

Last time in the first chapter of John, we saw how John the baptist came to introduce Jesus to the world. John, one of the most important characters who ever lived. Jesus says 'not a greater ever born of woman than John'. So the religious establishment in Jerusalem were greatly concerned - they hear about this man's preaching; the crowds he's gathering, so they send a committee down there to ask him who he is.

And he says 'well, I'm not Elijah and I'm not the prophet prophesied by Moses; I'm only a voice. God's voice.' Now the next day and that's where we take off today, Jesus Himself comes on the scene and John, the baptist introduces Jesus to the world. And today, we have the first introduction was ever given Jesus to the world, after He came. And that's in John 1:29 and so let's take up at this point.

V. 29(read) 'the next day' that would be the next day after this committee inquired of John who he was. John saw Jesus coming unto him and this was after His ~~xxxxxx~~ baptism and after His wilderness experience. Jesus appears on the scene and John introduces Him in this way: 'Behold the Lamb of God who taketh away the sin of the world'. Translated freely, what John was saying was 'LOOK, there goes the Lamb of God who takes away the sin (the s-i-n) of the world'. Now here, of course, is one of the great statements about Jesus in all the Scrip.

John says 'He's the Lamb of God'. This, IMMEDIATELY, makes us think of the bloody sacrifices of the O.T. and especially Is. 53, which shows Jesus killed, dying as the innocent Lamb. 'He was wounded for our transgressions; He was bruised for our iniquities' the 53d of Is. says. 'The punishment ~~xw~~ which secured our peace was upon Him and by His stripes, we are healed.' John says

this Lamb has been prophesied and typofied in the O. T. Here He is. Here He is, look at Him. He's right here on the scene. But, of course, in the background of all of this is the fact that John says 'here He is. He's come. He's been born of the virgin. He's been in the wilderness but He's gonna die'.

You see, JC came to die, <sup>just</sup> not/for the sins of man, but for the sin - s-i-n - you say, well, what 's the difference? When you see SIN in Scrip., it doesn't mean just the sins we committ but it means our very nature. Our corrupt nature. Christ did not come just to forgive us of our sins and get us into Heaven. Christ came to break the power of S-I-N in your life and in my life.

In other words, to dethrone self and to implant within our hearts a power to overcome sin and a power to live a victorious life and wonderful life in this world. Now many people don't know this. And sometimes, ~~xxx~~ they believe in Christ but they've found no victory. They're still under bondage. They have not appropriated the total work of Christ. Look, there goes the Lamb of God who taketh (who beareth) away (you have the picture ~~there~~ of the scape goat in the O.T. The sins of the people were confessed on the head of the scape goat and he bore those sins away in the wilderness.

Here's Jesus, who is fulfillment of the scape goat; the fulfillment of the innocent Lamb; the fulfillment of Is. 53. But notice, 'the sin of the world'. He's not just one who's come to save the Jews. The Jews thought this, but He comes to bear the sin of the whole world. Now this does not teach universalism. This does not say the whole world is gonna be saved. Jesus and John denies this - only that PART of the world which receives Him voluntarily and personally, will be saved.

But in Jesus, there is the possibility of everyone being saved. Not only for-

given of sin, but the power of S-I-N broken in his life. We need to realize this. We say 'Christ is the answer'. Do we really believe it? He really is and the people in this world today, who are so frustrated, who are so confused; they have not actually appropriated what Christ has for them. There's everything just in John 1:29. Let's continue.

V.31(read)

V. 30(read) he's already said this in V. 15./ John did not really know Jesus for who He really was, until the time of the baptism. Now they were cousins, they were related through their parents. They were, at least, second cousins and they probably, had met. Though John was in the South and Jesus lived in the North. They were separated, probably, 75 to 100 miles, which was equivalent to three thousand today.

But they may have seen each other but John did not know Him in His mission and really who He was. There is pretty good evidence that His own mother did not know who He was, in the fulness. Nor His brothers. John says 'I knew Him not.' Now the verb 'knew' that's used here is a word which means he did not know Him, as to His true mission and true ~~xxx~~ purpose.

He may have seen Him in the flesh, but he did not really know who He was and what His ~~xxx~~ mission was. Middle part of V.31- now John knew that. And of course as the last part says, John did baptize with water. ~~Baptism~~ His baptism was but to signify repentance in preparation for the Messiah.

V.32(read) 'bare record' (bear witness or certified) that is, it abode upon Jesus. Now that's when John knew that Jesus was the Messiah. At the baptism. And at the baptism, there were three things that happened that ~~xxxx~~ confirmed this:

First: John beheld His very body. He saw Him in the flesh.

Second: He saw the Spirit descend as a Dove upon Him. The Bible says 'like a dove'. He saw it. You say 'well, why did the Dove represent ~~the~~ Jesus?' For two reasons: the dove represents gentleness and goodness and purity. But more than this: the Dove was the sacrificial bird and this again, is pointing to the fact that Jesus is being anointed of the Spirit for His sacrifice on the cross.

John saw that. But there's was something else: John heard a voice from Heaven. We read this in Matt. 3:17 (read). And that's when John really knew that Jesus was the Messiah.

V. 33(read) he had been told that the one he saw the Spirit come upon and stay upon, that that was the true Messiah. And He was the One who would baptize with the HS. So you have the two-fold work of Jesus in V.29, you have Him as the sin-bearer. Taking away the SIN of the world.

But in V. 33, you have another work of JC. Which is essential in salvation. And that is the baptism of the HS. Not only does JC forgive of sin, not only is He a sacrifice for sin; but He gives us the life of God and places us IN Himself through the baptism of the HS. This occurred on the day of Pentecost. And this is a part of God's salvation.

Not only the cross but also, the resurrection and also Pentecost.

V. 34(read) John testifies to the world that the Son of God is come. The Messiah, after His baptism.

V. 35(read) and you have a succession of ~~important~~ important days here. Now we know from the context who these disciples were. That is the disciples

of John. You see, the first disciples of Jesus were first the disciples of John. And here you have two of them and this was John, whom John does not identify. He's so modest that he never identifies himself, but we KNOW from the context that's the apostle, John, who wrote this Gospel and it's very clear the other was Andrew.

So these two disciples, who were disciples of Jesus are on the scene.

V. 36(read) now in verse 29, Jesus is coming to John, out of the wilderness. He's already baptized Him. But here he sees Jesus walking away from him and ~~he repeats the words of V. 29 again - it's that important.~~ He says 'Behold the Lamb of God'. Look, there goes the Lamb of God again. And he's talking now, specifically, to Andrew and to John. It's VERY important that they get the message that Jesus IS the Lamb of God.

You say 'well, were they not saved? Were thy not saved through their repentance and their water baptism?" NO. John was not the saviour. They had to be introduced to the Lamb of God, who taketh away the SIN of the world. And so, John says 'LOOK, Andrew and John, there goes the Lamb of God. I'm not the Lamb. I can't take away any sin. But there He goes'. Of course, it was a tremendously ~~dramatic~~ dramatic moment.

V.37(read) that is, heard John speak and they followed Jesus. That's one of the greatest texts in all the Bible. When they heard John, they immediately turned to Jesus. Do people want to turn to Jesus when they hear us speak? About Him? You see, our words about Jesus are one of the most important things in our life if we are a believer. Do people believe our words about Jesus?

Do they believe Bill Bennett's words? Do they believe YOUR words? This is



the reason we need to be utterly serious and sincere about Jesus. John was so genuine and so real that though he had these disciples, he just turned them over to Jesus. It was as if a pastor were to turn his members over to another pastor.

Talk about a great man! Completely bowing out and these people, knowing how great and how genuine he is, they say 'we can trust John. He's not lying to us. This IS the Lamb of God'. It says 'they followed Jesus'. They followed Jesus.

*v. 38 - 1st wk. of Jesus in John*

V. 38(read) they started at the heels of Jesus and He heard them walking behind Him. It's a very human interest scene. And Jesus says to them 'what seek ye?' That's the first word of Jesus in John's Gospel. He hasn't spoke up to this point. 'What are you looking for?' And that's still the word of Jesus to humanity today. What are you looking for? What are you seeking?

Notice they address Him as Rabbi or Master. Master means teacher. Now that's all they called Him at this point. We do not know the extent of their knowledge of Jesus. They've simply taken John's word and all they can say now is 'you are a great teacher, undoubtedly. YOU are a Rabbi (the word 'Rabbi' really means 'greatness' but as used in the N.T., it means 'teacher'.)

*v. 39 - 1st invitation of Jesus*

They asked Him a question: 'where dwellest thou?' Where are you lodging? Where's your address? They're interested enough that they are asking for a personal conference or interview with Jesus. That's what we have here. Beautiful. And we have the first invitation of Jesus and what an invitation it is and that invitation has never ceased. That's still the invitation of Jesus, to us, today.

V.39(read) the Greek says 'come and ye shall see'. And that's what JC says

to us today. Listen, JC bears insepection. I'm not afraid of anybody ever  
being disappointed in Jesus and JC not having an answer if a person sincere-  
ly comes to Jesus. And that's what He says. Don't take anybody else's word  
✓ for it; don't take John's word for it; don't take Bill Bennett's word for  
it; don't even take Billy Graham's word for it - come, for yourself - and see.

It's utterly personal. It has to be that way. It's not through the church;  
it's not second hand; it's not through sacrament; it's not through baptism;  
it is a personal investigation and a personal acceptance of a real person,  
who came and died and rose again. That we might negotiate with Him and that  
we might know in our hearts that He's exactly what the Bible says Him to be.

And you see a man with an experience with Jesus is never at the mercy of a  
man, with an argument. A man who's met Jesus, you just cannot take that away  
from him because he knows it's just as real as his marriage. He knows this  
and I think most people who are married, know they're married. One man said  
his memory was so bad sometimes, he forgot his wife's name. I rather doubt  
that.

'Come and see'. In other words, you just come over where I am. I'll let  
you see for yourself. So they came and saw where He dwelt. Evidently He  
was lodging at some place. He never had a home to live in. The Bible says  
that He never had any place to live. Some temporary place, right there near  
the JOrdan river. They came, saw where Jesus lived, and abode with Him that  
day. 'About the tenth hour' - now this was seventy years after it happened.

John's writing about 100 A.D.; this happened about 30 A.D. and yet, this is  
such a tremendous thing - or WAS such a tremendous thing - until John, seventy



*the H. S. made him remember (Jn. 14:26)*  
years later, had not even forgot the hour of the day. I used to have a professor who said 'now we know when Paul was converted but there's no hint in Scrip. when the apostle, John, was converted. The professor had not read his Bible. His conversion and his meeting of Jesus was so profound that this man about a hundred years old and seventy years later, knew EXACTLY the hour t hat they met with Jesus.

Now when was that hour? Well, nobody can say. It's just according to the calendar or the time system that you're using. If it were Jewish time, that would have been 4 P.M. And you're generally safe in ~~xxx~~ interpreting things in the N. T. against the Hebrew background. It says they spend the day with Him. And if they spent the day, that would mean they were there from 4 P.M. to 6 P.M. - the day ceased at 6 P.M.

*4 to 6 P.M.*

If they were going by Roman time, it was 10 A.M. I'm inclined that it was 4 P.M. and they spend the rest of the day and Jesus, being a busy man, gave them at least two hours of His time. Or they COULD have gone <sup>on</sup> up into the night and that would have been expressed this way. That it was still 'that day'. It doesn't matter. It was such a moving and such a personal and such a profound thing that John records it seventy years - the very hour when it happened.

Did something happen to these disciples? Something that absolutely transformed their lives and changed the life of the world. We're talking about something that's utterly important to us and to all of history. This is where it began.

V. 40(read) now Why? Why did they identify him that way? Because everybody



knew Simon Peter. Everybody knew him. It's pretty bad when you have to be identified, you know, by someone else. See Billy Carter? His fame rested upon his famous brother and now, so -- but someone said that American boys now - their desire is not to be President of the U. S. but to be the President's brother. That may be true.

But Simon Peter was well known. Andrew was unknown. And the average knows very little about Andrew and yet, Andrew is the first person in history that received Jesus, next to John, the ~~max~~ baptist. And while he was never on the first string, when we get to glory, he will receive one of the greatest rewards of any man who's ever lived. I don't know why he wasn't put on the first string.

And this would have embittered most people. He was there first; he was the oldest - the old-timer - he was the charter member; but the Lord by-passed him. Sometimes God does that and it's rather strange. And so, Andrew, he didn't get to go to the Garden of Gethsemane; he didn't get to go on the Mt. of Transfiguration; he doesn't get to be in the room when Jairus' daughter is healed. But he's there.

Here's the glory of the ordinary. Andrew, one of the greatest men who ever lived. It says 'he heard John speak and followed Jesus' and look what he did in V. 41 and 42.

*v. 41 - "the first thing he did."*  
V.41 & 42(read) 'Simon' (that's Peter). 'Messias' (or Messiah). John interprets this for his Greek reading audience. Messiah is a Hebrew word. Christ is a Greek word - they mean the same thing. Andrew gave him the news of all the ages. He says 'Simon, I'm not lying to you. John and I yesterday met

with the Messiah. With the Christ. We were in His home. We SAW Him. He's come! But that's all. As far as we know, there was no other theological discussion involved.

Now there's much theology revolving around this term and he could have given quite a lecture, probably, but you see, that's not what witnessing is and so many people misunderstand this. And I have people say 'well I can't witness. I can't win anyone to Christ. I didn't go to the Seminary. I don't know the Bible like you do'.

*Note how simple Andrew's witness - v. 41  
witnesses not lawyers, the first witnesses  
were uneducated country people.*  
X You see, the Lord never said you're to be ~~xxx~~ lawyers. He said 'you're to be witnesses'. What is a witness? One who's experienced and seen something and you can tell what you've witnessed. That's all he did. He said we have found the Messiah, which is the Christ'. And he brought him to Jesus.

And this Greek verb 'brought' indicates 'resistance'. It wasn't too easy and it often isn't too easy. It also says when he first findeth his own brother, Simon, the Greek word has the idea that he searched. He searched.

X It's highly Scrip. to search for people. They don't always jump ~~xxx~~ into the boat. Now we have a tendency that we'll string the fish if they'll jump in the boat, but the Bible says 'go get them'.

X How many of you would have been here unless someone had searched you out.

And given you an invitation. I don't know whether I would have ever made a profession, of faith, unless my father had come to me, where I was standing in the congregation, and asked me if I didn't want to surrender my heart to Jesus. Now that's not wise to do often. You have to be loving and tactful.

But if the relationship is great enough, it can be done. But the Bible is



full of this thing of going to people - searching for people. I almost missed one of the biggest fish God ever let me catch. I think it was the fourth time before I could ever find him home. Carl Garner, I never will forget.

1 I couldn't even find his address the first time I went. 2 Second time I went, he was not home. 3 Third time, I believe he had company. 4 Fourth time, I found him. He's one of the outstanding preachers in America today. That's one of the best minds - I didn't know it at that time. Has one of the best minds.

He searched him out, Greek says. He first searched for his own brother, Simon, and he witnessed and then he brought him. And this verb indicates that it wasn't too easy. That he had to - he had really to persuade him. It's often that way. Some of the greatest Xtns are people who were not that easily won. That's where persistence in Prayer get the job done.

Now in V. 41 and 42, we have the real progression of personal work. Many of you are interested in this. 1 For instance, it says 'he first findeth his own brother, Simon' that's visitation. He findeth him - that's visitation. It's important to find people, so he found him. That's visitation.

2 But he didn't just VISIT. He witnessed. He says 'we have found the Messiah'. But it's not enough to visit and it's not enough to witness, according to the Scrip. 3 In the THIRD place: he engaged in soul winning. He brought him to JC. He absolutely brought him to JC. He brought the great preacher, the great fisherman to JC.

That's the greatest thing that anyone can ever do in this world - is to bring



another person to JC . I think of it in many, many lives but I don't feel God ever let me do anything - as a matter of fact, what I've just told you about Carl Garner, loomed larger in my life than any building I ever built or any revival I ever preached or any book I ever wrote. Winning this one man, to me, was more important than most anything I've done.

And Other people that I've won. And this was the greatest thing that Andrew ever did. He won Simon Peter and put him in the harness for the Lord.

V. 42 (middle of verse) 'when Jesus beheld him' the word beheld there means 'when he looked right in to his soul'. It doesn't mean when he viewed his face. When he looked DEEP in to his soul, he saw him. That's the way Jesus looked. That's the way we OUGHT to try to look at people, not just meet them and see their face, but LOOK in to their hearts.

It says 'He said 'thou art Simon (you are Simon) the son of Jona (the son of John, that's the word for John) thou shalt be called Cephas, which is, by interpretation, A Stone'. What a prophesy that was and how wonderful that is and that's what JC does with every one of us, if we'll let Him.

See, God's not through with any of us yet. Don't be too discouraged with yourself. We all start as 'Simons' . We don't have to stay a Simon. What does Simon mean? It means shale, shifting sand. You are Simeon, or Simon, but you're not gonna remain Simon. And, indeed, he was Simon; he wavered; he denied the Lord; he did all sorts of things that were not too commendable. But Jesus didn't give up on him and He's not given up on you and me.

If I didn't feel that I could be better, I would despair. If I felt that I

was today what I was in 1967, when I came to Ft. Smith, I would despair. The beautiful and wonderful thing about being a Xtn is tomorrow is always better, if we're moving with the Lord and there's always a challenge in JC. And you don't have to be what you are. You can be better.

That's wonderful. Absolutely wonderful. You know that, if you walk with the Lord. You are Simon, but you will be Cephas. He throws in an Aramaic word - 'Kephas' - that's just an Aramaic word 'Cephas' put in English. It's just an Aramaic word, meaning 'stone'.

You say, 'well, ~~what~~ why do they put Aramaic? Because that was the language of the common person. And you find this in the Bible. Like Abba - that's an Aramaic word. Well, here you have one. 'Thou shalt be called Cephas, a Stone' or in the Greek would be 'petros' 'et-ros. You're now shale but you're gonna be Cephas or you're going to be Petros - you're going to be stone.

And later in the history of the ministry of Jesus, one day Jesus says 'Whom do men say that I am' (Matt.16:16) and Peter says 'Thou art the Christ, the Son of the living God'. And Jesus said 'blessed art thou, Simon, Barjona, (Simon, the son of John or we'd probably say 'Johnson'. That's the name Johnson. Peter's father's name was Johnson. If you're a Johnson, pretty good name. Peter Johnson. That's all that means.

Like if your name is Irene - if we have an Irene here for the first time - that's a wonderful Bible name - means 'peace'. That's what Jesus give us - is irene. Gives us peace, in our heart.

You are Simon, the son of Johson, and upon this rock (here it is) (Matt. 16:18)



upon this Petros, I will build My church'. You are Petros, which means little rock, but I will build My church upon the rock Petra, which means a BIG foundational rock. Peter's not the foundation of the church. He's but one little stone in the total church. You are a petros, if you're a born again believer.

*1 Pet. 2:5 -  
Peter never  
from Matt. 16:18*

And the petros', all joined together, is built upon the petra, that is, the foundation. It's a play in words. I don't want you to get confused. But He's simply making a prophesy here. Did it happen? It certainly did. Peter, stumbled and messed around a few years. He denied the Lord. He wasn't even there at the crucifixion. But he finally gets on the rock.

And he got on the rock when he was filled with the HS. No ones ever on the rock until he's filled with the HS. YOU know why that is? Until you're filled with the HS; until you're dominated by the Lord; you're dominated by the 'self' life. And I'm not dependable in myself. If you live by your moods, you gonna fluctuate; you gonna be up and down; you gonna be sick half the time.

Most people are SICK in the way they thing<sup>is</sup>. You know<sup>is</sup> why? They're living by their emotions. I've walked that way many times. Don't live by your moods or your emotions. You've got to have the power of the HS to overcome the flesh life. Peter, when he was filled with the HS, it didn't solve all his problems, he still had some prejudice. We read that he still didn't understand that the Lord loved Gentiles as well as He did the Jews.

But God straightened him right out in the 10th chap. of Acts and he discovered that we're not perfect, when we're filled. But we do have power to rise ABOVE the flesh life. Peter wrote two books in the Bible and he was the



first great preacher of the church. This fellow who began as shale. Jesus saw this. What a wonderful thing it is and what an encouragement it is to our hearts. I preached sometime ago on this subject "God is Not Through With You Yet". He isn't.

The great tragedy is that when we give in to our failures, some people will start with Christ and they'll fail. They'll sin. And sometimes they've been taught if they do that, they're cast away. Well, the Bible doesn't say that. We all fail in one way or the other. If you fail, get up, confess your sins and start over again. The Lord loves you.

It's out of that type of life that God builds a great man. We're all shale but we can become stones and rocks for the Lord. That happened with Peter.

V. 43(read) now here's Phillip. Well, we cannot establish this from the Bible but Phillips was from the same section that Peter and Andrew were from. And I will always believe and this is one of the things I'll have to ask Phillip, when I get to Heaven (there's so many questions not answered, I can hardly wait to get to Heaven to get the answers to them). But I believe that Peter and Andrew had told the story to Phillip before Jesus ever got to him.

Why doesn't the Lord save people directly? Why doesn't He send angels? Why does He use us? Don't know. That's a mystery, but He uses us. The human witness is the most powerful thing and I believe they had told Phillip of their experience and that Jesus just threw them the net, so to speak.

'Findeth Phillip' and again that verb there, in the original tongue, indi-

cates He did some searching. He didn't jump in the boat. He findeth Phillip and sayeth unto him 'follow Me'. Keep ON following Me is what it says in the original tongue. And ~~Ph~~ Phillip did. Phillip did. Phillip and Andrew are the only two apostles who had Greek names. Later on, we're gonna discover that Phillip ~~xxx~~ is gonna be the one who's gonna introduce the Greeks to Jesus.

S

Now Andrew, every time you see Andrew, he's bringing someone to Jesus. Not on the first string, uh huh - sat on the bench good bit of the time; in the background and yet, in the 8th ch. of John, we're gonna see him bringing a lad to Jesus. Then in the 12th Ch. of John, bringing people again to Jesus. Not ~~XX~~ embittered in being on the sidelines, willing to do this service; of Peter's meeting Him on the Mt. of Transfiguration, Garden of Gethsemane, Peter preaching the big sermons - he's getting his name in the newspaper.

S

Andrew's not sitting back and saying 'I was here first, I was the charter member. I'm the old-timer; I ought to get the recognition - no. I'm doing what God wants me to do.' And yet, Andrew was the first home missionary. First person who ever met Jesus. Andrew was the first foreign missionary; to the Greeks. And he's a patron saint of Scotland. Quite a man.

I love the name Andrew. If I had a dozen boys, I'd name one of them Andrew. Andrew is a great name. We speak of Andrew Club. Well, here's Phillip. Phillip is the other one who has a Greek name, which means lover of horses and he related to the Greeks later on. ~~NowxRhx~~

V. 44(read) see? I believe they told him. They were from the same city. They told him before Jesus ever met him.

V.45(read) you see the chain reaction. Andrew finds the Lord and Andrew finds Peter and then I believe they tell Phillip and then Jesus calls Phillip and then Phillip findeth Nathaniel. You say well, where does James come in? Well, I believe with all my heart that it's implied that John found James, his own brother. I believe that was going on all the time.

G. Campbell Morgan says 'it's implied in the total context that John was out bringing James in'. But you have a wonderful chain of reaction. Phillip finds Nathaniel and says to him --- by the way, it's generally agreed Nathaniel is the same person as Bartholomew and this is a complicated thing. I'm not going into it - it's a lecture within itself. But we believe that Nathaniel and Bartholomew (that Bartholomew of Matt. Mark and Luke is the same as Nathaniel of Johns' Gospel). Phillips says to him: 'we have found Him of whom Moses, in the Law and Prophets did write'.

'Jesus of Nazareth, the son of Joseph'. Now Phillip is absolutely convinced until he can witness. He's witnessing. He's met Jesus and he says 'here's the One that our forefathers been looking for. Here's the One Moses talked about and the Prophets'. But notice, he calls Him the son of Joseph. Now is that a false statement?

No, not as Phillip uses it. He was not incorrect. Legally, he WAS the son of JOseph. He's not giving a lecture on the virgin birth here. He just is stating a common fact that he is of the household of Joseph in Nazareth. And legally, he is correct. That has been used by liberal scholars who say 'you see, there is Phillip who denies the virgin birth'. Oh no!

That was foreign to Phillips' mind, as we're gonna see in his testimony later



on. V.46 (read) Nazareth was such a dispsied city, it was an immoral town and it still is not too good a city. It's just not an attractive city; never has been. And once again, we come back to this thing that God takes the simple thing and the base things of the world to confound the wise.

Sometimes God calls the most unusual people to preach His Word. He really does. He ~~xxx~~ doesn't always call PiBataCappas or PHD's. Sometimes He'll call laymen, most unusual type layman, to do a great work. God does not work like we think He would work. Can anything good come out of Nazareth? Nathaniel said. Phillipssays unto him 'come and see'.

That's the same invitation the Lord had given. 'Come and see for yourself'. Can JC really save? Come and see. Can JC put your home together? Come and see if He can. Haste and see that the Lord is good. Not by second hand. Phillip didn't try to give a theological discourse. He just said 'come and see for yourself'.

V.47(read) Jesus saw Nathaniel and when He saw, He said 'look. Now there's an Isralite that doesn't have any guile'. What is guile? It's deceit. Literally means 'baked'. It means that Nathaniel is a man that's honest and open and transparant. He's not trying to fool anybody but he is a true-heart-  
ed man. And that was quite a testimony. That's quite a testimony for anybody to make about anyone. There's no deceit, no guile. Transparant, honest, what we are. One of the greatest Xtn traits,

Jesus said that Nathaniel had that. Now this immediately reminds us of something of the O.T. and I'm sure that this was in the background. And we'll see that just a little later on. The great tricker and the man filled with

deceit and dishonesty was Jacob. As a matter of fact, that's what the word means 'supplanter'; 'shyster'. And in the O.T., when they translate it into Greek, they used the word - the same word that's used here - they said that Jacob had 'dollos' - doll-os - 'deceit'. Jesus says Nathaniel is one who does not have dollos.

In other words, here's one that there's no Jacob in. That's what He's saying. 'He's a true Israelite, in whom is no ~~Jacob~~ Jacob'.

V. 48(read) how did you know me? Now here's Jesus' answer and it shows the omniscience of JC. Though Jesus was not there, Jesus saw him and Jesus sees us under our fig tree. Wherever we are. Nothing hidden from Jesus. Is Jesus God? Are the Jehovah Witnesses right that Jesus is not God? No, Jesus IS God. He knew all about <sup>Nathaniel</sup> ~~Nathaniel~~ and he had seen <sup>Nathaniel</sup> ~~Nathaniel~~ in meditation under his fig tree.

*Nathaniel - the 1st person to call Jesus - Son of God.*

And because He revealed this knowledge, Nathaniel said in V. 49(read) and ~~XY~~ here's the first man ever to call Him the Son of God. Nathaniel confesses Him as the Son of God. You say 'well, Son of God. What does that mean?' That's a Hebrew way of saying 'God'. Son of in Hebrew means essence of. It doesn't mean he was less than God. Son of is what we call Hebraism, which means 'the essence of God'. Always.

Son of Man means that Jesus was of the essence of man. He called Him the Son of God. He called Him God. Thou are the King of Israel.

V. 50(read) and look at V. 51(read) you gotta double 'amen, amen' (verily, verily means that) 'I ~~saw~~ solemnly, solemnly' and when you see that in the Bible, you can always mark it down that something very outstanding is gonna



be proclaimed. 'I solemnly, solemnly say unto you, hereafter, ye shall see Heaven open and the angels of God ascending and descending upon the Son of man'. Not the Son of God - Jesus calls Himself the Son of man. Now He IS the Son of God but there's a very great reason that He uses the Son of man in V.51.

What does this mean when He says 'you're going to see the angels ascending and descending upon the Son of man (Me)?' Nathaniel is under the fig tree What is Nathaniel doing? He's meditating. What is he meditating upon? The 28th chap. of Genesis. What is the 28th Chap. of Genesis tell us? It tells us about Jacob wrestling with the Lord, at Bethel and how a ladder was erected from earth to Heaven.

*Gen. 28*

And Jacob saw the angels going up and down on that ladder. And he named the place Bethel, which means 'the place where God is'. And he says 'surely the Lord was in this place and I knew it not'. And he comes on the scene, having read this wonderful Scrip. and he's meditating upon it and he's desiring to see his Jacob's ladder and to be brought in touch with Heaven and Jesus comes in to his life.

And when Jesus says it, He says 'BEHOLD, here's one who has no Jacob in him'. Now Jacob, because of that experience, his name was changed to Israel. He didn't forever remain a trickster and a shyster. He was not forever filled with ~~xxx~~ 'dolos'. Deceit! But in this incident, he was and Jesus said 'Nathaniel, you don't have any Jacob in you. But you're going to see Jacob's ladder fulfilled in Me, the Son of man'. Jacob saw the angels at the TOP of the ladder.

Nathaniel saw them at the bottom of the ladder. The Son of man, having come to this earth. The bottom of the ladder ..... END OF TAPE.