

## Follow The Lamb - Part 1

John 1:35-42

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Welcome again to you. What a privilege as always to come to this book and to open God's Word together. Please turn in your Bible to John chapter 1. Today we'll be in verses 35 to 42. John 1:35-42.

A few months ago, I was watching a fascinating documentary on the Blue Angels. If you're not familiar with the Blue Angels, they're the exhibition flight team for the U.S. Navy and Marines. And their job is to fly demonstrations all throughout the year around the country for the express purpose of inspiring the next generation of fighter pilots. They do this by putting on a show that's not only entertaining, it's impressive, it's inspiring.

The pilots are chosen from among the best of the best. They go through some of the most rigorous training that a pilot can endure to prepare to be on the team. And one of the most impressive elements of their show is when they fly in formation.

The formation consists of four F-18s flying at a speed of between 400 and 500 miles an hour. And their goal is to fly in a grouping so tight that they are within 18 inches of the next plane. It's honestly terrifying. Just one momentary lapse of judgment. Just one minor overcorrection. And they crash into one another, all of them potentially dying.

So how do they achieve such a close formation? How do they do this? Well, in watching the documentary, the success of the team really depends on two things. One, the skill of their leader who is leading the formation. And also, the commitment of those following him to follow his leadership without question.

In fact, only the leader of the formation is actually looking forward to where the group is going. In order to fly so tight and so close to each other, the planes on the outside have to fly looking directly to their right or directly to their left. Their only point of reference is the wing outside their window.

Their only goal is to listen to the verbal commands of the officer and to keep their wing in the right spot in relation to the wing out the window. They're flying blind, trusting that their leader is leading them in the right direction. It's the ultimate expression of follow the leader.

And in a real way, there's a lesson here for us on what it is to be a true disciple of the Lord Jesus Christ. Because as we're going to see in our passage today, as is true throughout the Scripture, one of the common descriptions of a disciple is one who simply follows Jesus. As we are here in John, the theme of course is **Jesus is the Son of God**.

We have been blessed to study the prologue in the first 18 verses and now we've been looking at the ministry of John the Baptist. You'll remember we've seen three different observations about his ministry, **his identity, his purpose, and his testimony**. And last week, John actually gave testimony to the Lord Jesus Christ.

He pointed to Him in front of whatever crowd was gathered and said, there He is, that's the Messiah. And he gave two titles to the Lord Jesus, calling Him **the Lamb of God** and **the Son of God**. That brings us now to not only a new scene, but a new day.

The next day, we see another interaction between John the Baptist and our Lord that really begins the ministry of Jesus Christ. Read with me John 1:35-42:

*35 Again the next day John was standing with two of his disciples, 36 and he looked at Jesus as He walked, and \*said, "Behold, the Lamb of God!" 37 The two disciples heard him speak, and they followed Jesus. 38 And Jesus turned and saw them following, and \*said to them, "What do you seek?" They said to Him, "Rabbi (which translated means Teacher), where are You staying?" 39 He \*said to them, "Come, and you will see." So they came and saw where He was staying; and they stayed with Him that day, for it was about the tenth hour. 40 One of the two who heard John speak and followed Him, was Andrew, Simon Peter's brother. 41 He \*found first his own brother Simon and \*said to him, "We have found the Messiah" (which translated means Christ). 42 He brought him to Jesus. Jesus looked at him and said, "You are Simon the son of John; you shall be called Cephas" (which is translated Peter).*

The message of this simple and yet profound scene is simply **Follow the Lamb by faith and invite others to do the same**. Follow the Lamb by faith and invite others to do the same. We see **Three Key Details** in this passage. **Detail Number One** is simply **Follow the Lamb**, verses 35 and 36.

He begins here in verse 35, *again the next day*. So if you're keeping track, this is now the third day that we have observed in the ministry of John the Baptist. On this day, we have the actual transition point between the ministry of John and the ministry of Jesus.

We've said this is coming for some time, but this is the actual day in which that transition begins to take place. What we're going to find as we continue to study on in this chapter is that this is not actually just three days, but seven days. Because it's going to not only tell us of the ministry of John the Baptist, but the days are going to continue to really show us the first week of the ministry of our Lord, Jesus Christ.

Remember that the prior day, John gave public, powerful testimony to Jesus Christ as both the Lamb of God and the Son of God, but apparently the crowds did not immediately leave John to follow Jesus. In fact, the insinuation is that no one on that day followed Jesus specifically, but here in our scene, that's about to change. The transition is now going to take place.

As I've mentioned already in the book of John, there's more unique material included in John than in any of the other gospels. Part of the reason for that is because the synoptic gospels really cover primarily the last year of Jesus' life and ministry as the focal point, whereas John backs up all the way to the very beginning of the ministry of Jesus. He fills in some of the gaps of the things that brought us from that first day to that final important year of Christ's life and ministry.

We see here a scene that's not recorded in the other gospel testimony, and we see this intimate interaction between John and two of his disciples that will usher in an interaction

between Jesus and those two disciples. Notice the passage says, *again the next day, John was standing with two of his disciples.*

Now by this time, John's ministry has grown to the peak of its influence. Many have come to be baptized, and as we see here, he even has some who are officially his disciples. That is, they're an official teacher or rabbi- student-disciple relationship. And it's important to know that this was a common practice in Judaism at the time.

There were these teachers, and students would come and attach themselves to different teachers, depending on whom they wanted to study under, and travel around with them for a period of time, learning from them and serving them along the way. So here we have John standing with two unnamed disciples, and apparently Jesus has not left the area from the day before. Because what happens next, John writes, is, *and he looked at Jesus as he walked, and said, behold, the Lamb of God.*

So here comes Jesus walking by, and John repeats the testimony that he had made the day before. And by the way, this is the only time, this instance and the one we saw last week are the only two instances in Scripture where this specific title is given to Jesus, the Lamb of God. But John testifies again that this is the Lamb of God, as he said last time, who takes away the sins of the world. And while many may not have understood the day before what John was insinuating, these disciples are going to understand it plainly.

Think about this, what is the difference between this statement and the one we saw last week on the day before? Really the primary difference is simply the audience. Who is he talking to? The day before he made this broad proclamation to a group of people, but this is an intimate conversation with two of his close disciples standing there with him, and he says to them specifically, look, behold, that's the Lamb of God.

Again, the crowds may have misunderstood, but surely these two faithful disciples will know what John is insinuating by giving testimony to Jesus. He's not just downloading information, he's calling them to act. And we see that they get the message in the second detail in this passage in verses 37 to 39, **Detail Number Two, Come and See.** Come and see.

Notice the passage goes on. *The two disciples heard him speak and they followed Jesus.* Now this is a simple phrase on the surface, but there really is rich meaning here that's implied. It's actually instructive for us this morning. First of all, notice the emphasis on hearing the words of John specifically.

The faith that these two disciples have initially is not a faith because they've heard Jesus teach or they've seen Jesus do a miracle. Initially, they are trusting the message that John gave. They have come to believe that John is a true prophet of the Lord who has been sent ahead of Messiah, and now that true prophet of whom they are disciples has pointed to this man for a second time and said, that one is the Lamb of God, and they get the message.

John is not just pointing out a fun fact, he is calling them to act. And the way that they respond to what John says is both simple and profound, because the text simply says, *and they followed Jesus.* They heard the testimony of John, and in response, they followed Jesus.

Now obviously, in one sense, this simply means they walked over and physically walked behind Jesus. They actually went. This was a real event, and yet on the other hand, it's right that we recognize that this physical act of walking and following Jesus illustrates something deeper than just wanting to go for a walk.

To be clear, this is not the moment in which Jesus is calling them to be his disciples full time, as is recorded in the Synoptic Gospels. That will come later in Jesus' ministry. In fact, Jesus hasn't called them to do anything yet. Jesus hasn't even spoken. They're responding again to the words of John, but this is a precursor to that future event in which Jesus will call them to follow Him full time. And if you think about it, this makes sense.

Why were these men so willing to drop their nets and leave their family and their occupation and follow Jesus full time as soon as he said, follow me? Well, there's history here. Some things have happened before we get to that moment beginning with this moment, and what happens here lays the groundwork for what will become a full-time ministry of walking with the Lord Jesus Christ. But what we need to see is that true faith in Jesus as the Messiah results in following Jesus as his disciple.

True faith affects our feet. If you believe that Jesus is Messiah, then that faith will evidence itself by following him as his disciples. And this is the beginning of what will occur that John described back in verse 14 in the prologue. Remember what he said. He said:

*14 And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth.*

Their faith in John the Baptist's testimony leads their feet to follow Jesus, and they have no idea what's in store. But they're going to see the glory of the Son of God on display. They're about to see it played out in real time that they could not have imagined what they're about to see in the Lord Jesus Christ.

I don't know about you, but that excites me to think about these two men on that first day just obediently following John's preaching and following Jesus not having any idea that they're going to see this man do miracles, raise the dead. They're going to hear Him teach things that blows their minds that they've never heard before. They're going to see Him be crucified and ultimately resurrected from the dead.

It's amazing on this side of the narrative knowing what's coming to feel the anticipation and the excitement that's here, that's meant to be here. Remember John's gospel is written many years after the other gospels, so the readers of this gospel are not unfamiliar with what's coming. They too would have felt the anticipation and the excitement that's building with this first walk with Jesus.

But what's also exciting for us is we hear Jesus speak for the first time in the gospel of John. And what does He say? Look back at your text here. And *Jesus, verse 38, turned and saw them following, and \*said to them, "What do you seek?"* What do you seek?

Now truthfully with this entire narrative we need to be careful on both sides. One, we need to be careful not to read more into this passage than is here. On the other side, we need to

not think that these are just simple statements that have no deeper, richer meaning. Because throughout the Gospel of John we're going to see similar statements made that really help us understand that these are pregnant statements. There's something behind what Jesus is saying.

What I mean to say is Jesus is not surprised that these men are following Him. By this time Jesus knows exactly who He is and where He is in the fulfillment of the plan of redemption. He's already been baptized. The Father has testified from heaven. The Spirit has descended on Him like a dove. He's already gone out into the wilderness and been tempted for 40 days. He's come back. John has testified to Him. In fact, he may have even heard John as He walked by say this a second time. He knows why these men are following Him. And so this is not Him, "oh, hi guys. What are you doing?"

That's not how we're to think about this scene. He's asking them a very specific question. What do you seek? Why? If He knows what they're up to, why does He ask them this question? I believe it's not ultimately for His benefit, but for theirs.

You see, not only in the Gospel of John, but even today many are seeking something from Jesus. Many follow Him for a time hoping to receive the desires of their heart. Many turn away from Him, both in this gospel and today disappointed that He didn't deliver what it was they followed Him for.

So Jesus doesn't ask them this question to gain information, but rather to cause these men to stop and think, what is the real reason that you are following me? What do you hope to get out of this?

MacArthur says this about this passage, "The Lord asked the question to challenge them to consider their motives. He did not ask them whom they are seeking, but what they are seeking" D. A. Carson says this, "The Logos-Messiah confronts those who make any show of beginning to follow Him and demands that they articulate what they really want in life."

What is it you guys really want? Why have you come to follow me? By the way, this is the crucial question we must ask ourselves as well. Why are you following Jesus? What are you hoping to gain by following Jesus? Are you following Jesus in hopes of gaining some other idol that truly has the affections of your heart? Is He a means to some other end? Something else you want? Or is He the end in and of himself? Do you follow Jesus for Jesus? Are you following the Lamb of God because you realize that you need a Lamb to take away your sins? When John says He takes away the sins of the world. Is He the treasure you seek? Are you hoping to gain some other treasure through Jesus? These are the questions we all must consider when responding to Jesus and His gospel.

But how will these two men respond to the question, what do you seek? Well actually their response is somewhat curious on the surface. They don't directly answer His question. They respond to His question with a question of their own.

Look back at the passage. *They said to Him, "Rabbi (which translated means Teacher), where are You staying?"* Where are you staying?

Now notice first of all the respectful title they use to refer to Jesus. They call Him Rabbi. Rabbi can mean something along the lines of master, but as he helps us here with the translation it literally in this sense means teacher. The sense that we're to take is that they respect this man Jesus on the basis of the testimony of John without ever having heard Him teach anything. They call Him teacher.

Which, by the way, helps us understand what they're after because what's the logical conclusion? If they refer to Jesus as teacher, what are they saying about themselves in relation to Jesus? They would then be disciples. Rabbi, we want to be your disciples is the idea. We see you as a teacher. We want to sit under you. We want the privilege of following you and sitting under your teaching, Rabbi.

But their response may seem a bit odd because they ask Him about his accommodations. Where are you staying? They ask Him. Now as Americans in 2025 far removed from this culture and this setting, that seems like an odd, out of place question. Maybe we're thinking they're shy. They weren't expecting perhaps Jesus to turn around like that. And He did. And they didn't know what to say. And so they asked some off the wall question. That's the way it may appear to us. But that's actually not the case.

When we understand just a little bit more about this culture of rabbis and students, Craig Keener says this: "Although Jewish teachers sometimes traveled with their disciples or taught in open areas, they undoubtedly usually taught from a schoolhouse or more affordably from their homes."

So here's the point. The combination of calling Jesus Rabbi and then immediately asking hey, where are you staying? What they're insinuating, this is a humble way of asking, will you take us on as your disciples? We want to come to your house because we want you to teach us. They weren't following Jesus because they had one question they wanted answered. They had a host of questions. There were too many questions for one walk. They wanted to come over and sit down and talk to Him.

After all, they've been following the ministry of John. And John has said some crazy things about this man. John has said that this guy is the Son of God, the Lamb of God who takes away the sins of the world. John who rightly was greatly esteemed in their eyes, says that this man is so far above him, he can't even take off His shoes. Can we come over? Can we talk? We have some questions. Will you teach us? And so you see, this is the heart of their question. They are essentially asking for this relationship of Rabbi and student, disciple.

It's also a reminder of how we are to come to Jesus. They come humbly. They don't come with their arguments. They don't come challenging His authority. They come humbly and say we are rightful places to sit and to listen, Jesus, and to learn from You. It's a reminder for us of how we as believers should come to the Lord Jesus.

And how do we do that? How do we learn from Jesus today? From the Scriptures that God has revealed Himself to us in the Scriptures. So we come to this book eager to sit under, not to challenge the authority of Scripture, not to stand over Scripture, not to conform it to our desires and our thoughts, but to sit under it that we might be conformed and molded to this book. This is how we in the church age, after the ascension of Christ, in a sense follow Him

and submit to His authority. It's through His word. We come saying Jesus, Master, Teacher, teach us through this book and then we seek to obey it by His grace.

Now consider how Jesus responds to this not-so-subtle request to come over to His house. He said to them, *come and you will see*. Come and you will see. Again, this is a simple reply and there is a simple scene playing out before us.

They follow Him and ask can we come over? And He says, yeah. But there's more than just a tour of homes here. This is the beginning of what's coming in the rest of the book of John. It's an invitation from Jesus to come and see. Not just His house, but to come and see Jesus. Come and behold the Messiah. Come and know Me, the Lamb of God, the Son of God.

There is a sense in which Jesus is extending the cultural expression of hospitality that would have been expected at the time. He is literally welcoming them into His home, but in a much deeper way He's inviting them to Himself.

John Calvin says this about this passage. He says: "This kind and gracious invitation, which was once made to two persons, now belongs to all. We ought not therefore to fear that Christ will withdraw from us or refuse to us easy access, provided that he sees us desirous to come to him, but on the contrary he will stretch out his hand to assist our endeavors."

These men have come seeking Jesus and He does not turn them away. And friend, He won't turn you away either. To every sinner who comes to the Lord Jesus in true faith and repentance from sin, as the Son of God, the Lamb of God, He will not turn you away.

This is the gospel call. Come and see. In fact, not only does He invite them into His home in this singular instance, but later He will go on to tell these very men in the upper room discourse that He's going to go away to make an eternal home, a place where He can bring them to be with Him forever.

And that's true for you and me as well, if you're in Christ, that we will be with Him in that place. And so as this scene continues, what happens is exactly what we would think would happen. The text says, *so they came and saw where he was staying and they stayed with him that day, for it was about the tenth hour*.

Practically, these men received Jesus' invitation, they come to the place where He's staying, but there's more than that because they don't just come and look around and go, but what does it say? How long were they there? They stayed with Him that day. They spent the whole day with Jesus in His house. And there is a time stamp here because it says it was at the tenth hour.

Now, for those of you who like such things, there is a debate about what time this is and what it correlates to in our day and age because there was a Roman way of keeping time and there was a Jewish way of keeping time. If he's using the Roman way of keeping time, then this was 10 a.m. in the morning. If he's using the Jewish way of keeping time, this is about 4 p.m. in the afternoon.

It's impossible to know for sure, but because of events that will take place later in the Gospel of John, I lean towards the Roman method that this is 10 a.m. in the morning. But

don't miss the big takeaway. The takeaway is Jesus invites these two men into His place of residence and spends an entire day with them in private talking about whatever. It's not disclosed to us, but talking, answering questions.

Though it's not clearly stated here, just looking at the cultural practices of the day and the fact that it was dangerous to travel at night, He may even have had them stay the night because the events don't pick up again until the next morning. Just think about that.

These men got to spend an entire day alone with Jesus before His ministry began, before the whole world knew who He was. Just think about the privilege that was. This week, I was entertained by thinking about the idea of these two men talking about this later in life.

After the ascension and Jesus is gone, they're thinking, man, do you remember that day? We got to spend the whole day with Him without interruption. Because the Gospels explain that once Jesus' ministry really hits full steam, there are times that they're all so busy they don't even get to eat. I mean, it's go-time. It's ministry all day and every day. And they go into a house only to have a crowd come banging at the door. There are not these long moments of private conversations.

But these two men, they get to have a whole day with Jesus just to themselves. What a privilege. What a gift.

But we as believers in Christ are by no means at a disadvantage because if you're a believer this morning, then the Bible says one day we too will see Him face to face. You will have fellowship with Jesus. I will have fellowship with Jesus face to face. Can you imagine it?

These men are only beginning to glimpse of who Jesus really is on this day when they get to spend a whole day. Now, when you spend a whole day with Jesus, that has to affect you. You're not going to be the same again hanging with Jesus for an entire day. I can't even imagine it. And so, of course, what we see now is that this has an immediate effect on these men. This is **Detail Number Three: Go and Tell**. Go and tell. Verses 40 to 42:

*40 One of the two who heard John speak and followed Him, was Andrew, Simon Peter's brother.*

Now up until this point, as I mentioned, the names of these two disciples are not disclosed to us. But now we're told that Andrew was one of the two.

Interestingly, the other disciple remains unnamed throughout the book of John. We're never told who he is, which has led most scholars to speculate that he is likely John himself, the Apostle John himself. The reason for that is because of the key details like the time of day.

These are details that come with a firsthand account, as if the author was physically there. But secondly, if you've read John, you know John doesn't refer to himself by name. He calls himself the disciple whom Jesus loved.

And so the fact that he leaves this man anonymous but names Andrew means likely that this is John, who was also there. However, the man who is named is, of course, Andrew. And by

this time, by the time John is written, Andrew would not have been nearly as famous as his brother Peter.

And so to give the people reference as to who Andrew is, he does it by saying he's the brother of Peter. Maybe some of you have a sibling who's more well-known in your hometown, and to give people reference they're like, I'm so-and-so's. Oh, that's who. Oh, good to see you. I have that experience when I go home. That's what's happening here. They're like, who's Andrew? Peter's brother. Oh, yeah. I remember that guy. That's what's happening in this passage.

But what I want you to see really here, what's instructive for us is Andrew's immediate response after spending the day with Jesus. Because what does he do? Look back at the passage:

*41 He \*found first his own brother Simon and \*said to him, "We have found the Messiah" (which translated means Christ.*

So Andrew's first response and right response is the same response of all those who truly come to know the Lord Jesus Christ and follow Him as a disciple by faith. The response is to tell someone else. I can't keep it to myself. We want other people to know. And in those early days, especially when we come to know the Lord, there's this zeal, especially for the people closest to us, to know the Lord Jesus Christ.

I've got to tell my mom and dad. I've got to tell my brother and my sister. They have to know about this Jesus. Let me just ask you for a show of hands. How many of you first heard the gospel from a family member? Raise your hand if you first heard the gospel from a family member. So many of us. Me as well. It's common. That's what's playing out right here.

Andrew can't help. The first person he thinks of is, I've got to go tell Peter. He's got to know. Let me just say, don't discount the impact of evangelizing the people that live in your house. They need to follow Jesus just as much as people in some tribe in Papua New Guinea. We ought to have a heart for the whole world, including the people closest to us.

Peter certainly won't be the last person that Andrew shares the gospel with, but his love for his brother Peter drives him for Peter to be the first. Think about it. These two men grew up together in the same Jewish family. They must have discussed the Messiah, especially with Andrew being a disciple of John. And Peter would have known that. Think about the conversations they would have had as they digested the things that John was teaching and doing.

And Andrew rushes home to find his brother to say, we found Him. We found the Messiah. D. A. Carson comments on this and says: "he, (that is Andrew), thus became the first in a long line of successors who have discovered that the most common and effective Christian testimony is the private witness of friend to friend, brother to brother."

This doesn't mean by any means we shouldn't share the gospel with strangers. Of course we should. We're called to go to the world. He's simply affirming how natural it is and often how effective it is to share the gospel with a close family member or friend.

But notice Andrew doesn't just tell his brother about Jesus. He goes a step further. It says he brought him to Jesus. Now this is what we would do if Jesus physically was here on the planet. And I don't think he really gave Peter much of an option.

Andrew is so excited. You can almost see him grabbing Peter's arm. You got to come. You are coming. You have to meet him. We found Him. This is Him. This is the Messiah. Andrew's been convinced by the preaching of John, but now he's been convinced by sitting with Jesus for a whole day. And he knows this is Him. This is the Christ. This is the Messiah. And he brings Peter to Jesus physically.

Let me ask you, brothers and sisters, are you still excited to bring people to Jesus? Have the worries and cares of life dampened your zeal for the lost to be saved? Have maybe even the recent events of the darkness of the world has reared its ugly head? Has that maybe caused you to think, well, the world's just too far gone. They're not going to respond.

Let me encourage you, as I've been encouraging myself this week, to remember that evangelism is not simply our duty. It is commanded of us. But it is our greatest joy and privilege.

Is there any other joy greater than being able to tell somebody else the good news of Jesus Christ? The God-man has come, and He's lived a perfect life, and He's died for your sins. Whether you realize it or not, you're actually headed for hell because of your sins. But God has made a way for you to be forgiven of your sins and to be rescued and to be brought into fellowship and have eternal life through Jesus Christ.

Is there anything better than that? Andrew knew it. He had to tell Peter in the same way. We should be eager to share it with whoever the Lord would give us opportunity. How beautiful are the feet of those who bring good news. May God give us beautiful feet. Andrew's zeal and joy to share Jesus, I pray, should reignite joy and zeal in us.

And as you think about what Andrew does with Peter here, it's a reminder also that you never know who you're witnessing to. You never know what God's going to end up doing through the person you are witnessing to. Andrew could have had no idea that his brother was actually going to be chief among the apostles, that it would be his brother whose voice would rise above the group to preach the gospel on the day of Pentecost to thousands, and thousands would be saved.

That his brother would do miracles by God's grace and stand boldly for Christ. He could have had no idea. But you know who did know? Jesus knew. And He speaks of it from his very first interaction with Peter. This is how the passage finishes. Andrew brings Peter to Jesus.

*Jesus looked at him and said, "You are Simon the son of John; you shall be called Cephas" (which is translated Peter).*

Cephas being the Aramaic version of the word, Peter being the Greek version of the word. Both of them mean rock. This is a nickname. Immediately, Jesus gives Simon a nickname that will stick. He will go by Peter.

In this case, it's a significant event, similarly to when God would change the name of people like Jacob and Abraham. And what's interesting is He doesn't give Peter this name based on anything Peter has done. This is the first time He's ever met Peter physically, face to face. And upon their first meeting, He says, your name is going to be rock. Just like with Jacob and Abraham, their names are changed also.

They are weak men, sinful men. And really, before they become who God's going to make them, their names are changed. The same thing here. This is not about something that Peter will do, but what God will do in and through. Peter, you're going to be like a rock, a leader among leaders. Yes, he was a weak man. He was a sinful man. But God is going to do a work in Peter, and his voice will become a bold witness for the Lord Jesus Christ.

In fact, a word play will be used based off of this nickname in Matthew 16: 18 based on the confession of Jesus Christ as the Son of God, the Messiah, that Peter gives. He says on this rock I will build my church. Speaking of this confession that will be the confession of every true believer that Jesus Christ is Lord.

Jesus knew it from the beginning of what He had planned for this man, Peter. And to speak this way with this boldness and this much authority upon the initial meeting with Peter begins to give these men an idea, there's something different about this man. There's an authority about Him that's different. And we're going to see that play out in the weeks ahead.

But how do we respond to what we've seen in this passage? Really it boils down to two clear responses. **Number One: Follow Jesus with Renewed Zeal.** Follow Jesus with renewed zeal.

This passage reminds us that true faith affects our feet. Disciples follow their master. To follow Jesus is not just something that happens at the point of conversion. It is the way of the Christian life. To follow Jesus is not unlike those fighter pilots whose successful flight depends on them keeping their eyes glued on the wing of the plane next to them. For the Christian we keep our eyes glued on the Lord Jesus Christ come what may.

No matter what mountains or valleys or joys or sorrow, we keep our eyes firmly fixed on Jesus and we follow Him step after step after step until He brings us home. This is the way of the Christian life. Let me ask you, have your eyes been diverted from Jesus to lesser things? Has Jesus taken a back seat in some area of your life? Has He become in your peripheral vision rather than the focus of your gaze? Follow Jesus Christ.

Set your eyes on the Lord Jesus Christ. You say, well what does it mean practically to follow Jesus Christ? This is why we speak so much of the importance of the inspired Scriptures. It's why we speak so much about prayer and walking with the Lord. It's because to follow Jesus is to take this book seriously as it really is the word of God and to not only believe it but by God's grace seek to obey it. This is how we follow Jesus and we walk with Jesus in prayer,

meditating on the truth. We speak to Him in prayer. He speaks to us through His word and this is how we follow Him today. Is your life defined by following Jesus?

**Secondly**, the clear response to this passage is **Share Jesus with Renewed Joy**. Share Jesus with renewed joy. You know, when we first come to know the Lord, there's often an overwhelming zeal that compels us to tell the world about Jesus and rightly so. But let's be honest, as we go on in the Christian life with all of its joys and sorrows and the many temporal things that steal our time and our attention and our affection, our zeal for evangelism can begin to wane. It's true.

It happens to many if not all of us at different times. If this morning the Lord is convicting you over a lack of joy and commitment to bringing the good news, respond to that conviction. Just repent before the Lord and by His grace recommit yourself to open your mouth and to share the good news of Jesus Christ.

I encourage you to think of a person right now that you know in your life needs to hear the gospel, that you know you should have shared with, you haven't shared with. Begin praying for them and commit yourself to share the gospel with them. But may we be inspired again by the innocent zeal of Andrew to go and grab his brother by the arm and say, brother, we found him. You've got to come and see the Messiah.

Let's pray as we prepare our hearts for communion this morning. Lord God, these things are convicting. They're convicting for me, but they're also encouraging. Remind us that You're still saving Your people. You are still actively building your church.

God, we want to be a part of that. We want to be a part of making disciples. Realize You're the one that ultimately makes disciples, but You give us the privilege of speaking the truth and teaching all things that You've commanded.

God, help us to take this call seriously and help us, Lord, to follow You, even when the path that You take us circumstantially down is a difficult path. Help us to bind ourselves to the Scriptures, to humbly believe what You say is true, even when our flesh is screaming at us to go another way. Help us, God, to believe Your word above all else and to follow You, come what may. We ask it in Christ's name. Amen