

# The Lamb of God

by Kurt Winsley

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*John the Baptist's message of repentance prepares the way for Jesus Christ, who takes away the sin of the world as the Lamb of God.*

**Duration:** 1:04:38

**Scripture:** Isaiah 40:3, John 1:19-29, Hebrews 9:26-28

**Topics:** "Lamb Of God"

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## Description

In this sermon, the preacher focuses on the passage in John 1:19-51. The sermon is divided into three main points. The first point discusses John the Baptist and his interrogation by the delegation sent from Jerusalem. John identifies himself as not being the Christ, Elias, or the prophet. He declares himself as the voice crying in the wilderness, preparing the way for the Lord. The second point explores how John testifies of Christ as the Lamb of God, who takes away the sins of the world. John came with a baptism of repentance to give light to those living in darkness and under the law. The third point looks at Jesus' first disciples, Andrew and Simon Peter, who were introduced to Jesus by John. They immediately recognized Jesus as the Messiah and followed Him. The sermon emphasizes the importance of recognizing Jesus as the Lamb of God and following Him as His disciples.

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## Transcript

Worshipping with you today. Before we begin, Brother Chris, if you would get a song ready for after the message and then maybe you could just come up and leave the song while they get the tables all ready and everything and then just pray for the meal afterwards. I'd appreciate that.

Okay, we're going to continue on in the book of John this morning, so before we do that, let's go to the Lord in prayer. Heavenly Father, we come to You this morning, Lord, again looking forward to digging into Your Word and hearing from You, Lord. I do pray, Lord, for Your inspiration this morning.

Lord, may the things that are shared this morning not be from me, not be from my mind, but Lord, be from You. May You come forth in power and authority this morning and speak to each one of us. Lord, may You come and bless Your Word as it goes in our ears and reaches our hearts.

Lord, we pray for Your guidance this morning, Lord, as we look into Your Word. In Jesus' name we pray, Amen. Well, I hope you read on a little bit from last week.

Did a little bit of homework or studying ahead or whatever you want to call it. I'm sure if you did, you got a bit of a blessing already, so maybe we can share together and get even more of a blessing from the Lord's Word this morning. We're starting in verse 19 and we'll hopefully get through the end of the chapter today.

Verse 19, And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed and denied not, but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

Then said they unto him, Who art thou, that we may give an answer to them that sent us? What sayest thou of thyself? He said, I am the voice of one crying in the wilderness. Make straight the way of the Lord. As said the prophet Isaiah.

And they which were sent were of the Pharisees. And they asked him and said unto him, Why baptizest thou then, if thou be not that Christ? Nor Elias, neither that prophet. John answered them, saying, I baptize with water.

But there standeth one among you whom ye know not. He it is who, coming after me, is preferred before me, whose shoes latch it I am not worthy to unloose. These things were done in Bethabara, beyond Jordan, where John was baptizing.

The next day John saith Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me. For he was before me.

And I knew him not, but that he should be made manifest to Israel. Therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

And I knew him not. But he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record, that this is the Son of God.

And again the next day, after John 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. 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? He saith unto them, Come and see.

They came and saw where he dwelt, and abode with him that day. For it was about the tenth hour. One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is being interpreted, the Christ. And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon, son of Jonah.

Thou shalt be called Cephas, which is by interpretation, a stone. The day following, Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter.

Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses and the law and the prophets did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him, and saith of him, Behold, an Israelite indeed, in whom is no guile.

Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered and saith unto him, Rabbi, thou art the Son of God, thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? Thou shalt see greater things than these.

And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man. So as we look into these verses this morning, I've titled the message this morning, The Lamb of God. The Lamb of God.

Since we talked about last Sunday evening in Brothers Meeting taking notes and how I said I'd like to have you take notes, I'm going to try to make it a little easier for you. We have three points this morning. Three things we're going to talk about.

We're going to talk about John the Baptist and his interrogation by the delegation sent from Jerusalem, who he was and so forth. Look at some of the other Gospels and how they testify of him. Then we're going to look at how John testifies of Christ, the Lamb of God.

And then we're going to look at the last few verses there. Jesus' first disciples. So three points this morning.

First of all, John the Baptist. Our reading this morning starts out, and this is the record of John. John the Baptist.

Luke 1 records this about John, among many other things it records, but in 15, verse 15 through 17, For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink. And he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God.

And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord. He shall be great in the sight of the Lord. Well, we start right off there in verse 15 of Luke 1. He shall be great in the sight of the Lord.

That's quite a testimony, isn't it? To be beheld by the Lord as one who is great. Indeed, in Matthew 17, Jesus' testimony of John is that very thing. Matthew 17, Jesus says, let's see, oh, that's the wrong reference.

Wrote down the wrong one. Anyway, there was one point, I don't have the reference written down, but there was one point where Jesus testified of John that he was the greatest born of women. The greatest born of women.

That's Jesus' testimony of John. He shall be great in the sight of the Lord. And he shall be filled with the Holy Ghost even from his mother's womb.

That's different too, isn't it? Even from his mother's womb. Before he was born, the Holy Ghost entered into him. As he was born, he was born with the Holy Ghost, so says Luke here, even from his mother's womb.

And many of the children of Israel shall he turn to the Lord their God to make ready a people prepared for the Lord. So his purpose was not that he was great himself, though it says the Lord saw him as great. He was not to be great of himself, but he was to be the one that pointed to Jesus.

He was the herald, if you will, that came to announce Jesus' coming. He came not as Elias in the flesh, but in that same spirit and power that Elias came. In Matthew 17 that's Jesus' confirmation of that.

So he was, his purpose was to make ready a people prepared for the Lord. And as we go through this little looking at John, you think about how that continues today. Making ready a people prepared for the Lord.

Think about that as we continue. Still in Luke chapter 1 down to verse 76. And thou child shall be called the prophet of the highest.

For thou shalt go before the face of the Lord to prepare his ways. To give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God, whereby the dayspring from on high hath visited us. To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

And the child grew and waxed strong in spirit and was in the desert till the day of his showing unto Israel. So we can learn a lot from here too. He shall be called a prophet of the highest.

Interesting that he shall be called, this was his father's prophecy as he was filled with the Holy Ghost and prophesied at the birth of John, shall be called the prophet of the highest. Yet here we see as those that came from Jerusalem, this delegation that came perhaps from the Sanhedrin, the Pharisees that sent them, these lawyers, these experts in the law, they said, are you that prophet? And he said, no, I'm not that prophet. But yet the prophecy that his father gave was that he would be known, or called the prophet of the highest.

For thou shalt go before the face of the Lord to prepare his ways, to give knowledge of salvation unto his people by the remission of their sins. John came with a baptism of repentance. A baptism of repentance to give light to them that sit in darkness and in the shadow of death.

His primary people that he testified to were the Israelites. People sitting in darkness and in the shadow of death, living under the law, that law that could not save. And he was there to point the way.

He was a signpost. You know, we don't think much about signposts unless we're lost. When we're coming to church in the morning, we don't bother looking at the signposts because we know the way.

We know how to get here. But when we're lost, and we're trying to find a certain road, it's helpful to have a signpost that points the way. We can look and say, ah, there it is.

John was that signpost. You know, we largely ignore those things when we don't need them. How many Israelites ignored John? Ignored that signpost? Felt they didn't need him? And you know, as we read down through his account, he recognizes himself as a signpost.

Look at this as we look down through here. I am not the Christ. Not me.

Are you Elias? I am not. Art thou that prophet? No. He says, I am the voice of one crying in the wilderness.

Make straight the way of the Lord. And then he says, there's another one coming. But I'm not even worthy to untie his sandals.

I'm not even worthy to stoop down and simply untie his shoes. I think John saw himself as a signpost. Just this humble tool.

He has a purpose. And he goes about his purpose with a zeal. But he has nothing of himself to offer.

He's simply offering, this is the way to the Lord Jesus Christ. This is the one over here. That's the one that you're looking for.

Right there. He's just a herald. They ask him, are you that prophet? Perhaps they get that from Deuteronomy 18.

The Lord thy God will raise up unto thee a prophet from the midst of thee of thy brethren like unto me. Unto him ye shall hearken. And then verse 18.

I will raise them up a prophet from among their brethren like unto thee and will put my words in his mouth and he shall speak unto them all that I shall command him. Are you that prophet? Perhaps thinking that he was the Messiah. You know, they're trying to find out.

It's interesting that these who are such an expert in the law, these that are the rulers of the people, they came from Jerusalem. They came from the Jews there at Jerusalem and they sent priests and Levites. These are the people that are supposed to know.

But when John came he confused them. Are you the Christ? I'm not. Are you Elias? I'm not.

Are you the prophet? I'm not. I'm the voice of one crying in the wilderness. They knew the Scriptures.

They knew the law. They had all this Old Testament. They knew it and they still missed it.

They still didn't understand. John's message, which precedes Christ, which prepares the way for Christ, is one of repentance. A turning away from our sins.

Repentance. A turning away from our sins. Matthew chapter 3. Let's turn there.

Verse 16. In our Scripture in John there, verse 33, And I knew him not, but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him the same as he which baptizeth with the Holy Ghost. And here in Matthew, John kind of fills in the blanks.

He kind of fills in some things. He has some things to say that the other Matthew, Mark, and Luke don't bring out. John has kind of an interesting perspective on things.

He sees things, brings out things. Perhaps it's thought that perhaps John was written after Matthew, Mark, and Luke, and so he may have had that to look at, and so he says, Well, you forgot this part. You forgot that part.

I don't know. But it's interesting how he fills in some of these things that the others do not record. 3, verse 16, And Jesus, when he was baptized, went up straightway out of the water, and, lo, the heavens were

opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him.

And, lo, a voice from heaven sang, This is my beloved Son, in whom I am well pleased. Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. So he went, and then was gone forty days and forty nights, the time of the temptation.

So John is baptizing, and Jesus comes to him and says, It's time for you to baptize me. And John says, No. Wait a minute.

Wait a minute. You need to baptize me. Jesus said, No.

Let's just do it. And so John baptized Jesus. Down comes this dove, and then Jesus is driven into the wilderness to be tempted for forty days and forty nights.

And John bears record saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. John is the signpost. He bears record.

He sees Jesus. He believes what he was told. You know, he was in the desert until the day of his showing unto Israel.

Can you imagine what happened there? He was a called out one. He was one that the Holy Spirit rested upon from the day of his birth. And he was in the desert.

He was set aside. He took the Nazarite vow. No strong drink.

No wine. None of that stuff. And he was in the desert.

Can you imagine the communion that he had with God? That time that he spent there eating their locusts and wild honey and dressing in the leather and so forth? You know, that time that he spent there. All to be a signpost for Jesus Christ. All to be the herald that goes before.

Preaching repentance to the people of Israel. Baptizing in the Jordan River. Matthew 11.11 is the verse I was thinking of earlier.

Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist. Notwithstanding, he that is least in the kingdom of heaven is greater than he. There's an interesting thought.

He that is least in the kingdom of heaven is greater than he. So, as we continue on, John is baptizing. And he told them no to these that were coming to interrogate him.

To question him. Who are you? What are you doing? By what authority are you doing these things? You can just kind of imagine some of the thoughts they had. Why are you doing this thing? Why are you attracting the people that you are? You know, they probably got kind of jealous because he apparently had quite a number of people come to see him.

Come to listen to him speak. Enough that they felt they had to send out some priests and Levites to interrogate him. Figure out what was going on.

He says unto them, or they ask him, Why baptizest thou then if thou be not that Christ, nor Elias, neither that prophet? It's interesting when you think about how they viewed baptism. They recognized it as

something that was sacred. Well, wait a minute.

If you're not one of these three people or prophets, why are you baptizing? Apparently the Jews, when someone wanted to become a Jew, that was not a native born, natural born Jew, apparently they would after they circumcised them, they would baptize them as a sign of cleansing from the pollution of their past life. Apparently they used baptism in that way. It was a sign.

It was a testimony of cleansing from that pollution of their former being. Now you're becoming a Jew. Now you're being one of God's chosen people who are going to wash away all that old stuff.

Apparently they viewed baptism that way. And so here comes John, this baptism calling them to repentance. And he's speaking to the children of Israel.

Now put yourself in the shoes of a Jew of that day, one who makes his sacrifices as he's commanded in the law. This is my sin offering. This is my drink offering.

And he makes all these offerings. And here comes John saying, repent ye. The kingdom of heaven is at hand.

Well, wait a minute. I just made my offering over here. And you're baptizing? Wait a minute.

That's what we do to those who aren't Jews. And you want me to be baptized? Can you just imagine what these Jews were thinking when John comes baptizing and preaching a message of repentance. For the kingdom of heaven is at hand.

Now if we look in the Old Testament, Zechariah 13, verse 1, In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. And in Ezekiel 36-25, Then will I sprinkle clean water upon you and ye shall be clean from all your filthiness. From all your idols will I cleanse you.

Perhaps they would have expected it had he answered yes, I am that Christ. Yes, I am Elias. Yes, I am the prophet.

They would have perhaps expected him to come baptizing, but he said no. No. No, I'm not any of those.

Well, why then are you baptizing? Imagine the bewilderment of these learned men. These men that thought they had everything figured out. They had all their laws figured out.

They knew their scriptures inside and out. They learned from little on up these scriptures and they thought they had them all down. And here was this one coming and they couldn't figure it out.

John answered them saying, I baptize with water, but there standeth one among you whom ye know not. He it is who coming after me is preferred before me whose shoes latch it I am not worthy to unloose. John is a signpost.

He's the point man and he's pointing at Jesus. Don't worry about me. There's another one among you that's coming that I'm not worthy to untie his shoes.

The next day moving to our next point John's description or testimony of Jesus. The next day John seeth Jesus coming unto him and saith, Behold the Lamb of God which taketh away the sin of the world.

Perhaps they were a little bewildered by that statement too.

Because the Israelites were God's chosen people. Their sacrifices they atoned for their sins. And now here comes John.

Behold the Lamb of God which taketh away the sin of the world. Think about what all these Jewish teachers and rabbis would think about that one. Taketh away the sin of the world.

And John called him the Lamb of God. I want you to look with me at a couple pictures of the Lamb as the Jews would have understood it. The Lamb.

The Lamb was an offering. Was used in many different offerings but I want to look at just a couple this morning that particularly point to Jesus. Turn to Exodus chapter 12.

The Lord has done many wonders there in Egypt to get the children to get Pharaoh to let the children go. It hasn't worked and the Lord has hardened Pharaoh's heart. And the Lord spake unto Moses and Aaron in the land of Egypt saying this month shall be unto you the beginning of months.

It shall be the first month of the year to you. Speak ye unto all the congregation of Israel saying in the tenth day of this month they shall take to them every man a lamb according to the house of their fathers. A lamb for in house.

And if the household be too little for the lamb let him and his neighbor next unto his house take it according to the number of the souls. Every man eating every man according to his eating shall make your count for the lamb. The lamb shall be without blemish a male of the first year.

Ye shall take it out from the sheep or from the goats. And ye shall keep it up until the fourteenth day of the same month. And the whole assembly of the congregation of Israel shall kill it in the evening.

And they shall take of the blood and strike it on the two side posts and on the upper door post of the house wherein they shall eat. And they shall eat the flesh that night. Roast with fire and unleavened bread and with bitter herbs they shall eat it.

Eat not of it raw nor sodden at all with water but roast with fire his head with his legs and with the pertinence thereof. And ye shall let nothing of it remain until the morning. And that which remaineth of it until the morning ye shall burn with fire.

And thus shall ye eat it with your loins girded, your shoes on your feet, and your staff in your hand. And ye shall eat it in haste. It is the Lord's Passover.

For I will pass through the land of Egypt this night and will smite all the firstborn in the land of Egypt both man and beast. And against all the gods of Egypt I will execute judgment. I am the Lord.

And the blood shall be to you for a token upon the houses where ye are. And when I see the blood I will pass over you. And the plague shall not be upon you to destroy you when I smite the land of Egypt.

And this day shall be unto you for a memorial. And ye shall keep it a feast to the Lord throughout your generations. Ye shall keep it a feast by an ordinance forever.

When I see the blood of this Lamb, this Lord's Passover Lamb, when I see the blood on the doorposts, then will I pass over that house. You will be spared from my judgment. John calls Jesus the Lamb of God.

This is not an unknown picture to the Jews. They fully recognize this picture. The Lamb of God who taketh away the sin of the world.

When I see the blood. Let's go to 1 Corinthians chapter 5 and verse 7. Purge out therefore the old leaven that ye may be a new lump as ye are unleavened. For even Christ, our Passover, is sacrificed for us.

Even Christ, our Passover, is sacrificed for us. There's that link to the Passover Lamb as the children of Israel were carried out of the land of Egypt after the angel of death had passed over those houses because of the blood of that Lamb. Jesus is that Passover Lamb.

He's that Passover Lamb. That Lamb that is whose blood is shed to take away the sin of the world. You and I are included in that world, aren't we? Jesus' blood was shed for you and for me.

How does that come across to you? Is He your Passover Lamb? Or is the blood not sprinkled on your doorpost today? The Jews recognized that picture, I'm sure. The Lamb of God. I just want to look one more place as we consider Jesus as the Passover Lamb.

We have the familiar passage in Isaiah 53 as well. He is brought as a Lamb to the slaughter and as a sheep before her shearers is done. You think about the Jews and what they would have understood when John called Him the Lamb of God.

That would have been quite a picture for them. Now, consider another sacrifice in numbers. Let's go to Exodus first.

Exodus 29. Another sacrifice that included the Lamb. So Jesus is the Passover Lamb.

The Lamb slain for the salvation of the world. The Lamb whose blood sprinkled upon the doorpost caused the death angel to pass over. The Lamb whose blood sprinkled on the doorpost of our heart causes the death angel to pass over.

Time of judgment. Exodus 29 verse 38. Now this is that which thou shalt offer upon the altar.

Two lambs of the first year, day by day, continually. Continually. The one lamb thou shalt offer in the morning, and the other lamb thou shalt offer it even.

And with the one lamb a tenth deal of flour, mingled with the fourth part of an hen of beaten oil, and the fourth part of a hen of wine for a drink offering. And the other lamb thou shalt offer it even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savor, an offering made by fire unto the Lord. This shall be a continual burnt offering throughout your generations at the door of the tabernacle of the congregation before the Lord, where I will meet you to speak there unto thee.

And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory. And I will sanctify the tabernacle of the congregation in the altar. I will sanctify also both Aaron and his sons to minister to me in the priest's office.

And I will dwell among the children of Israel, and will be their God. And they shall know that I am the Lord their God that brought them forth out of the land of Egypt, that I may dwell among them. I am the Lord their God." So, he brought them forth with this Passover lamb from Egypt, and then he said, I want you to sacrifice day by day a lamb in the morning, and a lamb in the evening.

Can you imagine being a priest there, responsible for the sacrifices? Every morning, you take this precious little lamb, and you sacrifice it before the Lord. And every evening, you take another precious little lamb, and you sacrifice it before the Lord. For a continual burnt offering.

That offering was to be offered continually. And what was the purpose of this? And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory. And I will sanctify the tabernacle of the congregation in the altar.

Just take those verses with you today, and just ponder that a little bit. When you consider, we're going to continue just a little bit, but you think about that offering that they offered every day. And here, this glory would come down and rest there in the tabernacle.

And He will be there and dwell there with the people. And He will be their God. You take that with you, and you ponder that this week.

As we continue thinking about this morning and evening sacrifice, as we turn to Jesus, the Lamb of God, let's turn to Hebrews chapter 9. This is the Lamb sacrificed for you and for me. Verse 26. For then must He often have suffered since the foundation of the world, but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself.

And as it is appointed unto men once to die, but after this the judgment, so Christ was once offered to bear the sins of many. And unto them that look for Him shall appear the second time without sin unto salvation. Then to chapter 10, verse 9. Then said He, Lo, I come to do Thy will, O God.

He taketh away the first, that He may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins.

But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God from henceforth expecting till his enemies be made his footstool. For by one offering hath He perfected forever them that are sanctified. No longer is it a daily offering of a lamb in the morning and in the evening.

Jesus has become that continual sacrifice, that blood that avails through the ages. He was sacrificed once for by one offering He hath perfected forever them that are sanctified. We have that continual presence of the Lord's blood now.

That continual fountain to wash us free from sin and death. The Lamb. The Lamb of God.

Do you know the Lamb today? Have you accepted that offering, that sacrifice that was made in your behalf? Where are you today? There's much more that could be said. We could continue on for the rest of the time. Talking about the Lamb of God and the sacrifice that was made for your behalf and for mine.

That when that day of judgment comes, as it did so long ago there in Egypt and those suffered so greatly that did not have that Lamb and His blood on the doorposts. So someday the time will come that those

who do not have that blood sprinkled on the doorposts of their hearts will suffer greatly. Do you have His blood sprinkled on your heart today? It is necessary.

Alright. The Lamb. So moving on as we look towards the end of the chapter.

And again the next day after John stood and two of his disciples, and looking upon Jesus as He walked, He saith, Behold the Lamb of God! Perhaps the first day, the day prior, perhaps He was in more of a public place. Behold the Lamb of God! Today it seems like standing there talking to His disciples. Just standing there with some of them, maybe just these two, and He says, Look! Over there! There's Jesus again.

The Lamb of God. And the two disciples heard Him speak and they followed Jesus. Did John go running after them? Wait a minute! Wait a minute! You're my disciples! What are you doing following Him? John knew His purpose, didn't he? He came to prepare a people for the Lord.

So, these two disciples heard Him speak and they followed Jesus. There's a lot of things that we could look at as we go down through here but, you know, they this first two John pointed out Jesus to them. Look! There's Jesus over there.

And they said, You know what? We're going to go follow Him. So they walked over and began following Jesus. So what did Jesus do? He turned around and saw them following.

And said unto them, What seek ye? What can I do for you? What do you need? What do you want? They said unto Him, Rabbi, which is to say being interpreted Master, where dwellest thou? Perhaps they were wanting to come and speak to Him. Where are you staying? We'd like to set up a time that we can come and talk to you. And what does Jesus say? Come and see.

Now's a good time. You just come and see. Jesus is always ready for us, isn't He? He's ready to receive us.

Come and see. They came and saw where He dwelt and abode within that day, for it was about the tenth hour. One of the two which heard John speak and followed Him was Andrew, Simon Peter's brother.

We're not told who the other one was. We're told there was two disciples and we're told that one of them was Andrew. But we don't know who the other one was.

There's suspicion that it's John that's writing this book. There's all kinds of speculation, but we're not told who it was. So we see first of all, Andrew.

Andrew is Simon Peter's brother. He found Jesus. John pointed him out.

John pointed Jesus out. Andrew went and followed Jesus. And the first thing Andrew does, he goes and finds his brother.

Brother, look what I found! Look what we found! We've found the Lord! Let's see what his words were. We have found the Messiah, which is being interpreted, the Christ. And he brought Him to Jesus.

What can we learn from this? Andrew came. And in fact, we have some clear markers where the next day is. And the next day and the next day.

This is the same day. He comes to He follows Jesus. Jesus says, come and see.

Come and see where I'm abiding. They came and abode with Him that day. He first findeth His own brother Simon, and saith unto him, We have found the Messiah, which is being interpreted, the Christ.

And when He brought Him to Jesus, and He brought Him to Jesus, and when Jesus beheld Him, He said, Thou art Simon, the son of Jonah. Thou shalt be called Cephas, which is by interpretation a stone. Names meant quite a bit more back then than they mean today for most of us.

Most of us don't spend the time fretting over what do we name this child? Sometimes we have it takes some time to do it, but not because we're concerned about the meaning of the name being all that important. Well, to them in those days, it was important. Thou art Simon, son of Jonah.

I understand the word Jonah to mean dove. Son of dove. Son of a dove.

A gentle one. But He says, your name is going to be a stone. A stone.

Think about, there's another something for you to think about. Why did He change His name from a dove, or add to His name, from son of a dove to a stone? Something else for you to study out. So Andrew and this mystery disciple come and they follow Jesus and then Andrew goes immediately and finds his brother Simon.

Simon, we've found the Lord! We've found the Messiah! What responsibility do we have as those who have found the Lord? Here's a good example. Our own household. Our own household.

So Andrew went to find his brother. The day following Jesus would go forth into Galilee. Now we're going to change the tactic a little bit.

He findeth Philip and saith unto him, follow me. A little different approach this time. The day before, John pointed out Jesus and the disciples followed.

Now here's a new tactic. Jesus goes and finds Philip and says, follow me. It doesn't always take someone pointing out Jesus.

Sometimes you're all by yourself and Jesus comes and finds you. Follow me. Come Philip, follow me.

Now Philip was of Bethsaida, the city of Andrew and Peter. So they were of the same little town there. Apparently Bethsaida was a fishing town, a house of nets, I believe is what Bethsaida means.

It's a little fishing village there, so they shared a common background there. And then what did Philip do? He did the same thing that Andrew did. Philip findeth Nathanael and saith unto him, we have found him of whom Moses and the law and the prophets did write, Jesus of Nazareth, the son of Joseph.

So we have two approaches. We have those who went to follow Jesus and now Philip was found by Jesus and said, follow me. Andrew went and found his brother Simon and now Philip is doing the same thing.

He went to find Nathanael. We don't know who Nathanael was in terms of relating to Philip necessarily, but he went to find Nathanael. And he saith unto him, we have found him of whom Moses and the law and the prophets did write, Jesus of Nazareth, the son of Joseph.

It's interesting, Nathanael's response. I hadn't really thought this much about Nathanael's response. I kind of wondered about it.

But look at this response. And Nathanael said unto him, can there any good thing come out of Nazareth? Two ways you can take that. You can take that first of all, Nathanael was from Cana of Galilee which was not very far away from Nazareth.

So, you know, it could have been, oh, he's from that town over there. But interestingly enough, Nathanael was from Galilee also. I guess it does say Nazareth, not Galilee.

Can there any good thing come out of Nazareth? So maybe you had a little bit of town rivalry there. Alright. But when you look at Jesus' response, when he meets Nathanael, Jesus saw Nathanael coming to him and saith of him, Behold an Israelite indeed, in whom is no guile.

You think about that statement in regard to him saying can any good thing come out of Nazareth. An Israelite indeed. He was a true Israelite is what Jesus was saying.

This is a true Israelite. This is one who actually seeks God as an Israelite. One who desires to follow God.

Well, if he was a true Israelite, one who knew the law, one who was brought up in those things and desired to know more and desired to follow the Lord, perhaps he would recognize that, wait, the Messiah isn't supposed to come out of Nazareth. That's not what the Scriptures tell us. Perhaps he was remembering in Micah where it says, But thou, Bethlehem Ephrathah, out of thee shall come Micah 5 2 But thou, Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me.

That is, to be ruler in Israel, whose goings forth have been from of old, from everlasting. Perhaps he's remembering that prophecy and said, wait a minute, the Messiah didn't come out of Nazareth, according to the Scriptures. So he's a little skeptical.

Maybe he's trying what he might think to be a false prophet. Wait. You're wrong.

This is not right. Your prophecy is not right. Apparently there had been a saying going around It's recorded in John 7:52, Out of Galilee arises no prophet.

Nazareth is in Galilee. Maybe he's thinking that too. We're not sure.

It's not clear, but can there any good thing come out of Nazareth? Now, Philip could have stood there and argued with him. Wait. I know what I'm talking about.

Why are you making... He could have stood there and argued. But what does Philip say to him? Philip says, Come and see. Come and see.

Interesting, the same answer that Jesus gave to Andrew and the other disciple. When they asked where he was staying. Come and see.

Instead of trying to defend Jesus himself, Philip says, Let's just go to Jesus. And we'll let Jesus be the evidence. Can we profit from that thought? Can we profit from that thought of Philip didn't argue with Nathaniel.

Nathaniel was skeptical. Ah, no. Wait a minute.

Your jots and your tittles aren't lining up just right here. Your law is not... You're not saying it right. That's not the way the law reads.

And they could have spent a long time standing there arguing back and forth. Well, alright. I didn't mean Nazareth.

I meant this. You know, Philip, maybe he didn't say it just exactly right. Didn't have all his facts straight.

Didn't say things just in the right proper order. But rather, he said, Come here. Let me show you.

Let's go see him. Didn't spend a lot of time arguing. He just said, Come.

Let's go see him. You find out for yourself. Can we learn something from that? Those of us that like to talk.

Those of us that like to be right. Apparently Philip wasn't concerned about that. He just wanted Nathaniel to see Jesus.

Come. See Jesus. You come and see.

So Jesus saw Nathaniel, behold an Israelite indeed, in whom is no guile. Romans 2, 28 and 29 tells us this, For he is not a Jew, which is one outwardly, neither is that circumcision, which is outward in the flesh. But he is a Jew, which is one inwardly, and circumcision is that of the heart and the spirit, and not in the letter, whose praise is not of men, but of God.

Behold, an Israelite indeed, in whom is no guile. Apparently deceit was a big problem among the Jews at that time. But Nathaniel was an honest Jew.

Jesus says, In whom is no guile. He's not trying to be tricky. He's not trying to deceive anyone.

He wants to know the truth. He wants an honest reporting of what's going on. Nathaniel answered and saith unto him, Rabbi, thou art the Son of God.

Thou art the King of Israel. Oh, I missed a verse. Nathaniel saith unto him, Whence knowest thou me? How do you know me? Can you imagine again, Nathaniel's surprise when Jesus looks upon him and says, A true Israelite.

With no deception in his heart, there's a true Israelite. Nathaniel's never met him before. How do you know me? And Jesus says, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

When thou wast under the fig tree. Some think that when it talks about being under the fig tree, it's much like David going off apart, out into the mountains or out into the fields to worship God. Nathaniel was perhaps sitting there under the fig tree, praying and seeking the Lord and pondering upon the Lord's words and his scriptures.

Perhaps he was sitting there meditating. Jesus says, Before Philip called you, I saw you. And you were there under the fig tree.

Put yourself in Nathaniel's shoes. What does that, what does that do to your heart? He knows me. He saw me there.

Nathaniel answered and said unto him, Rabbi, thou art the Son of God. Thou art the King of Israel. It's like he was a ripe fruit just ready for the picking.

Jesus told him a couple things. Didn't show him any great miracles. Didn't feed 5,000.

Didn't heal somebody. Didn't raise somebody from the dead. He simply said, I saw you there under the fig tree.

I saw you there talking to me under the fig tree. Nathaniel said, Amen. This is the Lord.

You are God. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? Thou shalt see greater things than these. If it's possible for Jesus to be surprised or amazed, if it's possible, it's almost like he was kind of surprised.

If that's possible. That was easy. He was ready.

Are you an apple that's ripe for picking today? Is your heart ready to receive the Lord today? Have you been there under the fig tree? Seeking the Lord. Lord, are you true? Are you real? Perhaps you're a little skeptical. You've seen things that you know aren't right.

You've thought some things and you've heard some things from people that you know aren't right. Perhaps you're a little skeptical. But when confronted with Jesus, are you ready to be picked? Are you ready for Jesus to come into your heart today? Make His abode with you? Change you? Take out that old stony heart and put in a heart of flesh? Are you ready for that? It's a good time for that today.

The Bible says today is the day of salvation. We don't know when the Lord is going to come back. We don't know when that judgment day is going to come.

But we do know that if the Lamb of God and His blood is not sprinkled upon the doorpost of your heart, if you have not given your life to Him, we do know what your end will be. It's very clear in Scripture that if you are not a child of God, you will not see Heaven. If you do not come in through the door of Jesus Christ, you will not get in.

It's very clear that if you keep going your own worldly way, seeking the things of the world, doing the things that you think are right, you won't make it. It's very clear in Scripture. If only you want to see it.

If only you're willing to take these words as they're written and accept them as from the Lord. It's very clear. It's very simple.

The gospel of Jesus Christ is a simple gospel. It worked well for Nathaniel. It worked well for the disciples there.

They recognized Him immediately. Is God calling you today? Is He drawing you to the Lamb? To the sacrifice that has been made on your behalf? If He is, don't wait. John was pointing to Jesus.

John came with a message of repentance. Repentance must precede acceptance. John came to prepare the way for Jesus Christ with a message of repentance.

Are you ready to turn away from those sins of your flesh and accept the Lord Jesus Christ? It's not too late. It's not too late. Today we looked at John the Baptist and the questions that were asked him from

those of Jerusalem.

We looked at how he testified of Christ, the Lamb of God, that takes away the sin of the world. And we looked at the disciples and how the disciples coming to Jesus parallels some of our coming to Jesus. And we're left with a question.

Have you come to Jesus today? Are you living your life for Him today? Are you in His kingdom, following Him as His servant, serving Him? It was a blessing to be in prayer meeting this morning. I do encourage each one of you, make the extra effort to come out for prayer meeting before the service. What a blessing it is to share together in prayer and to hear those praying.

What a blessing it is. So I encourage you. Ponder these things that were shared today.

The Lamb of God. What that means in your life. The idea of the names of Simon.

Take those things with you and ponder these things and see how God would work them in your heart. What He would show you from those things. God bless you.

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