

Bring Them to Jesus

John 1:35-51

As we come now to the word of God I would invite you to take your Bible and open it with me to John 1 for this message entitled, "Bring Them to Jesus."

While you're turning there, I want to correct something I said in last week's message. Last week we heard John the Witness give his testimony regarding Jesus as the Messiah, and one of the declarations he made is that Jesus existed before him, even though he was born after him. In working through that point I made a comment along the lines that Jesus was born about three months after John. Most of you probably caught it, but I mixed up a couple numbers in my mind so I want to clarify that.

Luke 1 tells us that when the angel Gabriel came to Mary, he said that Elizabeth was in her sixth month. Mary then went to visit with Elizabeth for about three months but left right before John was born. The way John responded in Elizabeth's womb implies that Jesus was in Mary's womb when she arrived. That's where I mixed up the 6 months and 3 months in my mind. So Jesus is about six months younger than John, not three.

Though that's a rather insignificant error I wanted to correct that because it gives me the opportunity to remind you of two things: First, the Bible is inerrant, but I am not. You already know this, but I want you to know that I know this. From time-to-time Rachel tells me of something I said from the pulpit and I realize that my mind and my notes said one thing, but something else came out of my mouth. Other times in the course of study I overlook something. I had a first last Sunday morning; while I drove to church I was thinking about the message and the Lord brought to mind a couple passages that contradicted something I planned to say, so I had to rewrite a portion of it rather quickly. I'm continuing to learn and grow along with you.

Second, and because of the first, always compare what I or anyone else says with Scripture. I'm always encouraged when someone comes up after the service or emails me during the week asking how something I said relates to some other passage or doctrine.

The Scripture alone is inerrant and our only authority. When you have questions, it helps me grow, and it helps me more clearly and thoroughly explain the Scripture. I never want to, but I will fail to speak the truth from the time to time, and those are

opportunities for all of us to learn and grow together in the grace and knowledge of Christ.

Alright, John 1. Our text for today is John 1:35-51 where the apostle John describes Jesus' first interactions with some of those who would become his disciples. I've titled this message "Bring them to Jesus" because almost every person Jesus interacts with is brought to him by someone else.

And in addition to what we learn about Jesus and others, we see here an example of personal evangelism. Our role is not to argue people into believing in Jesus. Our privilege is simply to bring people to Jesus and let him accomplish his purposes in their life.

Maybe you've been praying for someone who needs Christ and you're not sure how to talk to them. Or perhaps you're thinking about parties and gatherings coming up and the unbelievers you'll be around. Let this text be a guide of how you too can bring people to Jesus.

Follow along as I read John 1:35-51. . . .

In this passage we see four declarations about Jesus that lead to life-changing encounters with Jesus. If you're a believer today, your life has been changed by an encounter with Jesus—however the gospel came to you, the Lord met you and opened your eyes to see his glory, and you believed on him. This is what every sinner needs. They don't need our intellect or our arguments or our charisma—they need to have an encounter with Jesus.

Now I need to tell you up front that this passage is a basecamp for many study trails that could keep us here for weeks. But I'm disciplining myself to walk through this rather quickly and keep focused on the main purpose for which the apostle John wrote these accounts. Four declarations that lead to life-changing encounters with Jesus.

Declaration #1: Jesus is the Lamb of God

LOOK at vs. 35-36. . . .

As we noted last week, John's Gospel overall is not concerned with giving a specific timeline for the whole of Jesus' three-year ministry. In fact, once we get past these first 8 days or so, we only get snippets of Jesus' ministry from chapters 2 through 12, and then chapters 13-19—one third of the book—cover less than 24 hours. Then the final two chapters show us several resurrection appearances spanning some number of weeks.

But here, John gives us about a week's worth of events to show that the conclusion that Jesus is the Messiah did not come as a result of Jesus' ministry, as though it only dawned on people afterward. No, we've heard from John the Witness and we hear in this account that his ministry launched with his identity already established.

After being baptized by John about two months ago, Jesus has just concluded his 40 days of fasting in the wilderness in the southern region of Israel. He's now regained his strength, and he's on his way back to his home region of Galilee in the north, which would typically be a several day's journey. On the way, he stops to spend a couple days in the area where John is baptizing so that he can be introduced to the public by John whose very purpose in life is to announce the Messiah.

That happened yesterday in vs. 29-34. Now we're not told what Jesus was doing these two days, but we can imagine that such an announcement by John led to a lot of interaction with the people. Whether he taught the people, we don't know, but we do know he didn't do any miracles because John says in 2:11 that the turning of water into wine was the first sign or miracle he performed.

Whatever happened yesterday after John pointed Jesus out and testified that he is Son of God, Jesus stayed overnight and into this day. Evidently Jesus was walking around with no intention to leave the area just yet, so when he happened to walk by, John again points him out to two of his own disciples and declares, "Behold, the Lamb of God." Now it's possible that he said more than that and the apostle John only records this for the sake of space, but whatever the case, John declares again that Jesus is the Lamb of God.

As we learned last time, the Old Testament doesn't refer to the coming Messiah as the Lamb of God. But John the Witness, who is a prophet, pulls together the various truths that the Messiah will take upon himself the sin of his people. In so doing he offers himself as the once-for-all sacrifice such that those who've had their sin atoned are counted as righteous before God.

The wages of sin is death. This is what we have earned for ourselves. And the only way to escape this just condemnation and for God's justice to stand, is for God himself to pay the penalty we deserve. But because God cannot die, as God he cannot pay our penalty. God could only take our sin by becoming a man. As the Son of God, Jesus did not stop being God. He is truly God and truly man—one person with two natures. If he were only a perfect man, he could die for one person, but being truly God, he could absorb the full wrath of God on behalf all those who believe. And that's exactly what he did.

Revelation 5:9 gives us the lyrics of a new song sung in heaven in response to what Jesus did, "Worthy are you to take the scroll and to open its seals, for you were

slain, and by your blood you ransomed people for God from every tribe and language and people and nation, and you have made them a kingdom and priests to our God, and they shall reign on the earth.” And then vs. 12 gives us verse two of this song, “Worthy is the Lamb who was slain, to receive power and wealth and wisdom and might and honor and glory and blessing!” Jesus is the Lamb of God who takes away sin.

This declaration by John leads to a life-changing encounter. LOOK at vs. 37. . . . Whatever else is going on around Jesus, he takes note of these two men and asks a penetrating question, “What are you seeking?” Isn’t it obvious? If Jesus walked by John, it’s almost certain that he heard him say, “Behold, the Lamb of God,” so it should be obvious why these men are following him, shouldn’t it?

Like God in the Old Testament, Jesus never asks questions to gain information. He asks questions to draw out the heart. People follow Jesus for all kinds of reasons. Some want to be healed. Some want to be fed. Some want to have their ears tickled. Some want to trap him and find accusation against him. Some want to know him and follow him no matter where he takes them. Jesus asks these two men, “What are you seeking?”

Let me ask you: what are you seeking? What drew you here today? Why did you get up early and get yourself ready and come here—some of you traveling 30-60 minutes to get here—when you could have slept in or worked on projects around the house or gone shopping or enjoyed a leisurely brunch? What are you seeking? What are you hoping to get out of this?

Here's what they say, vs. 38. . . . Rabbi is a term of respect. Decades later it became a term reserved for ordained priests, but at this time it was used for a respected spiritual leader, including John himself. Their response to Jesus is puzzling. “Where are you staying?” What kind of an answer is that? I’ll tell you what kind of an answer.

It’s the kind of answer a person gives when they tense up and they don’t know what to say. There’s nothing spiritual about their response. They barely know anything about Jesus, their understanding of the coming Messiah is likely skewed by cultural expectations, they haven’t had time to think about the long term consequences of their decision to follow Jesus, so what are they supposed to say?

Perhaps embarrassed that they didn’t have a direct answer all they could think of to say was, “uh, where we going?” This is the first of many foolish responses the disciples give to Jesus’ questions over the next three years showing that before Jesus rose from the dead, they never really understood who he was and what he

came to do. And here we see the patience of Jesus. LOOK at how he responds in vs. 39. . . .

Jesus doesn't rebuff them for their inane answer. Listen, He draws them in closer. Don't ever feel like Jesus will turn you away because you don't know the right thing to say. You can say the most ridiculous, off the wall, even questionable things to Jesus. But if you're earnestly desiring to know him and follow him, he'll draw you in closer so you can get to know him better.

If you don't know why you're here this morning. If you're here by force of habit or family pressure or some other reason that you know isn't a sincere desire to worship Christ, I'm glad you're here. I rather you be here than not here, because if you're here, you can learn more of Jesus, and perhaps your desire to know him will grow and your motivation for being here will change to what it should be. Jesus is ever patient with you and me. Our motivations are almost always mixed, but he doesn't reject us on the basis that our motivations are less than pure. No, he desires to draw us in so we can know Him.

John says here that it was the tenth hour. Jews counted the hours of the day starting at sunrise, so that would make it 4pm, which of course is toward the end of the day. Because of that, some say that what happens next occurs the next day, but I'm not so sure. Depending on how far they had to walk to where Jesus was staying, it's entirely possible that there was time for Andrew to respond the way he did the same day.

Whether they had Jesus to themselves until the next day or not, John doesn't tell us anything further about Jesus' interaction with these two former disciples of John, but we know their time with him was life-changing because they couldn't keep Jesus to themselves. Having an encounter with Jesus draws you then stirs your heart and motivates your will and engages your body to go out and tell others about him.

If that's not the case for you, that's not necessarily a sign that you don't know him, but it's definitely a sign that you need to know him more. Jesus is the most interesting, most compelling, most engaging, most awe-inspiring person you can know. To know him is to be changed by him. And to be changed by him is to want others to be changed in the same way.

This brings us to the second declaration that leads to a life-changing encounter.

Declaration #2: Jesus is the Messiah

LOOK at vs. 40-41. . . .

The fact that we only learn one of the disciple's names may indicate that the other one was John himself. He takes great pains to never mention himself by name in this book. But the focus here is on Andrew and you notice that he's identified as Simon Peter's brother. This indicates that Peter was already known among John's first readers, so John is essentially giving them the origin story.

Andrew is rarely mentioned in the four Gospels and mostly he's mentioned in a list of names—even if only with Peter. The most we learn about Andrew is from this Gospel, and what we learn is that Andrew brings people to Jesus. Here he brings Peter. In chapter 6 he brings the boy to Jesus who has a little bit of food which Jesus will use to feed thousands. And in chapter 12 he brings a group of Greeks who want to see Jesus.

So Andrew serves as a model for us. He's not a spokesperson for Jesus; or the leader of the disciples. He hardly says much at all. But what he does is he brings people to Jesus.

Do you realize that the most significant influence you can have in a person's life is to bring them to Jesus? You don't have to know much, but you can bring people to a position where they can learn more about Jesus and if he chooses to save them in his sovereign grace, you've just been used by the Lord to change someone's life for eternity. What a privilege!

If you don't know what to tell people about Jesus you can simply say something like, "Hey, would you be interested in reading about Jesus with me?" And then you can get together and over time read any of the Gospels with them and talk about it. Or you can say, "Hey, my pastor is preaching through the Gospel of John which is all about Jesus, would you be interested in coming to church with me?" And then you can take them out to lunch afterward and talk to them about what they heard. Or you can say, "Hey, here's a video that talks about the man that changed the history of the world. I'd love to hear your thoughts about it." And then you can send them a link to a sermon about Jesus.

You don't need to be a preacher or an apologist, like Andrew you can be a faithful witness for Christ by inviting people to get to know Jesus. That's what Andrew does here. He says to Simon, "We have found the Messiah!" Notice that he doesn't say, "the prophet John pointed out the Messiah." Apparently, within a very short period of time, Andrew went from following Jesus on the testimony of John, to believing in Jesus for himself.

His encounter with Jesus convinced him that yes, indeed, Jesus is the Lamb of God, the Messiah, the coming deliverer of Israel. Andrew and Simon were uneducated fishermen, so their knowledge of the Scripture was limited. But they knew enough

to be looking for the Messiah and they knew enough to be able to identify the Messiah. Their faith at this point was more child-like trust than informed by a deep knowledge of Scripture, but that's all they needed.

When Andrew says "we," he may be including the other unnamed disciple, which if it is John, would make sense because we learn in Matthew 4 that Andrew and Simon and John and his brother James were all fishermen and would have known each other. But Andrew simply says "We have found the Messiah." There is no more exciting news than this! To find the Messiah, to have a man standing before you who represents all the promises given by God throughout the Scripture would be too exhilarating to keep to yourself!

It's like when a group of people are intensely searching for a lost child, the one who finds the child doesn't say to themselves, "Oh look at that, there she is," and then sits down with the child to chat with her. No, what happens, "Hey! I found her! She's right here! Come over here!" In the same way, once Andrew realized for himself who this man Jesus is, he can't help himself and he goes out to find his brother so that he too can meet Jesus.

LOOK at vs. 42. . . . When it says that Jesus looked at Simon, the word means more than just an intentional direction of the eyes. One dictionary says "The word usually signifies a look of interest, love, or concern." In his divine nature Jesus already knew who his disciples would be and what role they would play. Perhaps as he gazed at Simon the anticipation of all Simon would become flashed before his eyes.

In Jesus' divine foresight and authority, Jesus says, "You are Simon the son of John." Jesus acknowledges his birth name and family relationship, but then he says, "You shall be called Cephas (which means Peter)." Even though names today carry less significance than they did in the first century, even we understand that changing a name can change one's identity. But Jesus isn't merely changing Simon's identity—this change of name speaks to the role Peter will play in God's plan of redemption.

Notice the verb tenses—you are Simon, you shall be called Peter. Whether Jesus and others started to call Simon by the name of Peter right away is not clear in the Gospels, but it's not until much later that Matthew 16:18 records Jesus responding to Simon's declaration of Jesus' true identity by saying, "And I tell you, you are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it."

The name Cephas in Aramaic or Peter in Greek was not typical name back then as it is today. It's the word for rock or stone. And while Simon Peter was stubborn and hard-headed, that's not what Jesus meant. Simon would become Peter and he would a pillar of the church proclaiming the gospel which is the rock-solid

foundation of the church. His stubbornness would be sanctified by the Lord to make him bold and unrelenting for Christ in preaching the gospel no matter the consequences. Parents, if you have a strong-willed child, pray that Jesus would save them and use their strong will for the sake of the kingdom.

To say Peter would be a rock is not to say there wouldn't be moments when he would shrink back in fear. Simon is famous for his three-fold denial of Christ. We also learn in Galatians that he shrunk back in fear of Jews from Jerusalem and created confusion about the gospel. But those occasions did not define his whole life. He was more defined by his boldness than moments of weakness. And so he came to be known as Peter—the rock.

When Jesus says this to Simon, Simon has no idea what it means. He doesn't know what's ahead. But this encounter with Jesus draws Simon in and for the next three years Peter becomes the closest companion to Jesus of all the disciples, his most vocal follower, and the most influential apostle among the Jews.

Andrew declared to his brother Simon, "We have found the Messiah," he brought him to Jesus, and in this way Andrew had a role in changing the trajectory of Peter's life forever. Some of you can see the faces of people in your mind that the Lord has saved through your faithful witness. Perhaps you can think right now of people you would love to see come to Jesus. Maybe you're the one who can to bring them to Jesus.

Declaration #3: Jesus is the Fulfilment of Prophecy

This brings us to our third declaration.

LOOK at vs. 43-45. . . .

The fact that Jesus can go in one day from the area of Jordan River to Bethsaida on the northeast side of the Sea of Galilee indicates that John's ministry was taking place on the northern end of the Jordan river. The Sea of Galilee is about 13 miles long, and a typical day of travel on foot could take you 20 miles if you walked with a purpose.

It says here that Bethsaida was the city of Andrew and Peter, but it would be better to say that this was their hometown—where they grew up. Mathew 8 tells us that Peter's home was in Capernaum which is on the northwest side of the Sea of Galilee.

Referring to Jesus, notice that it says, "He found Philip." This would imply, what? That Jesus was looking for Philip! In the same way that Andrew found Simon in vs.

41 and Philip will find Nathanael in vs. 45, Jesus found Philip. And in finding him, he said, “Follow me.”

Now the apostle John gives us no more details about what took place, but there was much more interaction than this. It’s rather unlikely that Philip would hear the words “Follow me” from a stranger and then make the declaration that he does without there being some discussion and interaction between him and Jesus and possibly the other disciples as well. But we don’t have that interaction because John wants to focus our attention on Philip’s declaration and the life-changing interaction with Nathanael.

Having his own life-changing encounter with Jesus, Philip can’t keep it to himself so he goes off and finds Nathanael. Notice again the first-person plural, “We have found him.” Since Philip is from Andrew and Peter’s hometown, it’s possible that they knew each other, and perhaps that made it easy for Philip to respond to Jesus so quickly. Whatever the case, he speaks with the same excitement as Andrew did, and he declares, “We have found him of whom Moses in the Law and also the prophets wrote, Jesus of Nazareth, the son of Joseph.”

Why didn’t Philip simply say that they found the Messiah? Well, Nathanael had a strong grasp of Scripture and Philip knew he would want more specific information. Nathanael’s more robust understanding is shown in both what he says to Jesus and what Jesus says to him. They speak to each other with biblical language that might go over the heads of others like Andrew and Peter. But before we see that, LOOK at vs. 46. . . .

Nazareth was a small town in Galilee, and Nathanael is from Cana which is an even smaller town north of Nazareth. Nazareth holds no prophetic importance, and you can hear more than a little disdain in Nathanael’s words which indicates an attitude driven by either a personal or stereotypical view of the city.

In fact, since Nathanael is from Cana and Jesus and his mother go to a wedding in Cana in chapter two, it’s possible that Nathanael knew Jesus’ family. This may be why Philip identifies Jesus as the son of Joseph. And by the way, the fact that Philip even knows that Jesus is the son of Joseph shows that he had enough conversation with Jesus to know more about him than even what John the Witness proclaimed.

Whatever was behind Nathanael’s contempt for Nazareth, Philip challenged him, “Come and see.” So they come to Jesus and as with Simon, Jesus makes an insightful statement about Nathanael. Vs. 47. . . .

It’s clear that Jesus and Nathanael have never met, but again, in his divine knowledge Jesus can speak to Nathanael’s character—that he’s the kind of man who

honestly speaks his mind. This language calls to mind Jacob, the son of Abraham, whose name was changed to Israel. Jacob was a deceiver, a manipulator. But when the Lord humbled him as he was about to meet his brother Esau, the Lord changed his name to Israel. Nathanael, then, represents the transformed character of Israel.

There's only three ways Jesus could have known Nathanael's character. Either he had a relationship with Nathanael, or someone told him about him, or he knew it by the omniscience of his divine nature. Nathanael knew it wasn't the first, but he wasn't sure about the alternatives, so he asked. Vs. 48. . . .

At first this seems like an odd answer. How does seeing Nathanael under a fig tree explain how he knew his character? But then you think about what Jesus says, and you notice that he says, "Before Philip called you." In other words, Jesus seeing Nathanael happened prior to Philip finding him, which means that there was no way for Jesus—if he was merely human—to know anything about Nathanael. We can't read too much into the word for seeing here, but it means more than just a basic observation. Jesus took note of him. He observed him.

And take note of the fact that Nathanael was under the fig tree when Jesus saw him. For many years I assumed that Jesus had line of sight when Philip found Nathanael and as Philip had the brief conversation with him of vs. 45-46, that Jesus was looking on, perhaps even listening in. But in truth, Jesus did not have eyes on Nathanael until he came to him. Remember that vs. 45 says that Philip found Nathanael, which means he had to go find him. And then Philip told him, "Come and see" in vs. 46 meaning they had to make their back to wherever Jesus was.

So Nathanael knows that until he came up to Jesus, Jesus had never laid eyes on him. Jesus' answer, then, means this, "Nathanael, the reason I know is you because I am omniscient. I don't need to have met you to know you. I already knew you. I can see you even when we're not in the same area."

4. Jesus is the Son of God, the King of Israel

Nathanael understood exactly what Jesus meant, which is why he responds in vs. 49. . . .

This is the fourth declaration. Jesus is the Son of God, the King of Israel. Nathanael didn't hear much, but he heard enough. This very brief encounter convinced him that Jesus is indeed the one whom Moses in the Law and also the prophets wrote, as Philip told him. And because he knows exactly what the prophets have said, he declares that Jesus is Son of God, the King of Israel.

Jesus is the promised King who would reign forever on the throne of David over Israel. He is the anointed one of whom the Lord says, "You are my beloved Son" in Psalm 2. He is the one of whom Isaiah speaks when he wrote in Isaiah 9:6, "For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace."

Jesus responds to this remarkable act of faith saying in vs. 50-51. . . .

Nathanael's bold declaration in response to Jesus' simple statement is met with a promise of greater experiences of divine revelation. Though it's a bit cryptic to us, this is exactly what he means here. Jesus is here speaking in a metaphor to Nathanael who, again, knows the Scripture well.

The basic element of the metaphor comes from Genesis 28 when Jacob fled from Canaan after deceiving his father and stealing Esau's birthright. He stopped at a certain place for the night and vs. 12-13 says, "And he dreamed, and behold, there was a ladder set up on the earth, and the top of it reached to heaven. And behold, the angels of God were ascending and descending on it! And behold, the LORD stood above it and said, 'I am the LORD, the God of Abraham your father and the God of Isaac. The land on which you lie I will give to you and to your offspring.'" The vision of the ladder up to heaven with angels ascending and descending conveys that that God is active in the world, accomplishing his purposes, and revealing himself to Jacob. This is a sign to Jacob that the Lord has not abandoned him and he is accomplishing his purposes and that includes a promise to Jacob.

Jesus takes that vision and modifies it. Note how here in vs. 51 he says, "You will see the heavens opened, and the angels of God ascending and descending on the Son of Man." The Son of Man replaces the ladder in Jacob's vision which was set on the earth. Here there is no ladder with the Lord standing above it. There is only the Son of Man, who is Jesus. What is Jesus saying? He is the one through whom God is active in the world, and He is the source of divine revelation. And through him, Nathanael would hear and witness God's words and works. But not just Nathanael.

One of the great deficiencies of the English language is the lack of a second-person plural personal pronoun. We don't have a singular and plural version of "you." Well, unless you speak the Texan dialect. They have ya'll and all ya'll, but the rest of the English-speaking world doesn't. Though vs. 51 begins, "and he [Jesus] said to him," the "you's" in what Jesus said to him are plural, which means that while Jesus was speaking to Nathanael, he broadened the scope and what he says applies to all his disciples. All of them would receive special revelation and be exposed to God's work through Jesus. This is a promise that changes the trajectory of your life!

Though you and I didn't have that personal face-to-face experience with Jesus, we have his Spirit dwelling within us, and his word in our hands. What a privilege is ours to know what God has revealed about himself and his work in the world and his future promises! The Christian life begins with a life-changing encounter with Jesus, but that then sets us on the path of discovering divine truth for the rest of our lives and knowing God forever. What privilege.

Did you notice how Jesus refer to himself as the Son of Man at the end? Son of Man is actually Jesus' favorite title for himself in the book of John. It's a messianic title from Daniel 7:13-14 where it says, "I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him. And to him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed."

Nathanael no doubt would have understood the reference and been confirmed in his declaration that Jesus is the Son of God, the King of Israel.

Conclusion

Four declarations, four life-changing encounters. Take note of the fact that as examples of personal evangelism, John, Andrew, and Philip did nothing but bring Andrew, Simon, and Nathanael to Jesus. Jesus did the rest. Andrew and Peter became disciples then apostles. We don't know what happened to Nathanael. The only other time he's mentioned in the New Testament is in John 21 when he's hanging out with Peter and other disciples. Some guess Nathanael goes by a different name in the other Gospels, but there's no way to know for sure.

In one sense it really doesn't matter if he was one of the 12 disciples or if he remained as a disciple or if he stopped following Christ. God's purposes for him may well have been different than they were for Peter, Andrew, and Philip. In the same way, what happens to the people you bring to Jesus is between them and the Lord. You can't control that.

You're not responsible for another person's soul. But what you and I are responsible to do is to bring them to Jesus. Whether we tell people about Jesus ourselves, or if we invite them to see him in the Scripture, or give them material about Jesus, or invite them to church, whatever method we use, we need to bring people to Jesus and let them encounter the Son of God.

Here we are at the end John 1. Consider all the titles that have been applied to Jesus so far. He is the Word, he is the Light, he is the Christ, he is the only God, he is the

Lamb of God, he is the Son of God, he is the Messiah, he is the King of Israel, he is the Son of Man. These are just the titles.

Then there's what he does. He made all things, he is the giver of life, he gives light to everyone, he gives the right to become children of God, he displays the glory of God, he is full of grace and truth, he reveals the Father, he takes away the sin of the world, he baptizes with the Holy Spirit, he is the one who fulfills the prophecies of Moses and the prophets, and he is the revealer of divine truth.

Is it any wonder that an encounter with Jesus changes lives? Beloved church, there is nothing better we can do than to bring people to Jesus.