

*It is more profitable to know Jesus than to know about Him.*

**Weekly Edition – Friday May 19, 2017**  
**Gospel According to St. John – Part I- First Year**

**John 1: 35-42**

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

<sup>40</sup> Andrew, Simon Peter's brother, was one of the two who heard what John had said and who had followed Jesus.

<sup>41</sup> The first thing Andrew did was to find his brother Simon and tell him, "We have found the Messiah" (that is, the Christ). <sup>42</sup> 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).

**The Gospel of St. John**

**Part I**

- Prologue 1:1-14
- First Year 1:15 – 2:22
- Second Year 2:23 – 6:71
- Third Year 7:1 – 12:50

**Part II**

- The Last Discourse 13:1 – 17:26
- The Arrest and Trial 18:1 – 19:16
- Death and Resurrection 19:16 (b) – 21:25

**Cross References**

**John 21:12** <sup>12</sup> Jesus said to them, "Come and have breakfast." None of the disciples dared ask him, "Who are you?" They knew it was the Lord.

**Matt 11:28-30** <sup>28</sup> "Come to me, all you who are weary and burdened, and I will give you rest. <sup>29</sup> Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. <sup>30</sup> For my yoke is easy and my burden is light."

**Matt 16:24-26** <sup>24</sup> Then Jesus said to his disciples, "Whoever wants to be my disciple must deny themselves and take up their cross and follow me. <sup>25</sup> For whoever wants to save their life will lose it, but whoever loses their life for me will find it. <sup>26</sup> What good will it be for someone to gain the whole world, yet forfeit their soul? Or what can anyone give in exchange for their soul?"

**2 Cor 3:16-18** <sup>16</sup> But whenever anyone turns to the Lord, the veil is taken away. <sup>17</sup> Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. <sup>18</sup> And we all, who with unveiled faces contemplate the Lord's glory, are being transformed into his image with ever-increasing glory, which comes from the Lord, who is the Spirit.

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**Eph 2:8,9** <sup>8</sup> For it is by grace you have been saved, through faith—and this is not from yourselves, it is the gift of God—<sup>9</sup> not by works, so that no one can boast.

### **Commentary John 1: 35-42**

This is the great transitional moment in John's Gospel from the ministry of John the Baptist to the ministry of Jesus. John commends Jesus as the Lamb of God and then encourages his disciples to follow Jesus.

But whatever importance we might attach to this scene in terms of the Evangelist's stress on the superiority of Jesus, I think it's even more interesting in terms of the model of discipleship it offers. In particular, notice the role of questions and invitation. Jesus starts by asking the two disciples who are following him what they are looking for. They in turn ask him a question about where he's staying that evening.

Questions do that. Questions start conversations and invite participation. Sometimes questions invite a response. Sometimes they prompt more questions. Either way, questions invite people to get involved. And that's what happens here. Jesus doesn't turn and preach a sermon, or tell them what they need, or give them some rules to live by. He's asks them a question: what are you looking for? It's interesting to think about what it would be like if we as members of the church were willing to ask each other and those around us what they're looking for. It's a fundamental question that applies to all of us. But all too often, I think, we assume we know what people are looking for. Or, really, we assume they're looking for whatever we're looking for. Jesus doesn't make that assumption. Instead, he asks, "What are you looking for?"

And then comes the invitation. After the two disciples ask Jesus where he's staying – perhaps intending to invite him over – Jesus says rather enigmatically, "Come and see." Again, no sermon. Not even much of an answer. Just an invitation.

Again, I think there's something for us to learn here. Our job is to invite people to "come and see." Not to invite them to convert, or to join, or to confess. Our primary job as disciples of Jesus is to invite them to "come and see."

I'll say it again, evangelism, from this point of view, isn't cramming our faith down someone's throat or threatening them, it's simply sharing what we've seen, asking folks what they're looking for, and inviting them to come and see.

*David Lose "In the Meantime..."*

### **Application:**

1. Why is it important to emphasize that Christianity isn't just knowing about Jesus, but knowing Jesus personally? What are some important differences between these two conditions?
2. John Calvin begins *The Institutes* as follows: "Nearly all the wisdom we possess, that is to say, true and sound wisdom, consists of two parts: the knowledge of God and of ourselves." What are some practical implications of this statement?

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