**WESTMINSTER PULPIT SERIES 11 (UNPUBLISHED, PREACHED IN 1907) - THE PREACHING OF G. CAMPBELL MORGAN**

**02. CHRIST AND ANDREW by G. CAMPBELL MORGAN**

*"Jesus saith unto them, What seek ye? And they said unto Him, Rabbi...where abidest Thou? He saith unto them, Come, and ye shall see."*

John 1:38, 39

WHEN THE Word became flesh, He came to speak in human language the truth of God. This included the things of God and the things of man. Jesus of Nazareth was at once the Revealer of God and of man. Throughout the whole of His ministry as recorded for us in the Gospel stories these two things were clearly manifest; first, His knowledge of God, and secondly, His knowledge of man. That knowledge of man was evidenced by the variety of His methods in dealing with men.

Tonight we take the story of His method with one of whom very little has been recorded. The charm of this story is that it deals with a man who did not appear before the public eye. Andrew lived so much in the shadow of his brother Simon Peter that even John introduced him to us by telling us that he was his brother. His appearances are all incidental. He was with the three notable disciples Peter, James and John when they asked the Lord the meaning of His declaration that the temple would be destroyed. He was among the apostles when the great crowd was fed, and made the statement half in doubt and half in faith, "There is a lad here, which hath five barley loaves, and two fishes." He was on the outskirts of the crowd when the Greeks came to see Jesus. Then we find him in the upper room on the day of Pentecost.

Andrew is introduced to us as a disciple of John the Baptist. It is perfectly evident that having passed under the influence of the herald we may know something of the attitude of his mind when he followed Jesus in the way. The ministry of John had been a ministry declaring the necessity for repentance. Its key-note had been "Repent ye, for the kingdom of heaven is at hand." As we saw in considering the story of John's relation to Jesus, that ministry had resulted first of all from a sense of sin, so profound that he characterised the men who came to him as "offspring of vipers." Andrew had been influenced by that ministry, had become a disciple of John the Baptist, which means that he had submitted to that great Jewish baptism of repentance. The sense of sin had come to him personally, he had felt the weight of what John had said concerning his own age, and so had linked himself with John as a disciple, a follower. Undoubtedly, moreover, he was one of the inner circle of John's disciples. On the day before his following of Jesus, John had made a great proclamation concerning Christ in the hearing of the assembled multitude, but on this particular day John was away from the crowds, there being only two disciples with him, Andrew and another. He was a man, therefore, who was seeking the Kingdom of God. In this connection allow me to say it would be a good thing for us if sometimes when speaking of the Kingdom of God we took the simplest view of its meaning. I am quite prepared to admit that these Hebrews had materialised ideas of the Kingdom of God and narrow views thereof; they did not interpret the term in all its depth and height, its breadth and spacious glory, but fundamentally they knew its meaning. Andrew was a man who was seeking under the ministry of John for the establishment of the Kingdom of God, that is, for the setting up of His rule amongst men. Moreover, under the ministry of John he was most certainly one who was expecting the Christ, looking for the coming One. That had been the burden of John's ministry. He had said, "He that cometh after me is become before me: for He was before me." I am not Christ. I am not Elijah. I am not that prophet. "Who art thou?" "I am the voice of one crying in the wilderness, Make straight the way of Jehovah." John was steeped in the teaching of Isaiah, and he made quotation from that part of the prophecy containing the prophecies of peace which commence, "Comfort ye, comfort ye my people." If you read on from there you will see all the great processes of the coming One; Jehovah the suffering Servant, the triumphant King! John said, I am there at the beginning of the programme of peace. I am a voice crying, "Make straight the way of Jehovah." That voice Andrew had heard, and I see him as a man conscious of the sin of his age; conscious of his own sin, having been obedient so far as he had light, answering the message of Divine truth as he had heard it; passionately desiring the establishment of the Kingdom of God, waiting for the crisis, a coming One, and the dawning of a new age. All these things may be clearly inferred from his close intimate relationship to the Baptist.

Now look at Andrew again in order that we may attempt to see from these fragmentary references to him in the New Testament story what kind of man he was. Notice that he was a friend of the apostle John. I must not be tempted to dwell there. I am sure you catch the significance of the fact. John the brother of James, the son of Zebedee, was the dreamer of the apostolic company, the poet of the Galilean lake, the man who, was always listening for the voices that were never heard, and seeing things others could not see, the man who was a perpetual trouble to Andrew's brother, Peter; Peter was the practical; John was the poet. Andrew was a friend of John. I do not mean to say necessarily that Andrew was a poet, but he loved poetry and would attempt to see the things John saw, and listen while John told him of the voices he heard. There was a side of Andrew's nature which was full of imagination.

Moreover, he was a man of intellectual and moral courage. This is evidenced by the things we have now dealt with. Andrew had obeyed the voice of the prophet, and had become one of his disciples. John said on that memorable day, "Behold, the Lamb of God, and Andrew dared to follow. It is a little difficult to put ourselves back into the time and temper and atmosphere of these events, yet we need to do it. We are inclined to say it was not a difficult thing to follow this great Teacher, but remember how Andrew first saw Him. Andrew watching for the coming kingdom, expecting a crisis, when he looked upon the One Whom John identified, saw a Galilean peasant. I ventured when preaching about John the Baptist to say that when he saw Jesus he was startled. He had talked of the coming One of God as coming with a fan and fire, yet when he saw Him he did not say, Behold, the Lion of the tribe of Judah, but dropped into softer accents and spoke of "the Lamb of God." Andrew had seen this simple, ordinary, Galilean peasant, and had heard John say, "Behold, the Lamb of God." It would have been very easy to say, John is at last mistaken! This man is from Nazareth - for it seems they knew he was from Nazareth - and can any good thing come out of Nazareth? - someone did say that later on. But Andrew did not say that. He said, I will see this thing through, and with reverent steps he began to follow. When Christ said, "What seek ye?" his answer indicated his intellectual determination to find out, "Rabbi ... where abidest Thou?" It is as though he had said, I cannot tell Thee what I am seeking here upon the highway, give me time and quietness. "Where abidest Thou?" Here was a man determined to follow the line of light, and discover the ultimate truth.

Andrew was also an unobtrusive man, always introducing others to Jesus - finding his brother and bringing him to Christ; presently introducing the lad who had come perchance out of curiosity to see the new Teacher, and had followed round with the people as lads so love to do, but who, with more forethought than his elders, had brought his provisions with him; on the margin of the crowd Philip came to him with the Greeks, and he passed them on to Christ. Andrew was a quiet, honest, unobtrusive man.

Notice next his attitude toward Jesus. First of all, the reverence with which he came after Him. Said John, "Behold, the Lamb of God." Immediately Andrew and the other left, the herald and followed Him, but did not speak to Him, did not break in upon His reverie. Andrew does not seem to have thought he had any right to arrest Him, question Him, argue with Him, but quietly followed Him, and waited. Then when Jesus turning about said to him, "What seek ye?" in a moment he handed in his allegiance to Christ as Teacher, "Rabbi," was the word of submission, the address of the disciple; it indicated his willingness to sit at the feet of Jesus and hear what He had to say, "Where abidest Thou?" which, as I have said, can only mean, Give me opportunity to ply Thee with my questions, tell Thee my problems. Thou hast asked, What seek ye? Give me time, "Where abidest Thou?"

In Christ's method with this man there are three things notable. First the inquiry, "What seek ye?" That evidenced our Lord's interest in him. Secondly the invitation and promise, "Come, and ye shall see." That indicated our Lord's willingness to do what this man wanted Him to do. Finally, the quiet hours that Jesus gave to him. As to how many I will not argue with you. It all depends upon whether John reckoned his time by the ordinary Hebrew method or by the Roman civil method. If by the former, at least several hours. If by the latter, which I believe was the case, a whole day. This reveals His patience with him.

Let us go over these things again. They are worth more careful consideration. First of all, notice the consciousness of Christ that this man was following. His face was set toward His ministry. I would that I could so state that as to make it real to you. Think for one moment of Jesus, being about thirty years of age as Luke tells us, all the long years of waiting and preparation were over; He had been baptised, anointed by the Spirit, tested in the wilderness, and again to quote Luke's word concerning Him, He was departing "In the power of the Spirit" to commence His ministry of teaching, of wonders, and ultimately of the infinite mystery of the Divine passion outwrought into human history at the Cross. Here was the first man who had made any definite movement to follow Him. He felt that he was there, and at last looked at him. His question was, "What seek ye?" Mark very carefully for the instruction of every worker and for the comfort of every seeker, what that question meant. It was our Lord's attempt to draw this man out, to get him to tell his own story. It was a very profound question. John the Baptist had said, "Whose fan is in His hand, thoroughly to cleanse His threshing floor." This seems to be at first a tender, gentle question, but if you look at it carefully it becomes the winnowing question of the Man with the fan in His hand. "What seek ye?" What is the real meaning of thy coming after Me? Notice it is not Whom seek ye? He knew Whom he sought. He was seeking this Lamb of God that had been indicated by John. He was seeking to follow Him. Why art thou coming after Me? Why art thou following Me? What is it that you want? In the heart of Andrew all the deepest, direst need of his life became a new consciousness when Christ asked that question. Christ always does this with a man.

It was the question of the Word incarnate, the One of Whom the ancient writing had declared that He tries the motives. He is always doing it. He got away back beyond the external fact of following, and said, "What seek ye?" Not "Whom seek ye?" I pray you forgive the repetition and mark the importance of the discrimination. Not "Whom?" that would have been an idle question, but "what?" That is always an important question. When a man follows Christ everything depends on the deep underlying meaning of the following. There were hundreds of men who followed Jesus to whom He never spoke, whom He never called to Himself. He was always using the fan, winnowing the crowd, and always winnowing the individual until He had passed beneath all the superficial things of the life, and had touched the deepest, underlying motives, "What seek ye?" What is the master passion of your life? What is it that lures you, calls you, drives you, makes demands upon you? "What seek ye?" It is the supreme question in every human life, and I think in the very fact that Andrew did not answer is a revelation of his profound understanding of the word. It was as though he had said, How can I tell Thee these deepest things now? "Where abidest Thou?" Let me find my way to Thee that I may speak of this thing Thou hast demanded of me.

Then notice in the next place Christ's willingness to take him on his own ground. "Come, and thou shalt see." He was willing to lay bare all of Himself to the inquiry of this man. He put Himself absolutely at his disposal. I want to say these things with all carefulness because I know well the awful rush of the age in which we live; but is not this rush and the complexity of our service in danger of making some of us careless of individuals? Christ's whole mission was before Him, but He would take time, a whole day, or hours at least, to lay bare His heart to one inquiring soul. To me it is a great revelation of our Lord's wisdom, and therefore of His patience. Oh those hours, few or many, what hours they must have been. We cannot tell what passed that day between Andrew and Jesus. We may imagine some of the things he said we do not know. In all likelihood he sat and asked questions out of the perplexity with which his heart was filled, concerning the age in which he lived, as seen through the ministry of John. Perhaps he asked questions concerning the mystery of Jesus in relation to the ancient prophecies. Perhaps he asked Him some question concerning that last word of John, "Behold, the Lamb of which taketh away the sin of the world." These are but speculations. I will not follow them further, for I want to say this, I am profoundly glad there is no record of the conversation. The truth revealed is that Jesus will take a man or two men and give Himself to them specially, wholly, and alone, when no one else intrudes. That was Christ's great method with this man. This was not His method with John the Baptist. This is not His method with any other man save with so far as I see it revealed in the Gospel of John. Here is Andrew, honest, convinced, inquiring, unobtrusive, determined, and Christ first gets down to the centre of his life, "What seek ye?" and then puts Himself at his disposal for long hours that He may talk to him and answer all his questions. He had a living interest in him, a great willingness to deal with him, and infinite patience.

What were the issues? The first issue is that this man became a disciple in the full and beautiful New Testament sense of the word. What is a disciple? A learner? Infinitely more in the New Testament. In the New Testament a disciple is a learner and a missionary; one who hears and repeats; one who receives to give. Immediately Andrew is a disciple and therefore a missionary. The first movement of his discipleship was spontaneous. He was convinced, he had submitted to that of which he was convinced, he commenced his propaganda and found his brother Simon. How far had Andrew gone? Thus far, "We have found the Messiah." It was not very far. It was not so far as the weakest disciple here tonight has gone, not so far as Andrew went later on, but it was as far as the light had come, as far as Christ had led him. Having come so far he responded to the truth, he walked in the light, and immediately Andrew became the first missionary of the Christian Church as he was the first disciple of the Lord Jesus Christ. Then there came a day a little further on, John does not tell us, but Matthew and Mark both do, when he was busy mending nets and Jesus called him to definite service and he followed. There came yet another day when Jesus selected the twelve and made them apostles, and Andrew was among the number.

Again, "There is a lad here, which hath five barley loaves, and two fishes." That was faulty but venturesome faith. Philip the mathematician had calculated the whole matter and said, "Two hundred pennyworth of bread is not sufficient for them." Andrew was a little further on than Philip, not very much, but a little, and I think I do not misrepresent the real meaning of the story if I imagine Andrew saying within himself, Philip seems to have calculated this accurately, but then he does not seem to have counted the Master. I wonder whether He could do anything. It is worth telling Him that there is a boy here who has five loaves, and he told Him.

Presently the Greeks came asking to see Jesus. Do you not think Andrew remembered that day nearly three years before, when Christ had said to him, "Come, and thou shalt see." The memory of that word of Christ made him imagine that Jesus, would be perfectly willing to see these Greeks. When he accompanied the deputation, Peter, James and John, to inquire the meaning of the Master's words concerning the temple, do you not think there was a memory of that long day through which Christ had answered all his questions?

One other glimpse of Andrew I want you to notice. He was in the upper room when there came the sound of the wind and the sight of the fire, and the ecstasy of the tongues. The last place in which I see Andrew is listening to his brother preach so that three thousand were converted. It was a great reward. I do not think there was any pride in the heart of Andrew that day, but a great thankfulness as he remembered that he went to find Simon and brought him to Jesus, that strange day when Simon said nothing. That silent man upon whom Andrew had laid the hand of compelling love and introduced him to Jesus, became the prophet of Pentecost, and thousands of wavering souls were swept into the Kingdom, and there stood Andrew, listening. We never hear that he preached at all, but he had led that first preacher to Christ. He remained among the number of the apostles, and in that day, that final day when we shall hear the infinite rewards of service announced not upon the basis of notoriety but in answer to fidelity, Andrew and Simon will be very near together.

Suffer me these simple words of application. Do not forget that Christ's first disciple was not Peter but Andrew. Until this hour Christ's first need is a strong quiet soul who is always content to remain largely out of sight. This is not to undervalue Peter, but it is rightly to estimate Andrew. It is not to undervalue any man whom Christ calls to the place of prominence, and my dear young brother, if God is calling you there, have done with the miserable cowardliness of Saul, who hid away among the stuff when he ought to have gone to the throne. It is mock modesty that hides when God would thrust to the front. When you have come to the front, however, do not imagine you are a great man, and that Andrew does not count. A great succession has followed, and is still following, but Andrew, comparatively unknown, led the way.

What is the message of Christ's method with Andrew? The message is to the man who has come far toward the Kingdom of God without personal dealing with Christ. There are scores and hundreds of such in the world today. There are other messages for other men, but this message is for that man. You have come very far toward the Kingdom; you have been brought under conviction of your own sin and of the awful fact of sin; there is already in your heart through the ministry of the Spirit through many agencies, the desire for the life of God, but you have never come into personal contact with Christ.

There are such men. Harold Begbie with masterly hand has drawn for us such a man in "The Vigil," one of the most remarkable pieces of fiction that have been written during recent years. Any man who has read that book has read a message to the age. Rodwell was in the Church, a minister of the Church, sincerely and honestly attempting to do something to establish the Kingdom of God, but he had never come to a living consciousness of the living Christ. It is a wonderful story of how Rodwell found it out. He found it out where many a minister has found out the same awful truth, at the bedside of a dying sinner. The hot hand of a drunkard was put upon his, and the man declared that Rodwell did not know Christ; and he knew that it was true, and had honesty enough to seek a man who did know Christ, and put him to the business. There is many a Rodwell in London. Some of you are near, you have come far toward the Kingdom of God. There came a man to Jesus after a while who so answered His questions as to make Him say, "Thou art not far from the Kingdom of God." Many a man is there. I do not question your sincerity, my brother. I do not undervalue your attitudes toward these things, so near and yet blind; in all the highest meaning of life, dead. So was Andrew. What shall I say to such a man? I say this to him. Follow out the line upon which you have been walking and it must lead you to Christ. There is no other goal for such as are sensible of sin. There is no other method for such as desire the Kingdom of God, but this same personal living Christ. Follow your line. Be intellectually and morally honest, follow Him! You have a hundred questions concerning the mystery of His Person that I cannot answer. If you really came and asked me this and that concerning the incarnation and the atonement, I have no final word to speak, for who of finite mind can say the last thing concerning the methods of the infinite God? What I plead with you to do is to get to Him, talk to Him, tell Him the things that are in your hearts. I am told today that this is not easy, that a man cannot do it. Try it actually in loneliness. Find some inner chamber which you can enter and shut the door and exclude neighbour and friend, priest and preacher; some moment and some place where you can be away from me, from the sound of my voice, away from this building and every other, and be alone. Get there and talk to Christ. There is not a man who will do that, but that there will come to him not a flaming light perchance, not an audible voice, but the mystic certainty of the presence, and the call, "Come, and thou shalt see." If not, then I have no Gospel, and I will be done with preaching! If not, then am I of all men most deceived, for I have been alone and heard Him, and I know Him. You can tear the documents to pieces but you cannot take from me the certainty of the answering Christ to the man who will make his appeal to Him. Follow Him as Andrew did in intellectual and moral honesty and you will find Him with you according to your need. I might ask you if you believe this doctrine! He will not, but He will make you believe all essential truth before He has done with you. I might ask you if you are willing to subscribe to this creed or the other! He will not, but He will give you a great creed before you have known Him long. I might ask you whether you have taken step one, two, or three on to the heights of life! He will not, but He will say, Tell Me all, trust Me with all!

Man, if you will do it He will fulfil the deepest thing in your life. He can give you what none other can. Man, to Him, and He will take you as you are, not merely in the general sense in which we say that, knowing all your sin, but knowing all the peculiar facts of your life, and He will deal with all, for He knows them well, and you also shall be His messenger and fulfil His purpose.