

The Baptism Of Christ

Backdrop:

John the Immerser, was the son of “a certain priest named **Zacharias**” (*Lk 1:5, 13*), a descendant of **Levi** (*from which the priesthood came- Jos 18:7*), and **Elizabeth** his mother was a “wife from the daughters of **Aaron**” (*also a descendant of Levi*). Both he and **Jesus**, as “the **Lion** of the tribe of **Judah**, the **Root** of **David**” (*Rev 5:5*), Whose lineage was both legal (*via Joseph His ‘legal’ [step] father*) and genealogical (*via Mary His mother by blood*), would have been descendants of two brothers (*Judah and Levi*), who were sons of **Israel**. Thus, they were considered cousins as was their mothers **Mary** and **Elizabeth** according to *Lk 1:36*.

Mat 3:5 Then **Jerusalem** and all **Judaea** and all the region about **Jordan** were going out to him, **6** and were baptized (*Gk.907- to make whelmed [that is, fully wet]*) by him in the river **Jordan**, (“because water was plentiful there”- *Jn 3:23*) confessing their sins.

Immersion was a common practice for the **Jews** under the **Old Covenant** since every **Aaronic** priest had to perform such for initiation into the priesthood before entering the **Holy Place**.

Lev 16:4 He shall put on the holy linen coat and shall have the linen undergarment on his body, and he shall tie the linen sash around his waist, and wear the linen turban; these are the holy garments. He shall **bathe his body** in water and **then** put them on. (*As for us in Gal 3:27 to enter the N.T. priesthood.*)

Thus showing that immersion was a commonly understood practice in **Israel**, but in this case it took on a whole new meaning, under a whole new priesthood with an entirely new **High Priest** Who came from the tribe of **Judah** of which “**Moses** said nothing about priests” (*Heb 7:14*). Our baptism into **Christ** via the “washing of regeneration” (*Titus 3:5*) is our garment of invitation to “the wedding supper of the **Lamb**” (*Rev 19:9*). And anyone without such an invitation wearing that garment, **Jesus** said will be thrown “**into outer darkness. In that place there will be weeping and gnashing of teeth**” (*Mat 22:13*).

Mat 3:7 But when he saw many of the **Pharisees** and **Sadducees** coming to his baptism, he said to them, “You brood of vipers! Who warned you to flee from the wrath to come? **8** Bear fruit in keeping with repentance. **9** And do not presume to say to yourselves, ‘We have **Abraham** as our father*,’ for I tell you, **God** is able from these stones to raise up children for **Abraham**. **10** Even now the axe is laid to the root of the trees. Every tree therefore that does not bear good fruit is cut down and thrown into the fire.

*These ‘elites’ among the **Jewish** nation felt that their lineage going all the way back to **Abraham** secured their favor with **God**. Having such records gave them all the proof they needed. Through **God’s** providence, though, when **Jerusalem** and the

temple were destroyed (70 AD) those records were destroyed along with them. A spiritual Jew only needs to trace his lineage back to the seed of God's pure word to prove his initiation into the family of God (*the 'incorruptible' seed- 1 Pet 1:23*).

Mat 3:11 "I baptize you with water for repentance, but He Who is coming after me is mightier than I, Whose sandals I am not worthy to carry. He will baptize (*Thayer: "to imbue richly with the Holy Spirit [just as its large bestowment is called an outpouring]"*) you with the Holy Spirit and fire. 12 His winnowing fork is in His hand, and He will clear His threshing floor and gather His wheat into the barn, but the chaff He will burn with unquenchable fire."

John employed water as the means through which obedience was achieved "for repentance".

But when Pentecost came (*after Christ's ascension*) baptism focused on repentance and immersion in water for the remission of sin with Holy Spirit given as a security (*Act 2:38; Eph 1:13-14*). Water, in and of itself, cannot save. Neither can Christ's blood, in and of itself, save without obedience "from the heart to the standard of teaching (*emulating Christ's death, burial and resurrection through baptism*) to which you were committed" (*Rom 6:17*).

John then focused on Christ's baptism "with the Holy Spirit and fire". He was speaking of the non-miraculous 'pouring out' of the Spirit that obedient believers would receive later, on the day of and after Pentecost. On the other hand, John was preaching that those who would not accept Jesus as the Christ, would suffer His wrath at the judgment according to the context of separating the two 'baptisms' in verse 12.

Pour out- Gk.1632- to pour forth; figuratively to bestow.

Baptize- Gk.907- to make whelmed (that is, fully wet).

Holy Spirit is only recorded to have fallen on, first Christ after His baptism, the apostles on the day of Pentecost (*Act 2:4*) and on Cornelius with his household in Acts 10 (*who only received the gift of tongues as proof to Peter that Gentiles were accepted into the church- Act 11:14-17; see also Mat 10:5-6 as to why the disciples couldn't speak in tongues before Pentecost*)

Mat 10:5 These twelve Jesus sent out, instructing them, "Go nowhere among the Gentiles and enter no town of the Samaritans, 6 but go rather to the lost sheep of the house of Israel. (They weren't given the gift of speaking in tongues therefore they wouldn't have been able to fully understand their Gentile languages. That gift, along with the ability to impart those gifts, wasn't given to them until Pentecost.)

(Obviously we can infer that Paul was immersed in the Holy Spirit as in Acts 9:17.). Acts 2:17-18 (in fulfilling Joel's prophesy- 2:28-29) references a "pouring out" of the

“Spirit on all flesh” (*the same as what John the Immerser preached*) yet this is not to be considered the same as what the apostles received. **This** has to do with being immersed into **Christ** “by the washing of regeneration and renewal of the **Holy Spirit**, **Whom He poured out** on us richly through **Jesus Christ our Savior**” (*Titus 3:5-6*). Thus those who **now** receive **this** “pouring out” (*i.e., ‘bestowment’*) must, before they can receive it, be repentant and obedient to the ordinance of baptism in being immersed for remission of sins. But, **Christ’s** own baptism seems to create a problem for some (*as it did John*) since **He** “in every respect has been tempted as we are, yet without sin” (*Heb 4:15*).

Mat 3:13 Then **Jesus** came from **Galilee** to the **Jordan** to **John**, to be baptized by him. **14 John** would have prevented **Him**, saying, "I need to be baptized by You, and do You come to me?"

Mat 3:15 But **Jesus** answered him, "**Let it be so now, for thus it is fitting for us to fulfill all righteousness.**" (*Gk.3956/1343- “every righteous ordinance”- see Lk 1:6*) Then he consented.

Jesus lived under the **O.T. Law** which **He** had not yet ‘fulfilled’ (*Lk 24:44*). Since **Aaron**, as **O.T. high priest** (*along with his sons and those who replaced them*), was commanded by **Moses** to be initiated into the priesthood to serve in that office via the immersion process (*ordinance- Ex 29:4-9; Lev 16:4*), it was necessary for **Christ** to obey such in order to become our **High Priest** (*Heb 2:17; 5:5*) under the **New Covenant**, which **He** did “**to fulfill all righteousness**” (*see Heb 7:27; 9:12; 10:10*); as the ‘example’, per se, that we are to follow via baptism into the **N.T. priesthood** (*Heb 7:12*). Our baptism is to remove sin and thus “qualifies” us (*Col 1:12*) to enter into the priesthood (*Col 1:13*), whereas **His** (*Who “knew no sin” -2 Cor 5:21, as the “Lamb without spot” - 1 Pet 1:19*) was as an initiation into the office of our **High Priest** **whereby that process could be completed** (*Him becoming our Mediator as the O.T. high priest was to the Jews*) via **His** fulfilling “**every righteous ordinance**”.

Mat 3:16 And when **Jesus** was baptized, immediately **He** went up from the water, and behold, the heavens were opened to **Him**, and he (*John*) saw the **Spirit of God** descending like a dove and coming to rest on **Him** (*notice how Holy Spirit is always involved after obedience to the ordinance of baptism; for Him miraculously, for us as a ‘bestowment’- Act 2:38**); **17** and behold, a voice from **Heaven** said, "This is My beloved Son, with Whom I am well pleased."

(The only exception as with Cornelius which was evidence to Peter that Gentiles were accepted into the kingdom/church. Cornelius and his household were not saved though until they were baptized [Act 10:44-48] upon being commanded by Peter. [Mat 16:19; 18:18- ...having been bound... YLT])

Mar 9:7 And a cloud overshadowed them, and a voice came out of the cloud, "This is My beloved Son; listen to Him."

Jesus was “transfigured” (*Mat 17:2; Mk 9:2*) among God’s “two witnesses” (*Rev 11:3*) who represented the Law (*Moses*) and the prophets (*Elijah*) but since His purpose was to “fulfill them” (*Mat 5:17*) God’s instruction to Peter, James and John at that time was to honor that fulfillment (*of following Jesus rather than the Law and prophets since He is greater than they were- Mat 12:6*). Now, as He did with Israel, through Jesus (*and thus His church through the New Covenant*), God dwells among mankind, His will being done on earth, as it is in Heaven, according to the disciples’ prayer (*Lk 11:2-4; Rev 21:3*).

...Deity “cannot be tempted with evil” (*Jas 1:13*) so how then could Christ have “been tempted as we are, yet without sin” (*Heb 4:15*)? He first had to become “the Son of Man” (*Mat 9:6*) via the “body [that God] prepared for [Him]” (*Heb 10:5*) since, as God, the devil could not tempt Him, but as man through flesh and human nature, he could. In *Mat 3:17*, Jesus was here ‘introduced’ as God’s Son once He was immersed into the New Covenant office of High Priest, at which point He could be “able to sympathize with our weaknesses” as the Son of Man. He was always God’s Son, but in order to “fulfill all righteousness” in bringing man into a covenant relationship with His Father as His brethren (*Heb 2:11*), a “propitiation” (*Gk.2435- an atoning victim*) had to become the final substitute (*Heb 7:27*). The sacrificial system had already been “weakened by the flesh” (*Rom 8:3*). Because God expected Israel to choose the best of their flocks to be their Passover lamb (*Ex 12:5*), He also gave of His best to become our Passover (*1 Cor 5:7*) through the “body” that was “prepared” for Christ (*Heb 10:5*). Jesus, then, as the Son of God became the Son of Man in order for “all who did receive Him, who believed in His name”, from among the children of man, to be given “the right to become children of God” (*Jn 1:12*).

Luke 4:1 And Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the wilderness...

There is absolutely no evidence whatsoever, even as God in the flesh since His birth, of Jesus ever performing one miracle before (*John*) “saw the Spirit of God descending like a dove and coming to rest on Him”. His first one, as recorded in scripture, was at the wedding feast in Cana of Galilee where He “manifested His glory. And His disciples believed in Him” (*Jn 2:11*). Thus showing here, among other passages, that Holy Spirit at that time was the part of the Godhead responsible for such events that occurred outside the natural realm. Apart from being immersed in the Holy Spirit, not even Jesus performed miracles. John knew Jesus to be the Messiah (*Jn 1:29*) but His ability to perform miracles after His baptism and immersion of the Holy Spirit evidenced it (*Mat 11:3-6, 1 Cor 14:22*).

Mat 4:1 Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil.

Charli Yana

March 29, 2019- www.truthdiscovered.net