



PITWM VERSE BY VERSE

JOHN 1:29-42

LESSON: JESUS' FIRST DISCIPLES — December 13, 2020

INTRODUCTION:

John explains that his baptism was in water, but Jesus would come and baptize with a Spiritual baptism. What he was doing is only a sign of what Christ will do with the cleansing power of the Holy Spirit (Mark 1:8). John told them, *"There is someone in our presence that I'm not even worthy to be his slave and untie the straps of his sandal"* (1:26-27). This took place in Bethabara, an area east of the Jordan River near where John was baptizing. *"Bethabara"* and *"Bethany"* are names for the same place (1:28).

LESSON: I. THE MESSIAH IDENTIFIED TO JOHN JOHN 1:29-34

1:29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. The day after the committee investigates John the Baptist, Jesus Himself appears on the scene. They are at the River Jordan when John makes the now familiar statement, *"Behold the Lamb of God."* Christ is the fulfillment of the Old Testament lamb.

1. The Lamb is a picture of Christ our Passover who was sacrificed for us.
 - The Passover refers to the time when God delivered Israel from Egyptian bondage. God had pronounced judgment: the taking of the firstborn upon the people of Egypt for their injustices. Those who believed God were instructed to slay a pure lamb and sprinkle its blood over the door posts of their homes. The blood of the innocent lamb would then serve as a sign. When seeing the blood, God would pass over that house. Those who applied the blood to their homes were saved, but those who did not believe and did not apply the blood to their homes, their first born were destroyed.
 - The Passover pictured the coming of Jesus Christ as the Savior. The *"lamb without blemish"* pictured His sinless life. The *"blood of the innocent lamb"* had been substituted for the firstborn. The *"eating of the lamb"* pictured the need for spiritual nourishment gained by feeding on Christ, the Bread of life. The *"unleavened bread"* (*bread without yeast*) pictured the need for putting evil out of one's life and one's household.
2. The Lamb is a picture of the precious blood of Christ which redeems us.
3. The idea is that the Lamb belonged to God, that is, God gave, supplied, and provided the Lamb for sacrifice. Just as in Gen.22:8 where God provided the lamb for Abraham as a substitute for Isaac.
4. The Lamb of God takes away the sin of the world.
 - The phrase **"takes away"** means to lift away, to carry off. It means to bear in behalf of one, as one's substitute. Jesus lifted our sins off of us and bore and carried them away. Hallelujah!
 - Christ bore the sins of the whole world, not the sins of just some men. No matter the depth and ugliness of a man's sin, it was for the whole world. The world is looked at as a whole.

John the Baptist is the one who identifies Jesus as the Lamb of God. And he identifies why Jesus came—to take away the sin of the world.

1:30 This is he of whom I said, After me cometh a man which is preferred before me:— John speaks out and says this is the One; this is He of whom I've been speaking about! It's so ironic that John didn't



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know who Christ the Messiah would be until God revealed Him! But they were cousins, and John was 6 months other, but their paths never intertwined until now; each had their proper assignments. John only knew that a man will come after him, but existed before him to fulfill God's plan. John would be the forerunner to prepare the way. John only knew that this man would be preferred before him. This meant Jesus was the chosen One. He *existed before John was born*; He was the Preexistent One; the Preeminent One eternally without spot or blemish; divine nature! Yes, this man was and still is Christ the Messiah that cometh!

1:31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. John confessed that he didn't know Jesus was the One. He only knew he had to do what God instructed. He had to make Jesus known to Israel. John baptized with water, for he prepared the people for Messiah's coming; for them to meet Him. He came preaching repentance and baptism. The Jews had the law and had not kept it. They had to repent for breaking Moses' law. The word "*baptism*" (*baptizein*) means to dip, to immerse, to submerge, to place into. We are baptized an outward expression of our confession of faith in Jesus Christ, identifying with Him of being dead, buried (in water), and resurrected with Jesus Christ our Lord.

1:32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. John gives testimony that he was a witness of seeing the Spirit descend from heaven like a dove, landing and resting upon Jesus. This was the sign John needed to recognize the Messiah, the Son of God (1:34).

1:33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. John reiterates again that he didn't know who the Messiah would be, but the One who sent him to baptize with water did. The sign was revealed to John: you will see the Spirit descending and coming upon (Jesus), and resting and remaining upon (Jesus). And He would be the same One to baptize with the Holy Ghost. So, here we have "*Water baptism*" and "*Holy Spirit baptism*." Both are for believers, not non-believers, and both are immersed. "*Baptize*" means to dip into or immerse to symbolize an inward change of attitude toward sin. And admitting when you're wrong changes everything! The Spirit never came and remained upon men in the Old Testament. The Spirit only came for special occasions by God and left. The value of John's testimony revealed that he went out of his way to point out that the Spirit entered the life of Christ once-for-all, permanently and powerfully.

- John's "*Water baptism*"— John was getting the people ready for the Messiah's coming through his ministry of baptizing in water as *a way of purifying them* to receive the One to come. John's baptism was called the "**baptism of repentance**", that is, the person who repented was baptized. Mark 1:4 says, "*John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.*" Jesus had to be baptized by John to fulfill all righteousness (Matthew 3:15), although Jesus needed no repentance.
 - Jesus was to identify Himself with John's ministry.
 - Jesus was going to fulfill every law of God for man. Baptism was one of those laws. He identified with righteousness in obedience to the Mosaic Law, to fulfill all righteousness.
 - Jesus' immersion was a symbol of His coming immersion into death.
 - Jesus was identifying with those He came to save, and He was insisting that all who follow Him become so identified. He had set the pattern for every man.

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During Jesus' baptism, the Holy Spirit descended, and remained upon Him. In Matthew 4 the Spirit led Jesus into the wilderness to be tempted of the devil which prepared Him for an unbelievable ministry.

- Jesus' "**Holy Spirit baptism**"— Jesus had received the Spirit descending upon Him from heaven like a dove. The indwelling power of the Holy Spirit was upon Him; therefore, Jesus was to get His disciples ready for service for the time He would send them out to minister. They would be empowered with extraordinary power by the Spirit. I believe the disciples got a taste of the Holy Spirit's power when Jesus called and sent the Twelve out for a special task, giving them power and authority over all devils, curing diseases, sending them to preach the Kingdom of God, and heal the sick (Luke 9:1-2). This was their beginning. Jesus had also sent seventy other disciples (Luke 10:1, 19) out with the Spirit's power. Jesus' Holy Spirit baptism was after John's water baptism.

Before Jesus leaves He says in **Luke 24:49** "*And behold I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until you be endued with power from on high.*" **Acts 1:5** says, "*For John baptized with water, but ye shall be baptized with the Holy Ghost not many days hence.*" That operation came on the Day of Pentecost. This began after Jesus had risen from the dead and ascended into heaven (Jh.20:22; Acts 2). John 7:39b says "*...for the Holy Ghost was not yet given: because Jesus was not yet glorified*". Not only is the Spirit of God placed in us, but He surrounds and envelops us till we are immersed in Him.

John immersed one in water and Jesus was to immerse one in the Spirit; one physical and the other spiritual. It is not water baptism that "saved us" or brought spiritual "*rebirth and renewal*," but it is the drenching, washing, and indwelling "*baptism*" of the Holy Spirit.

"For as many of you as were baptized into Christ have put on Christ" Gal.3:27. When a person accepts Christ as Saviour, he is placed into the Body of Christ by God, and the Spirit of God is placed in him. The Holy Spirit supernaturally shifts; enters the life of the believer and becomes the permanent presence in the believer, without measure. Jesus would send the Holy Spirit upon all believers, empowering them to live in and teach the message of Salvation.

1:34 And I saw, and bare record that this is the Son of God. John the Baptist saw this and he bore witness that Jesus was the Son of God! John's sign was the Holy Spirit coming upon the Messiah in the form of a dove. And the Holy Spirit is our seal. Jesus is identified as "*the Son of God*"; not just a Son, but the Son of God. That means something! We've seen in verse 29 John identifies Jesus as "*the Lamb of God...!*" And here he also identifies Him as "*the Son of God.*"

- The only Son • the only begotten Son • the only begotten Son who came from the very bosom of God, that is from the deepest part, from the most intimate place, from the most honorable fellowship of God!

II. THE MESSIAH IDENTIFIED TO OTHERS JOHN 1:35-42

1:35 Again the next day after John stood, and two of his disciples;— Now, we've come to the next day after John had "*bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him*" (1:33). And he also "*bare record that this is the Son of God*" (1:34). The Messiah has been identified to John in a vision or dream before it had occurred. This would be the sign that John was looking for. And behold two of John's disciples are just standing near John. They are not mentioned by name, but they will be later mentioned as Andrew (1:40) and John (the Apostle, who is the author).

1:36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!— While all this is going on, two of John's disciples are taking note; they're looking at Jesus. And these two disciples are standing

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there as Jesus walks right pass them as they hear John say, "*Behold the Lamb of God!*"

1:37 And the two disciples heard him speak, and they followed Jesus. So, upon hearing this declaration, (Behold the Lamb of God) the two disciples followed Jesus. We have to have a listening ear if we want to be led. It could be one Word that would catch us; draw us; fill us with excitement and have us follow Jesus' plan. There are four things I see:

1. They were **standing** in the right place. So, to be or stand in the right place, you must have a hunger for God in order to be led by the Spirit of God.
2. They **looked** upon Jesus. It had to be something different that they saw about Jesus. You remember that song— "*Only A Look?*" God is able to reveal something in your life that others had never seen before.
3. They **heard** the message of John. The message was about the "*Lamb of God.*"
4. And they **followed** Jesus. It was like—they took up their beds and walked or at your word Lord we will...

1:38 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?**— And Jesus sees the two disciples of John following him. Now this was a special moment for them whether they realized it or not. Anytime Jesus turns aside to say something to you is special! Jesus began to speak to them by saying "*What do you want?*" "*They said Teacher, (which is to say, being interpreted, Master,) where do you live?*" Well, I guess they wanted something more than mere things. They wanted to stick close to Him; spend time with Him. No place like home, abiding with Jesus.

1:39 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.** Did you see how Jesus turned their question around to just simply give them an invitation by saying "*Come and see.*" They accepted the invitation and came to the dwelling place of Jesus. It was not specifically explained where this was; just the time given—about the tenth hour. According to Jewish time, it would be about 4 o'clock in the afternoon that they abode with Him that day.

1:40 One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. This verse finally gets round to specify one of the names mentioned in (1:35) who followed Jesus after hearing John say, "*Behold the Lamb of God.*" His name is Andrew, Simon Peter's brother.

1:41 He first findeth his own brother Simon, and saith unto him, **We have found the Messiah, which is, being interpreted, the Christ.** After meeting with Jesus, Andrew had to tell somebody and he finds a family member who is his own brother, Simon. He brings this great news to him that he and John have found the Messiah, interpreted the Christ.

1:42 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.** Andrew introduces his brother to Jesus. This is a come to Jesus moment for Simon as his brother brings him. Jesus beheld him. "*Beheld*" means to look with an intense earnest look, to concentrate, to stare, and gaze upon. Jesus looked into the innermost being of Peter; studies and knows him intimately, and said, "*Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.*" Jesus calls him into his future being. His name is being changed from Simon to Cephas. Jesus sees the potential within a man and

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longs to change that man to make him everything he can become. He will become what Jesus calls him, just as we can say what the Word says about us:

- I am the righteousness of God in Christ (*2 Corinthians 5:21*).
- I am an ambassador for Christ (*2 Corinthians 5:20*).
- I am a child of God (*Romans 8:16*).
- I am a new creation (*2 Corinthians 5:17*).
- I am chosen and appointed by Christ to bear His fruit (*John 15:16*).
- I am a child of light and not of darkness (*1 Thessalonians 5:5*)

SUMMARY:

¹The baptism of Jesus is not recorded in John's Gospel, but John testifies *that he had been told by God the Father that when the sign of the dove would occur, the person so marked would be "the Lamb of God which taketh away the sin of the world"* (1:29). John goes on to explain that a man is coming after him who is far greater than he is, for He existed long before him (1:30). He says, *"I did not recognize him as the Messiah, but I have been baptizing with water so that he might be revealed to Israel"* (1:31). Perhaps John was not sure that Jesus of Nazareth was the Son of God, but the Father made it clear to him who Jesus was by sending the Spirit like a dove to light upon Jesus (1:32-33). This was certainly a beautiful picture of the Trinity. John saw this happen to Jesus, so he testified that He was the chosen One of God (1:34). **(1:29-34).**

The next day after John stood, and two of his disciples looked upon Jesus as He walked by. John had said, *"Behold the Lamb of God."* These two disciples heard him speak this, and they followed Jesus (1:35-37). Jesus turned, and saw them following Him, and asked *"What are you seeking."* They said unto Him, *"Teacher, interpreted, Master, where are you dwelling?"* Jesus said, *"Come and see."* They came and saw where He dwelt, and abode with Him that day at about the tenth hour (1:35-39). One of the two which heard John speak, and followed Jesus, was Andrew, Simon Peter's brother. Andrew told his brother Simon, that they have found the Messiah, who is called, the Christ. Then he brought him to Jesus. Jesus looked at Andrew's brother and said, *"Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone"* (1:40-42). Jesus sees the potential within a man and longs to change that man to make him everything he can become **(1:35-42).**

¹ <http://www.family-times.net/commentary/jesus-the-lamb-of-god/>
<http://www.pitwm.net/pitwm-sunday-school.html>