

# The Lord's Witness of John the Baptist

by Stephen Kaung

---

*The sermon emphasizes the importance of being a faithful witness for the Lord, like John the Baptist, and not being offended by the Lord's ways.*

**Duration:** 1:11:31

**Scripture:** Matthew 11:1-5, Matthew 17:21, John 5:33-35

**Topics:** "John The Baptist"

---

## Description

In this sermon, the speaker begins by emphasizing how the Lord is different from humans in dealing with weaknesses. He uses the example of John the Baptist, who was publicly exposed for his weaknesses, but the Lord covered him to such a degree that people forgot about it. The speaker then quotes a passage from the Bible where Jesus compares the generation to children sitting in a market, who are not satisfied no matter what is done. The speaker encourages the audience to be like lamps, shining the light of Christ and guiding others to the true light.

---

## Transcript

Will you please turn to the gospel according to John. John chapter 5. We will read from verse 33. John chapter 5 verse 33, 34 and verse 35.

Ye have sent unto John, and he has borne witness to the truth. But I do not receive witness from man, but I say this, that ye might be saved. He was a burning and shining lamp, and ye were waiting for a season to rejoice in his light.

The gospel according to Matthew chapter 11 verse 1, verse 2. But John having heard in the prison the works of the Christ, sent by his disciples, and said to him, Art thou the coming one, or are we to wait for another? And Jesus answering said to them, Go, report to John what ye hear and see. Blind men see, and lame walk, lepers are clean, and deaf hear, and dead are raised, and poor have black tidings preached to them. And blessed is whosoever shall not be offended in me.

But as they went away, Jesus began to say to the crowds concerning John, What went ye out into the wilderness to see? A reed move about by the wind? But what went ye out to see? A man clothed in delicate raiment? Behold, those who wear delicate things are in the houses of kings. But what went ye out to see? A prophet. Yea, I say to you, and more than a prophet, this is he of whom it is written, Behold, I send my messenger before thy face, who shall prepare thy way before thee.

Verily I say to you, that there is not a risen among the born of women a greater than John the Baptist. But he who is of a little one in the kingdom of the heavens is greater than he. But from the days of John the Baptist until now, the kingdom of the heavens is taken by violence, and the violence seeth on it.

For all the prophets and the law have prophesied unto John. And if ye will receive it, this is Elias who is to come. He that hath ears to hear, let him hear.

But to whom shall I liken this generation? It is like children sitting in a market, which calling to their companions said, We have piped to you, and ye have not danced. We have mourned to you, and ye have not willed. For John hath come neither eating nor drinking, and they say he hath a demon.

The son of man hath come eating and drinking. And they say, Behold, a man that is eating and wine drinking, a friend of tax gatherers and of sinners, and wisdom hath been justified by her children. May we look to the Lord.

Our Father, we do praise and thank Thee for the privilege of being gathered together unto Thy Son, our Lord Jesus Christ. Oh, how we do praise and thank Thee, knowing that Thou art here with us. And our whole desire is that we may hear from Thee.

Thou may speak to us through Thy word, by Thy Holy Spirit. We do ask Thee, O Lord, that Thou will quicken Thy word to our hearts, that we may see what Thou does desire us to see, and hear what Thou does desire us to hear, and be what Thou does desires us to be, and to Thee be all the praise and glory, in Thy precious name. Amen.

We have been considering together the life of John the Baptist, and we believe that in this life we may see something that God is looking for among his people today. John is an effort-making vassal, and the Lord is looking for a corporate effort-making vassal today. John gave a very full and perfect, complete testimony unto the Lord.

And this is, I believe, what God is expecting his people to do today. Now this evening we would like to do something different, and that is John bore a full witness unto the Lord. And then in return we find the Lord bore a witness for John.

And that is what we would like to consider this evening. You know, it is very important that we have a good testimony, that is to say that we really be faithful witnesses of the Lord. For then, on the other hand, there is another thing which is of tremendous importance, and that is whether the Lord will bear a good witness concerning us.

You remember in Matthew chapter 17, there will be people who will come to the Lord and say, Lord, Lord, we have preached in your name, we have cast out demons in your name, we have done things in your name, and yet the Lord says, I do not know you. And of course we know the word I do not know you means I do not approve of you. How important it is that our life on this earth may result in that which the Lord himself will put his seal on it and say, I am satisfied.

Just like the servants, one with five talents came back and said, Lord, you give me five talents and here I trade with the five talents and I have doubled it. And the Lord said, good and faithful servant. You are faithful in small things and I will trust you with more.

Come, enter into the joy of your Lord. And the same thing happened to the one with two talents. But with a person of one talent, it is a different story.

And the Lord said, you are wicked and lazy. So I think it is very important for us to know whether the Lord will bear witness for us. Whether our lives on earth will be recommended and approved by him.

And as you look into the book of Hebrews for instance, Hebrews chapter 11, you have a whole list of people. These men and women of faith and how in their lives they had witnesses born to them by God. That they had been faithful.

They had pleased God and they were approved by the Lord. And these will be the people that will be found in the kingdom. When the kingdom shall come.

So here you'll find John the Baptist. Not only he did such a good witness for the Lord, but then in return you'll find how the Lord bore witness of him. In John chapter 4 you'll find when the Lord Jesus heard that the Pharisees began to notice that more people were baptized by him than by John the Baptist.

Actually he did not baptize himself, his disciples did the baptism. But when our Lord Jesus heard about that, the Bible says he retreated. He left Judea and go to Galilee.

Now even though in chapter 3 you'll find that John testifies that I'm not a bridegroom, I'm the friend of the bridegroom. And it is the bridegroom that has the bride. And when I hear the voice of the bridegroom I rejoice.

He must increase and I must decrease. In other words you'll find with John the Baptist there was no jealousy whatsoever. He knew what he came for.

He wanted people to go and follow the Lord. He would rather be decreased and let the Lord be increased. There was no jealousy at all.

But you know we are human. And how Satan can try to put a wedge as it were. And try to divide and try to tempt us.

Even though John says so clearly. Yet when the Lord heard about that he left Judea and retreated to Galilee. Of course he did not want to be in conflict with John.

Their words actually were complimentary. And he wouldn't even give the enemy any chance. To put a wedge as it were between him and John.

They were so much in one. That there was no controversy, there was no jealousy. Professional jealousy if you please.

There was absolutely nothing of that kind. John would do it this way and our Lord would do it the other way. And how you'll find they work together as one.

It's beautiful when you notice it. For then in chapter 5 you'll find when the time of the feast came. The Lord came back to Judea.

And probably by that time John the Baptist was already in prison. He was put in prison because King Herod sees him. Put him in prison because King Herod married Herodias.

And John said that was not right. But anyway you'll find when our Lord Jesus came back to Judea. Then in chapter 5 he mentioned John.

John was in prison set aside. There was no more competition. But it was not that.

The Lord began to speak kindly. He said you go out to John and you seem to love. His light for his kingdom.

But I tell you who is John? John is a burning shining lamp. Now that is the first testimony that our Lord Jesus gave. Concerning John the Baptist.

In other words it was the Lord's estimate of John the Baptist. John the Baptist was a burning and shining lamp. I believe when the Lord Jesus said this.

He must have the temple in his mind. Because you know the temple in the outer court. There was no cover above.

So in the outer court you'll find the sun shone directly into the outer court. But when you enter into the holy place. The holy place was completely covered.

There was no light of the sun. And in the holy place. There was the golden lamp stand.

And it was by the light of the golden lamp stand. That the priest were able to serve in the holy place. Because without light you can't do nothing.

But then in the holiest of all. There was no sunlight. There was no lamp light.

In one sense it was pitch dark. Because there was no sunlight. There was no lamp light.

There was no artificial light nor natural light. But the holiest of all is full of light. Why? Because the Shekinah glory of the Lord was there.

The glory of the Lord was there. The Lord was the light in the holiest of all. So I believe that when our Lord Jesus mentioned such things.

He probably had that in view. John was a shining and burning lamp. He was as a lamp in the holy place.

And of course there was light coming out from the lamp. But there is a light that is far greater than the light of a lamp. It is the Shekinah glory of the Lord.

So even in John chapter 1 you'll find. There was a man who was sent by God. But he was not the light.

He bears witness to the light. The light is Christ himself. In him was light and the light was the light of man.

Our Lord Jesus is the light. The light of life. The glory of God.

The Shekinah glory of God. But John was a lamp. And the purpose of that lamp is to lead people by that light of the lamp to the true light.

It is as if this is the night. It was dark. And you need a lamp to guide yourself.

Until you get out of the night and enter into the broad daylight full of light. And when that day comes you don't need a lamp at all. John was a burning and shining.

Now in one sense this is what we ought to be. We are like lamps. And of course a lamp at that time is lit through oil.

You have to have oil in the lamp. And then when you light it then it will give a light. So in other words you'll find that we are as lamps.

And within us is the oil. The oil of course is the Holy Spirit. If we are full of the Holy Spirit then we would be a burning and shining lamp.

But if we are not filled with the Holy Spirit well our light may be going out. Just like the five foolish virgins. You remember the ten virgins that went out to meet the Lord and they all have lamps.

And in a sense that represents them you know. But the five wives had extra oil. They can pour the oil into the lamp.

The lamp is full of oil therefore is burning and shining lamp. But the five foolish they have just a little bit of oil and it is not enough. It is not bright shining and burning as it were.

We are not the light. We are the lamp. Our purpose is to give enough light to guide people to the true light.

This is what we ought to do. And the Lord said a city that is built on a hill cannot be hid. You do not light a lamp and put it under the bushel.

But you put a lamp on the lampstand. Then the light will shine over the whole house. So let your light shine that the world may see your upright life.

And they may glorify the Father who is in heaven. We are lamps. But you do not put a lamp under the bushel.

The bushel in the old days is to measure wheat or barley. In other words we have Christ in us. We have the spirit of life in us.

And we ought to shine for Christ. We ought to let people see Christ and lead people to him. This is what we are.

But if we put the lamp under the bushel. That is to say if our whole life is just completely occupied with the cares of this life. With the anxieties and the cares of this life.

It is as if we put the lamp under the bushel. And the result is the lamp is not able to fulfill its function. Because under the bushel it is all covered.

And how many of God's people today are like lamps under the bushel. And then in another place we are told that you do not light a lamp and put under the couch. The couch is a place where you relax.

And rest. A space of comfort and ease. In other words we can so seek for the comfort and ease of this life.

Now some people may be so occupied with the cares and anxieties of this life. Worrying all the time what I should eat and what I should drink and what I should be clothed with and so forth you know. And we may

be just completely involved with that.

So the light is being hidden. But other people may just go to the other direction. They are not concerned with the cares of life but they are more concerned with how can we have a comfortable life and live an easy life.

Even a luxurious life and enjoy life you know. It is just like you put a lamp under a couch. And if you do that the light is being hidden.

And you are not able to be a burning and shining lamp. A lamp should be put on a lampstand. And we all know what a lampstand is.

In Revelation we know that the seven lampstands represent the seven churches. In other words we are lamps. And if we are put on a lampstand then we will have the fullest of our function fulfilled.

On the one hand we need oil. Individually speaking how we need oil. How we need to be filled with the Holy Spirit.

That is to say our life be controlled, ruled by the Holy Spirit. Because you know Ephesians chapter 5. Do not be drunk but be filled with the Holy Spirit. And be filled with the Holy Spirit there means be ruled by the Holy Spirit.

If you are filled with the Holy Spirit your life is ruled, controlled by the Holy Spirit. And if our life is controlled by the Holy Spirit then we have lots of oil waiting us and we will be a burning and shining lamp. We will be giving out a good testimony for the Lord.

But there is another side. There is a copper side. And the copper side is we as lamps should be on a lampstand.

You remember that lampstand with seven lamps? And here you will find how we need to be on a lampstand. Now if we really see that our place is in the church. It is not just as an individual lamp.

But we as lamps should be on the lampstand. And there as we find ourselves in the place where God wants us to be. Then the light will shine far and wide.

And we will be a bright and shining lamp. So this is the first thing that we find. Our Lord Jesus bore witness for John.

He said John was a burning and shining lamp. In a sense he burned himself up. Can our Lord bear the same testimony for us? Are we burning? Are we shining? Are we on the lampstand? Are we where we ought to be? Can the Lord say this concerning us? Now this is the first thing that we find our Lord gave witness to John the Baptist.

Then secondly in chapter 11 of Matthew. You will find that John was in prison. I wonder whether this was approaching the time of his martyrdom.

Probably John had a premonition that his days would not be long. You know the public ministry of John the Baptist was very short. Very short.

Probably his public ministry is a little over six months and certainly not above a year. Now think of that. When he was 30 he came out.

And our Lord Jesus was six months younger than John the Baptist. So when the Lord was 30 years old he came. You know and he was baptized.

And then not very long after that John was put in prison. So the whole public ministry of John the Baptist was less than a year. But within a year quite a work had been done.

He really had prepared the way of the Lord. All the early disciples of our Lord Jesus were disciples of John. He prepared a people for the Lord.

And now he was in prison. We do not know for how long. And probably he had a premonition that if he did not come out probably he would die.

You know sometimes people have that kind of feeling. Therefore he sent his disciples to the Lord. And he asked a question.

Are you the coming one? Or are we to wait for another? You know this has been a real discussion among God's people. Can a person who has received such great revelation and who has given such tremendous witness. Can such a person come to a place where he began to lose his vision.

To doubt what he has so faithfully and firmly testified. Now is it possible? Now that is one question. Now the other question is.

Can it be that John became diplomatic? In the sense that he really wanted the Lord to do something. But he tried not to say it. But tried to go about in a very subtle way.

Are we to wait for another one? Or are you the one? In other words just to remind the Lord. I know you are the one but you ought to do something. For me.

Now can it be that he became that kind of subtle? Can it be? You know of course it is very difficult for us to say today. Why? Because we have not been in prison. If we are in prison.

And if we have the same situation as John. Greatly used by God for a very short period. And suddenly we are set aside and we are in prison.

And probably the end will soon come. Who knows what will happen to us? Being human beings it is always possible. John is not infallible.

No one is. Even with such a clear vision. Even giving such strong testimony.

There is always the possibility. Of having our vision blurred. Of having doubts of even.

Oh it is always possible. So I think on the one hand we need to be. You know we need to be on the watch.

Don't be so sure. And yet on the other hand it doesn't seem likely to be that way. I do not believe that John really doubted.

And from the answer of our Lord Jesus you can see that. The Lord knew completely. Fully.

The Lord did not say why do you doubt me? No. He didn't say that. No doubt.

John at that time was very down in his spirit. He must be very down in his spirit. I do not believe that he really doubted.

The Lord. But he began to ask questions. In other words.

You find John because he his spirit was low. He began to feel puzzled. I think probably the word puzzle is better.

He did not really doubt. To the extent of unbelief. Now.

Having been given such a clear vision. You cannot doubt to the point of unbelief. But there is always possibility of being puzzled.

And probably John was just puzzled. Just puzzled. So he sent his disciples to him and said.

Are you the one? Or should we wait for another one? And here you'll find our Lord Jesus. Go and tell him. What you have seen and heard.

In other words. John answers questions because he had heard. His disciples must have reported to him.

What the Lord Jesus did. They saw and they heard what the Lord Jesus did. So they went to the prison and passed on the report.

And it was the report that really disturbed him. Why? Because the Lord did all these things. He could raise the dead.

He could heal the sick. And he could open the eyes of the blind. And he opened the ears of the deaf.

Why didn't he do something to me? His problem was the Lord did all these things to others. But the Lord did not do anything to him. Now that puzzled him.

If the Lord should do something to other people. And they are so undeserved. Certainly I am much more deserved than all the other people.

I have done so much for the Lord. And surely I deserve a better treatment. You know that's the temptation.

But the Lord sent the disciples back to him and said. Just tell him what you have heard and seen. In other words nothing new.

The Lord did not explain. He did not explain. Why? The Lord just said you go back and tell him the same thing.

Because these are signs of Messiah. Just tell him the same thing. But the Lord put in one word.

Blessed is he who is not offended by it. Now that's what it is. In other words John the Baptist really was not doubting the Messiahship of Jesus.

But he was tempted to be offended by the Lord. You know there is such a thing as being offended. By the Lord.

When our Lord Jesus was on earth lots of people were offended by him. You remember in John chapter 6. How our Lord Jesus gave five loaves and two fishes. To feed five thousand.

And they wanted to make him king. He scattered them. He crossed the river.

And they came around and met him on the other side. And the Lord began to speak to them and said I'll do not labor for the food that perishes. But labor for the food that cannot be perished.

And said now what is the work of God? We want to do the work of God. What is the work of God? And the Lord said believe on him whom the father has sent. I'm the bread that is from heaven.

He will eat me and drink me and have life. And I'll raise him up in the last day. My flesh is eatable and my blood is drinkable.

And he who eats and drinks of me lives by me as I live by my father. And so on and so forth. And these people began to say now who can hear this house say.

They were offended by the Lord. And they left him. And you remember even to his end.

Of course our Lord Jesus turned to his own. The first disciple, eleven, twelve disciples and said now do you want to go too? Are you offended? And Peter said oh no. You have the word of life.

Where can we go? But then as you read on towards the end. Of the earthly life of our Lord Jesus before he was crucified. He told his disciples.

He said now the time has come. The shepherd will be stricken and the sheep will all be scattered. You will all be offended.

And Peter said oh no. If other people got offended I will not be offended. I will die with you.

But was Peter offended? They were all offended. They couldn't take it. You know sometimes the Lord does things.

Sometimes the Lord does things. Either to himself or to us. In ways that we cannot explain.

You know we like to explain things. If only we can explain it. We can take it.

But if it is something that we cannot explain. We feel insecure about it. You know we don't want it.

But the Lord. Sometimes does things very strictly. To himself.

And to us too. And that is where we are tempted to be offended by the Lord. You know in Galatians chapter 5 we have the scandal of the cross.

And the scandal of the cross in some versions is the offense of the cross. We may be offended by the cross. Why should we bear the cross? Why cannot you go to the throne by passing the cross? We are offended by the cross.

Because the ways of God are higher than our way. And the thoughts of God are higher than our way. We will be offended by the Lord when we feel we have every right.

When we feel that he should treat us in a certain way. And this certain way is the way that he treats other people. Therefore he must do it to us.

He has an obligation to us. Now if he has never done that to anybody. You will not be jealous at all.

But if he does it to one brother. To one sister. And he does not do the same thing to you.

How do you feel? Our people say that is where the offense. But brothers and sisters. As we go on with the Lord.

This is a test. That will come sooner or later. Because this is where our faith in the Lord is tested.

Whether we believe in him with their faith. Not because of anything else. But with their faith.

Just like Joseph. Even if he should slay me. I still trust in him.

Not because he always satisfies us. Not because he always does things that we want him to do. Not because he always keeps his promise as it were.

Of course he always does. But sometimes he has a higher thing to do with us. But when we are tested.

And there is no explanation. We will be misunderstood. The Lord does not vindicate us.

And when we are put in such a situation. Will you be offended? Why does not the Lord deliver? Of course he can. You know these are the things that puzzles us.

For instance in the book of Acts you will find. James was beheaded. But Peter.

The angel opened the iron gate. And let him out. Now how do you explain that? We cannot.

And the Lord does not explain. He does not explain. He just says trust me.

Can you trust me? I think this is a real test. A real test. And sooner or later.

You will get to it. You know but thank God. Because of the word of our Lord.

John was not offended. We will see later on how he was not offended. But anyway.

With this it seems as if the weakness of John the Baptist was exposed. You know. He said if I was to come to the Lord with all these people there.

Are you the coming one? Are we to wait for another one? Now people say what happened to John? He said if I were to come to the Lord with all these people there. Are you the coming one? Are we to wait for another one? Now people say what happened to John? John was degraded in a sense before the eyes of the people. They believed in John as a prophet.

but now with such a question and the way the Lord answered that don't be offended in me well John fell a thousand feet people would begin to sigh but here immediately you'll find the Lord came to the rescue after the disciples John left he began to turn to the people and how he lifts up John he said now don't be mistaken in spite of that fact John was really different oh how we thank God you know when things happen in this world when some brother or some sister you know in some way exposed some weakness and we began to see it know what will happen to us everybody will step on him in fact you are finished

that's the human way but the Lord is different even with such a witness publicly exposed the Lord covers and cover him to such a degree that you forget the whole thing and the Lord said now don't don't be mistaken why for whom do you go out to the wilderness to see?

Do you go out to see a reed blown by the wind?

You know the weed is something that is hollow within and when the wind blow one way it just follows the wind and the wind change the course and it change the course in other words there is no backbone there is no principle it is just swept by circumstance and environment a person a weakling a weakling do you think John is a weakling? because he asked us a question it appears like it but the Lord said no he is not he is not a reed blown by the wind John is a man of principle John is a man with backbone John is a strong person in God and it is because of that he was cast into prison he was not a weakling at all oh how we thank God you know in our lives in every one of our lives there will be sometimes some weakness it shows that we are human but thank God he does not despise us instead he

covers us with love he knows more than what we appear to be he knows what his grace has already done in our lives and he goes by that he does not go by how it appears and then the Lord said do you go out to see a man with soft raiment a person who seeks for luxury for ease of life comfort enjoyment of life no this is not John you'll find these people in the palace but John no he is not that kind of person he does not seek for any comfort or ease of life he live a very hard life yes but he's not seeking for anything easier he is not like that now can the Lord say that to us too when do you go out to the wilderness to see a prophet now that's what the people accepted John as a prophet you know and now their their aspect of John was changing you know they began to feel it out whether he he

was really a prophet so the Lord said yes you go out to the wilderness to see a the mouthpiece of God spokesman of God yes he deliver a message from God he is a prophet but the Lord said he's greater than a prophet oh how the Lord does lift him up he is greater than a prophet why because he is the one as it is written sent before the Lord to prepare the way of the Lord of all the prophets of the Old Testament John is the greatest you know why because he is closely related to the coming of the Lord you know in this world you measure greatness either by wealth by position by education by influence we think you measure greatness by these things now in the Christian world how do you measure greatness oh probably we will measure greatness by how successful you are in in Christian work you know

and things like that how many miracles have you done and yet the Bible said John had never done a miracle isn't that strange in the gospel according to John chapter I think it's chapter 11 it says John has never done a miracle but whatever he says of Christ is true and because of that many believe in Christ now that is where his greatness is you know even the concept of greatness in the Christian world is so so different from from God's concept John is greater than a prophet but he had never done a miracle but whatever he says concerning Christ is true and many believe in Christ because of him now that is where his greatness is dear brothers and sisters in the sight of God who is the greater he is the one who contributes most to Christ he is the greater among you who is the least he who

serves is the greater one in other words you will find God's concept of greatness entirely different and the Lord said there is none born of women greater than John the Baptist now how can you put the greatness of person beyond this description there is no one born of women greater than John the Baptist oh he is next to Christ how our Lord Jesus bore witness for John the Baptist and then the Lord said but the littlest one in the kingdom of the heaven is greater than he how did you explain that John the Baptist is the

greatest ever born of women and yet the smallest in the kingdom of the heavens is greater than God does it mean that John has no part in the kingdom of the heaven now certainly we need to understand what the Lord is trying to impress upon us what the Lord is trying to impress

upon us is the greatest on earth cannot be compared with the smallest in heaven not that John has no part in the kingdom he doesn't mean that you take John the Baptist on earth and compare him with the smallest in the kingdom of heaven the smallest in the kingdom of heaven is greater than him so what a privilege it is that we be in the kingdom of the heaven John the Baptist is the one who introduces the kingdom of the heaven repent for the kingdom of the heavens has drawn I but we who believe in the Lord Jesus we become his we are in the reality of the kingdom of the heavens today and this is greater than John the Baptist because historically speaking he was a heret of the kingdom of heaven but we are in the kingdom of heaven and our privilege is much higher than John the Baptist but of

course eventually ultimately we know that in the kingdom Abraham Isaac Jacob will all be there sitting at the table and certainly John the Baptist will be there you know so because of that the Lord turns the thing and said now the kingdom of the heavens is to be taken by violence and a scene of it the Lord and the prophets come to John the Baptist and since the time of John the Baptist the kingdom of the heavens is to be taken by force and the forceful see John the Baptist is an effort-making person the Lord and the prophets came to John the Baptist and ended he was the last prophet of the Old Testament style the Lord the prophets were concluded in him and he was the first one who introduced the kingdom of the heavens because he introduced the king therefore from the time of John the

Baptist until now that at us at until the time when our Jesus spoke these words he said the kingdom of the heavens is to be taken by violence and the violence John the Baptist they repaid for the kingdom of heaven has gone I now the Lord said the kingdom of heaven is now here but how are you going to take it you have to take it by violence of course we connect the word violence with a bad connotation today we do not like to hear the word violence or violent because it is bad but actually the word itself just means force you know in other words the Lord said if you want to get into the kingdom of the heavens in reality to live in the kingdom of the heavens and to be the king of the heavens in spiritual reality it is not something that you just dress you it is something you have to press

you by force and the do violence here is not do violence to other people the do violence here is to do violence to yourself that is to say deny yourself take up your cross and follow it if we do not deny ourselves well deny oneself is doing violence you know oh how we love ourselves how we try to nourish ourselves I cherish ourselves take care of ourselves self-love self-pity and self self self you know we can do violence to other people but not to ourselves but to deny ourselves deny yourselves of its satisfaction of its love and passion of its desires of its will is painful it is post on course you know and only the forceful in other words only those who really press on they will be and even the smallest in the kingdom is greater that John dear brothers and sisters we may not be some

somebody but if we really seek for greatness this is where greatness lies the kingdom of the heavens is far superior than all the kingdoms on this earth and then the Lord began to use a parable and he said what shall I like liken to this generation it is like people pricing and they do not dance or mourning and they do not weep John the Baptist came without eating and drinking and they said he has a demon and the Son of Man came eating and drinking he is one who eats and wine drinkers you know but here you'll find even though the style of our Lord Jesus is different from the style of John the Baptist their work is one they are doing one work and this is the way that our Lord Jesus measures John the Baptist so dear brothers and

sisters one day we will all be measured at the judgment seat

of Christ you know when Christ shall return we shall all appear before the judgment seat of Christ not the great white throne but the judgment seat of Christ it is not a throne it is a seat of Bema it is not a judicial judgment it is a family judgment and we shall all appear at the judgment seat of Christ and we will be measured but how much better if we walk today in the light of the judgment seat in other words if the Lord was their witness concerning us today just like John the Baptist the Lord bore witness to him and like these men and women in chapter 11 of Hebrews they had witnessed born to them by God that they had pleased God approved by God how important that is and this is what Paul means he said I have only one ambition the word used there is ambition I have only one ambition

can a Christian have ambition a Christian should have ambition if a Christian does not have ambition he finished we should be ambitious but what is our ambition whether we live or die in life or in death to please the Lord that is our ambition that makes us forceful that we may press on towards the goal for the high calling that God has called us in Christ Jesus so this you find the Lord Jesus has borne had borne witness for John the Baptist and then finally of course the death of John the Baptist no the way of God is very very strange with such a vessel like John the Baptist certainly we would like to see him live longer and have longer years of service how much more he could do for God if only the Lord will change the situation a little bit but that's our reason you know the Lord knows

much better and because of the encouragement of our Lord John the Baptist remains faithful to them you know John the Baptist was put in prison because of Herodias and if you know Jewish history at that time actually Herod was Herod Antipas he was the son of Herod the Great he was the patriarch of Galilee now he was a very very tricky person a wise politician the Lord called him a fox you know very foxy and he divorced his first wife his first wife was the daughter of Aretha king of Arabia but he divorced his wife because he met Herodias in Rome and Herodias was the wife of his half-brother Philip and Herodias was the daughter of his another half-brother Aristotle but you can see the whole confusion there you know and Herod enticed Herodias and take her away from Philip his half-brother

and married his niece you know Herodias actually was his niece so the whole thing was just a confusion and John the Baptist because of that showed him that this was not right John the Baptist was a preacher of righteousness and not because he was the Tetrarch John the Baptist tried to accommodate him no John the Baptist was blunt he just spoke to him and said that was not right now evidently Herod Antipas was such a politician you know he probably sometimes called John the Baptist to his palace and talked with him why because John the Baptist was in touch with the people with the grassroots and he wanted to know what people think about things you know so John the Baptist probably used the opportunity to tell him that what you did was wrong you shouldn't do that of course he was not happy

with him but through the instigation of Herodias he took him Herodias would like very much to kill him but Herod wouldn't because he was too much a politician you know he was afraid that people will rebel if he killed John because the people consider John as a prophet and on the other hand he listened to John sometimes to help him to govern you know what the people were talking about you know and yet his conscience was not completely died yet you know not completely dead even after he killed John the Baptist when he heard about the Lord Jesus he said that John the Baptist resurrected because he had a wicked conscience but it was very strange the whole thing happened in a very strange setting it was a holiday the birthday of Herod Antipas and Herodias daughter Salome born out of the union

of Herodias and Philip Salome, Salome came and danced and so pleased Herod that he gave such a promise even the half of my kingdom you ask anything even the half of my kingdom and then Salome under the guidance of her mother, her mother hated John couldn't forgive him and said ask for the head of John and Herod because of his oath because of the people around him he didn't want to lose his faith even he didn't want to do it he sent people John died in such a way now brothers and sisters from all human standpoint you couldn't really take it how could God allow such things to happen to John isn't it a mistake isn't it a waste how could it happen that way but thank God he who is not offended by the Lord is blessed there are many things we don't understand many things in our lives many things

in the lives of other people but one thing we can do we can trust the Lord he will never make a mistake he knows exactly what he is doing and even though John the Baptist was dead his voice was still heard is still heard today so may the Lord help us as we consider together you know let's let's just trust the Lord shall we pray our Heavenly Father we do praise and thank thee that thy ways are higher than our ways thy thoughts are higher than our thoughts many things we do not understand we wonder we are puzzled but we do praise and thank thee thy word to us is do not be offended because you know what you are doing it is all in your plan and it works out perfectly so Lord we just pray that by thy grace we may be brought to a point when we can trust it in such a way that you can find us

being such trustworthy oh Lord we know that we need thy grace because it is not in us but we do praise and thank thee because thy grace is sufficient for us to thee be all the praise and glory in the blessed name of our Lord Jesus Amen

---

Audio: <https://sermonindex1.b-cdn.net/1/SID1613.mp3>

Source: <https://sermonindex.net/speakers/stephen-kaung/the-lords-witness-of-john-the-baptist/>

# *Grow in Your Walk with Christ*

---

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

**[www.sermonindex.net](http://www.sermonindex.net)**