



#1: THE BAPTISM OF JESUS | FEBRUARY 5, 2017 | LUKE 3:1-22

A NATION EXPECTING ITS MESSIAH | VV. 1-15

- John the Baptist came “Preaching the baptism for the repentance of sins.” (v. 3).
 - John’s message: *Repent, for the Kingdom of Heaven is at hand*
- The “Gospel of the Kingdom” was not (by any stretch of linguistic principles) a gospel of grace.
 - The entrance to the Kingdom was one of severe judgment (vv. 7-9)
 - Requirement: fruit worthy of repentance (v. 8)
 - The message of the Kingdom was one of personal righteousness, not imputed righteousness (vv. 10-14)
 - Nowhere, ever, does John preach “believe and you shall be saved.”
- The Messianic expectation of the people is so strong that they wonder if John is the Messiah (v. 15).
- Trying to understand Jesus without understanding the Kingdom is futile and will lead to false conclusions.

JOHN’S BAPTISM | VV. 16-20

- John’s baptism was a baptism of the Kingdom of God.
- John’s baptism was a baptism displaying *fruits worthy of repentance*

QUESTION THE ASSUMPTIONS: WAS JOHN’S BAPTISM *REALLY* OF WORKS?

- Acts 18:24-28 – Apollos is given “more perfect” understanding of grace.
- Acts 19:1-5 – Those at Ephesus are *rebaptized* in the name of Jesus.

THE BAPTISM WE OBSERVE TODAY IS—

- Not “unto repentance,” as John practiced.
- Not a “Sacrament,” as Catholicism practices.
- Not a “Seal of the Covenant,” as reformed theology practices.
- It is a new baptism, and is a symbolic representation of the death, burial, and resurrection of Jesus Christ, our Savior.

THE BAPTISM OF JESUS | VV. 21-22

- Not as an act of repentance because Jesus didn’t need any.
- It was “to fulfill all righteousness” (Matt 3:15)
- This was an act of ceremonial cleansing for the priestly role that Jesus was about to fulfill. This was His ordination service.
- The testimony of God about Jesus is given at the beginning of His public ministry and will be given again at the beginning of His Kingdom.