

THE LIFE OF CHRIST IN THE GOSPELS
Class #43 – Thursday PM JUNE 15, 2006

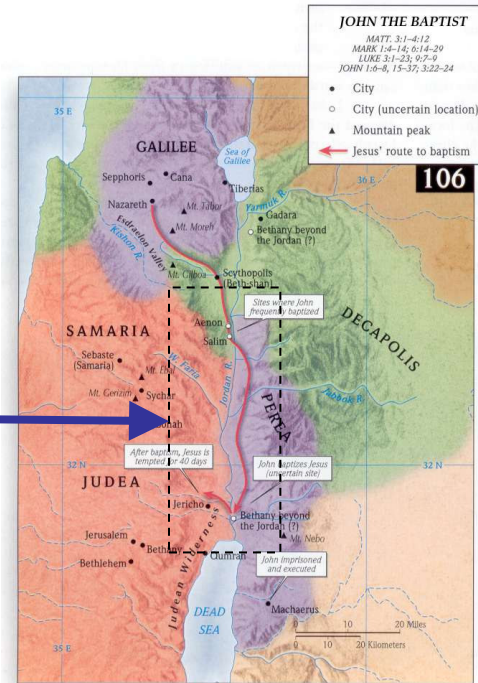
Ensure fellowship with God through 1 John 1:9

1 John 1:9 If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.

John had begun preparing the nation to receive her king and he was doing this by calling out subjects of the promised kingdom that Messiah would establish. He was doing this by **communicating with authority and conviction**, God's message. John's message was God's solution to national restoration and the institution of the Messianic kingdom.

Wilderness area where John preached his message of repentance.

Corrected translation of vs. 2 **“Repent because the kingdom of heaven is on the brink of being instituted.”**



John's Baptism (review) -

1. The ritual was immersion in the Jordan River.
2. Characterized as a baptism of repentance because it was accompanied by the confession of sins (Matt 3:6).
3. Testimony of the need for Messiah to forgive sins.
4. Baptism symbolized two things:
 - a. The individual's allegiance to Messiah who had the power to forgive sin.
 - b. The individual's identification with the kingdom that Messiah would rule.
5. **(NEW)** Therefore, when Messiah came to the nation, those who had been identified with Him and the kingdom through John's baptism of repentance would receive pardon from the penalty of sins and enter the kingdom.

Those who rejected the promise of Messiah and did not undergo John's baptism of repentance would not enter the kingdom.

Matthew 3:5-15

- (5) Then **Jerusalem** was going out to him, and **all Judea** and **all the district around the Jordan**;
- (6) and they were being baptized by him in the Jordan River, as they confessed their sins.

Confession of sins was part of John's baptism.

Not everyone who came to hear John's message came with positive volition.
This is why John verbally rails the religious crowd...

(7) But when he saw many of the Pharisees and Sadducees (religious crowd with negative volition) coming for baptism (they were not coming to be baptized by John- they were coming to see for themselves what was occurring), he said to them,

"You brood of vipers, who warned you to flee from the wrath to come?"

"Wrath to come" was associated with the coming of Messiah – see Malachi 3:1-7

Pharisees and Sadducees believed they had **fire insurance** because they were physical descendents of Abraham.

John debunks any hereditary claims to entering the kingdom by way of descent.

The one requirement to entering the kingdom was their need to repent (μετανοέω - METANOEO) – a command which they have to obey. This is why the Pharisees rejected the message.

They were locked in negative and they would not change their minds.

(8) "Therefore bear fruit in keeping with repentance;

(9) and do not suppose that you can say to yourselves, 'We have Abraham for our father'; for I say to you that from these stones God is able to raise up children to Abraham.

Judgment is imminent (because Messiah has already come) -

(10) "The axe is already laid at the root of the trees;

Judgment is on the brink of being executed and Jesus Christ is holding the axe.

...therefore every **tree** that does not bear good fruit is cut down and thrown into the fire.

Tree is symbolic of a person.

(11) "As for me, I baptize you with water for repentance, but He who is coming after me (Jesus Christ) is mightier than I, and I am not fit to remove His sandals; He will baptize you with the **Holy Spirit and fire** (Ref to two baptisms: baptism with the Holy Spirit and a baptism with fire. These baptisms were associated with Messiah's arrival).

It is important to use these passages to understand the Jewish frame of reference as these events were occurring!

The offering of the kingdom of heaven was a legitimate offer to the nation Israel. Had Israel accepted Jesus as her Messiah, the kingdom would have been instituted right then and there.

IMPORTANT NOTE: The coming of Messiah was associated with two things: The baptism of the Spirit and the baptism of fire - blessing and judgment. Whether you underwent the baptism of the Spirit (blessing) or the baptism of fire (judgment) was determined by whether or not you were a subject of the

kingdom. To be a subject of the kingdom meant you participated in John's baptism of repentance. John's baptism identified the people with her king and His kingdom and they received a pardon from the penalty of sin and the judgment of fire.

Joel 2:26-28

(26) "You will have plenty to eat and be satisfied and praise the name of the LORD your God, Who has dealt wondrously with you; then My people will never be put to shame.

When will the Jew never be put to shame? When the Jew is residing in the kingdom under Messiah's rule.

(27) "Thus you will know that I am in the midst of Israel (sitting on David's throne ruling the earth from Israel), and that I am the LORD your God, and there is no other; and My people will never be put to shame.

(28) "It will come about after this that I will pour out My Spirit on all mankind; and your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions.

John the Herald is expecting the kingdom to be instituted by Jesus who is the Messiah and the subject's of the kingdom will receive the Holy Spirit because they are going to be baptized with the Spirit.

Ezekiel 36:22-28

(22) "Therefore say to the house of Israel, "Thus says the Lord GOD, "It is not for your sake, O house of Israel, that I am about to act, but for My holy name (don't get any wise ideas, Israel, that I am acting because you are descendents of Abraham or that you are My people), which you have profaned among the nations where you went.

The Jews did not fulfill their national responsibility as ambassadors – Israel had custodianship of the word of God and with that they were to represent God to all the other nations on the earth.

(23) "I will vindicate the holiness of My great name which has been profaned among the nations, which you have profaned in their midst. Then the nations will know that I am the LORD," declares the Lord GOD, "when I prove Myself holy among you in their sight.

(24) "For I will take you from the nations...

ISRAEL IS DISPERSED AMONG THE NATIONS. RIGHT NOW!

...gather you from all the lands and bring you into your own land (only the Lord can re-gather Israel from worldwide dispersion).

(25) "Then I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your filthiness and from all your idols. (See *Malachi 3:1-2*)

(26) "Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh.

(27) "I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances. When does this happen? When Messiah arrives...

(28) "You will live in the land that I gave to your forefathers; so you will be My people, and I will be your God.

What is John's frame of reference in 29AD as he communicates his message and is baptizing people in the Jordan River? When Messiah arrives the subjects of the kingdom will enter the kingdom and be **baptized with the Spirit** and those who are not subjects of the kingdom will be **baptized with fire.**

Two things occur when Messiah arrives:

1. **Blessing** for the subjects of Messiah's kingdom.
 - Entrance into Messiah's kingdom.
 - Reception of God the Holy Spirit.
 - Pardon from the penalty of sin – judgment by fire!
2. **Cursing** for those who have rejected Messiah and His kingdom.
 - They are barred from entering the kingdom.
 - They do not receive the Spirit.
 - They do receive judgment by fire – baptism by fire.

The penalty of sin is judgment by fire and unless you have received a pardon from that penalty you are going to be baptized by fire when Messiah arrives – **that is the Jewish frame of reference.**

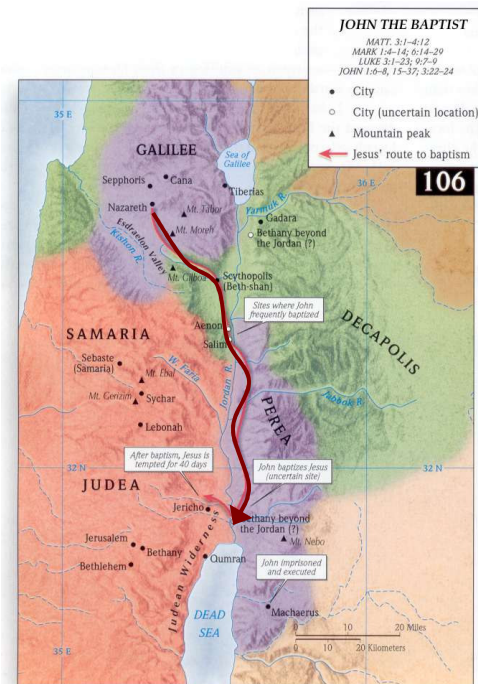
That is John's frame of reference.

John is calling out subjects for Messiah's kingdom

Cat 1 – Those identified with Messiah and His kingdom through John's baptism (pardoned from the judgment when Messiah comes).

Cat 2 – Those who have rejected John's message, Messiah and His promised kingdom (no pardon from the judgment when Messiah arrives).

(13) Then Jesus **arrived** (PARAGINOMAI – “arrives”) **from Galilee** at the Jordan coming to John, to be baptized by him.



(14) But John tried to **prevent** Him, saying...

“Prevent” - διακωλύω

DIAKOLUO – Over and over again John is trying to prevent Jesus from being baptized.

Why does John resist or attempt to prevent this baptism?

- What type of baptism was John’s? A baptism of repentance.
- And that baptism of repentance led to the forgiveness of sins – the pardon of sins.
- **Matt 3:6** – “and they were being baptized by him in the Jordan River, as they confessed their sins.”
- Does Messiah need to confess His sins? No – He is impeccable.
- Does He need to undergo a baptism of repentance? No – No forgiveness is needed.

- **Matt 3:11** - "As for me, I baptize you with water for repentance, but He who is coming after me is mightier than I... He will baptize you with the **Holy Spirit and fire**."
- Who does John think should be doing the baptizing?
 - John thinks that Jesus should be doing the baptizing – not in the Jordan River but with the Holy Spirit.

..."I have need to be baptized by You, and do You come to me?"

**Remember John’s frame of reference:
Once Messiah arrives He will baptize with the Holy Spirit and with fire.
John is heralding the coming of Messiah – who has now arrived.**

- So John has been preparing the nation.
- He has been building a road by communicating God’s message *with authority and conviction as a herald*.
- And here comes the One who he has been heralding.

Corrected vs. 14 “**But John attempting to prevent Him, saying** (LEGO – “*To say or to tell*” – motion picture action. A scene is starting to develop between John and the Lord) **"I have need to be baptized by You, and do You come to me?"**

John knows at this point who Jesus is. He recognizes Him – how?

God the Holy Spirit revealed it to him.

- An intrinsic revelation produced by God the Holy Spirit
- John knew just as you know when you fall in love – is there any scientific proof for being in love? None whatsoever.
- John’s *proof* will come when he baptizes Jesus.

(15) **But Jesus answering said to him, "Permit it at this time; for in this way it is fitting for us to fulfill all righteousness." Then he permitted Him.** John submits to the authority of the Lord and baptizes Him.

- John is thinking – this is wrong – I’m not supposed to baptize You, You’re supposed to baptize me and not here in this river but with God the Holy Spirit.
- And when that is accomplished, everyone else around here is supposed to be baptized by You with the Spirit.
- Everyone who has not been identified with you and your kingdom will be judged by fire – the baptism of fire.

- So while John sought to prevent this, Jesus told him “**permit it at this time; for in this way it is fitting for us to fulfill all righteousness.**” Then he permitted Him. ” - - John submitted to the authority of Jesus Christ. He did not understand - but he obeyed and baptized Jesus.

“Fulfill all righteousness” – indicates the need to follow divine protocol.

DIVINE PROTOCOL – Messiah had to be identified with the kingdom and the subjects that He will rule.

Points regarding Messiah’s baptism –

1. The baptism signified Messiah’s identification with the kingdom that He came to rule.
2. It also signified Messiah’s identification with the subjects of the kingdom.
 - a. Subjects were identified because they had undergone John’s baptism (of repentance). The subjects were present and here comes the King – He arrives.
 - b. John’s baptism of the Lord Jesus Christ, to be distinguished from his baptism of repentance for the subjects, identifies Jesus as The Messiah. It also identifies Messiah with the **kingdom** that He is going to rule and with the **subjects** that He is going to rule over.
3. The baptism confirms Jesus was the promised Messiah and further identified Him as the promised King.
 - John has done his job. All the subjects are on the shores of the Jordan River watching John and the Lord. John, in essence, is communicating to these subjects, “Here is your King!”
 - John is also communicating to the Lord, with everyone on the shores, that *these are Your subjects*.

Luke 3:21-22 – A vivid picture of Jesus baptism.

(21) Now when all the people were baptized (the subjects of the kingdom have been called out and they are standing on the shore), Jesus was also baptized, and while He was praying, heaven was **opened**,

“**Opened**” - ἀνοίγω

ANOIGO – “Opened (a parting of something that is normally locked, e.g. a door)”

A supernatural event!

- - God is the One who has opened the heavens while Christ is praying - -

(22) and the Holy Spirit **descended** upon Him (Jesus Christ) in bodily **form** like a dove, and a voice came out of heaven, "You are My beloved Son, in You I am well-pleased."

“**Descended**” – καταβαίνω

KATABAINO – “To come down”

“**Form**” - εἶδος

EIDOS – “Appearance” plus HOS PERISTERA – “in bodily appearance as a dove”

This event is observed by John and the subjects of the King standing on the shores of the Jordan.

Remember that the king had to be anointed prior to sitting on the throne.

This was His visible anointing.

Imagine this event occurring in front of John and all the subjects standing on the shores of the Jordan River.

They see the heavens opened.

They see a dove descend from the parted heavens.

Then a voice communicates out of heaven, “**You are My beloved Son, in You I am well-pleased.**”

Everyone could see this – everyone could hear this.

Everybody knew that their Messiah had come – the promises of the prophets had come true.

Israel’s King was present and His kingdom was about to be instituted.

Here are all three members of the Trinity in perfect harmony manifesting themselves.

- **The eternal Son of God praying to the Father.**
- **The Father opening the heavens.**
- **The Holy Spirit visibly descending on the Son.**
- **The Father audibly confirming Jesus as His Son and as Israel’s promised king.**

Visible to John and all the subjects of the kingdom!

Money could not buy a ticket to that event.

Positive volition was the ticket to that event.

The subjects present at that event had chosen to locate themselves around the messenger.

POD – Those with positive volition who locate themselves around the messenger will receive greater grace blessings in time – blessings that money cannot buy.

All Scriptures quoted are from New American Standard unless otherwise noted.