

- I. **Theological Prologue (1:1-18)**
- II. **Presentation of Jesus (1:19-4:54)**
 - A. **By John the Baptist (1:19-34)**
 - B. **By the first Disciples of Jesus (1:35-51)**
 - C. At The Wedding in Cana
 - D. At the Temple in Jerusalem
 - E. To Nicodemus

F. By John the Baptist

1. **INTRO:** After writing about the interview Christ had with Nicodemus, the Apostle John records an interval which occurred between the event of Christ with Nicodemus and the event of Christ with the woman at the well which will be the subject of the next chapter of John.
2. **(v.22) Jesus departs Jerusalem** to the “country side” and baptizes.
 - a. Into the country side around the river for approx 8 months.
 - b. Preaching & Teaching is to be understood, followed by “B”. Their baptisms foreshadowed Christian baptism, which was not instituted until after Jesus' death and resurrection (of which Christian baptism is a picture; cf. [Rom. 6:3-4](#)). It seems to have been an extension of John’s baptism. (F.F. Bruce, also D.A. Carson)The baptism by the disciples was done, however, with the sanction and under the direction of Jesus. As the trial ministry of the twelve apostles (mentioned in [Matthew 10](#).), occurring during our Lord's earthly life, corresponded with the first preaching of John the Baptist rather than with that which followed the glorification of Jesus and the Pentecostal effusion, so this ordinance closely resembled the water baptism of John; it was a preparatory symbol, an educational rite, one that allied this early ministry to that of his great forerunner. The water baptism of Jesus corresponded in significance with the water baptism of John. They were one and the same ordinance, predictive, symbolic, anticipatory of the baptism of the Spirit. (Pulpit Commentary.)
3. **Transition of Ministries (v.23-30).** The beginning of end of the OLD Economy.
 - a. (v.23) John continued his ministry in parallel with Jesus for a while. He did not suddenly stop and join Jesus’ disciples. John was popular among the common people (Mat 3:5). He used this popularity to influence people to start following Jesus. But that changed real soon.

Jesus is distancing HIMSELF from this water baptism John and the disciples are performing. (4:2)
D.A. Carson.

Jesus will baptize with the Holy Ghost, after HIS ascension.
Mat. 3:11

- b. (v.25) The question about purification implies a value aspect of John's baptism vs. Christ's baptism. People were debating "which had priority?"
 - c. (v.26) The frustration of John's disciples. "...ALL men come to HIM." The waning popularity of John troubled his followers.
 - d. (v.27) "...has been given him from Heaven." John affirmed that this was the will of a Sovereign God. Jesus Christ's ministry will grow. His own ministry will decline.
 - e. (v.28) John reminds them that John told them that he was NOT the Christ.
 - f. (v.29) John describes his role using a figurative wedding cast. John is the friend of the BRIDEGROOM. And the friend REJOICES in the Bridegroom.
 - g. (v.30) The changing emphasis of their ministries. This is a measure of John's humility and greatness. See Jesus' comments later (Mat.11:11). It was in accordance to divine purposes that this shift must take place.
4. Comments by John the Apostle **OR** John the Baptist ? (v.31-36)
- a. (v.31) Christ's heavenly origin (The LOGOS vs. John, earthly)
 - b. (v.32) Christ declares the message of redemption from the Father
 - c. (v.33) Whosoever receives the message, **affirms** the FATHER. Numerous verses couple the belief in the Father with belief in the Son. (I John 5:9-10. John 5:24)
 - d. (c.34) Christ reveals the FATHER. The Spirit came upon the MAN JESUS at His baptism. (Matthew 3:16)
 - e. (v.35) Inter Trinitarian Love Mat.3;17; Matt 17:5. John 12:28. Father has given all things into the Son's Hand. (John chapter 5: 19ff)
 - f. (36) Stark eternal contrast between the believing and the unbelieving.

There are two kinds of people in the world. The believers and the unbelievers.

Which one are YOU?