

# Come and See

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- [ 0 : 00 ]     Let's now turn to read in God's Word the Gospel of John, chapter 1. The Gospel of John and chapter 1. We can read from verse 35 of the chapter.
- John chapter 1 and verse 35. John 1, verse 35.
- Let's hear the Word of God. Amen. 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.
- [ 1 : 30 ]     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.
- 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 right. Jesus of Nazareth, the son of Joseph.
- Nathanael said unto him, Can there any good thing come out of Nazareth? Philip said 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.
- [ 2 : 42 ]     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.
- Amen. I give praise to God for his holy and his perfect word. Let's again sing to God's praise. This time singing from Psalm 146.
- Psalm 146. Psalm 146. And we can sing verses 1 down to verse 7 of the psalm.
- Psalm 146. Praise God, the Lord praise, O my soul. I'll praise God while I live. While I have being to my God. And songs I'll praises give. Trust not in princes, nor man's son.
- [ 3 : 53 ]     In whom there is no stay. His breath departs to earth he turns. That day his thoughts decay. Psalm 146. Verses 1 to 7. To God's praise.
- Praise God, the Lord. Praise God, my soul.
- Praise God, my God. While I have been to my God.
- In songs I miss his care. apostolic.

Is the Father His Lord between Oh Oh

[ 6 : 26 ] Oh Let's turn back to the chapter we had, John chapter 1.

God willing, the plan is to be with you. Worshipping here for six weeks. And again, God willing, the plan is to be with you.

In the morning, we'll look at some encounters with Jesus in the Gospel of John. Going through the book and looking at some of the encounters, some of the ways that Jesus meets with people, what happens in those encounters.

And our question will be every single week the same question of how does that encounter, what does it mean for us? What could it mean for you if as of yet you don't know Jesus?

And for Christians, as we look at these encounters, we must remind ourselves and we are reminded as to the care and the love and at times the perseverance of our Saviour in saving his people.

[ 8 : 07 ] So this day we have our first encounter. Our first encounter we're looking at. Now we've read this chapter, of course, and we see in chapter 1 there's actually a few encounters taking place with Jesus.

We see a few happening all at once, really, from the verses that we read. But we're focusing this day simply on the longest encounter we have here, the encounter between Jesus and Nathaniel and Jesus and Philip.

These two men, two very different examples of coming to faith, two very different examples of coming to know Jesus for themselves.

And both of these men, Philip and Nathaniel, they started their day quite normally. They had no plans and no expectations to meet with Jesus that day.

But even more than that, they had no plans and no expectations that their whole lives and indeed their whole eternities would be changed that day.

[ 9 : 17 ] And in these two men, we see the reality that God meets his people to save them right where they are. He deals with each one of us as he made us.

We all have different personalities. If we're being honest, we all have different quirks, different things that we do strangely compared to other people, different ways we think, different interests, different personalities.

And God in his love and his providence, he meets us right where we are when he comes to save us. And we see that clearly in these two men.

Two very different men in some aspects, but the same glorious conclusion for them. As we look at these verses, as we look at this chapter today, this account of Jesus saving these two men.

The question is, first of all, for those of us who know and who love Jesus, where do you, where does your story, where does your testimony fit into these two encounters?

[ 10 : 27 ] Did God save you more like Philip or were you more like Nathaniel? And again, I'm getting to know some faces, but still some faces I don't know.

And I don't know where you stand before the Lord. Only you truly know that this day. So for those here, perhaps those who might listen in in the days and weeks to come, who as of yet don't know Jesus, as we look at this passage together, we have to see that the reality is that Jesus is able to save people, different people, in different places in their lives.

He's able to save, and He does save some instantly. Others, He takes time. And the question is, are you here this day, and are you truly looking for that salvation for yourself?

We'll see that more as we go on through these verses. So just following our text very briefly, we're looking at three main points. First of all, verses 43, down to verse 45, where we see the quick conversion of Philip.

It's a quick conversion. Then verses 46, down to verse 49, where we see, we could see more, a careful conversion. And then, briefly looking at verses 49 to verse 51, and we can see how we see, I'll look forward.

[ 11 : 59 ] So a quick conversion, a more careful conversion, and a look forward, a look to the future. So first of all, beginning with Philip. We join this story in verse 43.

The day following, Jesus would go forth into Galilee. Quite literally, we have here the words, in verse 43, the next day, Jesus decided, decided to go into Galilee.

We have here, would go. Quite literally, it's decided. The following day, Jesus decided to go to Galilee. The question is, why in God's providence, did God choose to tell us this, we could say, obvious point?

Well, we know he went to Galilee, because we know, that's where this, this account takes place. The first half of verse 43, doesn't need to exist, to help us understand, what's going on.

It could just say, Jesus then found Philip, and said to him, follow me. But no, God in his word, and his providence, and his plan, caused it to be recorded like this, Jesus would go.

[ 13 : 11 ] Jesus decided to go, into Galilee. The reality is, brothers and sisters, we know this, that every encounter with Jesus, it is planned, perfectly, by him.

There is no such thing, as a chance, or a random, encounter with Jesus. We'll see that, for every single one, of the encounters, in the weeks, that lie ahead of us.

With every believer here, that's our story, isn't it? We didn't meet him, by chance. But in his perfect time, he sought us out, he found us, and he shared, the gospel, with us, through his word, through his people.

But he found you, where you were, he found, you. Jesus here, heads straight, to Philip. Philip. He goes straight, to Philip.

He decided, to go. Nothing, that our saviour, did in his time on earth, was somehow, unplanned. And that's the same, for now. Nothing our saviour, does now, in his perfect plan, is unplanned.

[ 14 : 24 ] We have a Lord, and a God, who has a perfect, eternal, plan. An eternal, plan. In that perfect plan, we find the salvation, of Philip.

And dear brother, dear sister, in that perfect plan, your salvation, is part of that too. For all of us here today, in that perfect plan, you being here, is part, of it.

Not here, by accident. Not here, by just your, your weekly pattern. Even though, it might feel that way, you are here, because God, has placed you here today. So Philip goes, into Galilee, heads towards Galilee, and he finds Philip, just on the way there.

Of course, for Philip, he's, as we said, doing his daily business. He's doing whatever he's doing, that day, a normal day for Philip. But Jesus is there, heading straight towards him, quite literally, heading towards him, to find Philip, and to give Philip, the most simple, and beautiful, gospel proclamation, we can find.

follow, follow, me. Follow, me. The simple words, that transform, and change, Philip's life, in that second.

[ 15 : 47 ] That's why, how do we know, his life was transformed, his life was changed? We know, because we don't even see, Philip's response to Jesus, do we? We aren't told, what conversation took place, because we weren't told, straight away in verse 45, that Philip himself, is now off, to find Nathanael.

It's quite beautiful, we see the, the reality that, in verse 43, Jesus, we see here, Jesus, he finds Philip, and then, straight away, in verse 45, Philip, finds, Nathanael.

Philip's life, is transformed, in a second. Scripture doesn't tell us, I'm sure a conversation, of some sorts, took place, but what's important, and what Scripture, makes clear to us, is that Philip, in that second, he is saved.

Jesus says, follow me. Philip hears, that gospel call, he responds, to that gospel call, and he follows, Jesus. What's the first thing, he does, when he begins, to follow Jesus, he goes, to share the good news, to the first person, that comes to his mind.

Jesus says, follow me, and Philip says, I know exactly, who else needs to hear this. Nathanael needs to hear, the good news of Jesus. Nathanael, who's been, we'll see in a second, who's been, searching, and looking for good news, who's been, studying the scriptures, for this good news, he needs to hear, that we found it.

[ 17 : 19 ] The saviour has come. Philip, in verse 45, he finds Nathanael, and says unto him, we have found him.

We have found him. You can almost hear, just the, the joy, if not the excitement, in Philip's voice.

And again, in languages, it's a short phrase here, it's a short phrase, Philip's saying it, as fast as he can. That's the impression we get, from the text. Nathanael, we found him.

We found the one, we've been looking for. We see that, how he words it. We found him, the one that Moses, and the prophets, spoke about, and wrote about. Jesus, the son of Joseph.

We found the saviour, the Messiah, who's come to save his people. We found him. He's here, he's over there. He's talked to me, he's saved me, and now you have to meet him too.

[ 18 : 25 ] As Philip shares the gospel, to Nathanael, what's the first thing, he gets in response?

Does Nathanael just jump up, and follow him willingly? Does Nathanael go, okay Philip, great, let's go speak to Jesus? No. Philip, for all his excitement, and Philip, for all his joy, of being saved, as he shares the good news, Nathanael, he is faced with a question.

Nathanael doubts, we could say, we'll see this more later on, or at least questions, what Philip is saying. When Philip's faith is questioned, when his faith perhaps, might even be doubted, in this moment, how does this brand new Christian, this brand new follower of Jesus, how does Philip react?

Nathanael questions him, he perhaps doubts him, and how does Philip respond? And does he respond, in anger? Does Philip stop, to try and reason, with Nathanael, why he's right?

What does Philip do? Philip saith unto him, verse 46, come and see. Come and see.

[ 19 : 48 ] And again, I am no expert in grammar, of any language at all, I assure you, but this is an imperative.

When Philip says, come and see, it's an imperative. An imperative, of course, it's a, well, an instruction, but really, it's a command. It's used to convey, a heavy thing, an exciting thing, perhaps.

And Philip's saying, come and see. Nathanael, you have questions, Nathanael, yes, you doubt me, yes, that's okay, but don't ask me, just come and see for yourself, come and see him, he's right there, I'll take you to him, and he can answer your questions, he can deal with you, come and see.

Dear brothers, dear sisters, as we, this week, hopefully have, with God's help, have a chance to share the gospel, with those we love, and perhaps those in this community, and perhaps those you work with, and so on and so on, as God gives you opportunity, as he does, to share the good news, we are prepared, are we not, to have questions thrown back at us, to have doubts thrown back at us, and there's a place for discussion, discussion is good, but it's not for us, to argue anyone into the kingdom, that never works, it can't work, my wisdom and your wisdom combined, will argue and save no one, into the kingdom, it's not for us, to use our wisdom, to try and convince, and convert, that doesn't work, we can't do that, yes, discussion is good, and we must discuss that, and chat, we're told to do that, but ultimately, do you remember, dear sister, as you and I, seek to share the gospel, this week, what is our first response, to those we share the gospel with, the simple words, of Philip, should guide us, in all our evangelism, in all our mission work, in all our, even at home, sharing the gospel, to our unsaved family, come and see,

Jesus has saved me, Jesus has, has transformed, my life, Jesus has given me, hope, for my future, Jesus has saved, and taken away, the burden of sin, of my shoulders, Jesus has told me, that because of his, finished work, I can know for certain, the father, now looks on me, with compassion, and with love, come and see for yourself, don't take my word for it, come, and see for yourself, and truth is, and, perhaps there's some here, who are, you're now saved, but perhaps you sat, for many years, under the gospel, perhaps you sat, in this place, for many years, under the gospel Christians, and you heard the gospel, hundreds, perhaps even thousands, of times, in your lifetime, and no one, can argue into the gospel, you know that yourself, only God, working through his word, we can lock the doors, just now, and I can bring out, my whole archive, of sermons, and we can go for each one, we can go in next door, and listen to the whole archive, of sermons next door,

[ 23 : 10 ] God might use that, yes, but he will use, his word, and he will bring you, to salvation, Christian, our duty is simple, our duty is so simple, our job is so simple, our great, solemn, but glorious, calling is so simple, and this is for every one, of us as Christians, is to be, like, Philip, to say to those around us, come and see for yourself, let me tell you, about Jesus, let me as a word, introduce you to him, who he is, what he has done, and dear brothers, dear sisters, we pray, and we let the Lord, do his work, we answer questions, as best we can, of course we do, we discuss as best we can, but we save nobody, the Lord saves, his people, his way, before we leave, Philip, just a word, perhaps those here, who as of yet, don't know,

Jesus, the reality is, that you too, can be saved, just as, quickly, we could say, just as simply, just as plainly, as Philip, was saved, here, you too, can have your life, transformed, in, a second, and sometimes, and, if we're honest, the Christians here, we are, to blame, for, over complicating, the gospel, for our own, personal sins, and our own failings, we at times, cause people, to look at the gospel, and think, that's not for me, the truth is, the gospel, reality is simple, Jesus has come, to save, sinners, and every one of us, fall into that category, Jesus has come, to seek, as we see here, to come to seek, and to save, the lost, and if you're here, today, and if, as of yet, you don't know,

Jesus yourself, if, as of yet, you can't say, truly, that he is, your Lord, and your saviour, and see the reality, of what it is, to know him, for all of it, the, at times, bells, and whistles, that we may attach to it, the gospel itself, is beautifully simple, come, and serve Jesus, come, and worship Jesus, come, and know him, as Lord, and saviour, confess your sin, know, that he alone, can save, for without him, you have no hope, and no help, come, and rely, on him, come, and love him, come, and praise him, and for all of that, to take place, you must first, come to him, just now, even in the, quietness of your own hearts, perhaps when you go home, this afternoon, take time, pray, use whatever words, you have, and ask that he, would be your Lord, and your saviour, and you like Philip, could have, just that instant, as it were, conversion, that quick, saving work, in his life, so Philip, is saved in a second, and poor Philip, he goes straight, to Nathanael, we then, join again,

Philip's, at Nathanael, and Philip's, shared to Nathanael, what we read, in verse 45, but here we see, the, our second point here, the, the careful conversion, of Nathanael, I would say slower, but, it's careful, Nathanael's not being slow, he's just being, careful, verse 46, down to verse 49, Nathanael, of course, asks Philip, this question, can there, any good thing, come out of, Nazareth, Nathanael, we found, the saviour, he's from Nazareth, he's called Jesus, can anything, good, come from Nazareth, Nazareth, Nazareth, Nazareth, Nazareth, Nazareth, Nazareth, why is, why is Nathanael, so incredulous, why is he so, bemused, of a saviour, coming, from Nazareth, Nazareth, at this time, was tiny, absolutely tiny, a small village, it'd be like, there's 200 odd people, at the time, give or take, we don't know of course, but we know from history, there's about, a few hundred at most, a few hundred, of the very most, living, in, the area, at the time, and Nathanael, is being told, that the saviour,

God's promised saviour, the one who's been promised, in the very start, who Moses, and the prophets, wrote about, that he is coming, from this small, useless, pointless town, somewhere, this village, which is known for nothing, but a few sheep, and a cows, and that's it, a small farming village, unimportant, uncared for, unknown, and Nathanael, is being told, that the saviour, he's been studying, and waiting for, all his life, is coming from this place, this, backwater, uncared for, place, it's understandable, his question, it's not a rude question, it's a valid, question, perhaps some, friendly sarcasm, perhaps some disbelief, but it's a genuine question, that Nathanael, asks, how can you say, the saviour's come, how can you say, he's come, from, this such, humble place, the problem, isn't the location, is it, the problem is,

[ 29 : 06 ] Nathanael, can't quite believe, that the saviour, God's promised saviour, has come, in a humble way, where's the, the armies, with him, as the Jews, of the day, believed would happen, they believed, when the Messiah, would come, and this is not, from scripture, in fact, we know, that if they read, their scripture, openly, they were told, again and again, were they not, the Messiah, would come, and be hated, be despised, be beaten, be unrecognisable, be normal, be a simple man, on the face of it, Isaiah alone, Isaiah 55 alone, gives us, that description, of the Messiah, but the Jews, of his time, were waiting, and it makes sense, of course, remember, they're under Roman rule, they're under, intense, horrific, Roman, occupation, so they're wanting, a Messiah to come, and to destroy, the enemies, to lay waste, of the Romans, to come, and to rescue them, with his heavenly army, and Philip's telling him, no,

Nathanael, none of that's happening, he's a man, son of Joseph, the carpenter, remember Joseph, the carpenter, from that small village, his son, called Jesus, and he is, the saviour, and God's, wonderful plan, our saviour, as we've seen before, he didn't come, with the armies, of heaven, he didn't come, with the full glory, the full eternal glory, that he has, and he deserves, to be around him, as it were, look before, it didn't mean, Psalm 110, and we saw the reality, that as great, and glorious, as our saviour is, an eternally, glorious saviour, with all the power, and glory of God, an eternal, saviour, with full authority, over all of creation, he came, kicking and screaming, as a wee baby, relying on his mother, to look after him, relying on his parents, to feed him, he out of his love, for us, out of obedience, to the father, he humbled himself, to be born, as a man, and for Nathaniel, this doesn't quite, go well, with what he's been, planning to happen, it's not how he wants, for it to be, he has one thing, in mind, and the reality, is Jesus is quite, someone, and something, different, but note, that despite Nathaniel's, confusion, and despite his, incredulity, despite his, his questions, what happens, what happens, he still, follows,

Philip, so Nathaniel, he's quite, abrupt perhaps, but he's not rude, he is willing, to listen to Philip, he's going, well, you say you've found him, I will follow you, and let's go see this man, who you say is the Messiah, verse 47, and Jesus saw Nathaniel, coming to him, and saith of him, beholden Israelite, indeed, in whom, is no guile, we see the glorious question, of a poor, confused, and perhaps, dazed, Nathaniel, in verse 48, Nathaniel, saith unto him, whence knowest thou me, Jesus said, unto him, before that Philip called thee, when thou wast under the fig tree, I saw thee, again, nothing in scripture is wasted, no detail is there, just to, as I were, just to be there, for sake of it, why are we told, the place, where Nathaniel was, when Philip called him,

Jesus here, is showing, first of all, his of course, his divine nature, and that, he is showing Nathaniel, that he knew exactly, where he was physically, when Philip came to find him, and there's no way, if Jesus could know that, of course, other than him being God, but there's more to it than that, there's much more to it, why does scripture, take the space and the time, to tell us, that Nathaniel, was under the fig tree, when Philip came, to tell him about Jesus, what did, or what was the purpose, of Jewish men, like Nathaniel, to spend time, under fig trees, that's a question, we have to ask, from scripture here, and we know from history, and indeed, even to this very, current time we're in, Jewish men, very religious, Jewish men, those who are genuinely, seeking answers, from scripture, they will, go to a fig tree, they have of them, or a large tree, of some sorts, and sit under it, in other words, to be under a fig tree, to be under, the shade of a tree, is where a Jewish man, is studying scripture, deeply,

Nathaniel, is under that fig tree, and he, is looking, and he is looking, and he is reading scriptures, we see that, when Philip approaches him, Philip says, does he not, that we find the one, that the prophets, and Moses wrote about, he speaks to Nathaniel, as one, who knows his stuff, in short, Nathaniel, he knew his stuff, and he was searching, for the promised, saviour, we see that, in verse 45, Philip's, Philip's, demand we could say, Philip's, call to Nathaniel, it shows us a few things, it shows us, that Nathaniel, was searching, the scriptures, searching the old testament, for Jesus, it shows us, Nathaniel, did believe, a saviour, was coming, and it shows us, that Nathaniel, was having great trouble, in finding, that saviour, even more than that, he was having great trouble, in believing, the saviour, he was searching for, would in a sense, be so easy, to find, but Jesus, knows Nathaniel,

[ 35 : 38 ] Jesus saw Nathaniel, and we see, that Nathaniel, as careful, as slow as he was, as genuine, as he is, in finding out, for himself, that is Philip, telling the truth, and that's a, a good thing he did, in doing that, Philip, being the good, wonderful believer, that he is, he takes Nathaniel, to Jesus, to the source, of his salvation, and says, well, listen to me, here he is, see him for yourself, look for yourself, there's Jesus, the one who has come, to save his people, and ask him yourself, let him speak, to you, we see that's, what takes place, and that's second, when Jesus says, to Nathaniel, I saw thee, I know you Nathaniel, I saw you, I know what you're, looking for, I know who you are, what happens, what happens, Nathaniel, in verse 49, says to him,

Rabbi, teacher, you are the son of God, you are the king, of Israel, Nathaniel, asks for evidence, he has shown, the evidence, he has shown Jesus, he believes, when he has shown, Jesus, he stops, his search, again, those who as of yet, don't know Jesus, are you perhaps more, like Nathaniel, and Philip, perhaps you've been searching, for years, you come to this place, perhaps week, after week, looking for an answer, looking to know Jesus, looking, as it were, to find, Jesus, looking to understand, the depths, of scripture, looking to, understand the question, of how it all works, and what it all means, and so on, and so on, and we praise God, we genuinely praise God, you are here, and if that is your intention, to know Jesus, for yourself, perhaps you are like,

Nathaniel, as it were, with respect to you, you know your stuff, you know your stuff, you can, out theology, the best, and the most experienced, ministers ever stood here, you could, you have a, a holy lineage, perhaps, of generations, of believers, that you quite enjoy, thinking about, always great people, before you, who, who are, big names, as it were, in the faith, you know your scriptures, off by heart, you're searching, for the truth, and you're here, trying to find, the saviour, well dear friend, if you're here, this day, and this is genuinely you, as you read these verses, the truth for you is, the search is over, you can relax, you can rest, the search is done, you've found him, and here he is, in front of you, like Nathaniel, here he is, in front of you, you can, as it were, emerge, from underneath your fig tree, and come and see Jesus yourself, so for all the study, in the world, and all the research, in the world, and all the depth, and history, in the world, whilst there are good things, in their own right, they will not save you, if you stay under your fig tree, reading about him, and searching about him, and questioning about him, till your dying days, then, you've learned a lot, but you've wasted your life, perhaps there's a point, where you come out, from underneath the fig tree, and be like Nathaniel, and come face to face, with Jesus, as he had to do, and as he did, and say the words, that Nathaniel was able to say, because Jesus saved him, you are a son, of God, dear friend, you can rest, you found him, while you're searching, you've found him, and here he is, in front of you just now, you've perhaps sat, under the word, for years, like Nathaniel, perhaps you know, the law, and the prophets, of by heart, perhaps, at any given day, any given time, of a week, you could outdo me, or any finest minister, in things of scripture, and theology, and so on, but all of that, again, means nothing, perhaps you pride yourself, on being here, week, after week, but dear friends, unless you come to know,

Jesus, for yourself, and all of that, is wasted, come and know him, be like Nathaniel, come and, have that great moment, where he's able to cry, Rabbi, Rabbi, teacher, you are the son, of, God, brings us, just very, very briefly, to our final, few verses, here, and since, it has to be brief, because these final, few verses, are themselves, so jam-packed, with, with, with, with beauty, and, with wonder, that we don't have time, even in a whole sermon, to deal with these verses, but just to, conclude our time together, the last, few, verses, verses 50, down, to the end, verse 50, Jesus answered, and said unto him, this is to Nathaniel, because I said unto thee, I saw thee under the fig tree, believest thou, thou shalt see greater things, than these, verse 51, and he saith unto him, verily, verily, I say unto you, hereafter, you shall see heaven open, and the angels of God, ascending, and descending, upon the son, of, man, man,

Jesus concludes, this time, with these two, by sharing something incredible, with them, now we don't know, what it was, Nathaniel was studying, under the fig tree, what passage exactly, and we won't say for definite, the scripture does not tell us, but it's not a jump, to assume, that perhaps Jesus, in these final few verses, is addressing something, that Nathaniel was reading, was wondering about, was Nathaniel reading, the account we have here, in these few verses, of course Jesus, in verses 50 to the end, he is, he's referencing, he's bringing to mind, the, the vision of Jacob, Jacob, Jacob of course, and the ladder he saw, or the, the access he saw, from heaven, to earth, in Genesis 28, I think, 2028, that place, where Jacob, met, with God, or more precisely, where God, met with Jacob, and that vision, of course, he sees, heaven and earth, connected, by, as we have it, in our translation, a ladder of some sorts, a connection of some sorts, he sees angels, ascending, and descending, he calls that place, what does Jacob, call the place, where he had his vision, he calls it,



[ 43 : 09 ] Bethel, Beth El, Beth the abode, the home, and El, a general term for God, the home, the dwelling place, the place of God, the place where God, meets earth, and Jesus says here, you know the account, of Jacob, you know, and you've read, Nathanael, that he, was there in a vision, he saw in his vision, heaven, and earth, come together, well now, as Nathanael, behold Jesus, he is seeing, that vision, completed, not in a vision, like Jacob had to see, you know, Nathanael, in all reality, has in front of him, as he confesses, himself, about Jesus, you are the son of God, you are the king, of Israel, we see that, as Jesus ends here, hereafter, you see heaven open, and the angels of God, ascending, and descending, upon the son, of man,

Jesus saying, two things here, first, and perhaps, we could say, with respect, more simply, Jesus is here, speaking of course, as to the end, as to what's ahead of him, on a cross, and before the cross, as he's attended to, by the angels, and the reality here, is that, more widely, Jesus is saying, to Nathanael, in front of you, Nathanael, is the saviour, Jacob, dreamt, and had a vision, of one, day, when heaven and earth, would be as it were, joined by one, and here, in front of Nathanael, Jacob's vision, has become, a reality, we see that, where Jesus calls himself, the son of man, whereas Nathanael, calls him of course, the son of God, Jacob's vision, being perfectly complete here, where heaven, as it were, and earth, where there's this, great divide, where there is no hope, nor help, where mankind, can do nothing, for themselves, we see in Jesus, in his person, in his work, that gap, we could say, that, that chasm, is bridged, by his, finished work, the, the temple curtain, has been torn, into,

Jesus, addresses, Nathanael, in words, he understands, and quite simply, he reminds him, and he shows him, and he tells him, that in front of him, in front of him, just now, is the greater vision, the greater reality, the completed, vision, Jacob had a vision, but Nathanael is seeing, the realization, of that vision, Jesus, the son of God, Jesus, the son of man, fully God, fully man, the saviour, of, his, his, people, angels, will, no more, descend, that heavenly ladder, instead, now, angels, will attend, to the very son of God himself, as he hangs, or at least, heads towards, hanging, on that cross, and there's depth here, and, if we had time, we would love to delve more into it, but, just, it's interesting, we have to address it, scripture gives it to us, but,

Jesus chooses to end the conversation here, that reminder, that the saviour has come, and he is real, and he alone, is a connection, between heaven, and earth, he alone, is the only way, to the father, only through him, and his finished work, is our salvation, for, his, people, to Christians, this is our salvation, saviour, who saves his people, as we are, he saved Nathaniel, as it were, slowly, he gave him time, perhaps, he allowed Nathaniel, to question Philip, he saved Philip, instantly, we could say, he found you, to be not Christian, dear brother, dear sister, he found you, and he saved you, saved me, where we were, that's the love and care, he has for you, and again, for any here, who as of yet, don't know Jesus, for yourselves, but there's no excuse, you have just now, and I'm sure you have, many of them, because, and we know that, for a certain fact, because every Christian here, we all had our excuses, once didn't we,

I can't, come to Jesus yet, because, dot, dot, dot, there's no point, even giving you, examples, because, you have your own excuses, and you know them all, fine well, but you saw today, and God willing, as we go through, the book of John, you will see, example, example, after example, of Jesus, meeting people, where they are, meeting their needs, exactly, and saving them, that could be your story, even this, afternoon, even this day, even as you begin, this new week, and our prayer, and our genuine prayer, that it would be our joy, wouldn't it, that if we would hear news, of you, coming to be able, to save yourself, even echo, of the words of Philip, or echo, of the words, of Nathaniel, be like Philip, and be able to say, by the end of this week, by the end of this day, we found him, or I have found him, or maybe like Nathaniel, be able to say, and call Jesus, Lord, and God, be able to call him, the son of God, be able to call him, not just the king of Israel, but the king, of your life, let's bow our heads, in a word of prayer,

[ 49 : 04 ] Lord our God, we bring these things to you, Lord, understanding that you alone, use your word, to change, and to convert, Lord, and to convict, we do ask Lord, you would use your word, and the part we read from it today, to speak to your people, first and foremost, Lord, to take them to a place, where they have, that reminder, that you're a God, who has loved them eternally, and who part of your plan for them, was to find them, and to save them, Lord, to be here, and read again, of the salvation, of Philip, and of Nathanael, Lord, we're reminded, that you're a God, who cares for your people, individually, we do pray again, for any who as of yet, don't know you today, that you would speak to them, through your word, that they would come to know Jesus, come to understand, their desperate need, to follow him, come to know, that they are, without him, that they are dead, without him, they have no hope, and no help, without him, they are heading, this very moment, to a lost eternity, we ask Lord, you speak to them today, open up, their eyes, and soften their hearts, to hear the word, give them a heart of flesh, and take away, their heart of stone, we ask all these things, in and through, and for Christ's, precious name's sake,  
Amen.