

John's Ministry Through Jesus' Baptism

SECTION 22: The EXPLANATION by John

Matthew 3:7-10; Luke 3:7-14

What do you think of John's response to the Pharisees and Sadducees? Doesn't it look like a strange way to respond to someone who is coming for baptism?

This movement in the desert by John being about the kingdom and the Messiah is noteworthy and must be investigated by the Jewish religious leaders. The investigation that they begin was dictated by their rules and if it was found to be significant in the first, it would then result in a second stage.

1. Observation.
2. Interrogation.

When this group goes back to report to the Sanhedrin in Jerusalem, as we will see later, the movement of John the Baptist is considered significant.

At this point he underwent the stage of observation, and what happens to the herald will happen to the king.

SECTION 22: The PROMISE by John

Mark 1:7-8; Matthew 3:11-12; Luke 3:15-18

Verse 16 says that John answered and said to them all.....Who was he answering and what was their question?

How would you summarize John's message in Luke 3?

C. The Approval of the King, Sections 24-27

Here we find three events that confirmed that Jesus was approved by God: His baptism, His temptation, and the testimony of His herald, John.

SECTION 24. Jesus BAPTIZED by John

Mark 1:9-11; Matthew 3:13-17; Luke 3:21-23a

The Key Words:

1. Mikvah – the place of immersion
2. Tvilah – immersion. This is the Hebrew word for baptism.
3. Bapto – to dip, to dye.
4. Baptidzo – to immerse (the more intensive form). This is the Greek equivalent to the Hebrew

“Tvilah.”

The English word “baptize,” is derived from a transliteration of the Greek word. The first translators of the Bible into English were reluctant to translate the word because the church already practiced sprinkling. So they transliterated the Greek word instead.

- Immersion.....The meaning of the word in both Hebrew and Greek is immersion.
- Identification.....The meaning of the act or ritual is identification.

