

John 1:19-34

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[0 : 0 0] peace of God. And I like that little line that says, not a surge of hurry. I think it's surge of hurry. Touch the Spirit there. And as you well know, it just dawns on me as we're singing that in life there's these decisions that you make, there's these pressures that come upon you in a variety of ways. And you feel like you've got to make a decision, you've got to do something, you've got to do something about it. Or sometimes it's just you feel forced into doing something and it's just pressure. And it's not the Holy Spirit of God pressing you and pressing you and pressing you. Oftentimes it's just your flesh and your fears. And in that song when you've got perfect peace with God, there's not the worry or the fear or the hurry. None of that. It's just you have peace, you learn to wait on God. That's what you do. You learn to wait and trust Him and be patient. And sometimes He teaches you patience. And He doesn't give you the answer. But all right, let's go to John chapter 1 this morning, the Gospel of John. And chapter number 1. And last Sunday we ended in verse number 18. I'm discussing the invisible God and how Jesus Christ came forth from the Father as the only begotten of the Father. And He declared to the world and to mankind the invisible God.

He is the image of the invisible God from Hebrews chapter 1. Now, that's some complicated stuff to understand the nature of God and how Jesus Christ could say that He is in the bosom of the Father while He's here on earth. And He that hath seen me hath seen the Father. And the Father's in me and I'm in Him. And while all of that is kind of complicated to understand the nature of God, it doesn't get any easier for the believer either if you believe your Bible. Because the Bible says that you're in Christ. And that you've been baptized by one Spirit into the body of Christ. And in Ephesians chapter 2, He's made us to sit together in heavenly places in Christ. And so the same of Jesus on earth being in the Father is true of you on earth being in the Son. And that we'll just have to believe it. That's about all we can do.

We can't feel that. We can't sense that. But the Scriptures teach that. And we're secure in Him. So we'll begin in John chapter 1 and verse 19. Let's pray before we go into the Scripture.

Lord, now as we bow before you, as we open up the Bible, these are your holy words. We believe every word. Help us, God, as we study, as we read this text and try to just recall the scene and understand truth that you've retained, not just as a story, but truth and words and even phrases that have application and meaning to us today. Help us to rightly divide the word of truth. Help us to make application where necessary. May your Spirit be the teacher. And may these words be exalted in the Lord Jesus Christ. Be pleased and lifted up. We seek to please you this morning. We pray that that would be accomplished in Jesus' name. Amen. All right. In verse 19, we have the record of John. John's the Baptist, this minister that was raised up. He was born in a supernatural way as far as God giving a barren womb conception. And so this is a moving of God at this time. A very special thing that's happening. And this man, he's just a man. That's kind of a wild guy. But he's a man that has been brought on the scene for a purpose. And he's going to get to that here in this text. And so verse number 19, there's some stirring going on. I showed you in Luke chapter 3, I think it was last week, that there was a whole pile of people coming to him and wondering, are you the Christ? Who are you exactly?

And while this scene, this builds, there's the attention of the big shots. They get their ears turned to this and they're in Jerusalem, where they always are in Jerusalem, you know, staying close to the temple and being holy men. And so in verse 19, this is the record of John when the Jews sent priests and Levites from Jerusalem to ask him, who art thou? And so they did that. They came, priests, Levites made the trip. The trip is across the Jordan River to where John is baptizing. And he's, he actually, they end up on the other side of, where's that verse at? Is that in this text here?

[5 : 0 2] In 28, these things were done in Bethabara, beyond Jordan. Now, some of the Bibles try to change that to Bethany, and that's incorrect. It's beyond Jordan. And so they cross over Jordan.

This is, Bethabara is called the place of the ford, meaning the place of the crossing. And it's, it's either just a common place of crossing, or it's even a more direct reference to where Joshua led the Israelites across. But nevertheless, they went across to find this man that's out there with this preaching and the baptizing going on. And it's a, it's a legitimate question to say, who are you? Because you've got a following. So who do you say that you are? And so he confessed, verse 20, and he confessed and denied not, but confessed, I am not the Christ. Now that's, you say, why would he say that? Well, that's what they were asking of him back in Luke. They were, you know, presuming that this guy's preaching about the kingdom of heaven. And so he must think he's somebody, but he straight up, no, I'm, I'll be clear and very honest and upfront. I'm not the Christ. And they asked him, what then?

Art thou Elias? Why would they ask that? Well, there's a good reason they'd ask that because the Old Testament prophet, the last prophet Malachi told them that before the great and dreadful day of the Lord, Elias is going to come. And that's Malachi chapter four. It's probably like verses five and six. It's like the very last two verses of your Old Testament is a prophecy. You can kind of catch it pretty quickly if you need to look at it. There's a prophecy that Elijah is going to come back. And so they ask him, art thou Elias? So these guys, these are scribes. Remember these are priests and scribes. They're, they're students of the scripture. And so in a sense, they should know the Bible. They should know what the content of the scriptures is and what it says. And he saith in verse 21, the middle of the verse, he saith, I am not. Okay. I'm not the Christ. Check that off. I'm not Elias. Nope. That's not me. Art thou that prophet? Okay. What does that mean? Well, I'm trying to not take the time, but in Deuteronomy 18, you can look it up 15 through 18. I have written down here is a reference. Moses wrote that there's going to be a prophet raised up from among you and he's going to be somebody special. And he doesn't have a name in Deuteronomy 18 that Moses prophesied of, but they're like, are you that prophet? Are you that one that was prophesied should come?

And his answer is one word. No. Now his first answer is five words. I am not the Christ. His second answer is I am not. His third answer is no. And just little by little, just getting less and less worded. And he's more concise with his answers. And the final answer that he gives is just scripture. No more talk from me. No more communication. You don't need to hear from me anymore.

[8 : 06] By verse 23, he preaches the Bible. Verse 22, then said they unto him, who art thou? That we may give, that we may give an answer to them that sent us. What sayest thou of thyself? Now they could have led with that. That's what they could have led with was what sayest thou of thyself? And they would have got the answer. But they came with some preconceived notions about him being the Christ, about him being Elias. Maybe he's going to call himself that prophet of the Old Testament prophecies.

And so they ask him, what sayest thou of thyself? And he saith unto them, quote, I am the voice of one crying in the wilderness. Make straight the way of the Lord, as saith the prophet Esaias. So he's claiming to be the one that Isaiah prophesied would come, Isaiah chapter 40. And he says that he's going to send one before the Messiah to prepare the way of the Messiah or of the Christ. And John claims to be that guy. So he is claiming to be somebody special, somebody prophesied about, somebody that God said would come. This is true, obviously, for us. We understand that. For them, they didn't believe that or understand that. And so he is claiming to be somebody special, just not that prophet. And the Pharisees, verse 24, which were sent, and they which were sent were of the Pharisees. Now, just back up one word. At the end of verse 23, you see the name Esaias.

And if that confuses you, don't be confused. That's Isaiah the prophet. But Isaiah, as it comes from Hebrew into English, has an I. And it just shows up a little bit differently. As it goes from Hebrew into Greek, and then from Greek into English, it comes out a little bit differently. And you're going to see that with a lot of names in the New Testament that are references to characters of the Old Testament. But the spelling is different. The reason is the language they're translated from.

You see the E there and think, why would it come out as an E and not an I? English has an I. Well, I don't know my grammar and linguistics that well, but I can say that it's the same thing true of the name Immanuel. And the Old Testament comes out as an I in Isaiah. And then in Matthew, it comes out with an E. And no big deal. Just understand why that is. Don't be confused by it.

And just let it be. But that's all I want to say, so you're not confused in case you are. They which were sent were of the Pharisees. How about that? The Pharisees dwell in Jerusalem.

[10:44] They hear about this word of some preacher and people following him. And now they send out their people, their chief priests, or rather their priests and Levites to go find out what's going on.

And what you may notice from that text that we read is they ask one question, and then two questions, and then three questions, and then in verse 22, four questions, and then five questions. And then by verse 25, they ask him again, why baptizest thou then? And a sixth and a seventh question. And what does that tell you about organized religion? It ought to tell you that they don't have answers.

All they have is questions about what's going on, because they don't know what's going on. Even the men that supposedly knew the scriptures didn't understand the working, the hand of God. What we've read already, or what you would have read coming through your Bible, is that an angel of God, Gabriel, came down and made an announcement. And there was a stirrer in that area, and he was a priest.

[11:48] And so that stirrer should not have been completely dead with the birth of this boy, John, and then him coming up preaching. I mean, it should have been kind of like, yeah, we remember what took place here.

The Lord's already done a great work. And they, I mean, his dad, Zacharias, prophesied about this son. In Luke, I think it's chapter 1, you remember reading that stuff? When Zacharias, when the baby's born, he gets his mouth open, his tongue is loosed, and he just goes on to say, he's going to do this, he's going to do that.

The day spring, or the light from heaven. They that sat in darkness have seen a great light. I mean, that shouldn't have died already. That shouldn't have gone anywhere. And yet, organized religion, to my point, doesn't have answers.

The ones that should know and study their Bible are clueless to the work of God that's right in front of their eyes. To a man that he raised up in power to preach and prepare a way for his son. And they have no idea who this guy is. Go figure. But what they do have is a place in Jerusalem. They have power. And they have position and prestige.

[12:54] And they don't have the truth. Imagine that. So anyway, moving on. They which were sent were of the Pharisees. In verse number 25, They asked him and said unto him, Why baptize this thou then, if thou be not that Christ, nor Elias, nor that prophet?

Well, I've already told you who I am. And Isaiah 40, that didn't go over their heads. When he referenced Isaiah 40, what the prophet said, they knew what that meant. But they didn't know why he would be baptizing then.

Well, why would Elias be baptizing? Just because it was connected to his ministry? Why would anybody else baptize? John answered this in verse 26.

I baptize with water. But there standeth one among you whom ye know not. He it is who coming after me is preferred before me, whose shoe latchet I'm not worthy to unloose.

Now, did he answer their question about why do you baptize? Why are you doing this? And the point is, there's somebody here.

[14:02] He's already here. And you don't know who he is. And this guy, he's preferred before me. And I'm a fulfillment of Old Testament prophecy. But he's preferred before me.

He's going to say that three times in this record that he gives. That Jesus Christ is preferred. That is, his honor is far exceeding that of John's. John's. He's preferred before me, whose shoe latchet I'm not worthy to unloose.

Notice how he's exalting the Lord Jesus Christ. And even doing it in his answers to their questions, he's pointing them to Christ and exalting him above everybody else.

And I'll just pause here and say, that's probably something that we don't do enough of. In our conversation or in our answers to people's questions, is find a way to exalt Jesus Christ.

Christ is just, oh, this is what you want to know about. But while I'm answering a little bit here, I'm going to give you something else. It's finding a way to get truth into their ears. And what a thing John does, talking about, I mean, they didn't ask about, is there somebody around here that we're supposed to be looking for?

[15:06] They're not asking that question. They're dealing with him to his face. And he's going to find a way to get Jesus Christ involved and to get him lifted up higher than anybody in the place.

Saying something like, his shoes latch it. I'm not worthy to unloose. Do you realize to unloose another man's shoes latch it, you're going to be down on the ground.

You're going to be on your knees in front of his face, down there, bowed before him, to do something, a servant, a humble servant. I'm not even worthy to be a humble servant to the one that's here among you whom you know not.

And amen to that. There's not one of us in this place or in this planet that's worthy, that has any worth in us to know the Lord Jesus Christ, to be able to come before him, to bow before him like that.

Forget about it. That's not even in us. What's in us is sin. What's in us is wrongdoing and rebellion. And yet John, he says something that's just, it's worthy of pointing out, it's worthy of considering the exaltation of Christ there in his comments.

[16:14] Verse number 28, now he says, these things were done in Bethabara beyond Jordan. That would mean to the east of the river on the other side where John was baptizing. All right.

The next day John seeth Jesus coming unto him and saith, behold the Lamb of God which taketh away the sin of the world. Now there's some things, somebody gets confused here with when John doesn't know who he is, but then he does know who he is.

And understand that not everything's chronological or not everything is specifically, this is John, the Apostle John, writing years later, writing back and saying, this is the record of John.

This is what John the Baptist did. This is his preaching. And he gives a few instances, like what he starts with in verse 15, John bear witness of him saying this.

It doesn't necessarily mean that, okay, that was the first thing John ever said. It's just a witness of what John said and a record of John. So you'll see what's supposed to be an error in your Bible or a contradiction when John identifies Jesus, but then doesn't know who he is at another time.

[17:30] But anyway, moving on, it's just, it's not laid out in the order like you're expecting. 29, the next day, John seeth Jesus coming unto him and saith, behold, that means look, put your eyes upon this, the Lamb of God, which taketh away the sin of the world.

Now has, has anybody ever said that to date ever about anything that the sin of the world is, is taken away or could be taken away.

Like here is a means or a medium by which all of the sins of the world can be taken away. Flip back to Hebrews for a little bit.

Let's take a look at what they did know. Hebrews chapter, let's just do chapter 10. We'll probably catch a few other back here.

Hebrews 10. So under the law, there were sacrifices that were made and the word that was commonly used was atonement.

[18:48] They're atoned for the soul and atonement is a covering and so the sin of the man or woman was upon them and the sin was atoned for by something else.

What would that be? What was an animal? An innocent animal. Their blood was shed, their life was taken and that blood was sprinkled upon the altar or presented before God and he accepted that as a covering for the sin of the person and therefore the sin was still present present in a sense but not active.

We like to say it was kind of dormant in a sense on them. That may not be the greatest word but let's start in Hebrews chapter 10 saying in verse 1, For the law having a shadow of good things to come and not the very image of the things can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

Well, why not? It's innocent blood being shed, sacrificed on behalf of another but he says it's not sufficient. It's something.

It's better than offering the work of your hands. It's better than offering the fruits and the whatever those vegetables and things Cain offered before God.

[20:08] Verse 2, For then would they have not have ceased to be offered because that the worshippers once purged should have had no more conscience of sin. If it worked it had cleaned you thoroughly.

But in those sacrifices there is a remembrance again made of sins every year. Here's the verse, For it is not possible that the blood of bulls and of goats should, notice those three words, take away sins.

But my sins are taken away. Why is that? Because of the Lord Jesus Christ, the Lamb of God which taketh away the sin of the world. Let's see, skim down to verse 11.

Every priest standeth daily ministering and offering oftentimes the same sacrifices which can never take away sins. But this man, after he had offered one sacrifice for sins forever, sat down.

As a high priest he's not standing and working. He sat down, his work is finished as the point. Sat down on the right hand of God. Verse 14 says, For by one offering he hath perfected forever them that are sanctified.

[21 : 24] Now, come back earlier in Hebrews. Oh, look at verse, look at chapter 8 and God's promising a new covenant with his people.

There was this Old Testament and he promises a New Testament. And within that New Testament based upon the death of the testator which we'll see here in a minute. In verse number 12 of chapter 8 he says, For I will be merciful to their unrighteousness and their sins and their iniquities will I remember no more.

In that he saith a new covenant he hath made the first old. Now that which decayeth and waxeth old is ready to be vanished away. Ready to vanish away. Skipping ahead to chapter 9 and verse 11.

But Christ being come and high priest of good things to come by a greater and more perfect tabernacle not made with hands that is to say not of this building neither by the blood of goats and calves but by his own blood he entered in once into the holy place having obtained eternal redemption for us.

For if the blood of bulls and of goats and the ashes of an heifer sprinkling the unclean sanctified to the purifying of the flesh how much more shall the blood of Christ who through the eternal spirit offered himself without spot to God purge your conscience from dead works to serve the living God and for this cause he is the mediator of the New Testament that by means of death for the redemption of the transgressions that were under the first testament they were not taken away but here they are being completely paid for and taken away as John says that were under the first testament they which are called might receive the promise of eternal inheritance for where a testament is there must also of necessity be the death of the testator for a testament is a force after men are dead otherwise it of no strength etc.

[23 : 27] and he goes on to talk about Moses now come back to John chapter 1 and understand this is the lamb of God why a lamb well I reckon if you read your bible and you kind of came through that old testament that God required a lamb he required at the Passover that a lamb be slain a pure a spotless lamb we'll read that in Exodus 12 where that lamb had to be checked out and certain kind of criteria met or it's not acceptable to God and that lamb was slain the blood of that lamb was placed guess where on the lintel of the door and on the two side posts and if you can't see a picture of the cross of the Lord Jesus Christ hanging there shedding his blood as the lamb of God Paul said that Christ is our Passover and so that lamb of the Old Testament only pictured for us the eternal redemption that would be made by the lamb of God which taketh away the sin of the world here's a little outline

I don't know I probably got this out of Dr. Ruckman's commentaries or something I'm not sure just have it scribbled down here it says that the lamb was typified in Genesis 4 through Abel and through the sacrifice there the lamb was prophesied in Genesis chapter 22 with Abraham and Isaac where God said the Lord or I will how's the wording there God himself will provide himself a lamb is that right so and sure enough even in that passage there's a ram caught in a thicket to be sacrificed in the stead of his son the lamb of God applied in Exodus 12 the Passover where the blood's applied the lamb personified here in John chapter 1 the Lord Jesus Christ and from the mouth of John is the lamb identified and then the lamb is crucified in the cross of Calvary and he's glorified in Revelation 5 where he sees one is the one that's to take the book and open the seals and he's one like unto the lamb or a lamb that had been slain and so there's a neat little outline that I'm sure has been preached by a lot of people over the years many times now to date understand to date where John is preaching when he says behold the lamb of God which taketh away the sin of the world nobody's sins have been taken away as in abolished never to be remembered they've been atoned for and atoned for and atoned for and now there's a possibility of a lamb of God coming to take them away come ahead to look at 1st John chapter 2

Isaiah prophesied that he would be wounded for our transgressions that he would be bruised for our iniquities and that the chastisement of our peace was upon him it says the Lord hath laid on him the iniquity of us all and he also said in Isaiah 53 that he's going to bear their iniquities alright 1st John

chapter 2 verse number 1 my little children these things write I unto you that ye sin not and if any man sin we have an advocate with the Father Jesus Christ the righteous and he is present tense currently still he is the propitiation for our sins he's not he was the propitiation but he currently his blood is still active and alive and capable of cleansing he is the propitiation what's that word mean it means it's what appeased the wrath of God for sin it's that agent that's satisfied or that leveled God's angry with the wicked and he's against your sin and it has to be paid for and just to atone for it and blood sacrifice blood sacrifice but it's never been taken away the Lord Jesus Christ is that one sacrifice that satisfied God's wrath against sin he says in verse 2 he's the propitiation for our sins and not for ours only but also for the sins of the whole world meaning it's unlimited of what the blood of Christ can cover and cleanse it's unlimited doesn't mean it's been applied to every soul across the planet or in history but it's available nonetheless alright John chapter 1 the Lamb of God which taketh away the sin of the world something that the sacrifices under the law could not do it's a verse in Acts I can't think of how it's worded about justification justification but when Paul starts preaching this doctrine of justification by faith it doesn't resonate with the Jews because they get their righteous status by sacrificing and giving for their sins something in place but to find out that someone that God did it that Christ gave that God so loved the world that he gave his only begotten son to find out that you don't give you just receive it's a tough thing to reconcile when you are trained one way for that's why the apostles the disciples had the hardest time transitioning from the ministry of Christ and then into the Pauline epistles and the doctrine that Paul preached because it just didn't work together too well in their minds so the Lamb of God taketh away the sin of the world in verse 30 this is he of whom I said after me cometh a man which is preferred before me for he was before me and there's the third time that we see that comment and John admits just like everybody else in verse 31 that I knew him not so Christ did not show up looking like a holy God looking like the son of God looking like faces shining glorious demeanor the artists try to paint him a certain way and you understand why because in hindsight you know who he is but in the moment you didn't know who he was if this was the day and we were still awaiting the arrival of the son of God and some young man walked in here

I wouldn't know we'd think oh good to meet you what's your name and if he said I'm Jesus and I've been from the foundation of the world and starts talking like that you'd think oh boy okay well he looked like everybody else John didn't even know who he was until there's some supernatural some revelation and here it is in verse 31 I knew him not but that he should be made manifest to Israel therefore am I come baptizing with water and John bare record saying I saw the spirit descending from heaven like a dove and it abode upon him now what we're reading in John's gospel is an account of the baptism of Jesus not not like we read in Matthew like for instance flip back to Matthew 3 for this will be a good case this is an account of it happening in John's gospel we're reading John the Baptist testimony to the chief to the priest and the Levites that came and said who are you so the he had already baptized Jesus that's taken place and he's like now he's giving them record he's bearing witness to saying

[31 : 29] I didn't know who he was until I baptized him and saw the spirit of God descending on him then I knew who he was and I said to everybody this is the lamb of God which taketh away the sin of the world as a matter of fact he says it again a little bit later in John chapter 1 the same line about the lamb of God so that was his line but that came after alright look at John chapter 3 I'm sorry Matthew chapter 3 and verse 16 when Jesus now you know what I don't want this one I want Luke because I'm going to make another point sorry let's go to Luke 3 verse 21 now when all the people were baptized it came to pass that Jesus also being baptized and praying the heaven was opened and the Holy Ghost descended in a bodily shape like a dove upon him and a voice came from heaven which said thou art my beloved son and thee

I am well pleased now coming back to John chapter 1 he said in verse 32 I saw the spirit descending from heaven like a dove and it abode on him it not a dove but it the spirit spirit spirit is a neuter word not masculine not feminine so it doesn't say he or she because the word spirit it's just a translation thing the antecedent of the pronoun it and you'll see that a handful of times in your bible with the word it when it's referring to Christ or the child the baby Christ or here the Holy Ghost and the spirit descended from heaven like a dove and it abode on him and I knew him not he said it again so the spirit descends upon the Lord Jesus Christ and I want to point out I've done this before but it bears repeating that it was not a bird just swooping down out of glory and then landing on the head or shoulders of the Lord Jesus Christ what we read in Luke if you still have your place is verse

22 the Holy Ghost descended in a bodily shape every time the gospel writers say like a dove it's a reference to the descent they can't say like a helicopter all they could what else could they liken this descent something from the heavens dropping down to the earth they could say descended like a leaf that fell from a tree but he didn't descend like a fruit that fell from a tree like a bird that just gently a dove gently descending and a dove is always likened to kind of a pure and clean animal and therefore the spirit gets likened to that in its descent not an unclean bird is what I'm referring to there but it's a bodily shape it's not a birdly shape but a bodily shape so all the pictures and drawings you see of the baptism you see this dove or it's got a little like olive branch probably or some connection back to Noah's flood or something and trying to just imagine those it's just a confused scene and it's not reality it's not what John saw look here's a cross reference for you look back at Job chapter 4

Job 4 and here's a picture here's a scene here of a spirit that's in front of Eliphaz and it starts let's start in verse 12 Job 4 and verse 12 now a thing was secretly brought to me and mine ear received a little thereof in thoughts from the visions of night when deep sleep falleth on men verse 14 fear came upon me and trembling which made all my bones to shake then a spirit passed before my face and the hair of my flesh stood up now you hear people talk like that and they get it from the Bible but nevertheless it stood still the spirit stood still but I could not discern the form thereof an image was before mine eyes it's not a bird it's not an animal it's a bodily shape like a man an image was before mine eyes there was silence and I heard a voice saying shall mortal man be more just than God and so he's getting in the spirit's not identified but it is a spirit nonetheless that is passing before him and there's no form to describe but there's an image there's something there and so what

John sees is the spirit of God in a bodily shape descending and what does he say there it says and it abode upon him and so there's now this is where some people come off the rails and start teaching that Jesus was a man up to this point and then when God the spirit came upon him now he became God and it's just a one of the false views of the deity of Christ but nevertheless here he is now if he was just a man up to up to that long up to 30 years old do you think maybe he'd have sinned maybe maybe once or twice yeah so we're going to reject that and that doesn't matter just because they say it or suggest it and they use a bible verse doesn't mean you need to even flinch it doesn't mean you even need to give him a year it's heresy and it doesn't bear out alright I knew him not he said in verse 33 but that he sent me to baptize with water that's what I knew the same said unto me upon whom thou shalt see the spirit descending and remaining on him the same as he which baptizeth with the holy ghost and I saw and bear record that this is the son of God so there's the end of John the Baptist testimony to these priests and Levites that were sent from Jerusalem of the Pharisees to question him and find out who he is and he gives the account and he really put him way up there look I'm not even worthy to bow down at his feet and loose the latchet of his shoes and you don't even know who he is but he's here and he's here and I'm told of God to baptize and I'm told of God to be preparing the way for his son to come and so he testified exactly who he is and what his mission and purpose is it's to manifest as he said there where was that verse verse 31 but that he should be made manifest to Israel therefore am I come baptizing with water now John again

[39 : 06] I'll say it again he's not the first Baptist his ministry is to show Israel right there it says it that this Jew among you is your Christ that he the man is your Messiah he's 30 years old and he's the one that you should be looking for to come and I'm here to tell you that I'm here baptizing and to prepare these people for this kingdom elsewhere in the other gospels they say that John came on the scene preaching the kingdom of heaven is at hand then Jesus and his disciples from that day forward when they got together they started preaching that same message the kingdom of heaven is at hand now this whole ministry of John is preparing Israel for Christ and you have to notice that it says Israel he doesn't say the world he definitely doesn't say the church he definitely doesn't say Christians there's not a Christian on the planet right here not one as a matter of fact the term hasn't been coined until Acts chapter 11 long long after the death burial resurrection ascension and then a missions movement if you want to call it that or a persecution and a scattering and then in Antioch you're talking about Syria is where they start calling these people

Christians and so there's not a Christian by title or even by in belief anywhere on the planet this is not a picture of salvation baptizing Jesus Christ getting dunked or John baptizing people in water elsewhere he calls this a baptism of repentance this has nothing to do with salvation through the

blood of the the Savior and people get so twisted on this doctrine today they believe that John is the first baptist they believe that he's preaching the gospel and they believe that he's saying if he's the Lamb of God which taketh away the sin of the world so if you'll believe on him and get baptized you're in and you can't take Paul's doctrine and cram it back into this time period because you understand what Paul teaches down the road it was revealed to Paul long later long later nobody understands and believes this further detail on that we'll probably cross these lines as we need to the very apostles of

Jesus Christ did not believe this about him remember when Christ said he's going to be killed and Peter responded I can't wait Lord because I'm believing for this day to come no he said far be it from thee Lord this shall not be unto thee you are not going to die how about that so those guys were not looking for him to be their blood sacrifice for sins even when John said behold the Lamb of God which taketh away the sin of the world do you think they just you think you think that oh he's going to die for their sins they didn't think that they didn't say oh the Passover Lamb he is the one they never thought a human being was going to be murdered they didn't understand any of that that's not in their culture that's not a concept to their thinking that's not in their scriptures that they could see because remember there's a veil over their eyes they don't understand these prophecies these references these types of the

Lamb and so they don't get it and they don't supposed to get it actually necessarily yet so we'll have to stop there running out of time already thought we'd get further than that today but we'll stop at verse 34 when he bear record that this is the Son of God let's take a break right there go in comes at time mom back so some help walk because we can't