

# The Witness of John the Baptist pt.2

## John 1: 19-37

### Day One

<sup>19</sup> Now this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, “Who are you?”

<sup>20</sup> He confessed, and did not deny, but confessed, “I am not the Christ.”

<sup>21</sup> And they asked him, “What then? Are you Elijah?”

He said, “I am not.”

“Are you the Prophet?”

And he answered, “No.”

<sup>22</sup> Then they said to him, “Who are you, that we may give an answer to those who sent us? What do you say about yourself?”

<sup>23</sup> He said: “I *am*

‘The voice of one crying in the wilderness:

“Make straight the way of the Lord,” ’

as the prophet Isaiah said.”

<sup>24</sup> Now those who were sent were from the Pharisees.

<sup>25</sup> And they asked him, saying, “Why then do you baptize if you are not the Christ, nor Elijah, nor the Prophet?”

<sup>26</sup> John answered them, saying, “I baptize with water, but there stands One among you whom you do not know. <sup>27</sup> It is He who, coming after me, is preferred before me, whose sandal strap I am not worthy to loose.”

<sup>28</sup> These things were done in Bethabara beyond the Jordan, where John was baptizing.

## Day Two

<sup>29</sup> The next day John saw Jesus coming toward him, and said, “Behold! The Lamb of God who takes away the sin of the world! <sup>30</sup> This is He of whom I said, ‘After me comes a Man who is preferred before me, for He was before me.’ <sup>31</sup> I did not know Him; but that He should be revealed to Israel, therefore I came baptizing with water.”

<sup>32</sup> And John bore witness, saying, “I saw the Spirit descending from heaven like a dove, and He remained upon Him. <sup>33</sup> I did not know Him, but He who sent me to baptize with water said to me, ‘Upon whom you see the Spirit descending, and remaining on Him, this is He who baptizes with the Holy Spirit.’ <sup>34</sup> And I have seen and testified that this is the Son of God.”

## Day Three

<sup>35</sup> Again, the next day, John stood with two of his disciples. <sup>36</sup> And looking at Jesus as He walked, he said, “Behold the Lamb of God!”

<sup>37</sup> The two disciples heard him speak, and they followed Jesus. <sup>38</sup> Then Jesus turned, and seeing them following, said to them, “What do you seek?”

They said to Him, “Rabbi” (which is to say, when translated, Teacher), “where are You staying?”

<sup>39</sup> He said to them, “Come and see.” They came and saw where He was staying, and remained with Him that day (now it was about the tenth hour).

<sup>40</sup> One of the two who heard John *speak*, and followed Him, was Andrew, Simon Peter’s brother. <sup>41</sup> He first found his own brother Simon, and said to him, “We have found the Messiah” (which is translated, the Christ). <sup>42</sup> And he brought him to Jesus.

Now when Jesus looked at him, He said, “You are Simon the son of Jonah. You shall be called Cephas” (which is translated, A Stone).

## Introduction

You will have to make a decision today as to whether you will believe the Testimony of John the Baptist. Let me explain to you what is at stake here.

John the Baptist makes the statement that Jesus is the Lamb of God that takes away the sin of the World.. This statement is build on a specific word from God to John.

John said,

<sup>33</sup> I did not know Him, but He who sent me to baptize with water said to me, ‘Upon whom you see the Spirit descending, and remaining on Him, this is He who baptizes with the Holy Spirit.’ <sup>34</sup> And I have seen and testified that this is the Son of God.”

Your belief in this statement will determine whether or not you have atonement for your sin.

Your eternal destiny is at stake here. This in NOT an inconsequential passage in the Bible.

This is in essence God’s own testimony thru John about His Son.

For many, perhaps even you, will hear these words and it will have no effect on you whatsoever. I am saddened so often to how people respond to the clear voice of God in His Word.

So many today are walking in darkness. Not able to see. Unwilling to hear. This reminds me of the story I read this past week.

Richard Dawkins

Famed atheist Richard Dawkins suffered a “minor stroke” last Saturday, which forced the 74-year-old to nix a tour of Australia and New Zealand.

Management for the outspoken biology professor and author of “The God Delusion” indicated Dawkins is recuperating at home in the United Kingdom, the [Guardian reported](#).

Despite his condition, Dawkins has been sending up his own Twitter posts since Tuesday, and an offering from earlier today shows he’s lost none of his feistiness:

Why in the world is BBC hiring a young earth creationist to host BBC Breakfast? Why not someone who accepts reality?

One might think that at 74 years old and having suffered a stroke and being brought very close to the end of life, that he might logically begin to rethink his position on God. After all he is about to meet the one that he has made a career in trying to disprove.

But the Biblical reality is as Jesus said

**John 8:43**

**43 Why do you not understand My speech? Because you are not able to listen to My word.**

**47 He who is of God hears God’s words; therefore you do not hear, because you are not of God.”**

In our study of the Gospel of John we are working our way through this wonderful presentation of Christ, remembering

that John's purpose is very simple. His purpose, which is articulated at the end of the book, is to present the evidences, the testimony, the proof that that Jesus is the Messiah, the Son of God, so that you might believe and believing have eternal life in His name. His goal, as I said before, first of all polemic, to prove that Jesus is the Messiah, the Son of God; and then evangelistic, so that you in believing that may have the eternal life that comes with that faith. That's the whole point of the gospel of John. It is evidences of the deity of Jesus Christ, evidences of the messiahship of Christ, evidence that He is the Savior, the only Savior, and that those who believe in Him have forgiveness and eternal life.

## Review

John the Baptist is a unique person. who appears in the early parts of the gospel record, and then seemingly vanishes of the seen.

So he was a prophet and recognized to be a prophet, the first in 400 yrs. He had a miraculous birth, humanly speaking. He was prophesied by an angel, and the prophecy of the angel came to pass. Another component that makes John so unique is he lived completely apart from the religious system of Israel. He, from the time that he disappears in chapter 1 of Luke, he goes into the wilderness and for thirty years or the greater portion of that thirty years, he lives like a hermit out in the middle of the desert and eats whatever he can find with his hand and wears whatever he can put on his back (camel's hair). He is a nomad who is completely alien to the religious system. In fact, he's so alien to the religious system that the first glimpse we have of the leaders of Israel coming to him, he says to them, "You brood of snakes,

who warned you to flee from the wrath to come?” He is not only alien to the apostate system of Judaism, he is anti-apostate Judaism. He’s not only separate from them, he speaks prophetically against them and warns of their judgment to come. This is the man that John draws on for the initial testimony. He’s not a product of the system religiously. He’s not, in a sense, simply a product of a human life. He is a divinely prepared child. He is not a man who found a career because he sort of had a bent that way. He was ordained by God and so prophesied to do what he did. And he was before all a true prophet, a burning, shining lamp.

## Lesson

# 1. Day 1 He is Here

<sup>19</sup> Now this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, “Who are you?”

<sup>20</sup> He confessed, and did not deny, but confessed, “I am not the Christ.”

<sup>21</sup> And they asked him, “What then? Are you Elijah?”

He said, “I am not.”

“Are you the Prophet?”

And he answered, “No.”

<sup>22</sup> Then they said to him, “Who are you, that we may give an answer to those who sent us? What do you say about yourself?”

**<sup>23</sup> He said: “I am**

**‘The voice of one crying in the wilderness:**

**“Make straight the way of the Lord,” ’**

as the prophet Isaiah said.”

<sup>24</sup> Now those who were sent were from the Pharisees.

<sup>25</sup> And they asked him, saying, “Why then do you baptize if you are not the Christ, nor Elijah, nor the Prophet?”

<sup>26</sup> John answered them, saying, “I baptize with water, but there stands One among you whom you do not know. <sup>27</sup> It is He who, coming after me, is preferred before me, whose sandal strap I am not worthy to loose.”

<sup>28</sup> These things were done in Bethabara beyond the Jordan, where John was baptizing.

BETHABARA (KJV translation of Bethany in NAS - [Jn 1:28](#)) lay beyond the Jordan from Jerusalem. The river there has a breadth of one hundred feet, and, except at the time of the winter floods, a depth of three to seven feet. It would, therefore, exactly suit the purposes of the great preacher, with his baptism of repentance. The almost tropical luxuriance of the valley is in striking contrast to the wilderness of sand and hill around.

**I Baptize with water a transliteration not translation**

**baptizó: to dip, sink**

**Original Word:** βαπτίζω

**Part of Speech:** Verb

**Transliteration:** baptizó

**Phonetic Spelling:** (bap-tid'-zo)

**Short Definition:** I dip, submerge, baptize

**Definition:** lit: I dip, submerge, but specifically of ceremonial dipping; I baptize.

### **Word Origin**

from **baptó**

### **Definition**

to dip, sink

**907** *baptízō* – properly, "submerge" (Souter); hence, *baptize*, to immerse (literally, "dip *under*"). **907** (*baptízō*) implies submersion ("immersion"), in contrast to **472** /*antéxomai* ("sprinkle").

**1.** properly, **to dip repeatedly, to immerge, submerge** (of vessels sunk, Polybius 1, 51, 6; 8, 8, 4; of animals, Diodorus 1, 36).

**2.** **to cleanse by dipping or submerging, to wash, to make clean with water**; in the middle and the 1 aorist passive **to wash oneself, bathe**; so

**Mark 7:4** (where WH text **ῥαντισσονται**); **Luke 11:38** (**2 Kings 5:14**

**ἐβαπτίσσατο ἐν τῷ ἰορδάνῃ**, for **לִבְּט**; Sir. 31:30 (Sir. 34:30; Judith 12:7).

**3.** metaphorically, **to overwhelm**,

This was unique in Israel and not a common practice, As best we can tell from what literature is available, the practice was used for a gentile who wanted to become part of Judaism. So in a symbolic act, they would baptize themselves or have someone baptize them to show a cleaning from the defilement associated with there gentile Paganism. So it became a picture of cleansing, the complete washing away of sin.



John comes using this practice on the authority of God and providing a very graphic way for the the people to show that they are repenting of their sin and being cleansed in preparation of the the Messiah.

The Jewish Leaders ask

<sup>25</sup> And they asked him, saying, **“Why then do you baptize if you are not the Christ, nor Elijah, nor the Prophet?”**

This was not just curiosity, They were questioning his authority, in other words, he was not one of them, so who does he think he is.

<sup>6</sup> John answered them, saying, “I baptize with water, but there stands One among you whom you do not know. <sup>27</sup> It is He who, coming after me, is preferred before me, whose sandal strap I am not worthy to loose.

He answers, that he is just a voice, and he is just using water as symbol, BUT the one who has the authority is the one coming, who is among you NOW. HE is God

## **2. Day 2 Look at Him**

<sup>29</sup> The next day John saw Jesus coming toward him, and said, “Behold! The Lamb of God who takes away the sin of the world!

“What do you mean the Messiah’s a Lamb? This is shocking, shocking.

They would have expected him to say, “Behold your King. Behold the triumphant One. Behold the majestic One. Behold the exalted One. Behold the Ruler. Behold the Anointed One.”

But he says, “Behold the lamb of God.” At best, as I said, a lamb is impotent and weak. At worst, a lamb is dead. And lambs were sacrificed all the time. All through the centuries Israel knew about a sacrificial lamb—going all the way back to Abraham and Isaac and God providing a sacrifice for Abraham so he didn’t have to kill his own son. And then back to the Exodus and the Passover Lamb and every Passover after that, and every morning and every evening, there was a morning sacrifice, an evening sacrifice, and lambs were slain as sin offerings over and over and over and over, day after day after day, century after century after century. And they also knew, Isaiah 53, that He was led as a lamb to slaughter. The One who was wounded for our transgressions and bruised for our iniquities, and the One upon whom the chastening for our peace fell. They knew all of that.

They knew about sacrifice. But they didn’t know how it fit because they never saw themselves as a people needing a sacrifice.

**In other words, they assumed that the combination of their righteousness and their obedience in offering an animal was enough.**

But those animals couldn’t take away sin; they could only point to the one sacrifice that would take away sin, that had not yet come until Christ.

And because they didn’t recognize their sinfulness, they didn’t recognize they were under judgment, under wrath, needed a sacrifice, and that their Messiah was to be that sacrifice that

Isaiah 53 was talking about—their Messiah—they had no concept they needed or that the Messiah would be a lamb. And so John says, “Behold the Lamb of God”—the lamb that God has chosen to be the sacrifice.

Every family chose its lamb. Every father chose a lamb. This is the lamb that God has chosen. He’s come to deal with sin at last, to be wounded for our transgressions. He became sin for us who knew no sin. He offered Himself as a sacrifice on the cross. He bore our sins in His own body. God made Him who knew no sin, sin for us. All those New Testament explanations.

The Jews wanted a prophet. The Jews wanted a king. They got a lamb. They wanted a leader; they wanted a monarch. They got a substitute.

They wanted an exalted messiah. They received rather a humiliated sacrifice.

They wanted one who could kill all their enemies, and they got One whom their enemies killed.

But then again, they could never have a king until they had a lamb. And that’s the two comings. There could never be a coming in glory to reign until there’s a coming in humiliation to die.” JM sermon

**“Behold the Lamb . . .”**

**So verse 29 is the highpoint of John’s testimony:**

**“Behold, the Lamb of God, who takes away the sin of the world!”**

He will repeat it in verses 35–36: “The next day again John was standing with two of his disciples, and he looked at Jesus

as he walked by and said, ‘Behold, the Lamb of God!’” This testimony caused the two disciples of John the Baptist to leave him and become followers of Jesus.

That is what John’s witness is supposed to do. That is why he is saying, “Behold, the Lamb of God, who takes away the sin of the world.” He wants people to Look to Christ and follow the Lamb (see Revelation 14:4).

This reminds me of the story of Charles Spurgeon’s conversion. He was 15 years old and both his father and grandfather were pastors. Young Spurgeon had read many solid Puritan books that presented the gospel, but it didn’t get through to him. He agonized over his sins so much that if a 15-year-old did this today, we’d consider him mentally unbalanced!

Then one snowy day, Spurgeon could not get to his normal church, so he turned down a side street and came to a small Primitive Methodist Chapel. There were about 12-15 people there that day. The minister didn’t make it because of the snow, so a man from the church went into the pulpit and began to preach on [Isaiah 45:22](#), which in the King James Version reads, “Look unto Me, and be ye saved, all the ends of the earth.” He began (*C. H. Spurgeon Autobiography* [Banner of Truth], 1:87),

“My dear friends, this is a very simple text indeed. It says, ‘Look.’ Now lookin’ don’t take a deal of pain. It ain’t liftin’ your foot or your finger; it is just, ‘Look.’ Well, a man needn’t go to College to learn to look. You may be the biggest fool, and yet you can look. A man needn’t be worth a thousand a year to be able to look. Anyone can look; even a child can look.”

Then he pointed out that the text says, “Look unto *Me*,” not to yourself. He went on about ten minutes or so telling everyone

who Christ was that they were to look to. He seemed to be at the end of his tether when he looked directly at young Spurgeon and said (1:88), “Young man, you look very miserable. And you always will be miserable—miserable in life, and miserable in death—if you don’t obey my text; but if you obey now, this moment, you will be saved.” Then he shouted, “Young man, look to Jesus Christ. Look! Look! Look! You have nothin’ to do but to look and live.” Spurgeon said that he had been waiting to do fifty things, but that word “look” cleared away the clouds. He looked to Christ and the boy who would go on to become the greatest preacher of the 19<sup>th</sup> century was saved! And you will be saved too, if you look in faith to Jesus, the Lamb that God provided to take away your sins.

### **Taking Humanity to Take Away Sin**

In other words, Jesus was able to be the Lamb of God who takes away the sin of the world because he was the God-man. The Word became flesh (1:14). And now we see the central reason why: to take away the sin of the world.

When John wrote his first letter, he put it like this in **1 John 3:5: “You know that he appeared to take away sins, and in him there is no sin.”**

The reason why the Son of God appeared—the reason the Word became flesh—was to take away sin. John is witnessing to the central reason for the incarnation.

### **A Sacrificial System Pointing Forward**

Why did John add in 1 John 3:5, “And in him there was no sin”?

Because the lambs that were offered in sacrifice to take away sin in the Old Testament had to be spotless, without blemish. Listen to what the law demanded:

**If he brings a lamb as his offering for a sin offering, he shall bring a female without blemish and lay his hand on the head of the sin offering and kill it for a sin offering in the place where they kill the burnt offering. Then the priest shall take some of the blood of the sin offering with his finger and put it on the horns of the altar of burnt offering and pour out all the rest of its blood at the base of the altar. . . . And the priest shall make atonement for him for the sin which he has committed, and he shall be forgiven. (Leviticus 4:32–35)**

But every serious believer knew that the blood of animals could not really take away sin  
**(Hebrews 10:4).**

**<sup>4</sup>For <sup>a</sup>it is impossible for the blood of bulls and goats to take away sins.**

That whole system was pointing forward to what would happen someday in a final sacrifice for sin. And John is saying: *It’s happening now. God is sending his own Lamb into the world to take away sin, once and for all.*

## **The Lamb Without Sin**

When Peter, another eyewitness, described how Christ ransomed us, this is the language he used. He said, **“You were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold, but with the precious blood of Christ, like that of a lamb without blemish or spot” (1 Peter 1:18–20).**

How could Jesus be without sin? Every person born in the ordinary way inherited Adam’s sin. That’s why Paul said, “Just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned” (Romans 5:12). Every man born in the ordinary way is a sinner. And sinners can’t take away the sins of sinners.

Jesus was holy. He was without sin. No original sin. And no active sin in his own behavior. **Jesus asks in John 8:46, “Which one of you convicts me of sin?”** The answer was, *No one has ever been able to convict Jesus of sin.* **“He committed no sin, neither was deceit found in his mouth” (1 Peter 2:22; cf. Hebrews 4:15; Romans 8:3).**

And the reason he was without sin is that he was God.

**In the beginning was the Word and the word was with God and the Word was God . . . and the Word became flesh (John 1:1, 14).**

Everything about Jesus in this Gospel shows how he could be the Lamb of God who takes away the sin of the world.

## **Two Major Meanings for Jesus being the Lamb of God, who takes away the sin of the world**

So what does it mean when John said, “Behold, the Lamb of God, who takes away the sin of the world”? It meant two shocking things for the Jews—and both of them are relevant for us today.

**First, it meant that the God-man would die.** And not just die, but die like a lamb dies—be *slaughtered* (see the Greek *sphazō* in Revelation 5:6, 9, 12; 13:8).

**Second, it meant that the whole world would benefit from this and not just Jews.** This God-man was the Jewish Messiah (see John 1:41). But his death would take away the sin of the world, not just the sin of Israel.

## 1) Death

And not just die, but die like a lamb dies—be *slaughtered* (see the Greek *sphazō* in Revelation 5:6, 9, 12; 13:8).

### **sphazó: to slay, slaughter**

**Original Word:** σφάζω

**Part of Speech:** Verb

**Transliteration:** sphazó

**Phonetic Spelling:** (sfad'-zo)

**Short Definition:** I slay

**Definition:** I slay, kill by violence, slaughter, wound mortally.

A primary verb; to butcher (especially an animal for food or in sacrifice) or (generally) to slaughter, or (specially), to maim (violently) -

Rev. 5:9

**English Standard Version**

And they sang a new song, saying, “Worthy are you to take the scroll and to open its seals, for you were slain, and by your blood you ransomed people for God from every tribe and language and people and nation,



## 2) Worldwide Sin-Bearing

And he was God's Lamb for the world—not just a Jewish lamb for Israel.

Those two truths—death and worldwide sin-bearing—are summed up together in John 11:45–52. The high priest Caiaphas spoke prophetically like this:

<sup>45</sup> Then many of the Jews who had come to Mary, and had seen the things Jesus did, believed in Him. <sup>46</sup> But some of them went away to the Pharisees and told them the things Jesus did. <sup>47</sup> Then the chief priests and the Pharisees gathered a council and said, “What shall we do? For this Man works many signs. <sup>48</sup> If we let Him alone like this, everyone will believe in Him, and the Romans will come and take away both our place and nation.”

<sup>49</sup> And one of them, Caiaphas, being high priest that year, said to them, “You know nothing at all, <sup>50</sup> nor do you consider that it is expedient for us that one man should die for the people, and not that the whole nation should perish.” <sup>51</sup> Now this he did not say on his own *authority*; but being high priest that year he prophesied that Jesus would die for the nation, <sup>52</sup> and not for that nation only, but also that He would gather together in one the children of God who were scattered abroad.

“He will die for Jews. But not just for Jews, but for people scattered all over the world.

There is no race, no nationality, no ethnicity, no socio-economic status excluded. To as many as receive him, who believe on his name (John 1:12), their sins are taken away (John 1:29; 1 John 3:5) and the wrath of God is removed (John 3:36; 1 John 2:2) and they are made the children of God (John 1:12) and given eternal life (John 3:16).

Revelation 5:9

And they sang a new song, saying, "Worthy are you to take the scroll and to open its seals, for you were slain, and by your blood you ransomed people for God from every tribe and language and people and nation,

Revelation 7:9 After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands,

To understand this more we have to consider the Nature of the Atonement .

In other words to understand the Extent of the Atonement, we need to understand its nature.

What did the Atonement do?

Did it just provide something to be used or disposed of

OR

Did it actually accomplish something

To understand this

Look at the Words of John the Baptist

Behold, The Lamb of God, who takes away the sin of the World

## 1. HE Takes away sin

**airó: to raise, take up, lift**

**Original Word:** αἴρω

**Part of Speech:** Verb

**Transliteration:** airó

**Phonetic Spelling:** (ah'-ee-ro)

**Short Definition:** I raise, lift up

**Definition:** I raise, lift up, take away, remove.

. to bear away what has been raised, carry off;

**a.** to move from its place:

to take by force:

; to take out of the way, destroy

## 2. Jesus IS the Propitiation

<sup>2</sup> And He Himself is the propitiation for our sins, and not for ours only but also for the whole world.

Propitiation means that his death removes the wrath of God because it takes away sin. That's what propitiation means. The Lamb takes away sin and removes God's wrath, not just for Jews but for Gentiles scattered among all nations. "By your blood you ransomed people for God from every tribe . . . ." (Revelation 5:9).

## 3. Jesus Atonement is infinite

<sup>10</sup> For to this *end* we both labor and suffer reproach, because we trust in the living God, **who is the Savior of all men, especially of those who believe.**

Phil Johnson states

“There is a sense in which the sufferings of Christ, the sufferings He bore, and the atonement He made constituted an infinite price. And by definition, if it’s infinite, it can’t be diminished or added to in any respect. That’s what infinite means.

So when we say Christ’s death was a sufficient atonement for the sins of the whole world but it’s efficient only to save the elect we are affirming precisely what the canons of the Synod of Dordt explicitly state: “that the death of Christ was of infinite value and dignity”--that’s their words.”

*The Nature of the Atonement*

*Why and for Whom did Christ die? Copyright 2003*

by

Phil Johnson

**There is a sense in which the death of Christ was sufficient or of infinite value that it could have saved all, but is only efficient for those who believe.**

No Status Excluded

And we see this precious wrath-removal in John 3:36:

“Whoever believes in the Son has eternal life; whoever does not obey the Son shall not see life, but the wrath of God remains on him” (John 3:36).

**This means that when John says, “Behold the Lamb of God who takes away the sin of the world,” he doesn’t**

**mean that every person in the world is saved.** He means every person in the world—Jew or Gentile—will be saved if they believe in Jesus and follow him. If they believe, their sin has been taken away by the Lamb. If they believe, God’s wrath has been removed by the Lamb.

**<sup>32</sup> And John bore witness, saying, “I saw the Spirit descending from heaven like a dove, and He remained upon Him. <sup>33</sup> I did not know Him, but He who sent me to baptize with water said to me, ‘Upon whom you see the Spirit descending, and remaining on Him, this is He who baptizes with the Holy Spirit.’ <sup>34</sup> And I have seen and testified that this is the Son of God.”**

So here John is just admitting that I didn’t recognize Him in the full sense; *oida* is the Greek verb. I didn’t recognize Him in the full, deep sense. But so that He might be manifested to Israel, I came baptizing in water. And John testified then in verse 32 saying, “I’ve seen the Spirit descending as a dove out of heaven, and He remained on Him. I didn’t recognize Him.” Up to that point he’s saying, “I knew Him, but there was no way for me to be certain that this is the Messiah, which by the way, is a footnote, is a clear declaration that Jesus’ humanity was real humanity. There was nothing about seeing the man Jesus that would tell you He was a heavenly person. I didn’t recognize Him. “But He who sent me to baptize in

water,” that’s God, “said to me, ‘He upon whom you see the Spirit descending and remaining upon Him, this is the One who baptizes in the Holy Spirit.’”

You remember at His baptism, **Matthew 3, Luke 3, the Spirit came down, the Father said, “This is My beloved Son in whom I am well-pleased.”** John at that moment knows. But as I said, even later after that, doubts arise because he doesn’t see the evidences that he would have anticipated. But at this point John gives us this testimony, verse 31, “I didn’t recognize Him, then I was called to baptize.” Verse 33, “I didn’t recognize Him until the Father told me He’s the one the Spirit descends on.” At that point, verse 34, “I myself have seen, and testified this is the Son of God.”

But the Old Testament was clear that the Messiah would be anointed by the Spirit.

**Isaiah 11:2** states, “The Spirit of the Lord will rest on Him, the spirit of wisdom and understanding, the spirit of counsel and strength, the spirit of knowledge and the fear of the Lord.”

**Isaiah 42:1** prophesies, “Behold, My Servant, whom I uphold; My chosen one in whom My soul delights. I have put My Spirit upon Him; He will bring forth justice to the nations.”

**Or, Isaiah 61:1-2a** (which Jesus quoted of Himself, **Luke 4:18-19**), “The Spirit of the Lord God is upon me, because the Lord has anointed me to bring good news to the afflicted; He has sent me to bind up the brokenhearted, to proclaim liberty to the captives and freedom to prisoners; to proclaim the favorable year of the Lord ....”

### **3. Day 3 Follow Him**

<sup>35</sup> Again, the next day, John stood with two of his disciples.  
<sup>36</sup> And looking at Jesus as He walked, he said, “Behold the Lamb of God!”

<sup>37</sup> The two disciples heard him speak, and they followed Jesus. <sup>38</sup> Then Jesus turned, and seeing them following, said to them, “What do you seek?”

They said to Him, “Rabbi” (which is to say, when translated, Teacher), “where are You staying?”

<sup>40</sup> One of the two who heard John *speak*, and followed Him, was Andrew, Simon Peter’s brother.

**Matthew 16:24** - Then said Jesus unto his disciples, If any [man] will come after me, let him deny himself, and take up his cross, and follow me.

**Matthew 4:19-25** - And he saith unto them, Follow me, and I will make you fishers of men.

**John 10:27** - My sheep hear my voice, and I know them, and they follow me:

**1 Corinthians 11:1** - Be ye followers of me, even as I also [am] of Christ.

**John 8:12** - Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

## What does it mean to follow Christ

1 Peter 2:21 - For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

**Matthew 7:21-23** - Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven

**1 John 2:3-4** - And hereby we do know that we know him, if we keep his commandments.

**1 Peter 1:14-16** - As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

The first requirement of discipleship is self-denial. A person who is not willing to **deny himself** cannot claim to be a disciple of Jesus Christ. **Deny** is from *aparneomai*, which means to completely disown, to utterly separate oneself from someone.

Arthur Pink wrote, "Growth in grace is growth downward; it is the forming of a lower estimate of ourselves; it is a deepening



realization of our nothingness; it is a heartfelt recognition that we are not worthy of the least of God's mercies."

The second requirement of discipleship is to **take up** one's **cross**. This idea has profound meaning which must be understood. To **take up** one's **cross** is simply to be willing to pay any price for Christ's sake. It is the willingness to endure shame, embarrassment, reproach, rejection, persecution, and even martyrdom for His sake.

The third requirement of discipleship is loyal obedience. Only after a person denies himself and takes up his cross, Jesus said, is he prepared to **follow Me**. True discipleship is submission to the lordship of Christ that becomes a pattern of life. "The one who says he abides in Him ought himself to walk in the same manner as He walked"

"If anyone serves Me," Jesus said, "let him follow Me; and where I am, there shall My servant also be; if anyone serves Me, the Father will honor him" (**John 12:26**).