

“Many in the One” (Jn. 1)

1. The Word and His Ministry
 - a. Prologue (1-18) = Jesus introduced as God the eternal Logos
 - b. Here (19-51) = Jesus is introduced w/ at least 7 more designations. At least 10 in all i.e. Word, Life, Light, Lamb of God, Rabbi, Messiah, One of whom Moses spoke, Son of God, King of Israel, & Son of man.
 - c. John is a Gospel which is easy to read and understand but it is also multilayered and complex in its composition.
 - d. John focuses the outline around miraculous events rather than a chronological order. It is noted that in this prologue and introductory chapter, John underscored Jesus’ person and work linking the creation’s week to the first week of Jesus’ “week of re-creation, climaxed in the first of the signs which reveal his glory.” (see Further Study note below on Creation Week).
2. Lamb of God (35-38)
 - a. John the Baptist pointed to Him. Keener explains, “Teachers normally trained disciples, who then went out to teach others; to recommend disciples to a greater teacher was rare, required great humility and denoted confidence in the other teacher’s superiority.”¹
 - b. Two earnest fellows. Keener again offers explanation, “Asking such indirect questions (they want to come home with him) was characteristic of ancient politeness and hospitality. The “tenth hour” by usual reckonings would be about 4 p.m., possibly too late in the afternoon to walk a long way home before dark and thus implying that a hospitable person would invite them to spend the night.”²
 - c. John prophetically calls Jesus the “Lamb of God.”
3. Rabbi (38-42)
 - a. An approachable and authoritative Rabbi
 - b. An impressive Rabbi. Andrew brought his brother Peter.
 - c. Evangelism is a supernatural thing. It is natural for the Spirit to reveal and invigorate those who are earnest regarding truth. A few points on evangelism:
 - i. Each soul is an individual to be related to in a unique way. Wrote ‘spiritual laws’ and “Roman Roads” can be helpful tools but presentation/application of the Gospel is individual and requires personal touch.
 - ii. As mentioned, fervor for sharing Jesus is spawned by knowing Him. Every time we see Andrew, he is bringing someone to Jesus e.g. Jn. 6:8; 12:22.
 - iii. Before revealing Himself, Jesus asked what they were seeking (v. 38). Clarification is necessary for reasons of intent and understanding. Some want a mere temporal salvation and all of us need understanding of who Jesus is and why He came!
 - iv. Those who are earnest will desire to follow Jesus e.g. v. 38 “Where do you stay” was a way of asking permission to spend time w/ Him.
 - v. Perhaps the most profound reality of evangelism – and surely the most beautiful – is that though some may perceive that they are seeking God, they find that God has sought and found them and that He indeed moved heaven, earth, and hell to embrace them!

¹ Keener, C. S. (1993). *The IVP Bible background commentary: New Testament* (Jn 1:35–37). Downers Grove, IL: InterVarsity Press.

² Ibid. (Jn 1:38–39).

- vi. It is Jesus who comes to us and says “follow Me” (43). It is Jesus who invites us to “come and see” (39). It is Jesus who renames us for His and our purposes (42). It is Jesus who tells us where we have been and where we are going (47, 50-51). It is Jesus alone who bridges heaven and earth (51)!
 - vii. When we “find” Christ we find much more than we sought! We find perfect righteousness, relationship, and renown. We find that the divine One has found us and redeemed us and brought us into communion with Himself.
 - viii. What is more important than leading others to the Rabbi Jesus?
4. Messiah (41-42)
- a. Authoritative: Jesus pronounced Simon’s name.
 - b. Jesus instructed Philip to follow Him. *We ought to note that Jesus had been on the scene and they knew him as Jesus son of Joseph and when He is said to have instructed them to follow Him, it was almost certainly not their first time seeing/hearing Him. Nevertheless, here we see a higher authority in that it was the prerogative for disciples to choose their teachers but Jesus elects (not selects³) His disciples.
 - c. V. 43 He ‘determined’ or ‘resolved’ emphasizes Jesus’ authority.
 - d. Also, He so impressed Philip (via Jesus’ manner, knowledge, wisdom, Spirit?), that he informed Nathanael.
 - e. Vv. 42, 47: Also, Jesus knowing the souls (names) of those He had yet meet, demonstrated what was acknowledged in ancient times as great (if not divine) authority!
5. One about whom Moses wrote (43-46)
- a. Deuteronomy 18:15 promised a prophet to come and Heb. 3:3-6 verifies Jesus as the One greater than Moses!
 - b. Phillip was so impressed that he came to Andrew with the greatest of expectations. Phil saw no problem with a potential let down with the analytical Nathan.
 - c. “Come and see.”

PC: “Many in the One”

After introducing Jesus as co-creator and God himself, John established that the many roles of the Messiah are found in Jesus alone. As Hank Hanegraaff often says, “Only Jesus could walk through the door of the Old Testament prophets.” And the prophets spoke much about the coming one. Granted, no prophet spoke about all the roles of Messiah but the accumulation of prophets provide a collage of aspects of the person and work of God’s anointed who would come to Zion. Here in our focal passage, John provided a swiftly stated collection of titles for which others and Jesus himself attributed to his essence and mission. Each attribute and role is essential to our salvation.

³ Election is according to predestination i.e. foreknowledge whereas selection would be limited to arbitrary decree.