

## RINGTON "INCOMING CALL" JOHN 1:35-42

### This Week's Core Competency

**Salvation by Grace** – I believe a person comes into a right relationship with God by his grace, through faith in Jesus Christ. Ephesians 2:9, 9 *For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God—not by works, so that no one can boast.*

Communication was forever changed with the invention of the telephone or the "acoustic telegraph" as it was patented in the U.S. by Alexander Graham Bell in 1876. The development of this sound-driven device has included hand-cranks, switchboard operators, party lines, rotary dials, call waiting, paging, voicemail, faxing and modems. In 1984, just over one hundred years after its inception, the phone industry expanded from one monolithic phone leasing company to a multitude of companies that now provide communication services over wires, cell towers, internet and satellites. In 2010, over 1.6 billion new cell phone devices were sold. By 2013, there will be an estimated 5.8 billion mobile phone subscribers worldwide. Our world today is doing a lot of calling.

And not just calling. We are now struggling to manage the ever increasing onslaught of "smartphone" communications in the form of emails, voice mails, text messages, twitter posts,

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***You cannot truly listen to anyone and do anything else at the same time.***

– M. Scott Peck

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social media messages, blogs and video chat, along with live phone calls—all from a device that never leaves our pocket or purse.

One hundred years ago, getting a "call" on a telephone was an event. Today a telephone call is most often a nuisance. How far we have come!

Just as we might be tempted to screen out calls, text rather than talk and block twitter fans all in an attempt to simplify our lives, we may also be tempted to avoid the "calls" that God makes upon our daily lives. Inundated with a plethora of personal communications, modernity finds it hard to make time for any "spiritual calls."

Faith comes by hearing. When and where do we listen for God's voice in our hectic world? Hearing presupposes telling. When and where in our busy lives do we "call" and tell others so that they might hear and believe?

The ancient world was busy as well. Fish had to be caught, fields had to be harvested, and everything had to be made—by hand! Yet in all of this ancient busyness, a few men and women around Jerusalem and Galilee heard another voice—one crying or calling in the wilderness. "It is worth noting that Andrew and John trusted Christ through the faithful preaching of John the Baptist. Peter and James came to Christ because of the compassionate personal work of their brothers. Later on, Jesus would win Philip personally; and then Philip would witness to Nathanael and bring him to Jesus. Each man's experience is different, because God uses various means to bring sinners to the Saviour" (*The Bible Exposition Commentary*).

God is calling. Are you listening? Are you telling others what you have heard?

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## For Discussion

Candice wonders what is wrong. At work, a few of her friends have been describing amazing things that God has been communicating to them. Jennifer told of a dream she had the night before and the very next day a portion of her dream miraculously came true. Jasmine told of how she prays in services at her church and God gives direct answers. This all sounds amazing to Candice but a little strange. Candice reads her Bible regularly, attends church every Sunday and even serves often at a local mission. But no "amazing" messages come to her. She wonders if she is doing something wrong. What would you say to Candice to encourage her?

## day 1 ENCOUNTER – read God's word to put yourself in touch with him.

### John 1:35-42

35 The next day John was there again with two of his disciples. 36 When he saw Jesus passing by, he said, "Look, the Lamb of God!" 37 When the two disciples heard him say this, they followed Jesus. 38 Turning around, Jesus saw them following and asked, "What do you want?" They said, "Rabbi" (which means Teacher), "where are you staying?" 39 "Come," he replied, "and you will see." So they went and saw where he was staying, and spent that day with him. It was about the tenth hour.

40 Andrew, Simon Peter's brother, was one of the two who heard what John had said and who had followed Jesus. 41 The first thing Andrew did was to find his brother Simon and tell him, "We have found the Messiah" (that is, the Christ). 42 And he brought him to Jesus. Jesus looked at him and said, "You are Simon son of John. You will be called Cephas" (which, when translated, is Peter). (NIV (c)1984)

## EXAMINE – what the passage says before you decide what it means.

- \* Underline the phrase "next day." Above it write the verse reference it points back to.
- \* Circle "his" in vs. 35. Draw an arrow identifying whose disciples they are.
- \* Double underline "passing." Notice how this action is different than action in vs. 35.
- \* Underline the phrase "Lamb of God." Above it write the verse reference where this phrase is used earlier.
- \* Circle the actions of vs. 37.
- \* Put boxes around Jesus' and the disciples questions in vs. 38
- \* Circle the words "staying" in vs. 38 and 39.
- \* Circle all the actions of vs. 40-42. Note the progression.

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day **2**

**EXPLORE** – the answer to these questions to better understand what the passage means.

Consult the explanation of the message and the notes to follow if you need help.

1. How did the events of the previous day influence what is described in John 1:35?
2. Where did this story take place (John 1:35-42)? What is the significance of this place?
3. What truths are contained in the imagery that John the Baptist uses in John 1:36?
4. Who were the two disciples of John?
5. After what event did the two disciples follow Jesus?
6. What was the desired outcome of the disciples' question to Jesus?
7. How long did the two stay with Jesus?
8. What did Andrew do after following Jesus?
9. How does Andrew's claim relate to John the Baptist's claim?
10. After what event did Peter become "called" by Jesus?
11. How were Andrew and Simon changed after meeting Jesus?

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## day 3

# EXAMINE – an explanation of the message to better understand the meaning of the passage.

The book of John rocks! All of Scripture is amazingly inspirational, but something exceedingly artful and nuanced seems to be at work in the fourth gospel. Every phrase and image seems to burst with color and light. While Matthew, Mark and Luke often serve as "play-by-play announcers describing the actions and speeches of Jesus, John takes on the role of "color commentator" filling in all the details making sure we understand not just the facts about Jesus, but also the art and the beauty of God's revelation through the Word that became flesh. John has the "spiritual telestrator" going crazy as he describes the life and ministry of Jesus!

A major contrast of John from the other synoptic gospels is his use of imagery and symbolism. The word pictures describing the person and work of Jesus in the book of John are breath-taking. Jesus is the Word at the beginning of creation - how grand is that! "Much of this symbolism takes the form of dualistic antitheses: light/darkness (1:4; 3:19; 8:12; 11:9; 12:35, 46); truth/falsehood (8:44); life/death (5:24; 11:25); above/below (8:23); freedom/slavery (8:33, 36). Much of this antithetical dualism is also found in the Qumran (Dead Sea Scrolls) texts." (*Major Differences between John and the Synoptic Gospels Study*, W. Hall Harris III, [www.bible.org](http://www.bible.org))

In our passage this week, we can see some of this antithetical symbolism at work. The day after John the Baptist proclaims the person and powers of the One who is greater than himself, John is found standing with his disciples while Jesus is moving, this day beyond John. The day before Jesus comes to John, but in 1:36 Jesus is actively "passing by" away from John the Baptist while John is passively standing still. Stationary John—active, on-the-move Jesus.

The contrast deepens with John's repetition of the phrase from a day earlier, "Look, the Lamb of God." John begins to fade from the scene and Jesus marches front and center. So strong is the contrast between John and Jesus that John's own disciples leave him and begin to follow Jesus. While John the Baptist was a great prophet, even from his own lips comes the exaltation of another

who is so much greater. The phrase "Lamb of God" is boiling over with symbolic dualisms. King and sacrifice, sin-conquer and sin-bearer, Passover from death and the lamb who is worthy to judge the living and the dead (Rev 5 and 19).

The contrasts continue with the juxtaposition of Jesus insightful question to the newly following disciples in John 1:38 and the disciples fumbling attempt to ask their own question. The anticipated question from Jesus to the hesitant followers would have been "who are you looking for?" But Jesus' question moves beyond the obvious to a dual or deeper meaning. Jesus' question was not only a temporal query but was also an existential one. As profound as Jesus' question seems, it is only to be contrasted by the awkward question of the shy disciples asking a mundane question about where Jesus was lodging.

Not to be too hard on these fledgling disciples, it is encouraging to see these young men listening to the message of John. They respond to this message by leaving their original master for someone is greater. Disciples often defend rather than depart. Following Jesus, these disciples move away from the known to the unsure. These disciples do the right thing by spending time with Jesus. Their day spent with the Lamb of God convinces them that John the Baptist is right. This man who they timidly call teacher is elevated to the place of the promised Messiah. The disciples heard the message of God from John, followed and fellowshipped with the Lord in faith. Believing what they had heard and seen, they begin proclaiming the good news to others.

One of the disciples is named Andrew. After just one day with Jesus, Andrew is so convinced about who Jesus is that he finds his brother before doing anything else and explains to him the he has found the promised "anointed one" that all Israel awaited. And when description was not enough, Andrew brought his brother Simon to meet Jesus. Just as Jesus was actively "passing by" John the Baptist, Andrew is actively passing from a timid questioner to becoming a bold evangelist bringing people to Jesus.

Just as Andrew is transformed by the person of

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Jesus, so Simon is changed by Jesus renaming him as Cephas or Peter. Peter is promised to be transformed into a solid servant of God. Even when we cannot see where God is taking us, we can trust and be amazed at his redemptive and sanctifying work.

In this brief "calling" account the writer of the

Gospel of John floods us with insight and imagery. God speaks through prophets, friends, brothers and Himself. Are we listening to his "call"? Do we follow and fellowship with Him? Are we so changed by Him that we seek to change others?

God is calling. How will we respond?

*The Message of this Passage*  
*God is calling. Listen. Follow. Declare. Be amazed.*

**day 4 EMBRACE** – how God spoke to you in his word.

Our desire is to not be merely hearers of the word, but doers of the word as James suggests in James 1:22. Try some of the challenges below to apply what you have learned this week.

• **Journal your thoughts on the passage:**

–Write about what God wants you to know . . .

–Write about how God wants you to feel . . .

–Write about what God wants you to do . . .

**“Incoming Call”**

(Use the space below for Sunday’s message notes)

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# notes STUDY – the commentaries to answer the questions.

v. 35 **two disciples** "In bringing his brother Simon Peter to Christ, no man did the church a greater service than Andrew. Andrew appeared two more times in John (6:4-9; 12:20-22); both times he was bringing someone to Jesus. The unnamed disciple is commonly held to be John the son of Zebedee, a brother of James and author of this Gospel. In Mark 1:16-20 two pairs of brothers (Simon and Andrew, James and John) who were fishermen were called by Jesus." (Edwin A. Blum, "John," in *The Bible Knowledge Commentary: New Testament*, 275.)

v. 36 **Lamb of God** "This is a repeat of a claim made the previous day (John 1:29) which included the added description of 'who takes away the sins of the whole world.' 'Lamb of God' may refer to (1) the King of Israel, a messianic, militant figure, (2) the redemptive work of a figure based on Isaiah 53, (3) the servant who purifies through wisdom, and (4) a victorious Lamb who defeats lions and other beasts. At this point in the narrative, if we take the title in relation to the later events in the story, we can say something in favor of each interpretation: (1) Jesus is eventually revealed as King of Israel (Jn 18:22-27; 19:19-22) he lays down his life for his sheep not as a sheep but as a shepherd (10:11) (3) he baptizes with the Holy Spirit (1:33;3:22), offering new forms of purification and (4) in his death Jesus confronts 'the ruler of this world' (14:30), who hates Jesus and his disciples (15:18-19) but whom Jesus boasts of conquering (16:33)" (Jerome Neyrey, *The Gospel of John*, 52; cf., D. A. Carson, *The Gospel According to John*, 149)

v. 37 **followed** "In the Fourth Gospel, the verb 'to follow' often means 'to follow as a disciple' (e.g. 1:43; 8:12; 12:26; 21:19, 20, 22). But this is not invariably the case: sometimes the verb is quite neutral (e.g. 11:31). It is possible the Evangelist is playing with both meanings: at one level, these two men were "following" Jesus in the most mundane of sense, but at another they were taking the first steps of genuine discipleship" (Carson, 154).

v. 38 **Rabbi/Teacher** "Their reply was not merely an inquiry for his address but a courteous request for an interview. 'Rabbi' was a term of respect accorded Jewish teachers (1:49). Literally it means Master. It was applied to John the Baptist (3:26) and in a longer form Mary Magdalene used it in addressing Jesus (20:16)." (Merrill C. Tenney, *Expositors Bible Commentary*, 40)

v. 38 **staying** "The word translated staying (*meno*) is a favorite word of John's. This Greek word occurs here in his writings for the first time. Of the 112 New Testament passages in which it occurs, 66 are in his writings—40 in the Gospel of John, 23 in 1 John, and 3 in 2 John . . . Sometimes, as here, it means 'to stay or dwell' in a place; a few times it means 'to last or continue'; but more often it has a theological connotation: 'to remain, continue, abide' (e.g., John 15:4-7)" (Blum, 275).

v. 39 **Come . . . see** "The Jewish Rabbis had a way of using that phrase in their teaching. They would say: 'Do you want to know the answer to this question? Do you want to know the solution for this problem? Come and see and we will think about it together.' When Jesus said 'Come and see' he was inviting them not only to come and talk, but to come and find the things that he alone could open out to them." (William Barclay, *The Gospel of John*, 87-88).

v. 39 **tenth hour** A literal translation. Some have interpreted this to be 4pm in the afternoon, counting ten (10) hours from sunrise. Others have counted from midnight and see this story happening at 10 a.m. Most of the world at that time (both Jewish and Roman) would have counted from sunrise. Even Jesus spoke of 12 hours of day light (John 11:9).

v. 40 **Andrew** "Andrew belonged to Bethsaida of Galilee (cf. Jn. 1:44). He was the brother of Simon Peter and his father's name was John (cf. John 1:42;21:15-17). He occupies a more prominent place in the Gospel of John than in the Synoptics, and this is explicable at least in part in that Andrew was Greek in both language and sympathies, and that his subsequent labors were intimately connected with the people for whom John was immediately writing." (*International Standard Bible Encyclopedia*, 123)

v. 41 **Messiah/Christ** "A transliteration of a Hebrew or Aramaic word, substantivized to mean 'anointed one.' In the Old Testament it denotes the king of Israel (in the expression 'the Lord's anointed,' e.g. 1Sa. 16:6; 2 Sa.1:14), the high priest (e.g. Lv. 4:3), and, in one passage, the patriarchs, 'my anointed ones' (Ps. 105:15), probably in their role as prophets . . . the New Testament documents cumulatively present Jesus as the Messiah, i.e. the Anointed One, *par excellence* - the anointed prophet, priest and king." (Carson, 155-156)

v. 42 **Simon/Cephas/Peter** "Cephas comes from the Aramaic work *Kephas*, which means 'rock.' Peter likewise means 'rock' (Gk. *petros*), and John is the only Gospel writer to tell us about Jesus' original Aramaic play on words....Jesus is here asserting his authority over Peter and telling him that his is a different man, a man who is about to acquire the character of his true name, a name he has likely forgotten. It is striking that 'rock' is not the image that comes through the portrait of Peter. Peter is impulsive and in the end will deny Jesus. But despite Peter's frailty, this name signals Jesus' vision for what Peter will become." (Gary Burge, *The NIV Application Commentary: John*, 76)

Connect the **FAMILY**. During this series, Bible stories appropriate for children will be used that complement the adult teaching.

### Experience it!

Experience scripture through the activity-based learning exercise. Dinner is a perfect time to engage the family.

Pick a friend and share the story of how you first became friends. Read John 1:35-42. When the men asked Jesus where he lived, he invited them to come over. He didn't want them to just know information about him. Jesus wanted the men to really know him. He invited them over to become his friends! Jesus wants you to know more than facts about him. He wants to be your friend!

### Pray it!

As a parent you can teach your child to pray by using actual scriptures as a guide. Pray this scripture with them this week..

Father, thanks that you loved me so much that You gave your one and only Son, Jesus. And if I believe in him, I will not perish but will have eternal life. Jn 3:16

### Post it!

Post the kid-friendly Core Competency and the memory verse throughout the house. Lead your children to interact with them as they memorize.

**Salvation by Grace** – I believe that I become a child of God through faith in Jesus, not because of anything I do.

**Memory verse** – "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life." Jn 3:16

### Discuss it!

Discover biblical truth by discussing the scripture. Reflective questions are great with older kids.

- \*Why did John the Baptist refer to Jesus as a "lamb"?
- \*What question did John's disciples ask Jesus?
- \*Why didn't Jesus give the disciples a simple answer to their question?
- \*What change did the disciples make after stopping to meet to Jesus?

### Live it!

Live out the Core Competency and build deeper relationships by doing this activity.

Make several stop signs and place around the house. Every time you pass one, each member of the family (this means parents, too!) must stop and recite this week's Core Competency, Salvation by Grace. Throughout the week move the signs to new, surprising locations throughout the house. It will be a great way to be reminded how much Jesus wants to be your friend.

*Kids K through fourth grade receive Kid Pix Tokens for each discipleship activity completed.*



Family completes **Experience It** \_\_\_\_\_  
 Child memorizes kid-friendly **Core Competency** \_\_\_\_\_  
 Family participates in **Live It** \_\_\_\_\_ and **Pray It** \_\_\_\_\_  
 Child memorizes **Memory Verse** \_\_\_\_\_

Child's name \_\_\_\_\_

Parent's signature \_\_\_\_\_

# 30 CORE COMPETENCIES

## 10 CORE BELIEFS

### **Trinity** 2 Corinthians 13:14

I believe the God of the Bible is the only true God - Father, Son, and Holy Spirit.

### **Salvation By Grace** Ephesians 2:8-9

I believe a person comes into a right relationship with God by His grace, through faith in Jesus Christ.

### **Authority of the Bible** 2 Timothy 3:16-17

I believe the Bible is the Word of God and has the right to command my belief and action.

### **Personal God** Psalm 121:1-2

I believe God is involved in and cares about my daily life.

### **Identity in Christ** John 1:12

I believe I am significant because of my position as a child of God.

### **Church** Ephesians 4:15-16

I believe the church is God's primary way to accomplish His purposes on earth today.

### **Humanity** John 3:16

I believe all people are loved by God and need Jesus Christ as their Savior.

### **Compassion** Psalm 82:3-4

I believe God calls all Christians to show compassion to those in need.

### **Eternity** John 14:1-4

I believe there is a heaven and a hell and that Jesus Christ is returning to judge the earth and to establish His eternal kingdom.

### **Stewardship** 1 Timothy 6:17-19

I believe that everything I am or own belongs to God.

## 10 CORE PRACTICES

### **Worship** Psalm 95:1-7

I worship God for who He is and what He has done for me.

### **Prayer** Psalm 66:16-20

I pray to God to know Him, to lay my request before Him and to find direction for my daily life.

### **Bible Study** Hebrews 4:12

I read the Bible to know God, the truth, and to find direction for my daily life.

### **Single-mindedness** Matthew 6:33

I focus on God and His priorities for my life.

### **Spiritual Gifts** Romans 12:4-6

I know and use my spiritual gifts to accomplish God's purposes.

### **Biblical Community** Acts 2:44-47

I fellowship with other Christians to accomplish God's purposes in my life, others' lives, and in the world.

### **Giving Away My Time** Colossians 3:17

I give away my time to fulfill God's purposes.

### **Giving Away My Money**

2 Corinthians 8:7

I give away my money to fulfill God's purposes.

### **Giving Away My Faith** Ephesians

6:19-20

I give away my faith to fulfill God's purposes.

### **Giving Away My Life** Romans 12:1

I give away my life to fulfill God's purposes.

## 10 CORE VIRTUES

### **Joy** John 15:11

I have inner contentment and purpose in spite of my circumstances.

### **Peace** Philippians 4:6-7

I am free from anxiety because things are right between God, myself, and others.

### **Faithfulness** Proverbs 3:3-4

I have established a good name with God and with others based on my long-term loyalty to those relationships.

### **Self-Control** Titus 2:11-13

I have the power, through Christ, to control myself.

### **Humility** Philippians 2:3, 4

I choose to esteem others above myself.

### **Love** 1 John 4:10-12

I sacrificially and unconditionally love and forgive others.

### **Patience** Proverbs 14:29

I take a long time to overheat and endure patiently under the unavoidable pressures of life.

### **Kindness/Goodness** 1 Thess. 5:15

I choose to do the right things in my relationships with others.

### **Gentleness** Philippians 4:5

I am thoughtful, considerate and calm in dealing with others.

### **Hope** Hebrews 6:19-20

I can cope with the hardships of life and with death because of the hope I have in Jesus Christ.

## About the Authors

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The mission of THE SCROLLS is to help you develop the beliefs, practices, and virtues of a follower of Jesus Christ called The 30 Core Competencies through your own active reading of the Bible. Send any questions or comments you may have about this lesson to Tom Bulick. His e-mail address is [tbulick@pantego.org](mailto:tbulick@pantego.org).