

## GET INTO THE STUDY



5 minutes

**SAY:** “In our last session, we looked at Hannah and her trust-filled prayer. Today we look at Andrew, the active witness.” Invite members to turn to **page 3** in the **Personal Study Guide (PSG)** and review session titles.

**DISCUSS:** Draw attention to the picture (**PSG, p. 150**) as you introduce **Question #1: What’s the best sales pitch you’ve heard?**

**OPTION: IN ADVANCE,** bring a pack of invitation cards, enough for each group member to have one. These should be generic; if those aren’t available, then a pack of blank cards will also work. Give an invitation to each member, asking them not to write anything yet. Encourage them to pray throughout the discussion for the name of a person to whom each member can send the invitation. When that name comes to mind, members can write it on the outside of the invitation.

## SESSION 7

# ANDREW: ACTIVE WITNESS



### ***The Point***

Christ-centered living chooses invitation, not indifference.

### ***The Bible Meets Life***

For many believers, evangelism is something we know we should do, but we’re uncomfortable with it. The reason is because we think we’re supposed to be salespersons,

and if we don’t “close the deal” which leads to a conversion, we have not succeeded. The correct model is seen in Andrew. Andrew simply introduced people to Jesus and invited them to make the same discovery about Him that he had made.

### ***The Passages***

John 1:35-42; 12:20-26

### ***The Setting***

When a delegation came from Jerusalem to question John the Baptist, John denied being the Christ and identified himself as “one crying in the wilderness,” to “Make straight the way of the Lord” (John 1:23). John stressed his subservience to the Messiah (vv. 19-27). When Jesus came to John to be baptized, John identified Him as “the Lamb of God, which taketh away the sin of the world” (v. 29). Jesus’ baptism had revealed to John Jesus’ identity as the Messiah, “the Son of God” (vv. 30-34).

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## John 1:35-42

- 35** Again the next day after John stood, and two of his disciples;
- 36** And looking upon Jesus as he walked, he saith, Behold the Lamb of God!
- 37** And the two disciples heard him speak, and they followed Jesus.
- 38** Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?
- 39** He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.
- 40** One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.
- 41** He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ.
- 42** And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

### KEY WORDS:

**Lamb of God** (1:36)—(From Session 5) In the Jewish sacrificial system, a flawless lamb was offered for the atonement of sins. Jesus, God's sinless Son, offered Himself to provide forgiveness for sins.

### *Invite those close to you to encounter Jesus.*

**1 ▶ Verses 35-36.** On the second day after John the Baptist's discussion with the religious leaders from Jerusalem (see John 1:19-27), **John stood, and two of his disciples.** A number of disciples (learners) had followed John as their master or teacher. As Jesus passed by, John directed attention to Jesus and again called Him **the Lamb of God.** John's title

**GUIDE:** Direct attention to **The Bible Meets Life (PSG, p. 151).** Highlight the author's illustration of selling a car. Compare that with some people's attitudes toward evangelism: they think they are supposed to be salespeople who have to close the "faith deal."

Reinforce the importance of evangelism by reading **The Point** on page 150 (**PSG, p. 151**): **Christ-centered living chooses invitation, not indifference.**

**PRAY:** Ask the Lord to give you courage to invite people to Jesus. Thank Him for the example of Andrew as an active witness.

## STUDY THE BIBLE

### John 1:35-42



**15 minutes**

**GUIDE:** Before reading the passage, set the context by summarizing the information in **The Setting** on page 150.

**READ:** Ask a volunteer to read John 1:35-42.

**LEADER PACK:** Ask members to look at **Item 8: People & Places** to give context for the area along the Jordan River where John ministered.



**GUIDE:** Use **Bible Commentary 1** on page 151 and this page and **DIGGING DEEPER (PSG, p. 153)** to explain the significance of Jesus as “the Lamb of God.”

**SUMMARIZE:** We meet John the Baptist here, a relative of Jesus and an out-of-the-ordinary preacher preparing the way for God’s chosen One. But while we might know this is Jesus, the people in John’s gospel only came to realize this in time. This was the case with Andrew (**PSG, pp. 152-153**).

for Jesus conveys vicarious suffering and willing self-sacrifice. Two possibilities for the title’s background are the lamb sacrificed at Passover and the lambs sacrificed daily, morning and evening. Early in Jesus’ ministry, the dark cloud of suffering and death appeared on His horizon.

Early in his Gospel, the apostle John introduced the concept of a suffering Messiah. The Jews expected the Messiah to be a military/political leader from David’s line who would conquer their oppressors and restore the nation to prominence. Some Jews looked for a priestly Messiah, but most longed for a mighty warrior/deliverer. This expectation had no room for a Messiah who would suffer and die. ◀

**Verses 37-38.** When the two disciples heard John call Jesus “the Lamb of God” (v. 36), **they followed Jesus.** Looking back, Jesus saw the two disciples following Him. His question, **What seek ye?** had to do with their purpose. What did they want? Were they merely curious about Him or did they have a deeper purpose? The disciples answered Jesus’ question with a question of their own. They addressed Him as **Rabbi**; the Gospel writer translated the Aramaic word into Greek for an audience that included Gentiles: **Master**. Disciples were students who attached themselves to teachers to learn from them. John’s two disciples, perhaps now intending to follow Jesus or at least seriously considering doing so, asked Jesus where He was staying. Their answer likely indicates they wanted to engage in a private conversation with Jesus.

**Verse 39.** Jesus graciously invited the two men to **come and see** for themselves. They went **and abode with him that day.** The time **was about the tenth hour**; this literally means “the hour was as ten.” If counted on Roman time (like our clocks today), it would have been 10:00 a.m. By Jewish reckoning, however, it would have been 4:00 p.m. (The first hour in Jewish time was dawn, or 6:00 a.m., the second hour was 7:00 a.m., and so forth.) Thus, the two men may have talked with Jesus from 10:00 a.m. to sunset—the end of the day to Jews. If 4:00 p.m. is correct, however, and the word *abode* means they remained overnight, the three may have talked through the late afternoon and into the night. Either way, their conversation was lengthy. The precise note of time has been taken as evidence of an eyewitness’s account.

**Verse 40.** **One of the two which heard John** (the Baptist) proclaim Jesus to be the Lamb of God, **and followed Jesus,**

and talked with Him was **Andrew, Simon Peter's brother**. This identification probably reflects Peter's elevated status by the time the Fourth Gospel was written. The reference also may indicate Andrew was less well-known. Mark's Gospel states the brothers were fishermen (Mark 1:16). The other man was not identified by name. The strong likelihood is that he was John, the writer of the Fourth Gospel. That would explain details that point to an eyewitness account.

**Verse 41.** Andrew **first findeth his own brother Simon**. *First* can have the idea of “before any other action”—right away. In the Greek, the form of the word *findeth* conveys the result of intense search. To Peter, Andrew joyfully declared he and John had made a momentous, life-changing discovery: **We have found the Messiah**. The phrase *have found* can mean “have discovered” or “have recognized.” Their amazing discovery came after their long conversation with Jesus.

The Hebrew word for *Messiah* means “anointed.” Again, John explained, using the Greek equivalent of the Hebrew term to help his Gentile audience: **which is, being interpreted, the Christ**. Priests, prophets, and kings among the Israelites were anointed with oil, setting them apart and commissioning them for their functions. Anointing also was symbolic of receiving God's power. In Hebrew thought, the Messiah was God's supreme Anointed One, who would deliver His people. As the succession of kings failed to deliver the Israelites, the people began to look for a descendant of David who would fulfill God's covenant with him in 2 Samuel 7:11-16.

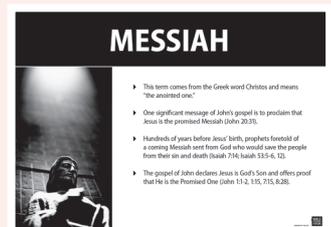
When Jesus came on the scene, the Jews held on to the Davidic covenant and intensely awaited the promised Messiah, God's Deliverer who would free them from Roman domination and restore the nation's fortunes. But God delights in doing the unusual and the least expected. Who could have anticipated that God's Anointed One would be a carpenter from Nazareth who made Himself known first to an Elijah-like prophet and fishermen disciples? In His time and in His way, God fulfilled His promise of a Deliverer who would provide freedom on an infinitely deeper level than anyone anticipated.

**Verse 42.** Andrew found his brother Simon and joyfully announced the Messiah's arrival. Then Andrew **brought him to Jesus**. The word *brought* has the idea of leading or guiding one to a destination. Andrew's act rivals Barnabas's gaining Saul entrance into the Christian community and enlisting him in ministry as the most highly significant helping act in Christ's cause. Neither Andrew nor Barnabas could have imagined the far-reaching effects of his effort.

*The first time we meet Andrew, he was following John the Baptist. He was one of two disciples who were present when John testified that Jesus was “the Lamb of God.”*

*That statement was enough for Andrew and his companion. Although they had been followers of John the Baptist, they went with Jesus to hear what He was teaching. After these two disciples spent several hours with Jesus, Andrew emerged with a life-changing confession: “We have found the Messiah!”*

**LEADER PACK:** Direct the group's attention to **Item 13: Messiah**. Ask a group member to read the points aloud. Lead the group to consider the significance of each of these prophetic descriptions.



**MESSIAH**

- ▶ This term comes from the Greek word *Christos* and means “the anointed one.”
- ▶ One significant message of John's gospel is to proclaim that Jesus is the promised Messiah (John 20:31).
- ▶ Hundreds of years before Jesus' birth, prophets foretold of a coming Messiah sent from God who would save the people from their sin and death (Isaiah 53:6, 12).
- ▶ The gospel of John declares Jesus is God's Son and offers proof that He is the Promised One (John 1:1-2, 10:15, 20:31, 6:28).

**DISCUSS:** Question #2 (PSG, p. 153): How did someone introduce you to Jesus?

**SUMMARIZE:** Andrew offered no clever pitch, just a simple invitation for Simon to come and encounter Jesus for himself. In order for us to feel that same freedom of invitation, two things must be true about us (PSG, p. 154):

1. We must sincerely love those closest to us.
2. We must believe Jesus is truly compelling.

**DISCUSS:** Question #3 (PSG, p. 154): What considerations do we take into account when telling a family member about Jesus?

(Alternate: What can we learn from the examples of John the Baptist and Andrew in this passage?)

**TRANSITION:** "In the next verses, we'll see Andrew continue his pattern of leading others to Christ."

**Jesus beheld Simon.** The word *beheld* conveys more than "noticed" or "observed." It implies an earnest gaze, a searching look. In our slang, Jesus "sized him up." Jesus said, **Thou art Simon the son of Jona**, Simon's full name by which he was commonly called. Jesus may have met Simon previously or may have learned his name in the long conversation with Andrew (see John 1:39). Jesus sensed what Simon could become, a potential he would realize over the course of time.

Jesus declared to Simon, **Thou shalt be called Cephas.** The Aramaic term *Cephas* means "Rock." John the Gospel writer translated the Aramaic into Greek for Gentiles: **which is by interpretation, A stone**, or Peter. We might say Simon's nickname was "Rocky." Peter would become solid as a rock in his commitment to and service for Christ. At the moment, however, he was anything but rock-solid. With Christ's help, he would develop the steadiness Christ predicted.

Simon's name-change was loaded with significance. First, a person's name represented the whole person, his character. In Scripture, when God changed a person's name, it conveyed that he was amending the person's character. Second, Jesus demonstrated His authority in changing Simon's name. Simon would experience ongoing change as he followed Jesus and learned from Him.

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## John 12:20-22

**20** And there were certain Greeks among them that came up to worship at the feast:

**21** The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

**22** Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

*Invite those seeking answers to encounter Jesus.*

**2** ▶ **Verse 20.** Andrew answered Jesus' call to discipleship and followed Him throughout His ministry. Andrew seems to have helped his Master in practical ways. On one occasion, Jesus taught a large crowd of people in a remote place. As it grew late, the people were hungry. Jesus told the disciples to

feed the throng, and they implied in amazement they could not do so (Mark 6:34-37). In John's record of the event, Andrew had been busy among the people, seeking what was available to help solve the problem. He found a boy who had a small lunch and brought the boy to Jesus, who used the food to feed more than 5,000 people (John 6:8-13).

The scene shifts to the last week of Jesus' earthly ministry. Jesus had made His royal entry into Jerusalem. **Certain Greeks** also had come **to worship at the feast**. These likely were not Greek-speaking Jews but Gentiles. But they possibly may have been proselytes and/or God-fearers who came from the Decapolis, ten cities in an area east of the Jordan River. Proselytes were non-Jews who had attached themselves to Judaism. They underwent baptism, and the males were circumcised. Proselytes also offered sacrifices in the Jerusalem temple for forgiveness of their sins. They could not become full Jews but could be part of the Jewish community. God-fearers were Gentiles who were attracted to Judaism. Some went on to become proselytes, but some males refused to undergo circumcision to become proselytes.

Quite possibly, many of these Gentiles who were attached to and involved in Judaism had made their way to Jerusalem for Passover. Annually, the Jews celebrated their deliverance from slavery in Egypt following the tenth plague. The death angel passed over the Israelites' homes but killed every firstborn in Egypt, and Pharaoh let the Israelites go. In obedience to God's command, His people celebrated Passover each year (Ex. 12:14). ◀

**Verse 21.** The Gentiles approached **Philip**, one of Jesus' disciples. Philip **was of Bethsaida of Galilee**. *Bethsaida* means "house of fish (or fishermen)." The city was located on the northeast side of the Sea of Galilee and also was the hometown of Andrew and Peter (John 1:44).

Addressing Philip respectfully as **Sir**, the Gentile seekers made their request: **we would see Jesus**. Their request was equally respectful. The word **desired** means they began to ask or repeatedly asked. If the latter idea is meant, they did not give up easily. The word *see* doesn't merely mean the group wanted "to observe visually," but they wanted "to have an audience with" Jesus. They wanted to converse with Him, perhaps to interview Him. Why did the Gentiles approach Philip to gain an audience with Jesus? Since he had a Greek name, perhaps he would be more inclined to help them. Also, he was from an area with many Gentile residents and may have interacted with them, even on a daily basis. Thus, the Gentiles who wanted to talk with Jesus probably thought he was the most likely disciple to hear and help them.

## STUDY THE BIBLE

### John 12:20-22



10 minutes

**READ:** Ask a volunteer to read John 12:20-22.

**GUIDE:** Using **Bible**

**Commentary 2** on page 154 and this page, explain why so many Gentiles were at the Passover.

**SUMMARIZE:** We must go into situations where we will encounter people who are not Christians (**PSG, p. 156**):

- *Talk with your neighbors on a walk instead of being silent.*
- *Talk to the person next to you at the gym instead of using headphones.*
- *Start a conversation with other parents at sporting events.*

**DISCUSS:** **Question #4 (PSG, p. 156):** **What questions might a nonbeliever have about Christ?**

*(Alternate: How do we find bridges of opportunity to speak about Jesus?)*

**SUMMARIZE:** We make simple choices, but each one is driven by faith. We take these active steps because we believe (PSG, p. 156):

- *God is constantly at work in us and throughout the world.*
- *The gospel is the only hope for every man and woman, boy and girl.*
- *We are God's chosen means to spread His good news.*

**TRANSITION:** "In the next verses, Jesus reminded His followers of the great cost of discipleship."

## STUDY THE BIBLE

### John 12:23-26



10 minutes

**READ:** Read or ask a volunteer to read John 12:23-26.

**GUIDE:** Use **Bible Commentary 3** on page 157 to explain the agricultural metaphor Jesus uses to stress the purpose of His death.

**Verse 22.** Evidently the Greeks' request presented a dilemma. Philip may not have been sure if Jesus, a Jew, would receive Gentiles. Philip took his concern to Andrew, who was practical-minded and knew how to bring people into Jesus' presence. Andrew, however, also seemed uncertain how Jesus would respond to the request. So, he and Philip went and told Jesus. True to his nature, Andrew was instrumental in helping people who sought an encounter with Jesus.

We have no record of a meeting between Jesus and the Gentile group; however, as Jesus replied to His two disciples, He referred to His sacrificial death for "all men" (12:32). Earlier Jesus had said He had sheep (believing Gentiles) outside the fold of believing Jews whom He had to bring in (10:16). We can be confident He was sympathetic to the Gentiles' request.

### John 12:23-26

**23** And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

**24** Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

**25** He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

**26** If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

**Be clear about what it means to follow Jesus.**

**Verse 23.** Jesus' reply to the two disciples' relayed request was unexpected. Instead of granting an audience, He began to talk about His approaching sacrificial death. Jesus' response may have been directed to Andrew and Philip, but it probably was within earshot of others nearby. Jesus well may have viewed the Gentiles' seeking to talk with Him as symbolic of the many Gentiles who would become His followers after His death and resurrection to provide salvation. Jesus realized

that the group's coming signaled **the hour** had **come**. *The hour* was the time He would die on the cross. Throughout His ministry, Jesus used the title **Son of man** to avoid the military/political baggage the Jews attached to the term *Messiah*. The title stressed His humanity and His Deity. In His voluntary, sacrificial death, Jesus would **be glorified**. He would complete His redemptive mission and in doing so would demonstrate God's sacrificial love for all people. Jesus' glory was showing His character (and God's) as being redemptive.

**3 ▶ Verse 24.** Jesus used a metaphor from agriculture to stress the purpose of His death on the cross. **Verily, verily** translates a Greek term that means "most certainly." The double use emphasizes that what follows is important and demands attention. The unplanted **corn of wheat** remains **alone** and unproductive. Sown into the soil, however, it will **die** (germinate) and bring **forth much fruit**. Jesus' implied message is clear: His willing, sacrificial death would result in an abundant harvest of people receiving eternal life. ◀

**Verse 25.** Most of us love life and consistently give thanks for each day that comes as God's gift. What did Jesus mean when He said **he that loveth his life shall lose it**? In this context, to love life is to place one's own interests above the advancement of God's kingdom. If a person makes self the center around which everything and everyone else revolves, that individual's life will come to ruin; it will issue in eternal separation from God. On the other hand, **he that hateth his life in this world** ensures that he **shall keep it unto life eternal**. To hate life does not mean self-loathing or low self-esteem; it is to make the advancing God's beneficent rule the priority. The word for *hateth* can mean "to love less," but in this context it means consciously refusing to place self first. The phrase *in this world* refers to a world order or economy opposed to God. The phrase *life eternal* refers to the quality of life Jesus gives in the present and to never-ending life. Living in faithful commitment to God's purpose issues in unending life.

**Verse 26.** If a person chooses to **serve** Christ on an ongoing basis, that individual must **follow** Him in sacrificial, self-giving living that might involve suffering. The words **me, I,** and **my** emphasize that to *follow* Christ is to have a personal relationship with Him. The individual who serves Christ out of a genuine faith-commitment to Him will experience His presence in this life and will be with Him in eternity. God also will **honour** that person. Christ's faithful follower will share His glory.

**SUMMARIZE:** We must be faithful to describe the Christian experience as Jesus did, encouraging potential disciples to count the cost of following Him (**PSG, pp. 157-158**):

- **Following Jesus is a pathway of self-denial.**
- **Following Jesus is the pathway to life.**
- **Following Jesus is the pathway to being with Jesus.**

**DISCUSS: Question #5** (**PSG, p. 158**): **What would you tell someone about the challenges and benefits of following Christ?**

(Alternate: *Why would Jesus tell us to hate our lives?*)

**OPTION:** Remind group members of the invitation cards you gave out earlier. Encourage them to give some out to others this week.

**DO:** Invite volunteers to share their responses to the activity on **PSG page 158: "Be an Active Witness."**

**LIVE IT OUT****5 minutes**

**GUIDE:** Emphasize **The Point: Christ-centered living chooses invitation, not indifference.**

**REVIEW:** Review **Live It Out (PSG, p. 159;** see text to the right). Encourage each group member to follow through this week with at least one of the applications.

**WRAP IT UP**

**GUIDE:** Emphasize that each of us has the opportunity to invite others into the presence of Jesus.

**PRAY:** "Father, thank You for going before us to draw others to Yourself."

**NOTE:** Remind group members that **PSG pages 6-9** are there to journal one another's prayer requests

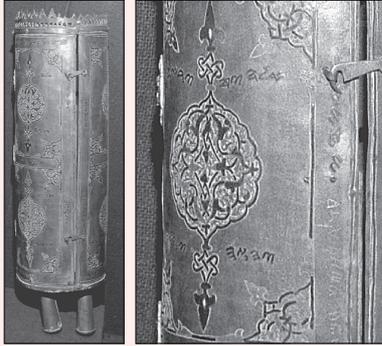
**LIVE IT OUT**

What steps can you take to be like Andrew this week? Consider the following applications:

- ▶ **Say thanks.** Who introduced you to Jesus? Call or write and express your gratitude to the person.
- ▶ **Make time.** In your current schedule, what opportunities do you have to interact with people who are not Christians? If none, re-evaluate how you can make room for those introductions.
- ▶ **Make the introduction.** Are you confident enough in Jesus to introduce someone else to Him? Think of one specific person who needs that introduction, and resolve to make it when you see the person this week.

Andrew, the active witness, shows us that evangelism is nothing like selling cars. Instead, simply inviting others to see Jesus should be second nature to those who deeply love and treasure Christ.

BIBLICAL  
**ILLUSTRATOR**



Torah case, inlaid copper with silver arabesque ornaments. Samaritan inscription contains Bible quotations and: "In the name of God. This case for the Holy Scriptures was made in Damascus by Joseph Son of Abaspoh of the tribe of Patar. Under the direction of Rabban Abi Azzai, son of Rabban Joseph in Damascus." Dated 1565.

In the Gospel of John, Jesus' earthly ministry begins with John the Baptist urging his disciples to follow Jesus. When two of them did so, they addressed Jesus as "Rabbi" (1:38). The next day Nathanael addressed Him by the same title (v. 49). Five more times in John (3:2; 4:31; 6:25; 9:2; 11:8) and six other times in the New Testament (Matt. 26:25; 26:49; Mark 9:5; 10:51; 11:21; 14:45) people called Jesus "Rabbi."

The New Testament offers little insight into the role of the rabbi. John's Gospel simply states that "Rabbi" means "Teacher" (John 1:38). Nicodemus greeted Jesus as a "Rabbi," declaring that He was "a teacher who has come from God" (3:2); Mary called Jesus "Rabboni!" on encountering Him at the tomb (20:16). Jesus warned His disciples, "But you are not to be called 'Rabbi,' because you have one Teacher" (Matt. 23:8). Each of these instances uses the Greek word *didaskalos* meaning "teacher." No other description or definition of the title "rabbi" appears in the New Testament. The Hebrew word *rabbi* comes from the root word *rab*, which in Old Testament usage means "big" or "great." This "greatness" can mean "distinguished." The term thus came to refer to persons others recognized for their teaching ability.

The excerpt above is from the article "Rabbis in the First Century" (Fall 2011), which relates to this session. More *Biblical Illustrator* articles are available that relate to this session. See page 7 about *Biblical Illustrator*.

## SHARING THE GOOD NEWS

***Andrew followed Jesus and helped connect others to Jesus. You can come to Jesus Christ, the Messiah, who changes everything when you follow Him.***

Each week, make yourself available either before or after the session to speak privately with anyone in your group who wants to know more about becoming a Christian. See the article, "Leading Someone to the Greatest Decision of All," on page 2 for guidance in leading a person to Christ.

Remind group members that **page 2** in the **PSG** offers guidance in how to become a Christian. Encourage believers to consider using this article as they have opportunities to lead others to Christ.



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