

THE GOSPEL OF JOHN

JOHN I.35-42



T. M. Moore

A Scriptorium Study

And beginning at Moses and all the Prophets,

He expounded to them in all the Scriptures the things concerning Himself. Luke 24.27

The Fellowship of Ailbe

The Gospel of John: John 1.35-42
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Introduction to *John 1.35-42*

Jesus appears, and immediately action begins to percolate around Him. John's choice of verbs describing the action related to Jesus is instructive, and we'll spend some time thinking about that in this study.

The first disciples begin to assemble to Jesus, and right away we are given to understand that nothing can remain the same. Where Jesus is concerned, it's always all things new.

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T. M. Moore, Principal
tmmoore@ailbe.org

1 The First Disciples

Read and meditate on John 1.35, 36.

John the Baptist's ministry was effective at several levels. Multitudes were baptized and instructed in repentance and righteousness. Powers-that-be were alerted to a new spiritual movement taking hold among the people. And two of those who heard John, and attached themselves to him, had their hearts prepared for an even greater calling in the Lord.

³⁵*Again, the next day, John stood by with two of his disciples. Jesus came in view,*
³⁶*and looking at Him as He walked, John cried, "Behold, the Lamb of God!"*

- John 1.35, 36

Reflect

1. Apparently, some people who heard John preaching, and submitted to his baptism, stuck around to see if they could help in the work. They were described as "disciples" of John. The root word for *disciple* is *learner*. What do you suppose those disciples were learning from John? How did this help to prepare at least two of them for an even more demanding calling? Complete this prayer: *I call myself Your disciple, Lord. Teach me today...*

2. In several accounts in the gospels, the disciples of Jesus are involved by twos. In our passage, the apostle John shows that, from the beginning, this pattern seems to have been part of what was involved in following Jesus. Why? What benefit can disciples expect from being linked with another disciple – or a few other disciples – as they follow Jesus? *Lord, I want to help someone else follow You. Show me how...*

3. John the Baptist did not hesitate to point his disciples to the Lord Jesus. He seems to have understood already what he will declare explicitly in John 3.30. What sort of attitude does this indicate? Why is this attitude important for any who would be disciples of Jesus? *How can I be more like John, Lord? How can I have a heart that...*

4. John's message concerning Jesus was consistently the same: "Behold, the Lamb of God!" To which aspect of Jesus' work does this point? What kinds of questions or thoughts would this have provoked in the minds of those who heard John? What does this suggest about what we need to include when we share the Good News of Jesus? *Lord, help me to be alert today to any opportunity to...*

5. *Discipleship* will be another prominent theme in the Gospel of John. Right away he puts the word before us and suggests that we consider what such a calling might require. How would you explain to an unbelieving friend or co-worker what it means to be a disciple of Jesus? Bring together into one the prayers you composed for questions 1-4.

Summary

"'Again,' says the Evangelist, 'John stood and said, "Behold, the Lamb of God.'" Christ says nothing; his messenger says it all. This is how it is with a bridegroom. He says nothing for a while to

the bride but remains there in silence while someone shows him to the bride and others give her into his hands. She merely appears, and he only takes her for himself when he has received her from another who gives her to him. And when he receives her given to him in this way he treats her in such a way that she no longer remembers those who betrothed her. So it was with Christ. He came to join to himself the church. He said nothing but merely came. It was his friend, John [the Baptist], who put into his hand the bride's right hand when by his teaching he gave the souls of men and women into his hand. And after Christ received them, he treated them in such a way that they no longer left to see John, who had committed them to him." *John Chrysostom (ca. 354-407 AD)*

John understood that he was to prepare the way for Jesus. He sought nothing for himself – name, followers, acclaim – but only that as many as associated themselves with Him should know that Jesus is the One we must see and proclaim. Here is good counsel for pastors, church leaders, and all followers of Jesus. Explain.

Closing Prayer

Come and see the works of God;
He is awesome in His doing toward the sons of men.
He turned the sea into dry *land*;
They went through the river on foot.
There we will rejoice in Him.
He rules by His power forever;
His eyes observe the nations;
Do not let the rebellious exalt themselves.
Selah
Oh, bless our God, you peoples!
And make the voice of His praise to be heard,
Who keeps our soul among the living,
And does not allow our feet to be moved.

Psalm 66.5-9

Psalm 66.5-9 ([*Regent Square: Angels from the Realms of Glory*](#))

Great and awesome is our Savior in the works which He has done.
He the sea and river dried to let His people cross as one.
Then our joy was great to worship Him our mighty, sovereign One.

He the nations watches ever – all you rebels, humbled be;
Bless our God, all men and nations, praise His Name eternally!
He preserves our souls and He will keep His paths beneath our feet.

2 What We Seek

Read and meditate on John 1.37, 38.

John's witness had the effect of turning the two disciples toward Jesus. This is the most any of us can do as witnesses, to point people to Jesus, and leave the rest in His hands. And what powerful hands they are!

³⁷The two beside him heard him speak, and followed Jesus. ³⁸He, on seeing them, inquired, "What do you seek?" They answered, "Rabbi" (which means Teacher), "where do You live?"

- John 1.37, 38

Reflect

1. What is implied in the word *followed* in our text for today (v. 37)? Are there degrees of *following* in following Jesus? If so, at what stage would you describe these two disciples here? How did they come to be even this far along in following Jesus? Complete this prayer: *Lord, thank You for teaching me to follow You. How can I...*

2. Hear, begin to follow – then what? What *must* happen next if a person is to progress to the next stage of following Jesus? How does that happen? Do we as witnesses have any role in this at all? *Lord, help me to pray for the people in my Personal Mission Field, that they...*

3. Jesus' question to these two disciples reminds me of God's question to Adam in Genesis 3.9: "Where are you?" Notice the phrasing of Jesus' question. We might have said, "May I help you?" But that's not what He asked. How does Jesus' question invite the two disciples to look a little more deeply into themselves? Should we learn to ask questions like this? Explain. *Lord, help me to ask the kind of questions that...*

4. The disciples' response to Jesus' question tells us something about the level of their "following." What do they want? What *are* they seeking by asking this question? What is suggested by their addressing Him as "Rabbi"? *Lord Jesus, I want to live where You live. Teach me today...*

5. Note the verbs in today's verses: heard, followed, said (Jesus), said (disciples), seek, stay. Can you see in these verbs something of an outline of your own life of following Jesus? Is John trying to establish a framework in our minds for thinking about the life of discipleship? Explain. Bring together into one prayer the prayers you wrote from questions 1-4.

Summary

"According to the spiritual sense, it is clear what it means to follow the Lord.... You follow the Lord if you imitate him. You follow the Lord if, insofar as human weakness allows, you do not abandon those examples of humility that, as a human being, the Son of God demonstrated. You follow [the Lord] if, by showing yourself to be a companion of his sufferings, you painstakingly long

to attain communion in his resurrection and ascension.” *The Venerable Bede (ca. 672-735 AD)*

Remember: Every word of Scripture is inspired by the Holy Spirit (2 Tim. 3.15-17), selected by Him and “breathed” into writers such as the apostle John to convey just the meaning God intends (2 Pet. 1.19-21). Only as we read slowly through the Word of God, meditating on each word, pondering the Spirit’s reasoning in selecting that word, can we enter more deeply into His meaning for our lives. Which of the verbs mentioned in question 5 speak most pointedly to you today? Why?

Closing Prayer

Oh, that *men* would give thanks to the LORD for His goodness,
And *for* His wonderful works to the children of men!
Let them exalt Him also in the assembly of the people,
And praise Him in the company of the elders.
He turns rivers into a wilderness,
And the watersprings into dry ground;
A fruitful land into barrenness,
For the wickedness of those who dwell in it.
He turns a wilderness into pools of water,
And dry land into watersprings.
There He makes the hungry dwell,
That they may establish a city for a dwelling place,
And sow fields and plant vineyards,
That they may yield a fruitful harvest.
He also blesses them, and they multiply greatly;
And He does not let their cattle decrease.
When they are diminished and brought low
Through oppression, affliction and sorrow,
He pours contempt on princes,
And causes them to wander in the wilderness *where there is no way*;
Yet He sets the poor on high, far from affliction,
And makes *their* families like a flock.
The righteous see *it* and rejoice,
And all iniquity stops its mouth.
Whoever is wise will observe these *things*,
And they will understand the lovingkindness of the LORD.

Psalm 107.31-43

Psalm 107.33-38, 1-3 (*Faithfulness: Great is Thy Faithfulness*)

You make the desert a river o’erflowing;
You make a wasted life fruitful and strong!
You bless the hungry with fields for the sowing;
Bless and increase us who to You belong!
Lord, for Your wondrous works, and for Your steadfast love,
We give You thanks, we exalt Your great Name!
We who from east and west, north and south gather,
Boldly redemption in Christ we proclaim!

3 Come, See, Remain

Read and meditate on John 1.39.

Jesus' courtesy toward these strangers is striking. His words are gracious, welcoming, and portentous. Again, John continues strumming a chord that will recur throughout this gospel, and through all the ages of Christian history: "Come and see."

³⁹He replied, "I'll take you there. Now, come and see." They followed Him and came and saw where He was staying, and remained there with Him for the day (it was about the tenth hour).

- John 1.39

Reflect

1. You and I might have responded to the disciples' question by asking, "Who wants to know?" That is, we might like to be introduced to someone who had asked such a personal question. Jesus didn't do this. Why not? Do you suppose the disciples wondered to themselves, "Why didn't He ask my name?" Complete this prayer: *Lord, You know all things. You have known me since before the foundation of the world (Eph. 1.4). You know that today...*

2. "Come and see." This simple command applies to the life of discipleship at every level and stage of following Jesus. Explain. *As I come to You today, Lord, I hope to see...*

3. Notice how John records the *explicit obedience* of those two disciples: "They came and saw..." Is he making a point? Did they *see* everything they *might have seen*? What did they *see*? But was that enough for this time? Explain. *How can I help others want to come and see You, Jesus? Help me today to...*

4. John adds a new verb: "remained." In the Greek, this is the verb *meno*. What is suggested by this "remaining"? How do you envision what was going on while these disciples "remained" with Jesus? This same verb occurs in John 15.4, although it is translated differently. Is John setting us up in chapter 1 for what Jesus will command us in chapter 15? Explain. *Let me remain and abide with You today, Lord, so that...*

5. John gives us a time check for the disciples' stay with Jesus. The *tenth hour* was 4:00 in the afternoon. So what? Who cares what time it was? Or rather, *why* might we care to know the time? The number 10 indicates completion or perfection. Is John telling us something more than the time of day? Is he mentioning this because something about it being the tenth hour struck him as significant at the time? Bring together into one prayer the prayers you wrote for questions 1-4.

Summary

"At once his disciples, who were present, after hearing his words, left John and hurried to go to Jesus about whom John testified. 'When Jesus turned and saw them following, he said to them, 'What are you looking for?'" He did not say this out of ignorance but rather in order to give them an occasion to trust him. They immediately called him 'Rabbi' and showed their profound intention,

that is, that they had been led to Jesus for no other reason but the desire to obey him as a teacher.”
Theodore of Mopsuestia (350-428AD)

What is your intention in following Jesus? Are you merely looking for something for *yourself*? Or are you seeking Him, to remain with Him, to enjoy full and complete and perfect time with Him? What are you seeking from Jesus today?

Closing Prayer

O LORD, *You are* the portion of my inheritance and my cup;
You maintain my lot.
The lines have fallen to me in pleasant *places*;
Yes, I have a good inheritance.
I will bless the LORD who has given me counsel;
My heart also instructs me in the night seasons.
I have set the LORD always before me;
Because *He is* at my right hand I shall not be moved.
Therefore my heart is glad, and my glory rejoices;
My flesh also will rest in hope.
For You will not leave my soul in Sheol,
Nor will You allow Your Holy One to see corruption.
You will show me the path of life;
In Your presence is fullness of joy;
At Your right hand *are* pleasures forevermore.

Psalm 16.5-11

Psalm 16.8-10, 11 ([*All to Christ: Jesus Paid It All*](#))
You are ever with me, Lord; in You I shall not fall.
But rejoicing in Your Word, I abide within Your call.
Make me know life's way! Pleasures fill Your hand;
Fill my life with joy each day! Before Your face I stand.

Soon Your glory I shall see, for as Jesus rose again,
You will come to gather me to my home with You in heav'n.
Make me know life's way! Pleasures fill Your hand;
Fill my life with joy each day! Before Your face I stand.

4 The Mind of a Witness

Read and meditate on John 1.40, 41.

Count on the fact that the disciple who wasn't Andrew in this story was John. He is always indirect about himself, and suggests his presence here and elsewhere because he insists he was an eyewitness of the events he records. John keeps adding new verbs – action words – to describe the life of following Jesus.

⁴⁰*One of them, who had gone out to hear John speak, and followed Jesus to the place of His abode, was Andrew, who was Simon Peter's brother. ⁴¹First he found his brother, then he said to him, "We've found Messiah" (that is, Christ).*

- John 1.40, 41

Reflect

1. Outline the steps by which Peter was first introduced to Jesus, beginning with "Andrew went to hear John..." Can you see how in this vignette John the apostle is repeating the template begun with John the Baptist, and now being repeated by Andrew? Explain. Complete this prayer: *Am I living this pattern, Lord? Am I...*

2. John introduces yet another verb: *found*. He uses it twice. How does his use of *found* here reinforce the pattern introduced in John the Baptist and now being repeated in Andrew? *What have I found of You today, O Lord? How can I share what I've found with...*

3. It's not clear to what "first" refers to, but it's probably something like, "Before Andrew and John left Jesus at the end of that day, Andrew first found Peter..." What did Andrew report to Peter? What did he mean by using that term? Why was it so important for him "first" to find Peter? *Lord, who will be "first" in my life today, so that...*

4. Andrew said, "We have found the Messiah." Does this imply that he had been *looking* for the Messiah? Remember what we said earlier about this being a period of expectation or expectancy. Do you think people are *always* looking for a "messiah"? In what sense? How can we engage this *seeking* or *expectancy* to point others, like John the Baptist, to Jesus? *Do I know the people in my Personal Mission Field well enough, Lord, to know how to engage them like this? Help me today to...*

5. Andrew could not have explained all the theological nuances and implications of *Messiah*. He just knew he'd found Him, and that, whatever this might ultimately entail, it was important, and his brother needed to know. What does this suggest about the kind of *motivation* for sharing Jesus we should seek to nurture? Bring together into one your prayers from questions 1-4.

Summary

"He says that one of those who followed him was Andrew, brother of Simon, without mentioning

the other. Evidently this is the blessed John himself. He always appears to pass in silence over those things that concern him. And also whenever he relates something concerning himself, he avoids subscribing his name. If those who received the gospel had not indicated the writer with the prefixed title, we would not have known about whom the text is speaking.” *Theodore of Mopsuestia (ca. 350-428 AD)*

John’s humility echoes that of John the Baptist, and reminds us of an important component of our message about Jesus: It’s not about *us*. Why do we need to keep this in mind?

Closing Prayer

When the LORD brought back the captivity of Zion,
We were like those who dream.
Then our mouth was filled with laughter,
And our tongue with singing.
Then they said among the nations,
“The LORD has done great things for them.”
The LORD has done great things for us,
And we are glad.

Psalm 126.1-3

Psalm 126.1-3 ([*Truro: Lift Up Your Heads, Ye Mighty Gates*](#))

When God restored our fortunes all,
We were like those who sweetly dream.
Our mouths with joy and laughter filled,
Made Him our constant song and theme.

Then the astonished nations said,
“The Lord has done great things for them!”
Indeed, great things our God has done,
Whose Name we praise, Amen, Amen!

5 Found and Found

Read and meditate on John 1.40, 41.

Find Jesus, the find someone to tell about Him. John the Baptist did it. Andrew did it. John the apostle is doing it in his gospel. How about us?

⁴⁰*One of them, who had gone out to hear John speak, and followed Jesus to the place of His abode, was Andrew, who was Simon Peter's brother. ⁴¹First he found his brother, then he said to him, "We've found Messiah" (that is, Christ).*

- John 1.40, 41

Reflect

1. If someone were to ask you what you'd *found* in Jesus, what would you say? Complete this prayer: *Jesus, I have found in You...*

2. To *find* Peter, Andrew probably had to go looking for him. Jesus said He had come to *seek* the lost (Lk. 19.10), much like Andrew did in seeking Peter. Jesus said He has sent us to the world – we who have *found* Him – in the same way He was sent – to *seek* the lost. What does this involve? *Lord, how can I seek people today, to tell them that in You I've found...*

3. Andrew's "finding" of Jesus and Peter won't be the last of these reports John will share with us. This is a major theme of the Gospel of John (see John's own words in Jn. 20.30, 31). "Found," "go find." In what ways should this describe the lifestyle of one who *follows* Jesus? *Lord, teach me how to find in You all I need to...*

4. John is conscious of writing to two audiences, as we see by his translating certain Hebrew words into Greek. Greek-speaking people who would read his gospel would understand *Christ*, but they would not understand *Messiah*, although his Jewish readers would. Sometimes we need to translate key ideas related to following Jesus from our *Christian* language into the *lingua franca* of the lost world. Can you think of any *Christian terms* that might need "translating" for unbelieving people in your Personal Mission Field? *Lord, I want to be sensitive to others, to where they are in their understanding. Help me to...*

5. Review all the verbs we've examined thus far in this week's passage (Jn. 1.35-41). In one sentence, describe your life as a follower of Jesus, using *all* these verbs. Bring together your prayers from questions 1-4 into one prayer.

Summary

"Andrew, after having stayed with Jesus and after having learned what he did, did not keep the treasure to himself but hurries and races to his brother in order to let him know the good things Jesus has shared with him. But why hasn't John mentioned what they talked about? How do we

know this is why they ‘stayed with him’?... Observe what Andrew says to his brother, ‘We have found the Messiah, which is, being interpreted, the Christ.’ You see how, in a short time, he demonstrates not only the persuasiveness of the wise teacher but also his own longing that he had from the beginning. For this word, ‘we have found,’ is the expression of a soul that longs for his presence, looking for his coming from above, and is so ecstatic when what he is looking for happens that he hurries to tell others the good news. This is what brotherly affection, natural friendship, is all about when someone is eager to extend a hand to another when it comes to spiritual matters.” *John Chrysostom (ca. 344-407 AD)*

Love is the motive for witness-bearing. When we love our neighbors the way Andrew loved his brother, we won’t wait until we have all the answers, or even until we’re asked. We will want to share as much as we know of Christ with as many people as we can. Having been found by Jesus, and having found Him, we’ll find others to tell about His love. How can you nurture more of that love in your soul?

Closing Prayer

Teach me to do Your will,
For You *are* my God;
Your Spirit is good.
Lead me in the land of uprightness.
Revive me, O LORD, for Your name's sake!
For Your righteousness' sake bring my soul out of trouble.

Psalm 143.10, 11

Psalm 143.1, 2, 7, 8 ([*Divinum Mysterium: Of the Father's Love Begotten*](#))

Hear my earnest prayer, O Lord! Give ear to my pleas for grace!
In Your faithfulness and righteousness, look upon me with Your face!
Enter not to judgment with Your servant, Lord, with Your loving servant, Lord:
None can stand before Your word.

Answer quickly, O my Lord! Do not hide from me Your face!
For my spirit fails and I am like those who do not know Your grace.
In the morning let me hear Your steadfast love; Lord, I trust You, show my way!
I lift up my soul and pray!

6 Portent of Change

Read and meditate on John 1.42.

Coming to Jesus makes everything new. This will be a primary theme of John's gospel. By the Word of Jesus Christ, old things pass away, and all things begin to be new. Jesus' words to Peter provide another thread for the unfolding story John relates.

⁴²And then he took him to where Jesus was, Who, when He looked at him, declared, "Your name is Simon, son of Jonah; you shall Cephas be" (a stone, that is).

- John 1.42

Reflect

1. Another verb to add to our chain: *brought*. What do you suppose was involved in Andrew's bringing Peter to Jesus? Complete the following brief prayer: *Lord, when I was brought to You...*
2. What can we conclude about Jesus, when we see that He not only knew Peter's name, but also his future? Do you suppose the same is true for you – that Jesus knows you and your future? How should this affect your relationship with Him? *Lord, help me to rest in the knowledge that...*
3. What should we make of the fact that John mentions Jesus "looked" at Peter? The verb doesn't imply a lengthy gazing, as if Jesus were studying him – more like a glance, or a quick look. Jesus seems to have "sized him up" without much difficulty. Was this look designed more to *understand* Peter or to *get his attention*? Explain. How does Jesus get your attention? *Lord, help me know when You're looking to me for...*
4. By this change of his name, Jesus signals to Peter that coming to Him means change. Whatever Peter had been to that moment, he was now to be in the process of becoming "a stone." When sharing the Gospel with people, what changes should we tell them to expect from coming to Jesus? What changes have you experienced? *I want to keep growing, Lord, to become more firmly grounded in You and available for...*
5. Jesus said Peter would become a stone. Peter says the same is true for everyone who comes to faith in Jesus (cf. 1 Pet. 2.4-8). In what sense is this true for you? What other words describe the kind of changes you seek as a follower of Jesus? Bring together into one prayer the prayers you composed from questions 1-4.

Summary

"Is it a great thing that he changed his name and made him Peter from Simon? Now Peter is from the word for rock, but the rock is the church. Therefore, in the name of Peter the church was represented. And who is secure if not he who builds on a rock? And what does the Lord himself say? 'He who hears these words of mine and does them, I shall liken him to a wise man who builds

on rock.' He does not give in to temptation.... In this way he has drawn your attention. For if Peter had this name before, you would not in that case see the mystery of the rock, and you would think that he was called that name before by chance, not by the providence of God. This is why he wanted him to be called another name first, so that from the very change of name the vital force of the mystery might be commended." *Augustine (354-430 AD)*

From the beginning of his story, John wants us to know that Jesus is a powerful Agent for change. How could He not be – the Word of God, Light of life, Lamb of God, Son of God, Teacher, Messiah? When we are brought to such a powerful Person, we should expect to be transformed. But how? What does Paul say in 2 Corinthian 3.12-18?

Closing Prayer

Oh, that *men* would give thanks to the LORD *for* His goodness,
And *for* His wonderful works to the children of men!
For He satisfies the longing soul,
And fills the hungry soul with goodness.
Those who sat in darkness and in the shadow of death,
Bound in affliction and irons—
Because they rebelled against the words of God,
And despised the counsel of the Most High,
Therefore He brought down their heart with labor;
They fell down, and *there was* none to help.
Then they cried out to the Lord in their trouble,
And He saved them out of their distresses.
He brought them out of darkness and the shadow of death,
And broke their chains in pieces.
Oh, that *men* would give thanks to the LORD *for* His goodness,
And *for* His wonderful works to the children of men!

Psalm 107.8-15

Psalm 107.1-9 (*Faithfulness: Great is Thy Faithfulness*)
Lord, You are good, we give thanks and we praise You!
Your steadfast love will forever endure.
Let the redeemed, who from trouble You rescue,
Gather and say that Your mercy is sure!
Lord, for Your wondrous works, and for Your steadfast love,
We give You thanks, we exalt Your great Name!
We who from east and west, north and south gather,
Boldly redemption in Christ we proclaim!

Wand'ring in deserts, no city, no dwelling,
Hungry and thirsty and faint in our soul –
Lord, when we cried, all our misery telling,
You brought us home and in grace made us whole!
Lord, for Your wondrous works, and for Your steadfast love,
We give You thanks, we exalt Your great Name!

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We who from east and west, north and south gather,
Boldly redemption in Christ we proclaim!

7 Coming to Jesus

Read and meditate on John 1.35-42.

John's purpose in this opening chapter is to focus the action on Jesus. He prepared us for the coming of Jesus in the prologue (vv. 1-18), then by the witness of John the Baptist (vv. 19-34). Now, with Jesus on the scene and announced, everything and everyone begins to revolve around Him. Jesus is the Centerpiece of human history.

³⁵Again, the next day, John stood by with two of his disciples. Jesus came in view,
³⁶and looking at Him as He walked, John cried, "Behold, the Lamb of God!" ³⁷The two beside him heard him speak, and followed Jesus. ³⁸He, on seeing them, inquired, "What do you seek?" They answered, "Rabbi" (which means Teacher), "where do You live?" ³⁹He replied, "I'll take you there. Now, come and see." They followed Him and came and saw where He was staying, and remained there with Him for the day (it was about the tenth hour). ⁴⁰One of them, who had gone out to hear John speak, and followed Jesus to the place of His abode, was Andrew, who was Simon Peter's brother. ⁴¹First he found his brother, then he said to him, "We've found Messiah" (that is, Christ). ⁴²And then he took him to where Jesus was, Who, when He looked at him, declared, "Your name is Simon, son of Jonah; you shall Cephas be" (a stone, that is).

- John 1.35-42

Reflect

1. How can you see that all the action in this first chapter is designed to focus our attention on Jesus? How do the verbs emphasize this? Complete this prayer: *Sometimes, Lord, I try to focus people on me rather than on You. Help me...*
2. It is significant that, in this our first introduction to Jesus, John does not focus on His message, but on *Him*. What do we learn about Jesus from John 1? What kind of Man is He? What about Him would make people want to follow Him? *Let me see the glory in Your face, Lord (2 Cor. 4.6), so that...*
3. Let's not fail to notice that Jesus was first revealed not to the scholars and power-brokers of Jewish religion, but to fishermen, ordinary working men with little or no education (cf. Acts 4.13). What kind of strategy for bringing Jesus to the world does this suggest? How would you apply this to your Personal Mission Field? *Help me, Lord, to be alert to every opportunity to...*
4. We who have come to Jesus like Peter are being transformed by the Spirit of Jesus into the very image of Jesus (2 Cor. 3.12-18). In what ways do you see this happening in your life? *I need to grow, Lord. I want to be more like You in...*
5. Has our approach to John's gospel thus far opened your eyes to any new insights to Scripture and how to read and understand the Word of God? Explain. Bring your prayers from questions 1-4 together into a single prayer.

Summary

"Why does he change their names? He does this to show that it was he who gave the old covenant, that it was he who altered names, who called Abram 'Abraham,' and Sarai 'Sarah' and Jacob 'Israel.' To many he assigned names even from their birth, as with Isaac and Samson, and to those in Isaiah and Hosea. But to others, he gave them their names after

they had been named by their parents, like those we have mentioned, as well as Joshua the son of Nun. It was also a custom of the ancients to give names from things, which in fact Leah did. By doing so, the parents have the appellation to remind them of the goodness of God, that a perpetual memory of the prophecy conveyed by the names may sound in the ears of those who receive it." *John Chrysostom (ca. 344-407 AD)*

John has thus far described Jesus as Word of God, Light of life, Son of God, Lamb of God, Teacher, and Messiah. As he continues his story, he will revisit, enlarge upon, and further explain these titles, either directly or indirectly. He considered it important that we have as broad a perspective on Jesus as possible. Do you think we should try to do the same in our witness for the Lord? Explain.

Closing Prayer

Bow down Your ear, O LORD, hear me;
For I *am* poor and needy.
Preserve my life, for I *am* holy;
You are my God;
Save Your servant who trusts in You!
Be merciful to me, O Lord,
For I cry to You all day long.
Rejoice the soul of Your servant,
For to You, O Lord, I lift up my soul.
For You, Lord, *are* good, and ready to forgive,
And abundant in mercy to all those who call upon You.
Give ear, O LORD, to my prayer;
And attend to the voice of my supplications.
In the day of my trouble I will call upon You,
For You will answer me.
Among the gods *there is* none like You, O Lord;
Nor *are there any works* like Your works.
All nations whom You have made
Shall come and worship before You, O Lord,
And shall glorify Your name.
For You *are* great, and do wondrous things;
You alone *are* God.

Psalm 86.1-10

Psalm 86.1-9 (*Andrews: Praise My Soul, the King of Heaven*)

Lend me Your ear, O Lord and hear me;
I am afflicted and much in need!
Rescue my godly soul, be near me;
Save me, O God, all my crying heed!
Lord, be gracious to me, Lord, be gracious to me,
All day long I pray and plead.

Lift up my soul, fill me with gladness;
Lord You are good, You will soon forgive.
Show me abundant lovingkindness;
Let all who call on You ever live.
Lord, be gracious to me, Lord, be gracious to me,
Heed to my poor pleading give.

When in my trouble, Lord, I call You,
You answer me; there is none like You!
There are no works like Yours, and all whom
You have created shall worship You.
Lord, be gracious to me, Lord, be gracious to me,

All shall glory give to You!

The Gospel of John: John 1.35-42

Questions for reflection or discussion

1. What are the primary themes the apostle John introduces in John 1?
2. John emphasizes certain actions relating to Jesus. What are they? How do these actions instruct us today?
3. Explain the titles John uses to describe Jesus in this section of chapter 1. What do these titles suggest about how we must relate to Him?
4. What can we learn from this section about our calling as witnesses for Jesus?
5. What's the most important lesson you've learned from John 1.35-42? How are you putting that lesson to work in your walk with and work for the Lord?

Items for prayer:

The Fellowship of Ailbe

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Thank you.