

## John the Baptist

- I. **(JOH 1:6)** There was a man sent from God, whose name was John.
  - A. His name was by divine order, the first so named in that family line. **LUK 1:13, 59-63.**
  - B. His name in Greek was *Ioannes* (SRN G2491), which, according to Thayer, means, "Jehovah is a gracious giver."
    1. That Greek word, according to Brown-Driver-Biggs Hebrew Dictionary, is from the Hebrew *Yochanan* (SRN H3110), which means, "Jehovah has graced."
    2. God graced His people (and mankind) with a very special child at a special time to have a special ministry, a special ordinance, a special contact with Messiah.
    3. John had much grace but proclaimed Christ as the Fount of grace. **JOH 1:15-17.**
  - C. He was a man, not an angel or spirit. He therefore was subject to human passions and weaknesses as other men, even his type. **JAM 5:17.**
  - D. He was sent from God. c/w **MAL 3:1; 4:5-6; JOH 1:33; 3:28.**
    1. Christ authenticated his sending. **MAT 11:10.**
    2. Christ cornered the chief priests and elders on this point. **MAT 21:23-27.**
    3. True ministers are sent from or by God. **GAL 4:4; JOH 17:18; 20:21; ACT 13:2-4.**
    4. Not every professed minister is thus sent. **2CO 11:12-15.**
  - E. His name became universally associated with a title: John the Baptist. Christ affirmed this form of recognition. **MAT 11:11-12.**
    1. He was also "...called the prophet of the Highest" (**LUK 1:76**).
    2. He was the greatest prophet up to that point in time, but the least prophet of the post-resurrection era was greater than him since such had the full gospel knowledge by the Holy Ghost. **2PE 1:19-21.**
    3. John the Baptist at the end of his ministry was unsure of Christ but John the Apostle was very sure of Him. **MAT 11:2-3 c/w 1JO 1:1-3; 2:22; 4:1-3.**
  - F. He was called John the Baptist because he dipped/immersed in water those who came to him for baptism where there was much water. **JOH 3:23.**
    1. Martin Luther testified to immersion and even rendered **MAT 3:1**, "John the Dipper."
    2. "...let Luther, the father of Lutheranism, speak: 'Baptism is a Greek word, and may be translated immersion, as when we immerse something in water that it may be wholly covered, and although it is almost wholly abolished (for they do not dip the whole, i.e., children, but pour a little water on them), they ought to be wholly immersed...for that the etymology of the term seems to demand.'"  
(J. R. Graves, The Act of Christian Baptism, p. 28)
    3. "St. Paul alludes to the manner in which Baptism was ordinarily conferred in the primitive Church, by immersion. The descent into the water is suggestive of the body into the grave, and the ascent is suggestive of the resurrection to a new life."  
(footnote on **ROM 6:3** of the Douay Confraternity Version of the Holy Bible [Roman Catholic])
    4. John Calvin admitted, "...Although the mere term Baptize means to immerse entirely, and it is certain that the custom of entirely immersing was anciently observed in the Church." (Institutes of the Christian Religion, Book IV, p. 524)
    5. "Respecting the form of baptism, the impartial historian is compelled by exegesis and history substantially to yield the point to the Baptists."  
(Philip Schaff [Reformed], History of the Apostolic Church, p. 570)

- II. John preached before the coming of the Lord Jesus Christ. **ACT 13:23-25.**
  - A. That “coming” of Christ was His coming into His public ministry, not His incarnation. **MAT 3:1, 11.**
  - B. John’s birth preceded Christ’s by about six months. **LUK 1:36.**
  - C. John knew, though, that Christ preceded him in eternity as the Word. **JOH 1:14-15, 29-30.**
  
- III. John’s existence and influence was impressive enough to move wicked Herod to think that Christ was the resurrected John the Baptist. **MAT 14:1-2.**
  - A. John had reproved Herod for his immorality so Herod imprisoned him and had him beheaded. **MAT 14:3-11.**
  - B. “Now some of the Jews thought that the destruction of Herod’s army came from God, and that very justly, as a punishment of what he did against John, that was called the *Baptist*; for Herod slew him, who was a good man, and commanded the Jews to exercise virtue, both as to righteousness towards one another, and piety towards God, and so to come to baptism; for that the washing [with water] would be acceptable to him, if they made use of it, not in order to the putting away, [or the remission] of some sins [only,] but for the purification of the body: supposing still that the soul was thoroughly purified beforehand by righteousness.” (Josephus, *Antiquities Of The Jews*, Bk. 18, Ch. 5)
  
- IV. John was prophesied of conspicuously in **ISA 40:1-3; MAL 3:1; 4:5-6.**
  - A. He was *indeed* (in fact, in truth) the Elijah prophesied of in **MAL 4:5-6. MAR 9:11-13.**
  - B. He ministered in the spirit and power of Elijah. **LUK 1:17.**
  - C. Unlike Elijah or Christ, John did no miracles. **JOH 10:41.**
  - D. Yet multitudes came to him for baptism (**MAR 1:5**), a pattern and ordinance that does not need miraculous signs.