

THE BAPTISM OF JESUS: WHAT BAPTISM IS ALL ABOUT MATHEW 03:13–17

Introduction

What is baptism all about? The answer is found in studying Jesus' baptism and John's reaction to Jesus' baptism.

- I. The startling request of Jesus: To be baptized (v. 13).
- II. The humbling reaction of John: He needed Christ to meet his need (v. 14).
- III. The godly purpose of Jesus: To fulfill all righteousness (v. 15).
- IV. The unusual signs of Jesus' baptism: The Trinity is revealed (vv. 16-17)

I. *Mathew 03:13 Jesus Christ's Request for Baptism*

The startling request of Jesus — to be baptized.

1. Jesus came specifically to John to be baptized. Jesus was compelled to be baptized, but not just to be baptized — to be baptized by John. He was to identify Himself with John's ministry. He was the Messiah, the Lamb of God, being proclaimed by John.
2. Note why Jesus would seek to be baptized. The very fact that the Son of God would be baptized is startling. He was the Author and Finisher of our faith, the Founder of the movement of Christianity. He was the One who was making baptism *possible and effectual* (working) for man. John's baptism was a call for men to take a stand and to become identified with a life of repentance and righteousness. Jesus needed no repentance; He was already perfectly righteous. He was the Purchaser of righteousness, the Ideal Man (See *The Son of Man*, Mt 8:20). His righteousness was the pattern, the very righteousness that could stand for and cover every man. Why then would Jesus be baptized? Very simply, in His own words, "to fulfill all righteousness."

MATHEW 03: 13–17 GALILEE TO JORDAN

Mark said that Jesus came "from Nazareth in Galilee" (Mk. 1:9). This reveals several facts.

1. The last recorded event of Jesus' childhood was His return to Israel from Egypt. He was only a "child" at that time (Mt. 2:19-21).
2. The only other event recorded about Jesus' childhood and early manhood was His sharing with the religious authorities in the temple at the age of twelve (Lk. 2:42f).

3. Jesus' hometown was Nazareth. He apparently lived there between His return from Egypt until the launch of His ministry when He was about thirty years old.
4. The distance from Galilee to the Jordan river was a long journey on foot.
5. Jesus deliberately chose Jordan as the place to launch His ministry. It was in Jordan that His forerunner, John the Baptist, had been preparing the way for Him. Many were now waiting "for the consolation of Israel," that is, the coming of the Messiah. □

MATHEW 08:20 JESUS, THE SON OF MAN

*Jesus replied, "Foxes have holes and birds of the air have nests, but the Son of Man has no place to lay his head." **Mathew 08:20***

Jesus is not only what an ordinary man is, a son of man; Jesus is what every man ought to be, the Son of Man Himself. He is the Ideal Man, the Representative Man, the Perfect Man, the Pattern, the Embodiment of everything a man ought to be. Jesus Christ is the perfect picture of a man. Everything God wants a man to be is seen perfectly in Jesus Christ (see Jn. 1:14; Col. 2:9-10; Heb. 1:3.)

The title also means the Ideal Servant of man. It stresses His sympathy for the poor, the broken-hearted, the captives, the blind, the bruised, the outcasts, the bereaved (see Lk. 4:18). Jesus is the Pattern, the Model, the Perfect Example of concern and caring. He served and set a perfect example of how every man ought to serve other men.

Jesus calls Himself "the Son of Man" about eighty times. It is His favourite term. The title 'Son of Man' is probably based upon the Son of Man in Daniel (Dan. 7:13-14). Scripture also gives a picture of Jesus as the heavenly Son of Man contrasted with Adam as the earthly Man (1 Cor. 15:45-47). Each serves as a Representative Man for the human race in God's plan for world history.

***Mat 9:6** "But so that you may know that the Son of Man has authority on earth to forgive sins..." Then he said to the paralytic, "Get up, take your mat and go home."*

***Mat 16:13, 16** When Jesus came to the region of Caesarea Philippi, he asked his disciples, "Who do people say the Son of Man is?" Simon Peter answered, "You are the Christ, the Son of the living God."*

***Mark 8:38** "If anyone is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will be ashamed of him when he comes in his Father's glory with the holy angels."*

***Luke 19:10** "For the Son of Man came to seek and to save what was lost."*

Mat 20:28 “Just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.”

John 5:26-27 “For as the Father has life in himself, so he has granted the Son to have life in himself. And he has given him authority to judge because he is the Son of Man.”

John 13:31-32 When he was gone, Jesus said, “Now is the Son of Man glorified and God is glorified in him. If God is glorified in him, God will glorify the Son in himself, and will glorify him at once.”

Acts 7:56 “Look,” he said, “I see heaven open and the Son of Man standing at the right hand of God.”

Rev 1:12-13 I turned around to see the voice that was speaking to me. And when I turned I saw seven golden lamp stands, and among the lamp stands was someone “like a son of man”, dressed in a robe reaching down to his feet and with a golden sash around his chest. □

II. **Mathew 03:14** *The Humility of John*

The humbling reaction of John — humility and need. John argued against Jesus’ coming to him for baptism. Why? John simply said, “I need to be baptized by you, and do you come to me?” He was saying at least two things.

1. He was not worthy to baptize Christ. Christ’s coming to him was too great an honour for him. He did not deserve the privilege of baptizing the Messiah, the Lamb of God (Jn. 1:29).

John’s humility was most unusual, for John was the great one in the eyes of the people at that time. Multitudes of people were flocking to him (Lk. 3:7): the general public (Lk. 3:10), tax collectors (Lk. 3:12), soldiers (Lk. 3:14), and religionists (Mt. 3:7f). He had reached the summit in the public’s eye. He was honoured above all by vast numbers of people despite his being opposed by religionists and traditionalists (Lk. 7:28). Yet when Christ approached him, he lowered himself and acknowledged that he was nothing in comparison.

2. He personally needed the baptism of Christ. He needed what Christ had. Christ was to baptize with the Holy Spirit and fire, and John was confessing his need to receive the Holy Spirit and fire from Christ.

Thought 1. No one is worthy of God’s call; no one is worthy to minister to Christ. The fact that God allows any kind of relationship with Himself is beyond comprehension. Yet He has. He calls man to be with Him and to serve Him. This fact is too much for the human heart to comprehend.

Mat 8:8 *The centurion replied, “Lord, I do not deserve to have you come under my roof. But just say the word, and my servant will be healed.”*

Mat 25:37 *“Then the righteous will answer him, Lord, when did we see you hungry and feed you, or thirsty and give you something to drink?”*

Luke 5:8 *When Simon Peter saw this, he fell at Jesus’ knees and said, “Go away from me, Lord; I am a sinful man!”*

1 Cor 3:9 *For we are God’s fellow workers; you are God’s field, God’s building.*

2 Cor 5:14 *For Christ’s love compels us, because we are convinced that one died for all, and therefore all died.*

Eph 3:8 *Although I am less than the least of all God’s people, this grace was given me: to preach to the Gentiles the unsearchable riches of Christ.*

Thought 2. Everyone needs what John had and what Jesus had.

- 1) John had humility.
- 2) Jesus had the Holy Spirit and fire. (See *Baptism of Jesus and John*, Mt. 13:11).

Mat 18:4 *“Therefore, whoever humbles himself like this little child is the greatest in the kingdom of heaven.”*

Rom 12:3 *For by the grace given me I say to every one of you: Do not think of yourselves more highly than you ought, but rather think of yourselves with sober judgement, in accordance with the measure of faith God has given you.*

Phi 2:3-4 *Do nothing out of selfish ambition or vain conceit, in humility consider others better than yourselves. Each of you should look not only to your own interests, but also to the interests of others.*

James 4:10 *Humble yourselves before the Lord, and he will lift you up.*

Thought 3. It is no disgrace to confess one’s need for Christ and for what He offers. John so confessed. How can a person be disgraced by confessing what everyone else already knows?

- 1) Man dies and desperately needs God to give him life — eternal life.
- 2) Man misbehaves, sins, falls short and desperately needs the fullness of the Holy Spirit, that is, love, joy, peace. ...

Thought 4. The great (famous, powerful, wealthy) as well as the lowly need what Christ gives: the Holy Spirit and fire.

Thought 5. The believer always needs more and more of the infilling of the Holy Spirit. John had been “filled with the Holy Spirit even from birth” (Lk. 1:15). Now

with Christ's confronting him face to face, he confessed his need for more of the Spirit of God and of the Lord's fire. (See *Baptism of Jesus and John*, Mt. 3:11).

Eph.5:18 "*Be filled with the Spirit.*"

Thought 6. The closer a person lives with Jesus Christ the clearer he sees his need for more humility and more of God's Spirit. John was already close to God; in fact, he had been "sent from God" (Jn. 1:6). But he saw his need for what Christ had to give. (See *Baptism of Jesus and John*, Mt. 3:11).

MATHEW 03:11 THE BAPTISM OF JESUS AND JOHN

"I baptize you with water for repentance. But after me will come one who is more powerful than I, whose sandals I am not fit to carry. He will baptize you with the Holy Spirit and with fire." **Mathew 3:11**

The word baptism (baptizein) means to dip, to immerse, to submerge, to place into. John's baptism was with water, but Jesus' baptism was "with the Holy Spirit and fire."

1. John's baptism was both a preparation and a symbol of the spiritual baptism that Jesus was to bring. John's water baptism meant two things.
 - a. It symbolized cleansing from all sin. A person was being prepared for the cleansing that Christ would provide.
 - b. It symbolized separation or dedication. A person was setting his life apart to God in a renewed spirit of dedication. He was committing himself to the Christ about whom John was preaching.

Note: John's baptism is called "the baptism of repentance"; that is, the person who repented was baptized. There could be no question; it was understood: if a person repented and actually turned to the Lord, he was baptized.

2. Jesus' spiritual baptism was a double baptism. (Only one preposition is used in the Greek for "the Holy Spirit and with fire," the preposition "in.")
 - a. Jesus baptizes the person *in the Spirit*. He dips, immerses, and places the person in the Spirit. Whereas the person was carnal and materialistically minded, he now becomes spiritually minded (Rom. 8:5-7). The Jews had looked and longed for the day when the Spirit would come. The prophets had predicted His coming time and again. Therefore, the people knew exactly what John was predicting. The Spirit was expected to awaken and excite the people to such a degree that they would mobilize behind the Messiah, following Him in the overthrow of all oppressors.

The Spirit was to lead the people in freeing Israel and establishing it as one of the greatest nations on earth (see Eze. 36:26-27; 37:14; 39:29; Isa. 44:3; Joel 2:28).

- b. Jesus baptizes the person *in fire*. Fire has several functions that graphically symbolize the work of Christ. It illuminates, warms, melts, burns, and utterly destroys. The difference between baptism with water and fire is the difference between an outward work and an inward work. Water only cleanses the outside; fire purifies within, that is, the heart. Jesus Christ separates a person from his former life and purifies him within by the fire of His Spirit. It should be noted that in John's mind the "baptism of fire" meant that the Messiah was to destroy the enemies of Israel. It was "the messianic fire of judgment" that was to come from the throne of David. □

III. *Mathew 03:15 Jesus Fulfils All Righteousness*

The godly purpose of Jesus — to fulfil all righteousness. Jesus was baptized primarily "to fulfil all righteousness". He was symbolically predicting what He was going to do for sinful man.

1. He was going to fulfil every law of God for man. Baptism was one of those laws. Therefore, he had to be baptized. (See Exo. 29:4-7.)
2. He was going to pay man's penalty for having broken the law — the penalty of death. His immersion was a symbol of His coming immersion into death.
3. He was demonstrating to the fullest extent His humiliation in becoming a man. He had emptied Himself and "made himself nothing, taking the very nature of a servant, being made in human likeness" (Phil. 2:6-7).
4. He was identifying with those He came to save, and He was insisting that all who follow Him become so identified.
5. He was pioneering the movement of repentance and righteousness which John was proclaiming. In founding the movement, that is, the life of righteousness, Jesus had to set the Ideal and the Pattern for every man. Every man was to be baptized, so the Son of God pioneered and established the ordinance of baptism.
6. He was initiating His ministry. John shows this (Jn. 1:31-34). The High Priest had always entered his ministry in such a special ceremony (see Exo. 29:4-7).

Thought 1. There are several lessons to learn from Christ's request to be baptized.

- 1) *Righteousness*. Every man must determine to "fulfill all righteousness" just as Christ did. Every commandment of God must be fulfilled in the believer's life. (See *Righteousness*, Mt. 5:6).

1 John 3:23 *And this is his command: to believe in the name of his Son, Jesus Christ, and to love one another as he commanded us.*

- 2) *Sacrifice.* Every man should be so willing to give of himself that he would die in order to live for God (see Lk. 9:23).

Luke 9:23 *Then he said to them all: "If anyone would come after me, he must deny himself and take up his cross daily and follow me."*

Rom. 12:1-2 *Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God — this is your spiritual act of worship. Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is — his good, pleasing and perfect will.*

Heb 13:16 *And do not forget to do good and to share with others, for with such sacrifices God is pleased.*

- 3) *Humility.* Every man should demonstrate to the fullest extent his willingness to serve others. He should become one with others and set the example of such before all.

1 Pet 5:5 *Young men, in the same way be submissive to those who are older. All of you, clothe yourselves with humility toward one another, because, "God opposes the proud but gives grace to the humble."*

- 4) *Identifying with others.* Every man should become one with all others, excluding no one from his life or service.

Rom 15:1 *We who are strong ought to bear with the failings of the weak and not to please ourselves.*

Gal 6:2 *Carry each other's burdens, and in this way you will fulfill the law of Christ.*

Heb 4:15 *For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are — yet was without sin.*

Heb 13:3 *Remember those in prison as if you were their fellow prisoners, and those who are mistreated as if you yourselves were suffering.*

- 5) *Pioneering the life of repentance and righteousness.* Every man should repent and live the life of righteousness, and every man should pioneer and proclaim such a life to all other men.

Acts 8:22 *Repent of this wickedness and pray to the Lord. Perhaps he will forgive you for having such a thought in your heart.*

Isa 55:7 *Let the wicked forsake his way and the evil man his thoughts. Let him turn to the LORD, and he will have mercy on him, and to our God, for he will freely pardon.*

1 Cor 15:34 *Come back to your senses as you ought, and stop sinning; for there are some who are ignorant of God — I say this to your shame.*

Phil 1:11 *Filled with the fruit of righteousness that comes through Jesus Christ — to the glory and praise of God.*

1 John 1:3 *We proclaim to you what we have seen and heard, so that you also may have fellowship with us. And our fellowship is with the Father and with his Son, Jesus Christ.*

6) *Ministry.* Every man should minister to others; he should let his willingness to minister be known.

Luke 10:36-37 *“Which of these three do you think was a neighbour to the man who fell into the hands of robbers?” The expert in the law replied, “The one who had mercy on him.” Jesus told him, “Go and do likewise.”*

John 13:14 *“Now that I, your Lord and Teacher, have washed your feet, you also should wash one another’s feet.”*

Gal 6:10 *Therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers.*

Thought 2. Christ calls and insists that a person accept His call, and Christ does not back down. This throws light on four facts.

- 1) A person may feel unworthy and lacking in ability, but Christ has both the power and gifts to enable the person to accept His call.
- 2) A sense of unworthiness and inability is understood by God, but refusal is not.
- 3) Christ accepts only one answer to His call: “Yes, Lord — here I am” (1 Sam. 3:4-6, 8; Isa. 6:8).
- 4) Humility does two contradictory things: it confesses unworthiness and inability, yet it yields and accepts the task or gift.

MATHEW 05:06 RIGHTEOUSNESS

“Blessed are those who hunger and thirst for righteousness, for they will be filled.” Mathew 05:06

What is righteousness? In the Bible “righteousness” means two simple but profound things; it has a double meaning. It means *to be* right and *to do* right. It may be said another way: *to be good* and *to do good*. This is critically important in the Bible.

Rom 3:10 *As it is written: “There is no one righteous, not even one.”*

Mat 19:17 *“Why do you ask me about what is good?” Jesus replied. “There is only One who is good. If you want to enter life, obey the commandments.”*

Rom 3:23 *For all have sinned and fall short of the glory of God.*

What is being said is that God alone is righteous; He alone is perfectly good. Man is not perfectly righteous; he comes short. How then can a man become perfectly righteous? What is the answer? The answer is what Christ says: “Blessed are those who hunger and thirst for righteousness: for they will be filled.” What happens is this:

God takes a person’s “hunger and thirst for righteousness” and *counts* it as righteousness. The person is not righteous, but God counts him righteous. This is the great love of God. A man hungers and thirsts for righteousness; therefore, God fills him.

Several things need to be said about righteousness.

1. Righteousness is explained throughout Scripture in the word *faith*. Faith is believing God and trusting the goodness of God to take our faith and count it as righteousness. “And without faith it is impossible to please God, because anyone who comes to him must believe that he exists, and that he rewards those who earnestly seek him.” (Heb. 11:6)

It is the person who *diligently seeks God* who really believes God. The man who so *hungers and thirsts for God and His righteousness* shall be counted righteous and shall be filled.

2. The righteousness of God has been shown to man. Just what God wants man *to be* and *to do* has been demonstrated perfectly in Jesus Christ. This is the love of God. God has not given man just the written Word describing His righteousness; He has given man a life — the life of His own Son — to show what He means by righteousness. Jesus Christ is perfect righteousness; He did nothing but good. This is what the Bible means when it talks about Christ’s being “the righteousness of God.” Christ is the picture, the expression, the pattern, the very image of righteousness — of *being right* and of *doing right*.

1 Cor 1:30 *It is because of him that you are in Christ Jesus, who has become for us wisdom from God — that is, our righteousness, holiness and redemption.*

2 Cor 5:21 *God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.*

Phil 3:9 *And be found in him, not having a righteousness of my own that comes from the law, but that which is through faith in Christ — the righteousness that comes from God and is by faith.*

3. Righteousness involves the mind. Scripture says involves being “made new in the attitude of your minds” (Eph. 4:23), and being “renewed in knowledge” (Col. 3:10).

This means that the man who seeks God is “created to be like God in true righteousness and holiness.” He “puts on the new self or the new man” and is “made new in the attitude of [his] minds” (Eph. 4:23).

In other words, the man who seeks God has “taken off [his] old self with its practices and [has] put on the new self, which is being renewed in knowledge in the image of its Creator” (Col. 3:9-10). □

IV. Mathew 03:16–17 The Baptism of Jesus Christ

The unusual signs of Jesus’ baptism. Three signs in particular are mentioned by Mathew.

1. The heavens were opened: This may be a scene of the clouds being rolled back and the dove descending from the heavens (clouds and sky). Or it may be some special vision given to Jesus and John, revealing that God was opening up heaven for the full approval and manifestation of God’s power upon His Son. (See Eph. 1:1; Acts 7:56.)

Eph 1:3 *Praise be to the God and Father of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ.*

Eph 2:4-6 *But because of his great love for us, God, who is rich in mercy, made us alive with Christ even when we were dead in transgressions — it is by grace you have been saved. And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus.*

2. The Spirit descended like a dove. The dove was given to John as a special sign that Jesus was the Son of God (Jn. 1:33-34.) This is the first time the Trinity, the three persons of the Godhead, is clearly seen in the New Testament. The Son, Jesus Christ, was being baptized; the Holy Spirit descended upon the Son; and God the Father voiced His approval.

Thought 1. Signs in Jesus’ ministry were given to stir belief (Jn. 5:36; 10:38).

Most believers can point to very special signs and circumstances that were given by God to stir their faith and give direction to their lives. (See *Signs, Miracles, Power, Works*, Jn. 2:23).

Thought 2. There are very special signs that prove a person has received the Holy Spirit.

Gal 5:22-23 *But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law.*

3. The voice of God was heard. Three significant things are said here.

- *My Son:* this points to the deity of Christ (Mt. 14:33; 27:43; 27:54; Mk. 1:1; Jn. 1:34; 3:18; 10:36; 11:4; 20:31; Act. 8:37; Rom. 1:4; Heb. 4:14; 1 Jn. 3:8; 4:15; 5:5, 10, 13, 20).
- *Whom I love:* this points to the love within the Godhead (Trinity) (Jn. 3:35; 10:17; Co1. 1:13; see Isa. 42:1).
- *Well pleased:* this points to the perfect life Jesus lived. He was “yet without sin” (Heb. 4:15; 7:26; see 2 Cor. 5:21).

Thought 1. The one thing that a believer should want to hear is what Jesus heard: “This is my Son, whom I love; with him I am well pleased.”

- 1) Believers are adopted as children of God (Rom. 8:15; Gal. 4:4-6).
- 2) Believers can have their lives and service approved by God.

Mat 25:21 *“His master replied, ‘Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master’s happiness!’”*

2 Cor 5:21 *God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.*

Thought 2. God saw the life and behaviour of Christ, and He judged Christ as well pleasing. God sees every man and shall judge the life and works of every man. Nothing is hid from His eyes.

Luke 12:2 *“There is nothing concealed that will not be disclosed, or hidden that will not be made known.”*

1 Cor 4:5 *Therefore judge nothing before the appointed time; wait till the Lord comes. He will bring to light what is hidden in darkness and will expose the motives of men’s hearts. At that time each will receive his praise from God.*

Jer 2:22 *“Although you wash yourself with soda and use an abundance of soap, the stain of your guilt is still before me,” declares the Sovereign LORD.*

Jer 16:17 *My eyes are on all their ways; they are not hidden from me, nor is their sin concealed from my eyes. ■*

JOHN 02:23
SIGNS AND MIRACLES — THE WORKS OF GOD

There are four words used in the Bible for miracles or signs. These words are used to describe the works of God, and they show why people believed in Jesus.

1. **Teras** means the spectacular, staggering, amazing, dazzling. Many believed in Jesus because of the spectacular signs He performed. However, such belief made a person only a spectator, not a participant in His life. The word *teras* also means the sensational; that is, it appeals to the sensations of men. Many believed and followed Jesus because it made them feel good and comfortable and secure. Such belief is weak and often fails. This word is never used by itself to initiate faith in the Lord Jesus. If a person is to have genuine faith in the Lord Jesus, he must have some basis other than the spectacular sign (*teras*).

Luke 8:6,13 Some fell on rock, and when it came up, the plants withered because they had no moisture. Those on the rock are the ones who receive the word with joy when they hear it, but they have no root. They believe for a while, but in the time of testing they fall away.

Luke 9:62 Jesus replied, “No one who puts his hand to the plow and looks back is fit for service in the kingdom of God.”

Heb 10:38 But my righteous one will live by faith. And if he shrinks back, I will not be pleased with him.”

2. **Dunamis** means power — unusual, extraordinary power; effective, explosive power. There were those who were attracted to Jesus because of the unusual power (*dunamis*) they witnessed. They believed because of the power. Such is a legitimate belief and leads to salvation for everyone who believes.

Rom 1:16 I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile.

1 Cor 1:24 But to those whom God has called, both Jews and Greeks, Christ the power of God and the wisdom of God.

Mark 6:5-6 He could not do any miracles there, except lay his hands on a few sick people and heal them. And he was amazed at their lack of faith. Then Jesus went around teaching from village to village.

3. **Ergon** means distinctive works, deeds, and miracles. Such works come from God (Jn. 14:10) and bear witness to Christ. They point men to Christ (Jn. 5:36; 10:25). Some men look at the very special works of Christ and believe because of the *works* (*ergon*).

John 10:37-38 *Do not believe me unless I do what my Father does. But if I do it, even though you do not believe me, believe the miracles, that you may know and understand that the Father is in me, and I in the Father.”*

John 14:11 *Believe me when I say that I am in the Father and the Father is in me; or at least believe on the evidence of the miracles themselves.*

4. **Semeion** means a sign that characterizes the person, his nature and character. A few throughout Jesus’ ministry did believe because they saw *in the miracles* exactly who He was, the very Son of God.

John 2:11 *This, the first of his miraculous signs, Jesus performed at Cana in Galilee. He thus revealed his glory, and his disciples put their faith in him.*

John 20:30-31 *Jesus did many other miraculous signs in the presence of his disciples, which are not recorded in this book. But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.*

However, the word *semeion* is also used of those who believed the signs but *did not have* the highest or right kind of faith. Their faith was *not a faith that committed itself*.

- a. It was a faith that arose only from...
- a mental conviction, a head knowledge, an intellectual belief.
 - a surface acceptance of the fact that Jesus was the Saviour.

John 2:23-24 *Now while he was in Jerusalem at the Passover Feast, many people saw the miraculous signs he was doing and believed in his name. But Jesus would not entrust himself to them, for he knew all men.*

- b. It was also a faith...
- that only sought Jesus for what a person could get out of Him.
 - that never gave any thought to what a person might do for Christ.
 - that was unaware of the cost of discipleship, unaware that a person had to sacrifice himself and give all he was and had to Christ in order to become a follower of His (see Lk. 9:23).

John 6:26 *Jesus answered, “I tell you the truth, you are looking for me, not because you saw miraculous signs but because you ate the loaves and had your fill.”* □