skills for that job now? Have you worked out what the specification will be? are you working, are you developing in that regard? All I'm saying is that we need to have a sense of focus in our life in the truth, what exactly are we contributing into the truth? why has God called us to the truth? what can we do for the truth? how do we see our life in the age to come? is it simply going to be like going from one feast to another? or are we going to do something specific in the kingdom? Do we have an objective of something we'd love to do for the truth?

Can't you see Paul charging around organizing a bit of gospel proclamation, and never having to go to bed at night? marvellous! Can't you see David there, organizing the temple choir and part of the arrangements for the worship in the temple? Oh, David will really enjoy that, he will really enjoy that! What would Jeremiah do, do you think? What do you think Moses will do? Now don't you think they'll all have specific jobs? well, what's our job going to be? Before we can answer what our job is going to be in the kingdom, or what we'd like to be in the kingdom, in the mercy of the Father, well what's our work in the truth now? Have we found out what that is? So, those that didn't get anything down on their piece of paper, go home and have a quiet think about that! those that did, ask yourself, well am I doing it and what do I need to do to better develop myself towards fulfilling that objective in the truth? That's surely the lesson of Andrew's life!

Mark 13, here was a person who didn't try to be Peter, wasn't eaten out with aiming to be something he wasn't, he simply found his own thing in the truth, and got on with doing a good job of it, and Mark 13, by the way, is just a nice little close-off to the story which says that on a later occasion in Mark 13 verse 1, as He went out of the temple, one of His disciples spake to Him about the temple, and verse 3 says, ' As He sat upon the mount of Olives over against the temple, Peter and James and John and **Andrew** asked Him privately', and oh, for the first time Andrew was invited into the circle of the innermost 3; oh, I'm sure he treasured that day. Can you imagine Peter sitting there lapping up every word? (if you every want to know about the Olivet prophecy in the kingdom, ask Andrew because he'll remember every word), because that day he was there with his big brother and James and John, the inner circle of the 3, and **Andrew was there listening to that!** Oh, he would have enjoyed that! but it didn't eat him out if he wasn't there! There was a wisdom there in the life of Andrew!

You know there's a hymn that we have that says, this is the spirit of the man, isn't it?

Concerning Christ our High Priest:

The names of **all** the saints He bears,  
Engraven on His heart,  
Nor shall the lowliest saint complain,  
That he has lost his part.