

“The End and the Beginning”

October 26, 2025

John 1:29-42

I. Introduction

John wrote his Gospel so “**that everyone may believe that Jesus is the Christ, the Son of God, and that by believing they would have life in his name**” (John 20:31). With this in mind, John began his Gospel with the testimony of John the Baptist and Jesus’ first disciples. Once a base of knowledge about Jesus’ identity was established, these witnesses were no longer needed. For that reason, John the Baptist is seen only one more time in John’s Gospel in John 3:22-36. As John the Baptist’s position as a forerunner came to an end, the Apostle John transitioned to the beginning of Jesus’ ministry as Jesus spoke to His future disciples. In today’s Scripture we see the end of John the Baptist and the beginning of Jesus the Christ.

As he introduced Jesus in this 1st chapter, John recorded several different names and titles of Jesus that identify Him as eternal God. In John 1:1-3 Jesus is called **the Word**; in John 1:5 He is called **the Light**; in John 1:17 He is called **the Christ, the Messiah or Anointed One**. In today’s Scripture in **verse 29** He is called **the Lamb of God**; in **verse 34** He is called **the Son of God**; and in **verse 38** He is called **Rabbi** or honored teacher. In the rest of this chapter, Jesus is called **Jesus of Nazareth** (**verse 45**), **the King of Israel** (**verse 49**), and **the Son of Man** (**verse 51**). Jesus was God Incarnate. Today’s Scripture opened with John the Baptist’s final testimony about Jesus.

II. John the Baptist’s Testimony

A. First, John the Baptist said, “**Jesus is the Lamb of God.**” This wasn’t the first meeting of Jesus and John the Baptist. Jesus had already been baptized and had endured the temptations in the wilderness. Since he wrote several decades after the three Synoptic Gospels, the Apostle John assumed that these events were common knowledge and didn’t include them. The phrase “**the next day**” in **verse 29** introduced a sequence of days which continued into chapter 2. It seems that the events beginning with John’s interview with the committee from Jerusalem to the miracle in Cana covered one week—7 days. **Verse 29** began the second day of that week that John recorded. Most likely some of the committee members were still present on that

second day to hear John the Baptist's witness. “The next day John saw Jesus coming toward him and said, ‘Look, the Lamb of God, who takes away the sin of the world!’”

The people of Israel were familiar with lambs for sacrifices. They knew of the lamb that God had provided in place of Isaac when Abraham was about to offer his one and only son on an altar of sacrifice in Gen. 22:7-8. Every year at Passover, each family had to have a lamb which was sacrificed in remembrance of the first Passover in Egypt. Two lambs were sacrificed daily, one in the morning and one in the evening, at the temple altar in Jerusalem. As required in Lev. 5:5-7, lambs were sacrificed daily as sin offerings by individuals as well. All these lambs were brought by men, but they could not take away all sin. When another sin was committed, another lamb had to die. But God sent the “Lamb of God” who had to die just once to take away all sin. Heb. 10:10 says, “We have been made holy through the sacrifice of the body of Jesus Christ once for all.” Another difference between the lambs brought by man and “the Lamb of God” is that the sacrificial lambs were for Israel alone. But the Lamb of God “takes away the sin of the world.” Israel may have been looking for a Messiah who would be a prophet, king, and conqueror, but God sent them a Lamb. The name “Lamb of God” anticipated Jesus’ ultimate sacrifice on the cross for the sin of the world.

The prophets knew what was in the heart of every person—Jeremiah 17:9 says, “The heart is deceitful above all things and beyond cure. Who can understand it?” Paul quoted other verses from the Old Testament about the sinfulness of man—turn to Romans 3:10-18. Later he wrote in Romans 3:23: “All have sinned and fall short of the glory of God.” The world was and is full of sin; the world needs salvation.

Jesus’ sacrifice, His death, is sufficient for the sins of the world, BUT this doesn’t mean that everyone will be saved. Like the Israelites of the Old Testament, going through the motions isn’t enough; there must be a change in heart—turn to Micah 6:6-8. Rom. 10:9 sums it up this way, “If you confess with your mouth, ‘Jesus is Lord,’ and believe in your heart that God raised him from the dead, you will be saved.” To be saved from the punishment of sin, from hell, a person must make Jesus his or her Lord and Savior. John the Baptist’s final recorded statement concerning “the Lamb of God,” in John 3:36 says, “Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God’s wrath remains on

him.” Jesus came to be the Lamb of God—the only acceptable sacrifice for sin, but, sadly, many people will suffer eternal punishment in hell and only a few will be saved—turn to Matthew 7:13-14. . .

B. Jesus is the Son of God. Back in John 1:30, for a third time in the Gospel of John, John the Baptist emphasized his secondary role to Jesus as he said, “**A man who comes after me has surpassed me because he was before me.**” John was created; Jesus was the Creator. John had a beginning; Jesus always existed. John and Jesus were probably cousins, but John said that he didn’t recognize Jesus as the Messiah until he baptized Him. Since the Apostle John didn’t include it, turn to Matthew’s account of Jesus’ baptism, turn to Matthew 3:13-17. As well as identifying with sinners, Jesus’ baptism, His immersion in the Jordan River, was a symbol of His death, burial, and resurrection.

It was God who had sent John to baptize, immerse in water, and it was at Jesus’ baptism that God revealed Jesus as the Messiah to John through a prearranged sign. After Jesus’ baptism, John was able to testify that “**I saw the Spirit come down from heaven as a dove and remain on him.**” Because of what he had seen, John gave witness to the nature of Jesus: “**I testify that this is the Son of God.**” Jesus is the Son of God. Jesus is the One and Only Son of God, the “only begotten Son”—He alone shares the same nature as the Father—Hebrews 1:3 says, “**The Son is the radiance of God’s glory and the exact representation of his being.**” John the Baptist was calling everyone to recognize Jesus for who He is—He is the Son of God, He is the Messiah, He is the ultimate sacrificial Lamb of God for the sin of the world.

III. Then there is The Testimony of Jesus’ First Disciples.

In John 1:35 the phrase “**the next day**” introduced the third day in the sequence. Once again John the Baptist called Jesus the “**Lamb of God**” and this time 2 of John’s disciples went to follow Jesus. Without a doubt, John was pleased when people left him to follow Jesus, the Lamb of God. It was the proper thing to do; it’s what John had been preaching all along; as he said in John 3:30, “**He, i.e. Jesus, must become greater; I must become less.**” Then, except for a brief appearance in John 3, John the Baptist faded from the scene.

“**When the two disciples heard him say this, they followed Jesus.**” One of the two disciples who left to follow, or go after, Jesus was named: Andrew. Although the other disciple is not named, from early times,

it has been thought that he was the author of this Gospel—most likely the second disciple was the Apostle John.

As Andrew and John walked after Him, Jesus asked them, “**What do you want?**” He didn’t ask for His benefit. Since He was omniscient, Jesus knew what the two wanted. Even to the average person, that they were followers of John the Baptist indicated that they were convicted of their sin and were seeking the forgiveness and righteousness the Messiah would bring. So, the Lord asked the question to challenge them to consider their motives. He didn’t ask them *whom* they were seeking, but *what* they were seeking. He was forcing them to think about their purpose and goals. If they were looking for someone to overthrow Rome, they had better join the Zealots. Little did they know how much their lives would be transformed by the Son of God.

Perhaps intimidated by Jesus’ question or just His presence, Andrew and John didn’t answer His question but asked instead, “**Rabbi where are you staying?**” Rabbi was a title of respect and honor which, as John translated for his Gentile readers, means “**Teacher.**” Andrew and John were not just inquiring about where He was residing; actually, they were requesting an extended, private interview with Him. They were indicating their willingness to learn more about Him and even, perhaps, becoming His disciples.

Jesus’ response to “**Come and you will see**” was the invitation Andrew and John were hoping for. He invited them to spend the rest of the day with Him. Jesus never put off the sincere, Spirit-lead seeker. He was never too busy to show compassion for the lost sheep who was seeking a Shepherd. He was there for Zacchaeus in [Luke 19:1-10](#), the woman at the well in [John 4:1-38](#), the woman with the blood disease in [Mark 5:25-34](#), the centurion with the dying servant in [Matthew 8:5-13](#), just to name a few, and He was there for John the Baptist’s two searching disciples; Andrew and John.

This encounter was so vivid in John’s mind that years later he still remembered that it was “**about the tenth hour,**” around 4 pm. It was getting late, but instead of seeking shelter, they sought the Savior and, as they had hoped, Jesus extended to them an invitation to visit with Him. John didn’t record what they discussed, but Jesus must have told them something of His mission, He probably revealed their hearts to

them and answered their questions. As Andrew's excited testimony to his brother Peter indicated, whatever Jesus said was enough to persuade them that “**‘we have found the Messiah’ (that is, the Christ.)**”

Andrew and John were so impressed that they went and found Peter, Andrew's brother, and probably James, John's brother, a little later. It's interesting that every time Andrew is seen in John's Gospel, he is bringing someone to Jesus: he brought his brother, the lad with the loaves and fishes in [John 6:8-9](#), and the Greeks who wanted to see Jesus in [John 12:20-21](#). No sermons from Andrew are recorded, but he preached sermons through his actions as a personal soul-winner bringing others to Jesus.

“**We have found the Messiah!**” was the witness Andrew gave Simon. “*Messiah*” is a Hebrew word that means “*anointed*” or “*sent one*,” and is the Greek equivalent of “**Christ**.” To the Jews, it was the same as “*Son of God*.” Not content to merely deliver the good news that he had found the Messiah, Andrew “**brought him, i.e. Simon, to Jesus.**” When he arrived, “**Jesus looked at him and said, “You are Simon, son of John. You will be called Cephas.”**” Simon's interview with Jesus changed his life and changed his name. (“*Peter*” in the Greek—“*Cephas*” in the Aramaic that Jesus spoke—both mean “*a rock.*”)

Jesus in his omniscience saw something special in Simon. Simon, who was impulsive, overeager, and undependable, was given the nickname “Rock.” It took a great deal of work and patience for Jesus to transform weak Simon into Peter, a rock, but He did it. The *Simon* who denied knowing Jesus earlier in a garden was the same *Peter* who later stood up and gave the first sermon after Pentecost which led to over 3000 being saved ([Acts 2:14-41](#)). Perhaps Jesus wanted the nickname to be a reminder to Simon about what he *should* be. From that point on, whatever Jesus called him sent a message. If He called him “*Simon*,” Jesus was signaling him that he was acting like his old self. If He called him “*Rock*,” He was commending him for acting the way he ought to act.

IV. Conclusion

The Gospel of John begins with many testimonies about Jesus. Through the years, since Jesus' life, death, and resurrection, people have come up with their theories about Jesus Christ. Some, like Lee Strobel an investigative reporter and an atheist, have been changed as they considered the facts—not just “what

others say.” Another man, Philip Yancy, a Christian author, wrote: “*It occurs to me that all the contorted theories about Jesus that have been spontaneously generating since the day of his death merely confirm the awesome risk God took when he stretched himself out on the dissection table—a risk he seemed to welcome. Examine me. Test me. You decide.*” As I quoted from C.S. Lewis a couple of weeks ago: “*You must make your choice. Either this man was, and is, the Son of God, or else a madman or something worse. You can shut him up for a fool, you can spit at him and kill him as a demon; or you can fall at his feet and call him Lord and God. But let us not come up with any patronizing nonsense about his being a great human teacher. He has not left that option open to us. He did not intend to.*”

So, who is Jesus to you? As these men, as well as others, say check out the facts, not just what “others say.” I assume that most, if not all, of you would say that Jesus is God and most claim to call Him “Savior and Lord.” So, the question is; “What do your actions and thoughts say about what you really think about Jesus?” If He is truly God and if He is your Lord, shouldn’t He and His work have priority in your life—not second or third place?

No one is perfect. Simon Peter was exactly like most Christians. Sometimes he gave in to the habits of the flesh; at other times he functioned in the Spirit. He was sinful sometimes, but other times he acted the way a righteous man ought to act. This indecisive man—sometimes Simon, sometimes Peter—who became the leader of the Twelve, had a heart for God and God was able to use him and grow him. How about you, “**What do you want?**” Do you have a heart for God? Is He number one in your life? Give yourself completely to Him, allow the Holy Spirit to fill you and use you and then see what kind of Rock He can make out of you. As **Romans 12:2** says, “**Do not conform any longer to the pattern of this world but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is—his good, pleasing, and perfect will.**”