

# True Evangelism

Jon Benzinger

John 1:29-34

September 26, 2021

So, it's crazy in our world right now. Isn't it? Amen. I heard that amen. When you think about it, from COVID to Afghanistan to the southern border, to Haiti, to class warfare, race warfare, missing person that turns into a manhunt, hurricanes, fires, wars and rumors of wars, voting audits, out of control government spending, a great reset, vaccine mandates... Do I keep need to keep going? Things are insane right now. And I don't want to downplay any of that. Much of that, all that's tragic and evil, but I was talking to a friend this week who said probably what we're all thinking, this is crazier than I've ever seen it. Many of us have not lived through world wars, so this would be the craziest we've seen. Seems like there's an ever-increasing darkness that is spreading and settling in on our nation. And the question is, how should we live our lives in light of this, this new darkening reality?

Now I talked big picture about this back in the beginning of the year. I did a series called Living in a Nation under God's Judgment. We went through the book of Habakkuk, where we're able to see, okay, here's some ideas, big picture about how to live in the current reality that we're facing. Pastor Darryl is preaching through the book of Revelation on Tuesdays in this room at noon. And he's not going to say, "Hey, I'm going to show you who the antichrist is," or "I'm going to give you the exact date that Jesus is going to return." It's not that kind of study of Revelation. But it is one that's going to say, here's some insights from the book of Revelation that are going to give you insights into what's going on in our world right now. So you can make it in person, be here Tuesdays at noon, you can watch online. It's on our website, YouTube, all that.

As we enter our text in the gospel of John today, my concern is that we can get focused on just how crazy it is in our world today and forget that whether it's peace or war, or whether it's democracy or socialism, whether it's liberty or tyranny, your mission, my mission, our mission as Christians, what? Never changes. Christians all over the world today, Christians throughout history have faced tyrants and lions and inquisitions and crusades and executions and firing squads and spies pretending to be Christians infiltrating their churches. They experienced things that we may never even imagine, but that didn't stop the mission. The mission kept going, no matter what. The mission, which we summarize here, is helping people know love and serve Jesus. That mission transcends our time, it transcends our place in history, it transcends the type of government we're in, it transcends the economy, transcends race and class and gender. It transcends every barrier that has ever been built to slow it down or to shut it down. Proclaiming the greatness of Jesus, it's your job, it's my job, it's our job as Christians that we're all going to give an account for. But more than our job, it's our what? It's our privilege, right? Oh, darn. I got to tell people their sins can be forgiven. They can have eternal life. Bummer, right? No. It's our gift from God to a world that desperately needs our Jesus. We can give them to him. So the question is, how do we do that? How do we do our jobs? How do we proclaim the greatness of Jesus, no matter how crazy this world gets? How do we do that to the eight to 15 people that God has placed in your life that need the Jesus that you know? How do you do that? Each of us, if we think about it, we have a circle of somewhere around 8 to 15 people who need Jesus. So the question is, how do we get Jesus to them? Or how does Jesus use us to find them?

John the Baptist shows us how. He shows us how to proclaim the greatness of Jesus. He shows us how to do our jobs in a way that both honors Jesus, and at the same time helps the people that we know who need to know him. So in our text, John the Baptist shows us true evangelism. I say that word, it's like, oh, I'm going to be guilty. No, you're not. You're not going to be guilty at all. John the Baptist is the quintessential Christian witness. He's the model Christian... He's the model for all Christians. He's the model really for all Christian pastors as well. Last week, we saw he's the model of true greatness. He showed us that greatness has nothing to do with pointing people to us and getting people to say how great we are. No. Greatness, true greatness, has everything to do with pointing people away from us to the only great person that ever existed, Jesus Christ.

Last time, we saw the attitude that we should have, the place our heart should be in, in reverence and humility. And it should be there in light of all that Jesus is and in light of all that Jesus has done. And today, what we're going to see that who Jesus is and what he did is not only the heart of true greatness, but it is the heart of true evangelism. And I want to set the stage for us. And we take a look at verse 29, it starts with the words the next day, which speaks to the day after the day that we saw last week, verses 19 to 28. There's a four day series, and this is day two of that series. And I want you to notice the next day, John the Baptist saw Jesus coming towards him. Now it seems that what's happening here is Jesus is coming back from his temptation. And the reason I say that is because of what John says in verse 32. In verse 32, John the Baptist talks about Jesus' temptation in the past tense. He said, John bore witness. I saw, past tense, I saw the Spirit descend from heaven like a dove and it remained on him. Oh, when did that happen? That happened when Jesus was baptized. But what I want us to see is that the theme that ties this section together is this idea of testifying, witnessing, proclaiming the greatness of Jesus. Look at verse 19, it starts, this is the testimony of John. He's on the witness stand, and he's going to say, "Hey, here's what I know." Verse 20, this awkward saying, it says he confessed and did not deny, but confessed. He was absolutely clear. Here's the truth about Jesus. Verse 32, we see it tie it together here at the end here, verse 32. John bore witness. He's on the witness stand. He's speaking the truth. He's saying, "This is what I know." And then at the very end of the passage, verse 34, and I have seen and have born witness.

So the issue under examination is this, is Jesus the Christ. Is he the Son of God? John the Baptist is John the writer's first and really star witness who proclaims for all to hear, yes, he most certainly is the Christ. And yes, he is most certainly the Son of God. And so as we think about that, when it comes to true evangelism, what we see him do, what we saw him do just now, gives us a clue that when it comes to evangelism, we start with who Jesus is. If he did that, we should probably do that too. So point #1) *we answer for people, Who is Jesus?* So, we answer the question. *We answer, Who is Jesus?* When it comes to true evangelism, people need to know who Jesus is and notice our text. Every verse has some truth about Jesus that John the Baptist proclaims. So we answered the question for them, help them see who is the real Jesus. Now we saw the real Jesus in verses one to 18. Okay. So verse after verse, text looking at this multifaceted diamond, which is Jesus. And then in verse 29, we get this new idea about Jesus. Behold, the Lamb of God, that he's the Lamb of God. Now after reading chapter one verses 1 to 28, we would expect John the Baptist to say something like behold, your God, or behold, your Messiah, behold, your king, because of all the stuff that we've seen in chapter one verses one to 28. But he doesn't. This is unexpected when he says behold, the Lamb. Jesus is the Lamb of God.

Second, verse 30, it says at the end of verse 30 that Jesus was before John the Baptist. He existed before John the Baptist. But Luke chapter 1 tells us that John the Baptist was born before Jesus was born. So how does Jesus exist before John the Baptist existed? Answer in the biblical worldview is what John is saying here is that Jesus is eternal, that Jesus is God. He is preexistence. But notice verse 30 also, there are two words that we read by really fast. Notice those words at the very beginning. After me comes a what? A man. After me comes a man who is eternal because Jesus is the God man. That's the second thing we learned about Jesus here. Verse 31, John the Baptist was to reveal Jesus, notice, to Israel. Which is a way of saying that his baptism, his ministry was to show people that Jesus is their promised Messiah. Verse 32, he's empowered by the Holy Spirit, which again is the idea that he is the promised Messiah. Verse 33, he is the promised Messiah. He has the spirit. He gives the spirit to others. And then verse 34. Jesus is the Son of God, which means that he is deity, that he is God.

So you put it all together. He's God, he's the Messiah, he's the Christ, he's the promised Savior, he's the King of the world, he's the Lamb of God who takes away sin. So all of these give anyone who will listen the identity of the true Jesus. The question is, can you, can I, can we accurately explain to people who Jesus is, and do it in a way that's compelling and in a way that really helps them see the truth?

So, in your Bible, do you know where the great passages are that answer the question who is Jesus? We spent over two months in one great passage on who Jesus is in John chapter 1 verses 1 to 18. So that should be set in your mind, even the series was called what? Who is Jesus really, so that whole section proclaims this is the real Jesus. I want to show you three more. So keep your finger here in John and turn to Philippians chapter 2. Philippians chapter 2. If you've got a Bible from an usher, that is page 1084. 1084, Philippians chapter 2. Paul is talking to this group of Christians. He's encouraging them to be humble. And he says to them, verse 5, have this mind, have this humble mind among yourselves, which is yours in Christ Jesus. And now he's going to explain the humility, who though he was in the form of God, so here he is, God in heaven, he did not count equality with God a thing to be grasped. He's not holding onto all the blessings and privileges of being God in heaven. That says here's the humility, but he emptied himself by taking on the form of a servant, being born in the likeness of men. So there's the humility. He doesn't stay in heaven, worshiped by angels, you're the best. He empties himself of all those privileges, comes here and becomes a human being. Beyond that, he becomes a servant.

Verse 8, being found in human form, he humbled himself by becoming obedient, not just being a servant, but becoming obedient to the point of death, even death on a cross, horrible death. God exalts the humble, though. Therefore, God has highly exalted him and bestowed on him the name that is above every name. So he has a name that is higher than everybody else's, so that at the name of Jesus, every knee should bow in heaven, on earth, under the earth. And every tongue confess that Jesus Christ is Lord, to the glory of God the Father. He's God, he's humble. He becomes a human. He becomes... He's so humble, he becomes obedient to the point of death, and God exalts him and makes him Lord of all reality. Every knee will bow. Every tongue will confess that he's Lord.

I'm going to show you a second one. Turn to Colossians chapter 1, one book to the right. Colossians chapter 1. Page 1086 in those Bibles we give away. This church is being infiltrated by false teachers who are teaching a false Christ, a different Christ. And so Paul is giving all these bullet points quickly, to say here's the true one. The real Jesus, verse 15, is the image of the invisible God, the first born of all creation. For by him, because by him, all things were created.

He's not the first created being. He is the one who gave birth to all creation in heaven, on earth, visible, invisible, whether thrones or dominions or rulers or authorities, all things were created through him. He's the Creator. And for him. He's the owner of all things. This is Jesus. He is before all things, and in him all things hold together. Every molecule in existence is held together by Jesus himself. And on top of all that, he's the head of the body, the church, he's the senior pastor of the big C church. Every Christian ever. He's the beginning, the first born from the dead, so he is the first to be resurrected, that in everything he might be preeminent. On the list of greatest things, he's always number one. For in him all the fullness of God was pleased to dwell. He is God. And through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross. So this one who is God and the creator who owns everything, holds everything together, dies on a cross.

Turn to one more, Revelation chapter 1. Revelation chapter 1. Page 1129 if you have one of those Bibles we give away. Revelation chapter 1, drop down to verse 12. We know this is Jesus, because what is said at the end of the paragraph. The beginning, it says then I turned to see the voice that was speaking to me. And I'm turning, I saw seven golden lamp stands. And in the midst of the lamp stands, one like a Son of man, human. Clothed with a long robe and with a golden sash around his chest. He's the King. The hairs of his head were white, speaks of wisdom, like white wool, like snow. His eyes are like a flame of fire. There's purity there. Nothing can escape the purity of his gaze. His feet are like burnished bronze, refined in a furnace, and his voice was like the roar of many waters. In his right hand, he held seven stars. From his mouth came as sharps, two-edged sword. And his face was like the sun shining in full strength. When I saw him, I gave him a high five. Is that in your Bible? No. It's not in your Bible? Oh. When I saw him, I fell at his feet though dead. Jesus is not Mr. Rogers with a beard, right? That's not what we have here. He laid his right hand on me, saying, "Fear not. I'm the first in the last and the living one. I died and behold I'm alive forever more." That's how we know it's Jesus. "And I have the keys of death and Hades."

Turn back to John 1. Now I know there is only four, and I know there are great individual verses that answer who is Jesus, but I wanted to give you four passages with multiple verses to help you answer the question who is Jesus. So you can sit there with somebody like at your dinner table or at a restaurant or at a coffee shop and say... Or your school and say, "Hey, I just want to show you who the real Jesus is." Now, how do you remember where to go after that one? You're like, "Okay, you're the preacher guy, you get to study the Bible all the time, but what about me?" I'm going to give you a little key for this. A friend of mine.... It's not original with me. A friend of mine showed me this 20 years ago. I thought this is brilliant, so I've been doing it for that long. All you have to do is remember one passage about who Jesus really is. And I have a series called who is the real... Who is Jesus, really, which take would take us all back to where? John chapter 1.

So here's what you do. John chapter 1, verse 18. You go through that text with them, you read them... Here's the real Jesus. And you get to verse 18, and you put a little arrow and then you put Philippians 2:5 right there. All right? And then from Philippians 2:5, you get to verse 5 and you read through verse 12. And at the end of verse 12, what do you do? Or verse 11. What do you do? Put a little arrow, and you put Colossians 1:15. And then you're able to, at the very end of that paragraph, verse 20, you put another little arrow that says what? Revelation 1:12. So you're able to follow this choose your own adventure thing that you put in your Bible so that you can take anybody. All you have to remember is one passage. John 1:1. And then after that, you can

take anybody to all of these other passages and show them and give them the mountain of truth that here is who Jesus really is. And it takes your Bible from being a book, to being a book and a very useful tool for evangelism. So true evangelism starts with answering the question for people who is Jesus.

Next it includes, point #2) *explaining for people What Jesus did. Explaining for people What Jesus did.* Who is Jesus, and what he did, that is the core. That's the center. That's the crux of true evangelism. And look all over the New Testament to find examples of evangelism and find instructions about evangelism. And sometimes you'll see the law being used, and other times you won't. Sometimes you'll see the existence of God being talked about, and other times you won't. Sometimes it'll say repent. Other times, it'll say believe. Sometimes it'll say repent and believe. It just shows you there's not one size fits all way to tell people about Jesus, except for this. There is no evangelism without explaining to people who is Jesus, and what did he do? That's the bottom line. That's the main thing. Jesus, who he is and what he did, that's the thing without which there is no evangelism taking place. So what did he do? Well, let's start in verse 33. John the Baptist says I myself did not know him. Now we got to stop right there. He said it in verse 31. He says it again in verse 33. I did not know him, but they're relatives. So how do we make sense of that? I think what he's saying here is that I didn't know him as the Messiah. And why do I think that? Because of what he says next. I knew his name. It's Jesus. We're cousins. Maybe they grew up together, maybe they saw each other a couple times. We don't know that. But he's in my family. I know that. I didn't know him as the Messiah, but he who sent me to baptize with water, which we know from chapter 1, verse 6, that's the Father. He said to me, he on whom you see the Spirit descend and remain, this is he who baptizes with the Holy Spirit. This is the Messiah. But notice what the text says. One of the things that Jesus does is he baptizes with the Holy Spirit. So that's the first thing Jesus does.

Now I know that sounds kind of weird. Doesn't it? Baptized with the Holy Spirit. What in the world is that? Unless you grew up hearing that phrase all the time, in which case you saw a lot of weirdness with that phrase, right? Yeah. Me too. So what does that mean, Jesus baptizes people with the Holy Spirit. Well, thanks for asking. I'm going to give you three results, three things to help us understand what it means to be baptized with the Holy Spirit. But before I do that, what we all need to understand is when the Old Testament talked about the Messiah, the coming King of Israel, it talks about him connected to the work of the Spirit, who is the third person of the Trinity, God the Holy Spirit. God the Father, God the Son, God the Holy Spirit, one God, three persons. So Isaiah 11:2 says that the spirit will rest upon the Messiah, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord. So Isaiah 11:2, the work of the Holy Spirit is connected to the Messiah. Isaiah 42:1, God says about the Messiah, I've put my spirit upon him, that he is doing... He's going to accomplish his ministry through the power of the Holy Spirit. Isaiah 61:1 says, now the Messiah is speaking, he says the spirit of the Lord is upon me. And he is upon me because the Lord has anointed me to bring good news to the poor, to bind up the brokenhearted, to proclaim liberty to the captives, the opening of the prison for those who are bound, to proclaim the favorable year of the Lord and the day of vengeance of our God. The idea being that the spirit of God is upon me. And because of that, now I have the power that I need to do ministry. So the Messiah promised in the Old Testament, the spirit, are inseparably linked. Which makes sense, because here's John the Baptist going well, who's the Messiah? You tell me that I'm supposed to get people ready to meet the Messiah. Well, how am I going to know who that guy is? And God the Father says, don't you

remember your Old Testament? All you need to do is when you see the one who the spirit descends on and remains, that's the guy you need to point everybody to.

Well, when did that happen? Happened at his baptism. Matthew 3:16, Jesus came up from under the water, and the text says the heavens were opened and he saw the spirit of God descending like a dove and coming to rest on Jesus. So we not only know that Jesus has the Holy Spirit resting upon him, but he also gives the Holy Spirit to others. He baptizes them. He immerses them in the spirit. And the first result being this, as one of the pictures of John the Baptist, water baptism is cleansing from sin. That's a picture. It symbolizes cleansing from sin. Guess what? Baptism of the Holy Spirit actually cleanses from actual sin. Second, baptism in the spirit includes being born again, having new life, being given a new heart and new nature, becoming a new creation. And then third, as a result of being baptized in the spirit, the spirit comes to live inside of you. You become a temple for God the Holy Spirit. And when that happens, you suddenly now want to follow the Lord. Did you ever notice that in your life, that there is this moment, this time in your life where you're doing your own thing, and then suddenly I want to please the Lord, I want to follow him, I want to do what he says? I'm pained when I don't, and I'm excited when I am. What is that? That's the Holy Spirit living in your heart, living in your life. All three of these are summarized in Ezekiel 36: 25-27. And I'll walk you through this text, and I'll show you, here's number one, here's number two, here's number three. He says I will sprinkle clean water on you, and you shall be clean from all your uncleanness, from all your idols I will cleanse you. That's number one. Result of the baptism of the spirit. I will give you a new heart and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh. That's number two, result of the baptism with the spirit. And now number three. And I will put my spirit within you and cause you to walk in my statutes and be careful to obey my rules.

So what does Jesus do? He baptizes with the spirit. What does that mean? He cleanses us from all of our sins. He makes us a new creation, gives us new life. And third, he actually puts the spirit in his people, so that they seek and actually obey the Lord. That's what it means. And the only reason he can do that is because verse 19... Verse 29, he is also the Lamb of God. And what does the Lamb of God do? Takes away the sin of the world. Now listen, each word of verse 29 is absolutely profound. So we're going to walk very slowly through this text to make sure that none of us missed the truth that is in this verse. Verse 29 is another way of saying that Jesus is the Savior of the world, John 4:42. And as you think through this idea of savior informed by verse 29, the first thing we learn, the first of five things that we learn about this Savior, Jesus, is number one, he is a substitute savior. He's a substitute savior. And we get that from the word lamb. No one familiar with the Old Testament would've missed what that was about when John says he's the Lamb of God. Why? Because the first lamb of God in the Bible is found in Genesis 22:8. Do you remember what's happening in Genesis 22? Abraham is taking Isaac up a mountain. Not going up there to see the pretty view. Abraham's going up there to sacrifice Isaac. And as they're walking up there, Isaac says, "Well Dad, I see the wood and I see the fire and I see the knife, but I don't see the lamb. Missing something here." Everybody who's reading that story is freaking like, "Yeah, because that's you, buddy." Genesis 22:8, Abraham says, "God will provide for himself a lamb." The lamb, actually. And what do we learn as the event unfolds? The lamb dies instead of Isaac.

Next is Exodus 12, which explains this event called the Passover. You ever wonder okay, why is it called the Passover? What's passing and what's being passed over? Well, the angel of death

was passing through the land of Egypt. And it would pass over every house that had a lamb's blood on what in the doorpost. It would pass by that house and go into a house without any blood. In the place of the first born dying, the lamb dies as a substitute.

Next, one of the animals that got accepted for the daily sin offerings were lambs, according to Leviticus 3:7. It was to be a lamb without blemish, without any spots on it. Perfect, pure white. And you didn't just take your lamb over to the tabernacle, the temple, and go, "Hey, here it is. I'm out of here. Thanks a lot." No, if you're the head of the household, you take that lamb from your flock, so that costs you something, and you take it over to the tabernacle or the temple. And there you are in front of the tent of meeting or the Holy of Holies. And there you are. And before that lamb gets sacrificed, you know what you do? You put your hands on the lamb. It's a symbol of identification. We are the same. We are one. And it's a symbol of transference, where the head of the house on behalf of his family, his sins and theirs, transfers his sins to the lamb. And at that moment he doesn't say, "Okay, now you that and I'm out of here." No, he kills the lamb. And what that is saying with the hands and the transference and all of that, what it is saying is what is about to happen to this lamb should happen to me because of my sin.

All the Old Testament sacrifices done century after century after century, in the tabernacle, in the temple, all point to the ultimate Lamb of God that Isaiah 53:7 says is "a lamb that is led to the slaughter." In context, he's being punished for and paying for the sins of God's people. So this image of a lamb that John is drawing from in verse 29, speaks of innocence and sinlessness and humility and sacrifice and suffering as a substitute. Death so that another might live. In other words, this title points to Jesus' death as a substitute for sinners. He is the sinless Lamb without blemish or spot whose precious blood ransoms us, rescues us from all sin.

All other Old Testament sacrifices never took away sin. All those sacrifices were meant to point the only sacrifice that does. And all other sacrifices and all other religions, or the sacrifices of the non-religious or oh, the man upstairs and all that stuff. And oh man, I don't know. I said that about so and so, and I feel really bad. And so I'm not going to watch football today. I'll punish myself. I sacrifice something so that God won't... He's not going to be mad at me. It's powerless. It's worthless. It's nothing. Because there's only one sacrifice that takes away sin. It's a sacrifice of the lamb of God.

Second, Jesus is a provided savior. He's a provided savior because he is the Lamb, notice, of God. He's God's Lamb. God gave his Lamb not for his own sins, because God doesn't have any sins. He gave his Lamb to provide for the forgiveness of his people. In other words, if that's the case, then you and I are completely unable and incapable of providing for our own forgiveness. We need God to supply the Lamb as a gift of his grace to take away our sin. And that's what he did in Jesus.

Third, Jesus is a sufficient Savior. He's a sufficient Savior because Jesus, notice the text, he takes away sin. He removes it. He carries it away completely. And those words takes away speaks of continual, never ending, never stopping removal of sin from his people. The cleansing never takes a break. Jesus' sacrifice of himself gives those who trust in him a constant supply of sin removal. This is not your trash being taken out once a week. This is the trash of your life being taken out every second of every day. Every time you sin, the windshield wiper of God's grace wipes it away. And you sin again, and wipes it away. And that windshield wiper never turns off, and it never stops, and it never slows down. There's a constant taking away of our sins. One author put it this way. He is such a sufficient Savior that we're considered by God is if we have

never sinned at all. So those you don't know what I did in the past, pastor. Guess what? God doesn't either. He took it away. It's gone. Some moms wash their kids daily, but Jesus is daily, hourly, constantly purging, cleansing, washing his people from their sins. And notice the text says that Jesus takes away the sin of the world, which refers to every kind of sin in the world. All wickedness and evil and unrighteousness and injustice and broken promises and crossed lines, whatever it is, no matter how wicked it is, whatever sin it could possibly be existing in this world, he can take it away. He's a sufficient Savior, in that he takes away every kind of sin there could possibly ever be. And he's a sufficient Savior because there is never a time in a Christian's life when his or her sins are not being taken away.

Fourth, Jesus is a universal Savior. He's a universal Savior because he takes away, notice, the sin of the world. The idea here is that he's not just a savior for the Jewish people only. He's a savior for every other people group as well. See, when a Jewish person would've heard behold, the Lamb of God who takes away the sin of the world, and they recognize that wait, he's talking about the Messiah, they would've been like, "No, no. He's for us. He's not for anybody else. He's our Messiah." He created those non-Jewish people so that hell would've something to burn. That's why they exist. That is what they believed. That is why non-Jewish people existed, so that the demons would have somebody to torture. And John steps in and goes, "No, he's not just for you. He's for all people. He's for everybody." That's what the word means. World does not mean every single human being without exception. It means every people group without distinction. So, the Messiah is for all the kinds of people in the world, not just Jewish kinds of people. That's the way that John uses this word, world. So Jews and non-Jews, men and women, every ethnicity, every socioeconomic difference, everything that divides one group of people into the other, Jesus is the Savior of them all. And how do we know that it's not every single person without exception being talking about here with this word world? Because there are many people's sins who aren't what? Taken away. Their sins aren't taken away. They die in their sins and are punished for them eternally. This text is not talking about he potentially takes them away, he might. This is speaking of the cross, of an event that happened where actual sin was actually taken away and continues to be taken away from actual people. He actually takes away sin in his sacrifice. He doesn't make salvation possible. He secures salvation, how? By taking sin away from people other than just Jewish people, when he dies as God's Lamb. This is Revelation 5:9 that Jesus is killed and by his blood, he ransomed people's... "Ransomed people for God from every tribe and every language and every people and every nation." So don't miss the point. This means no matter who you are, no matter where you are, no matter what you look like, what you sound like, how you speak, what you've done, what's been done to you, how you dress, what your culture is, Jesus is the universal, he is the only Savior. He transcends all barriers. He's a universal Savior.

Fifth and finally, Jesus is a ready Savior. He's a ready Savior, which actually brings us to the only response of true evangelism, which is point #3) ***Finish with so what. Finish with So What.*** In other words, conclude your look at who Jesus is and what he did with this, what's your response going to be? In other words, he's ready to be your savior. He's ready, willing, and able to take your sins away forever. See, if Jesus is all of these things, if he's God, if he's the promised Messiah, if he's the Lamb of God, if he's taken away sin, if he washes people from their sin and gives them new life and gives them new desires, new impulse to obey, then what should true evangelism do? How should they respond when we're saying this to them? Take them back to verse 29 and say behold. Behold him. Look at him, focus your attention on him, fix your eyes on him. Don't look away from him. Don't be distracted. Don't make excuses. Don't accept



substitutes. Don't convince yourself there's something else, there's something different, there's something better. Just behold him. Take in who he is, drink in what he did. Listen to this expert witness John the Baptist, whose words are true, even though they're 2000 years old. But then after beholding him, believe in him. More than your admiration, Jesus wants your allegiance. Come to him and trust yourself to him. Give your life to him. Believe in the Lord Jesus Christ, then you will be saved. Trust in him not as the Savior. Oh, that's interesting. He saves people from their sins. Oh, nice. Trust in him as your Savior. Give your life to him not as the Lord. Oh yeah. He's the Lord. Huh? Every knee's going to bow. Oh man. I wonder if mine will. No, submit to him as your Lord. Whoever believes in him receives forgiveness for their sins. To all who receive him, who believe in his name, he gives the right to become children of God forever. Whoever believes in him will have eternal life. True evangelism brings people to a point of decision.

It's easy to get sidetracked, especially in these dark days, but we must remember that we may not have the same ministry of John the Baptist, introducing the world to Jesus. We have a similar mission because we get to introduce our world to Jesus. And we do that by proclaiming the greatness of who Jesus is and what he did to the people that God has placed in our lives who need him. This message is our mission, no matter what crazy, upside down darkness is seeking to infiltrate our lives and our world. This is the message that builds the big C church, as more people are added to the big C church of all Christians on the planet. This is how they're added, through this message. Who is Jesus? What did he do? And So what?

And really, the church is only really the church when this message is her message. She proclaims a great Jesus to great sinners so that they will experience a great and unbelievable salvation. Think about it. Their sins taken away, separated as far as the east is from the west, never to be seen or heard from again. How many of you, if maybe you've been in a fight with a friend or a family member and they get historical. You know what that is, getting historical? Some of you are like, yeah, it's awkward. They go to the past and they grab something that you did. And they pull it like a bat from the past and they smack you in the present with it. Getting historical.

Isn't it great to know that God will never do that? Amen. That your sins are constantly being taken away and are separated from you forever and ever and ever. And that's amazing, isn't it? But it's not just for you. It's also meant for the people you know who need him. So tell them who he is and tell them what he did, and tell them the only right response to all of that is to give their lives to him. That's true evangelism. Let's pray.

Jesus, we come to you. And as we think about this, we thank you For what you did in light of who you really are. And I pray that these truths will not just be things that clatter around in our heads, but that these truths will really change our lives as we're drawn closer to you. That's what all of us need. And the sound of my voice here, watching online, in the family center, that's what we need. We need to be drawn closer to you. So please do that with each and every one of us here and watching. And as you get ready to sing, a final song, may this song really reflect our hearts. That at the end of the day, when we see reality correctly in light of all you are and all that you did, you really are all that we have. And if all that we have is you, we have everything. We ask these things in your name, Amen.