

**“Are you the Prophet?”** A clear reference to Deuteronomy 18:18. Apparently, people started thinking this about Jesus (John 6:14; 7:40). **And he answered, “No.”** **22 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?”** **23 He said: “I am ‘The voice of one crying in the wilderness: “Make straight the way of the LORD,” ’ as the prophet Isaiah said.”** In his 40<sup>th</sup> chapter.<sup>1</sup> **24 Now those who were sent were from the Pharisees.** **25 And they asked him, saying, “Why then do you baptize** which is apparently a rite of purification then (John 3:25). **if you are not the Christ, nor Elijah, nor the Prophet?”** **26 John answered them, saying, “I baptize with water, but there stands One among you whom you do not know.** **27 It is He who, coming after me** see this also in verse 15 and verse 30. If John were merely talking about 6 months difference (seen in Luke) in human years, the next phrase would be virtually pointless. Imagine John saying we both had human births and you should pick my younger cousin (by a mere six months) instead of **me. <sup>9</sup>is preferred before me, whose sandal strap I am not worthy to loose.”** **28 These things were done in <sup>1</sup>Bethabara beyond the Jordan** regardless of where you stand on the variation in the footnote, it is on the east side of that river. **where John was baptizing.** Jesus birth, his baptism, the temptation in the wilderness, nor the mount of transfiguration are strangely not mentioned in the book of John.<sup>2</sup>

**Matt. 3:13–17; Mark 1:9–11; Luke 3:21, 22  
1:29-35**

**The next day John saw Jesus coming toward him, and said, “Behold! The Lamb of God**

This theme begins at least as early as Genesis 22:8; then Exodus 12:3; then Isaiah 53:6-7 (Acts 8:37). It then continues through 1 Peter 1:19 and Revelation 5:6. **who takes away the sin of the world!** Now, did He or not? If so, we see that the seeming “limited atonement” of 1 Corinthians 15:1-3, Galatians 1:4, and Revelation 1:5 is simply specific to the Christians when Paul speaks to Christians. **30 This is He of whom I said, ‘After me comes a Man who <sup>2</sup>is preferred before me, for He was before me.’** **31 I did not know Him** They were related so we are talking about two senses of **knowing** just like in John 1:10. John the Baptist did not know Him as the Savior prior to this (just as seen in 1:10-11). If John 7:5 shows his brothers disbelieving, then maybe cousin John didn’t believe until a certain time either. **but that He should be revealed to Israel, <sup>†</sup>therefore I came baptizing with water.”**

**32<sup>s</sup> And John bore witness, saying, “I saw the Spirit descending from heaven like a dove, and He remained upon Him.** We can rightly ascertain that the Son was sent because the **Spirit** descended. We should assume, then, that the disciples were sent when they received the **Spirit** (20:21).<sup>3</sup> **33 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.’** John the Baptist’s baptism with water, then, was a picture of Jesus’ own baptism **with the Holy Spirit.** It seems, then, that water baptism is a picture of what takes place

<sup>1</sup>See my commentary on Luke (3:1-6) for more on this.

<sup>9</sup>ranks higher than I

<sup>1</sup>NU, M *Bethany*

<sup>2</sup>Yes, I am aware that many think John 1:14 is the Mount of Transfiguration.

<sup>2</sup> ranks higher than I

<sup>†</sup> Mal. 3:1; Matt. 3:6

<sup>s</sup> Is. 42:1; 61:1; Matt. 3:16; Mark 1:10; Luke 3:22

<sup>3</sup>So are we who have believed their words (17:20).

<sup>†</sup> Matt. 3:11; Mark 1:8; Luke 3:16; Acts 1:5

in the heart even for the believer of this age (Titus 3:5).<sup>34</sup> **And I have seen and testified that this is the "Son of God."**

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<sup>34</sup> Ps. 2:7; Luke 1:35; John 11:27