

## **John 1:29-42<sup>v</sup>**

The next day John the Baptist  
saw Jesus coming toward him and declared,  
"Here is the Lamb of God  
who takes away the sin of the world!

This is he of whom I said,  
'After me comes a man  
who ranks ahead of me  
because he was before me.'  
I myself did not know him;  
but I came baptizing with water  
for this reason,  
that he might be revealed to Israel."

And John testified,  
"I saw the Spirit descending  
from heaven like a dove,  
and it remained on him.  
I myself did not know him,  
but the one who sent me  
to baptize with water said to me,  
'He on whom you see  
the Spirit descend and remain  
is the one who baptizes with the Holy Spirit.'  
And I myself have seen  
and have testified  
that this is the Son of God."

The next day John again  
was standing with two of his disciples,  
and as he watched Jesus walk by,  
he exclaimed,  
"Look, here is the Lamb of God!"  
The two disciples heard him say this,  
and they followed Jesus.  
When Jesus turned and saw them following,  
he said to them,  
"What are you looking for?"  
They said to him,

“Rabbi”

(which translated means Teacher),

“where are you staying?”

He said to them,

“Come and see.”

They came and saw where he was staying,

and they remained with him that day.

It was about four o’clock in the afternoon.

One of the two who heard John speak

and followed him was Andrew,

Simon Peter’s brother.

He first found his brother Simon

and said to him,

“We have found the Messiah”

(which is translated Anointed).

He brought Simon to Jesus,

who looked at him and said,

“You are Simon son of John.

You are to be called Cephas”

(which is translated Peter).

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## ▼ **About the Gospel: John 1:29-42**

Today's reading represents the fourth gospel's version of the baptism of Jesus and the calling of the first disciples, with an emphasis on the meaning of the events. John witnesses to Jesus by conferring on him a set of titles, the first being "the Lamb of God" (v. 29). For the author, this term points to the suffering servant of Isaiah and to the Passover lamb as a symbol for the death of Christ. In submitting to baptism, Jesus marks his vocation to an atoning death.

Jesus is the One on whom the Spirit descends and remains, evidence that he is the Messiah. The word for "remain, stay, abide, dwell" (v. 32) is one of the author's favorite terms. It connotes the permanency of the relationship between the Father and the Son. Unlike the prophets, to whom the Spirit was a temporary gift, Jesus receives and retains the Spirit and then gives it to others, so that they too may enter that abiding relationship.

In this story of the calling of the first disciples, Jesus takes the initiative by turning and asking the two

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disciples what they are searching for. They reply by asking for the abiding place, the permanence, they cannot find elsewhere. He responds with the surprising invitation that we also long to hear, "Come and see" (v. 39).