

Fix Your Eyes on Jesus the Caller: "Come and See"

Focus Passage: John 1:35–51

Sermon Recap

In our John 1 passage this morning, we find the phrase, "come and see" two times. Jesus speaks it to two disciples of John who questioned Jesus about where He was staying. Philip later says, "come and see" to his brother Nathanael who was skeptical that the Messiah could possibly come from Nazareth. John's gospel is ultimately encouraging its readers to "come and see" who Jesus the Messiah is.

The call to "come and see" is a call to "come and consider Jesus" as you address your questions and doubts.

The example of Jesus knowing Nathanael while Nathanael was under a fig tree and had not yet been introduced to Jesus implies that the call to "come and see" is also a call to "come and be known." It is a call to receive the love of Jesus who knows all of our sins, flaws, and things we don't like about ourselves. Jesus knows things about us we don't even know about ourselves, and yet He loves more fully than anyone else can.

The call to "come and see" is also a call to "come and obey" Jesus as King and God in human flesh. If we pick and choose from what Jesus is saying, we are making Jesus into our image, instead of allowing him to make us into his. If our faith is going to withstand difficult seasons, then our faith needs to be in the God of the Bible and not the God of our making...for no God that we piece together will be able to withstand the realities of our world...Only God gets to say "Amen, amen I say to you."

Ultimately, the call to "come and see" is a call to be changed by Jesus. Will you come and see?

Interpretive Helps:

1. Nathanael is not mentioned as one of the 12 in Matthew, Mark, or Luke. John's gospel doesn't mention Bartholomew as one of the 12 while the other gospels do. It is likely that Nathanael and Bartholomew are the one and the same person.
2. "Jesus' response in 1:51, finally, contains an allusion to the story of Jacob in Gen. 28 ... they (Jesus' disciples) will see the greatness of the Son of Man, far surpassing the vision of Jacob the patriarch (this is part of the 'greater than Jacob' motif in John's Gospel; cf. 4:5–6, 11–12). Jesus is the 'new Israel' (Carson 1991: 164).¹
3. "The picture of 'heaven open and God's angels ascending and descending' in the present context is drawn from Jacob's vision of the ladder "resting on the earth, with its top reaching to heaven, and the angels of God were ascending and descending on it [or, 'him'—i.e., Jacob]"²³

¹ Andreas J. Köstenberger, "[John](#)," in *Commentary on the New Testament Use of the Old Testament* (Grand Rapids, MI; Nottingham, UK: Baker Academic; Apollos, 2007), 429.

² Ibid.

³ Ibid.

Group Gathering

Group Check-in — Care, Celebration, Encouragement (About 1/3 of meeting time)

1. Informal conversation to allow individuals to catch up with one another.
2. Ask everyone how it went as they tried to obey what they sensed God saying to them through last weeks' time together.

Allow the Word Speak — Be Hearers of the Word (About 1/3 of meeting time)

READ John 1:35–51

1. Find the 3 times in the passage where John uses parentheses to explain how a Hebrew term would be translated into Greek. What are the 3 terms being translated? What does this indicate about John's intended audience for his gospel?
2. Read Genesis 28:12. What is the significance of the heavens opening to reveal angels ascending and descending on Jesus? (Refer to the Interpretive Helps above.)

Put the Word into Practice — Be Doers of the Word (About 1/3 of meeting time)

1. When two of John the Baptist's disciples left him and began to physically follow Jesus, Jesus asked them, "What are you seeking?" Wanting more information about what becoming a disciple of Jesus would involve, they asked, "Where are you staying?" How would you answer Jesus' question, "What are you seeking"?
2. In learning what it means to be a disciple of Jesus, what are some questions you have or claims about Jesus you need to consider?
3. The example of Nathanael "coming to see" involved his coming to be known and loved by Jesus. Consider what it means for you to be completely known and completely loved by Jesus. How do you feel about that?
4. Have you been guilty of picking and choosing parts of Scripture to which you can say, "amen and amen" while avoiding other parts? Are you willing to come and see that you have been trying to create the God of your preferences rather than the God who is? If you are, ask Him to change your heart and mind about areas of obedience you have avoided.
5. If you are already a follower of Jesus, consider how He has changed you. If you are not yet a follower of Jesus, how would you like Him to change you?

The Big Question: What do you sense God's Spirit saying to you and what concrete action will you take in response? Share your answer with the group.

Further Resources

- Illustrations and quotes from the sermon can be found on the "Sermon Slides" link at the bottom of www.wcchapel.org