

# Mountain View 7 — This is the Son of God

Sermon File Type	Sermon
Passages	John 1:29-34
Sermon Series	Mountain View
Topics	Gospel;
Tags	John the Baptist
Date	July 21, 2019

## Introduction (Connection):

[Invite to John 1]

## Tension:

Before sin entered into the world through humanity's pride, everything was perfect, but when man chose to elevate themselves above God, sin entered into the world and fractured the design God had perfectly created.

And ever since Genesis three, stories fill the pages of God's word that all share the exact same theme and mission of God...

## God draws us out to draw us in.

Out of wandering into settling, out of slavery into freedom, out of darkness into light, out of being forsaken into belonging, out of anarchy into a kingdom, out of defeat into victory.

And what we're going to find out today is another dynamic of this theme, God draws us out to draw us in.

This is going to be contained inside of a passage that is focusing on identifying who Jesus is according to John the Baptist's testimony, which ultimately ends with John saying, "This is the Son of God."

But the reason why Jesus is being identified as the Son of God is because of what Jesus draws us out of and what he draws us into.

We're going to see today what is at the heart of the gospel: **Jesus draws us out of sin and into Spirit life.**

## **Exposition:**

***John 1:29-34*** — ***The next day he 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 ranks before me, because he was before me.' <sup>31</sup> I myself did not know him, but for this purpose I came baptizing with water, that he might be revealed to Israel." <sup>32</sup> And John bore witness: "I saw the Spirit descend from heaven like a dove, and it remained on him. <sup>33</sup> I myself did not know him, but he who sent me to baptize with water said to me, 'He on whom you see the Spirit descend and remain, this is he who baptizes with the Holy Spirit.' <sup>34</sup> And I have seen and have borne witness that this is the Son of God." <sup>1</sup>***

We're going to take some time working with the identity of who Jesus is as presented in this text, but primarily we're going to focus in on what Jesus draws us out of and what he draws us into.

And what is the first thing we see about Jesus in v. 29 that shows us what he draws us out of, or better yet, draws out of us? Sin.

This is the first main section of our study:

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<sup>1</sup> [\*The Holy Bible: English Standard Version\*](#) (Wheaton, IL: Crossway Bibles, 2016), Jn 1:29–34.

## A) Jesus draws us out of sin

John see's Jesus coming toward him out in the wilderness and shouts, "Everyone, look! It's the Lamb of God, who takes away the sin of the world!"

This is John's most famous line in the Bible, and that's easy for us to remember, but have you really dug deep into what this means?

First, he calls Jesus the "Lamb of God," and this resonated deeply with the Jews John was witnessing to because lambs were so involved in their practices and customs.

The first place we see it is in Exodus 12 as the Passover Lamb, where the Jews are commanded to take the blood of a pure, spotless lamb and cover their doorposts with it so that they would escape the angel of death.

In Exodus 29, this daily sacrifice of a lamb, once in the morning and another in the evening designed to take away the guilt of Israel.<sup>2</sup>

Throughout Leviticus, lambs were used as sacrifices for sin offering that would cover over sin, as well as peace offerings used to establish peace between God and man.

The Suffering Servant depicted in Isaiah 53 is said to be like a lamb that is led to the slaughter without saying a word.

You see, Lambs meant everything to the Jews; without a lamb for sacrifice, Israel would not be forgiven for sin or be reconciled back to God.

So John is saying that...

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<sup>2</sup> Exodus 29:38-39

Jesus is the Passover Lamb,  
Jesus is the daily sacrifice for guilt and sin and peace,  
Jesus is the suffering servant lamb.

And all the serious, believing Jews made that connection immediately when John said this.

Not only that, but every serious believer knew that the blood of animals could not really take away sin, which is confirmed by

Hebrews 10:4 — “For it is impossible for the blood of bulls and goats to take away sins.”<sup>3</sup>

All the serious Jews new the Passover Lamb, the daily sacrifice for sin, the suffering servant lamb were all just pointing forward to what would happen someday in a final sacrifice for sin.

The Jews had just seen shadows in scripture, Jesus is the substance.

And, just so we’re clear, all these lambs that were sacrificed, they made it out ok, right?

No, every lamb sacrifice didn’t make it out alive, they were slain.

So already, John is prophesying to everyone that this Jesus is The Lamb that will be sacrificed, that Jesus wasn’t going to make it out alive.

This is why John identifies Jesus as the Lamb of God, because in the Sacrifice of his own life and the spilling of His blood, he would take away sin once and for all, which moves us to the next part of John’s statement...

“The Lamb of God, who takes away the sin of the world.”

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<sup>3</sup> *The Holy Bible: ESV.*

We think of sin as that lie we said to cover up your our mistake or failure, or sin is that time we cheated on someone or got drunk that one time...

And you start compiling this list of your transgressions that you title "My sins."

You who grew up in the Catholic tradition, you probably kept a running list in your back pocket so you could go to confession all ready to go.

If this is how you think of sin, you're not wrong, but if this is all you think of sin, you've missed the whole point.

Sin is much more than just a list of misdeeds and transgressions.

Let me prove it to you: is the word sin here in John's statement singular or plural?

It is singular. But this is the sin of the whole world... so the whole world just sinned once? Of course not.

That's because sin isn't simply a list of mess-ups; sin is a state of being.

There's a statement we'll use around here every now and then to clarify what I mean.

It's not, we sin therefore we're sinners. It's we're sinners therefore we sin.

It is not just a behavioral matter, it is a matter of nature.

I love this quote from Chuck Degroat on what sin is.

Chuck DeGroat — "More often than not, we see sin reduced to bad behavior/actions. Sin is something we did wrong... we do not see sin as a

complex matrix of motivations, attitudes, and actions which are rooted in hiding, self-protection and self-preservation.”<sup>4</sup>

And here’s the toughest part of John’s statement: This is the state of the whole world.

A few years back I had the honor of going on a ride-along with my identical twin brother who, at the time, was a police officer and now serves as a SWAT officer in NC, and yes, he’s much cooler than me, and better looking.

I had to wear a bullet-proof vest, and as soon as Mark’s patrol started, we were frantically searching for a four-year-old girl who had gone missing. She was found later.

We dropped in on a street corner where a gang member with a warrant for his arrest for selling drugs was shot trying to kill one of Mark’s coworkers.

When we visited the county jail, I saw a young woman in her holding cell attempting to choke herself with her own shirt, and I notified Mark who notified other officers.

Mark told me about an elderly woman who had no legs was found taking a bath out in a puddle by the curb in front of a church at 3:00 AM in the middle of a thunderstorm because she had no where else to go.

Brothers and sisters, the darkness and brokenness in all of creation and in us is not just some unnamed monster or principality lurking in the shadows... it is sin.

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<sup>4</sup> Chuck DeGroat, “When Narcissism Comes to... Church Doctrine (Part I – Introduction)” (article, [ChuckDeGroat.net](https://chuckdegroat.net), July 8, 2018), available online at <https://chuckdegroat.net/2018/07/08/when-narcissism-comes-to-church-doctrine-part-1-introduction/> [accessed online July 19, 2019].

Our whole world is infected with this cancer of sin and it leads to brokenness in every part of our lives and creation.

But praise God... Jesus is the Lamb who takes away the sin of the world!!!

1 Peter 1:18-19 — “knowing that you were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold, <sup>19</sup> but with the precious blood of Christ, like that of a lamb without blemish or spot.”

Jesus is the lamb that carries away our sin, which doesn't just mean cover it up and sweep it under the rug, it means to carry it away as far as the east is from the west, he removes our sinfulness and brokenness from us.

“In this very second, Jesus is now drawing the us out of sinfulness, out of disfunction, our of brokenness, and he is carrying it away, as he heals the leper, gives sight to the blind, forgives the adulterer, dines with the tax collectors, dies for the filthy sinner.

He is drawing us out of sin... or drawing sin out of us...

Why? Because He is the one who came before.

John keeps testifying...

***v. 30 — This is he of whom I said, 'After me comes a man who ranks before me, because he was before me.'***

Remember, John predated Jesus' entrance into human existence, but Jesus predates John in eternal existence, so Jesus ranks before John, meaning John is saying...

"I dare not untie his sandals. He was absolutely before me. He ranks infinitely above me. I am the voice. He is the Message. I am the temporary witness. He's the eternal Word. I am a mere Man. He is the God-man."<sup>5</sup>

John the baptist keeps going...

***v. 31 — I myself did not know him, but for this purpose I came baptizing with water, that he might be revealed to Israel.***

Ultimately, this is why John was out baptizing with water, so that Jesus would be identified as the Messiah to all people, including Israel.

John himself only knew Jesus as his weird cousin who never got in trouble, but this moment here John finally became convinced with certainty that Jesus is the Messiah.

***v. 32-33 — And John bore witness: "I saw the Spirit descend from heaven like a dove, and it remained on him. <sup>33</sup> I myself did not know him, but he who sent me to baptize with water said to me, 'He on whom you see the Spirit descend and remain, this is he who baptizes with the Holy Spirit.'***

You see, what identified Jesus as the Messiah wasn't his baptism as the other gospels mention, it wasn't even the voice from heaven...

For John the author of this book and for John the baptist, the signifying mark of promise that Jesus was the Messiah was that the Spirit would descend on Him and remain (literally, abide).

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<sup>5</sup> Quote from John Piper, "This Is He Who Baptizes with the Holy Spirit" (sermon, Desiring God, November 23, 2008) available online at <https://www.desiringgod.org/messages/this-is-he-who-baptizes-with-the-holy-spirit> [accessed online July 15, 2019].

You see, throughout the OT, the Holy Spirit would descend on certain people for certain times to accomplish certain tasks, and then the Spirit would leave.

Kings, judges, prophets would receive this anointing of the Spirit until their God-appointed work was done, and then, poof, the Spirit is gone.

Not for Jesus; the Spirit descended and remained on Him; a permanent anointing never before witnessed in Jewish history.

This was a messianic anointing promised in the OT.

Isaiah 11:1–2 — “There shall come forth a shoot from the stump of Jesse, and a branch from his roots shall bear fruit. And the Spirit of the LORD shall rest upon him.”<sup>6</sup>

Jesus is the permanently anointed, Spirit-filled Messiah, which is why John ends our passage with him confirming Jesus truly is the Son of God.

And this is where we get to the second big part of the morning...

## **B) Jesus draws us into Spirit Life**

Because John tells us Jesus is going to do something that no one else could do...

**v. 33 — *this is he who baptizes with the Holy Spirit.***

Depending on your background, you may have grown up believe baptism was just sprinkling some water over someones head...

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<sup>6</sup> c.f. Isaiah 42:1; 61:1

Is that what you think John meant here? That Jesus is going to sprinkle just a pinch of His Spirit-sprinkles on us?

That isn't what baptism means; it means immersion, it means you go down into it and whatever you're being immersed in touches every part of you.

So when John says that Jesus is going to baptize us in the Spirit, he means the lives of God's people will be plunged into the life of the Spirit with profound and pervasive effects.

Baptism into water is just a weak word-picture of baptism in the Spirit.

Being baptized into water is like being touched by a lightning bug; being baptized in the Spirit is like being touched by lightning.

And when we're immersed into the Spirit, the Spirit gives us new life because He gives us new birth; we are born again by the Spirit, so that we are new creatures, not of this world, but of another world walking in a new way of life.<sup>7</sup>

[Ezekiel 36:27](#) — “And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules.”<sup>8</sup>

And not only do we get to experience new life ourselves, when we're immersed into the Spirit, we ourselves become life-givers!

The Spirit flows out of us like a brimming spring and rushing river and gives life to other people as we walk in the Spirit.<sup>9</sup>

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<sup>7</sup> John 3:3, 6

<sup>8</sup> [The Holy Bible: English Standard Version](#) (Wheaton, IL: Crossway Bibles, 2016), Eze 36:27.

<sup>9</sup> John 7:38-39

You see, Jesus draws us out of sin to draw us into Spirit life, where, as imperfect as the process is and as much as we may stumble forward, Jesus is taking away areas of brokenness and sinfulness in our lives and putting in its place His Spirit to rule and reign... The Spirit of Jesus touches every part of you, so that your motivations, attitudes, and actions are slowly but surely becoming rooted in authenticity, self-sacrifice and self-denial.

Which now means that what gives the most evidence of you being someone who has faith in Jesus is not the list of good things that you've done and how you get up every morning to read your bible even though you don't remember what you read 20 mins later...

The ultimate confirmation of who you are is the presence of Jesus' Spirit in your life, that bears fruit like love, and joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control.

This is the Spirit Life that Jesus is drawing us into as he draws us out of sin.

This is the most amazing part of the Gospel of Jesus Christ!

God's Spirit always reminding us and leading us into new life as imperfect as that is and as much as we may stumble forward, and the Son always working to take away our sin and fill us with the Spirit.

Do you see just how much God is for us? He draws us out of sin and brokenness and into Spirit life!

### **Application/Challenge:**

So let me ask you this: What have you been holding onto in your life that Jesus has been working to draw you out of?

What are you hiding away in your life that Jesus is working to carry away from your life and lead you into new life?

Maybe it is that pornography addiction that you've carefully kept secret for so long from your spouse and you've never experience new life in that area.

Or maybe it is using alcohol or drugs or entertainment or shopping or food to try to cope with your life when Jesus wants to draw you out of that and into greater peace?

Or maybe, just maybe, it is the facade of good works that you've worked so hard to maintain to keep your reputation in the community and now it's infected how you relate to God and the church so much that you base it all on works, not grace?

What has Jesus been working to draw you out of so that His Spirit might lead you into new life?

Every serious believer should have an answer to that question.

## **Communion:**

We're about to take communion, and during the minutes before we come together, I want you to take some time confessing these things to Jesus, inviting him to draw you out of this habit or addiction or area of brokenness and pride and lead you into Spirit life.

Communion is an ordinance established by Jesus Christ as a way to perpetually affirm the new covenant that He purchased for us with His body and blood symbolized by the bread and drink.

There is nothing mysterious about the bread and drink that we are about to partake; they do not transform into the literal body and blood of Christ.

Taking communion is the affirmation that you have placed all your trust and confidence in Jesus Christ, in his sinless life, in his atoning death and physical resurrection.

1 Corinthians 11 offers a caution to those of you who do not agree with John the Baptist's testimony that Jesus is the Son of God... he cautions you not come to this table; for in doing so, you drink judgment upon yourself.

And yet Jesus is waiting to draw you out of disbelief and into giant faith.

We would love for you to join us in Son and at this table if you'd receive Jesus today.

[Finish instructions]