



# bb-TBC-31

☰ Column	
☰ Context	<span>Bible Study</span> <span>Deliverable</span> <span>NLR</span> <span>Preaching</span>
☑ DONE!	<input type="checkbox"/>
Σ Day	Thu
☑ Delivered	<input type="checkbox"/>
📅 Due Date	@October 21, 2021
# Duration	
☰ Gal 3:19 What purpose then, the law?	
☑ Hi-pri	<input type="checkbox"/>
📅 Last Contact	
☰ Libsyn-ced	
☰ Note:	
☰ Notes	
☰ Now with	
☰ Property	
☰ Property 1	
☰ Property 2	
☰ Property 3	
🔗 Read attached docs	

☰ Refs:	
↗ Related to Projects (Column)	
☰ Status	Confirmed On Radar
🔗 What purpose then... the law?	
☰ Who?	
☰ Working Title	Baptists, baptisms and an anointing
Σ days to go	0
☰ with Allan H	
☰ with Ron B	

## Baptists, baptisms and an anointing - Study 31

### ▼ Introduction:

Distinguishing between two Bible ideas which are often regarded as synonyms.

Jesus is the Baptizer in the Holy Spirit.

The Father 'anointed' him with the Spirit following his water baptism in the Jordan River by John

### John Baptist's unexpected candidate for baptism

One day John Baptist received an unexpected candidate for his baptism, Jesus of Nazareth.

Unexpected because Johns was a baptism of repentance and this candidate had nothing of which he needed to repent. John protested and was told that it was appropriate to fulfil a righteous requirement by this action. John's protest is significant and we shall need to return to it later, but his main objection was that far from Jesus being an appropriate candidate for Johns baptism, John himself was a ready candidate for Jesus's baptism.

### ▼ Matthew 3:13-14 NKJV

¶ Then Jesus came from Galilee to John at the Jordan to be baptized by him. And John tried to prevent Him, saying, “I need to be baptized by You, and are You coming to me?” (Matthew 3:13–14 NKJV)

We are so familiar with this verse that it is easy to miss its significance. Contained in these few words are issues of great importance.

▼ John tried to prevent Jesus of Nazareth from submitting to John's baptism. Why?

▼ John's baptism was entirely inappropriate to this candidate

▼ Matthew 3:1–2 NKJV

In those days John the Baptist came preaching in the wilderness of Judea, and saying, “Repent, for the kingdom of heaven is at hand!” (Matthew 3:1–2 NKJV)

In Matthew's record the first word he uttered was 'repent'. Jesus of Nazareth did nothing of which he could repent.

▼ Matthew 3:5–6 NKJV

Then Jerusalem, all Judea, and all the region around the Jordan went out to him and were baptized by him in the Jordan, **confessing** their sins. (Matthew 3:5–6 NKJV)

Jesus of Nazareth had no sins to 'confess' openly.

The usual word for 'confess' in *homologeō* G1843 ἐξομολογέω *exomologeō* -to 'out confess' ie to 'confess openly'.

▼ Luke 3:3 NKJV

And he went into all the region around the Jordan, preaching *a baptism of repentance for the remission* of sins, (Luke 3:3 NKJV)

for G1519 εἰς eis into or towards. Used with a sense of destination.

John's baptism was a 'baptism of repentance' with the purpose of 'remission of sins'.

▼ John recognised that Jesus of Nazareth was also a Baptist

▼ Matthew 3:11–12 NKJV

*I indeed baptize you with water unto repentance*, but He who is coming after me is mightier than I, whose sandals I am not worthy to carry. *He will baptize you with the Holy Spirit and fire.*

His winnowing fan is in His hand, and He will thoroughly clean out His threshing floor, and gather His wheat into the barn; but He will burn up the chaff with unquenchable fire.” (Matthew 3:11–12 NKJV)

▼ Mark 1:7–8 NKJV

And he preached, saying, “There comes One after me who is mightier than I, whose sandal strap I am not worthy to stoop down and loose. I indeed baptized you with water, but He will baptize you with the Holy Spirit.” (Mark 1:7–8 NKJV)

▼ Luke 3:16–17 NKJV

John answered, saying to all, “I indeed baptize you with water; but One mightier than I is coming, whose sandal strap I am not worthy to loose. He will baptize you with the Holy Spirit and fire. His winnowing fan is in His hand, and He will thoroughly clean out His threshing floor, and gather the wheat into His barn; but the chaff He will burn with unquenchable fire.” (Luke 3:16–17 NKJV)

▼ John 1:29–34 NKJV

¶ The next day John saw Jesus coming toward him, and said, “Behold! *The Lamb of God who takes away the sin of the world!*

This is He of whom I said, “After me comes a Man who is preferred before me, for He was before me.’

I did not know Him; but that He should be revealed to Israel, therefore I came baptizing with water.”

¶ And John bore witness, saying, “I saw the Spirit descending from heaven like a dove, and He remained upon Him.

I did not know Him, but He who sent me to baptize with water said to me, “Upon whom you see the Spirit descending, and remaining on Him, *this is He who baptizes with the Holy Spirit.*’

And I have seen and testified that this is the Son of God.” (John 1:29–34 NKJV)

1. The Lamb of God the taker away of the sin of the world (αἵρων  
airōn αἵρω airō Verb pres act part masc sing nom to take up -  
the one taking away - the sins of the world  
[ESVS] G0142 away
2. The Baptizer with the Holy Spirit - the one baptizing in/with the  
Holy Spirit
3. βαπτίζων baptizōn βαπτίζω (βάπτω) baptizō (baptō) Verb pres  
act part masc sing nom to baptize, wash, dip  
G0907 baptizes

## At the Jordan

baptisms and anointings - the need to distinguish the two.

- ▼ John provided the water baptism - an immersion

John's 'baptism of repentance towards the remission of sins' would have been quite inappropriate

- ▼ Vine's Expository Dictionary

prepō (πρέπω, 4241) means "to be conspicuous among a number, to be eminent, distinguished by a thing," hence, "to be becoming, seemly, fit." The adornment of good works "becometh women professing godliness," 1 Tim. 2:10. Those who minister the truth are to speak "the things which befit the sound doctrine," Titus 2:1. Christ, as a High Priest "became us," Heb. 7:26. In the impersonal sense, it signifies "**it is fitting, it becometh**," Matt. 3:15; 1 Cor. 11:13; Eph. 5:3; Heb. 2:10. See BEFIT, COMELY.¶

- ▼ So Jesus employed 'baptism in the Jordan' for another purpose

The Father publicly endorsed him as his beloved Son, the Servant of the Lord

Jesus of Nazareth publicly committed himself the calling that would include death and resurrection.

It was his public surrender to the mission

- ▼ The Father provided the Spirit anointing - often the New Testament scriptures link 'anointing' with the ideas of 'authorisation'. (ct power/dunamis with authority/exousia)

“The Spirit of the LORD is upon Me, Because He has *anointed* Me To preach the gospel to the poor; He has sent Me to heal the brokenhearted, To proclaim liberty to the captives And recovery of sight to the blind, To set at liberty those who are oppressed; (Luke 4:18 NKJV)

¶ “For truly against Your holy Servant Jesus, whom You *anointed*, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together (Acts 4:27 NKJV)

how God *anointed* Jesus of Nazareth with the Holy Spirit *and with power*, who went about doing good and healing all who were oppressed by the devil, for God was with Him. (Acts 10:38 NKJV)

The word 'anoint/anointing/anointed are used x132 in the Old Testament Scriptures and <6x in the New Covenant Scriptures.

Most of the pentecostal/charismatic emphasis really comes from the Old Covenant patterns.

▼ Christ G5547 Χριστός CHristos x532 - and never once 'the baptised one'!

Matt 1:1, 16–18; 2:4; 11:2; 16:16, 20; 22:42; 23:8, 10; 24:5, 23–24; 26:63, 68; 27:17, 22; Mark 1:1; 8:29; 9:41; 12:35; 13:21–22; 14:61; 15:32; Luke 2:11, 26; 3:15; 4:41; 9:20; 20:41; 22:67; 23:2, 35, 39; 24:26, 46; John 1:17, 20, 25, 41; 3:28; 4:25, 29, 42; 6:69; 7:26–27, 31, 41–42; 9:22; 10:24; 11:27; 12:34; 17:3; 20:31; Acts 2:30–31, 36, 38; 3:6, 18, 20; 4:10, 26; 5:42; 8:5, 12, 37; 9:20, 22, 34; 10:36; 11:17; 15:11, 26; 16:18, 31; 17:3; 18:5, 28; 19:4; 20:21; 24:24; 26:23; 28:31; Rom 1:1, 3, 6–8, 16; 2:16; 3:22, 24; 5:1, 6, 8, 11, 15, 17, 21; 6:3–4, 8–9, 11, 23; 7:4, 25–8:2; 8:9–11, 17, 34–35, 39–9:1; 9:3, 5; 10:4, 6–7; 12:5; 13:14; 14:9–10, 15, 18; 15:3, 5–8, 16–20, 29–30; 16:3, 5, 7, 9–10, 16, 18, 20, 24–25, 27; 1 Cor 1:1–4, 6–10, 12–13, 17, 23–24, 30; 2:2, 16–3:1; 3:11, 23–4:1; 4:10, 15, 17; 5:4, 7; 6:15; 7:22; 8:6, 11–12; 9:1, 12, 18, 21; 10:4, 9, 16; 11:1, 3; 12:12, 27; 15:3, 12–20, 22–23, 31, 57; 16:22–24; 2 Cor 1:1–3, 5, 19, 21; 2:10, 12, 14–15, 17; 3:3–4, 14; 4:4–6; 5:10, 14, 16–20; 6:15; 8:9, 23; 9:13; 10:1, 5, 7, 14; 11:2–3, 10, 13, 23, 31; 12:2, 9–10, 19; 13:3, 5, 14; Gal 1:1, 3, 6–7, 10, 12, 22; 2:4, 16–17, 20–3:1; 3:13–14, 16–17, 22, 24, 26–29; 4:7, 14, 19; 5:1–2, 4, 6, 24; 6:2, 12, 14–15, 18; Eph 1:1–3, 5, 10, 12, 17, 20; 2:5–7, 10, 12–13, 20; 3:1, 4, 6, 8–9, 11, 14, 17, 19, 21; 4:7, 12–13, 15, 20, 32; 5:2, 5, 14, 20, 23–25, 32; 6:5–6, 23–24; Phil 1:1–2, 6, 8, 10–11, 13, 15–16, 18–21, 23, 26–27, 29; 2:1, 5, 11, 16,

21, 30; 3:3, 7–9, 12, 14, 18, 20; 4:7, 13, 19, 21, 23; Col 1:1–4, 7, 24, 27–28; 2:2, 5–6, 8, 11, 17, 20; 3:1, 3–4, 11, 13, 16, 24; 4:3, 12; 1 Thess 1:1, 3; 2:6, 14, 19; 3:2, 11, 13; 4:16; 5:9, 18, 23, 28; 2 Thess 1:1–2, 8, 12–2:2; 2:14, 16; 3:5–6, 12, 18; 1 Tim 1:1–2, 12, 14–16; 2:5, 7; 3:13; 4:6; 5:11, 21; 6:3, 13–14; 2 Tim 1:1–2, 9–10, 13; 2:1, 3, 8, 10, 19; 3:12, 15; 4:1, 22; Titus 1:1, 4; 2:13; 3:6; Phlm 1:1, 3, 6, 8–9, 23, 25; Heb 3:1, 6, 14; 5:5; 6:1; 9:11, 14, 24, 28; 10:10; 11:26; 13:8, 21; Jas 1:1; 2:1; 1 Pet 1:1–3, 7, 11, 13, 19; 2:5, 21; 3:16, 18, 21; 4:1, 11, 13–14; 5:1, 10, 14; 2 Pet 1:1, 8, 11, 14, 16; 2:20; 3:18; 1 John 1:3, 7; 2:1, 22; 3:23; 4:2–3; 5:1, 6, 20; 2 John 1:3, 7, 9; Jude 1:1, 4, 17, 21; Rev 1:1–2, 5, 9; 11:15; 12:10, 17; 20:4, 6; 22:21

## Checking our colour palette

Old Testament Baptisms - signify - typology

▼ An ending brought about by an overwhelming judgment, together with a chosen and empowered new beginning

### ▼ Noah's Baptism - 1Peter 3:18–21

¶ For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit, by whom also He went and preached to the spirits in prison, who formerly were disobedient, when once the Divine longsuffering waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight souls, were saved through water.

There is also an antitype which now saves us—baptism (not the removal of the filth of the flesh, but the answer of a good conscience toward God), through the resurrection of Jesus Christ, (1Peter 3:18–21 NKJV)

1. The Flood was a dividing judgment that separated the righteous man and his family from a totally corrupted human race, and brought the old to an end.
2. It was also the means of salvation for Noah and his family as the rising waters lifted them above the total corruption of the race.

### ▼ Moses' Baptism - 1Corinthians 10:1–4

Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea, all were baptized into Moses in the cloud and in the sea, all ate the same spiritual food, and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ. (1Corinthians 10:1–4 NKJV)

1. Moses' Flood was a dividing judgment that separated the Egyptians from the children of Israel and brought the old way of life to an end.
2. It was the means of salvation for the people of God as the waters separated them from their past.

▼ **Naaman's Baptism - 2Kings 5:12–14**

Are not Abanah and Pharpar, the rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.

And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?

Then went he down, and **dipped** himself seven times in the Jordan, according to the saying of the man of God; and his flesh came again like unto the flesh of a little child, and he was clean.

¶ And he returned to the man of God, he and all his company, and came, and stood before him; and he said, Behold now, I know that there is no God in all the earth, but in Israel: now therefore, I pray thee, take a present of thy servant. (2Kings 5:12–15 ASV)

▼ LXX OT Greek Text - έβαπτίσατο ebaptisato βαπτίζω (βάπτω)  
**baptizō** (baptō) Verb 3 sing aor mid indic to baptize, wash, dip

καὶ κατέβη Ναιμαν καὶ έβαπτίσατο έν τῷ Ιορδάνη έπτάκι κατά τὸ ῥήμα Ελισαιε, (2Kings 5:14 LXX1)

14 kai katebē Naiman kai ebaptisato en tō Iordanē heptaki kata to rhēma Elisaie,

Liddell & Scott **βαπτίζω, f. Att. ιῶ, to dip in or under water;** metaph., βεβαπτισμένοι soaked in wine, Plat.; ὀφλήμασι βεβ. over head and ears in debt, Plut.

2. to baptize, τινά N.T.—Pass., βαπτίζεσθαι εἰς μετάνοιαν, εἰς ἄφεσιν ἁμαρτιῶν lb.:—Med. to get oneself baptized, lb. Hence βάπτισμα

#### ▼ **Isaiah's Baptism - Isaiah 21:3–4**

My heart wanders, and transgression **overwhelms** me; my soul is occupied with fear. (Isaiah 21:4 LXX-B) Brenton English Translation of LXX

Therefore are my loins filled with anguish; pangs have taken hold upon me, as the pangs of a woman in travail: I am pained so that I cannot hear; I am dismayed so that I cannot see.

My heart fluttereth, horror hath **affrighted** me; the twilight that I desired hath been turned into trembling unto me. (Isaiah 21:3–4 ASV)

#### ▼ **The Genesis Baptism? - Gen 1:1-2**

¶ In the beginning God created the heavens and the earth.

And the earth was waste and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters. (Genesis 1:1–2 ASV)

For those who are still comfortable with a modified version of the Gap theory this is an intriguing passage of scripture. It precedes the fiat creative words with a scene of submerged world of devastation and emptiness. Is this another 'baptism'?

Later תהו (tohu) and בְּהוּ (bohu), when used in proximity, describe a situation resulting from judgment (Isa 34:11; Jer 4:23) but see below...

#### ▼ NET Bible comments

7 tn Traditional translations have followed a more literal rendering of “waste and void.” The words describe a condition that is without form and empty. What we now know as “the earth” was actually an unfilled mass covered by water and darkness. Later תהו (tohu) and בְּהוּ (bohu), when used in proximity, describe a situation resulting from judgment (Isa 34:11; Jer 4:23). Both prophets may be picturing judgment as the reversal of creation in which God’s judgment causes the world to revert to its primordial condition. This later use of the terms has led some to conclude that Gen 1:2 presupposes the judgment of a prior world, but it is unsound method to read the later application of the imagery (in a

context of judgment) back into Gen 1:2. (the NET bible is arguing against my speculation!)

▼ **Christ's baptism - Luke 12:49–50; Matthew 20:22**

¶ “I came to send fire on the earth, and how I wish it were already kindled! But I have a baptism to be baptized with, and how distressed I am till it is accomplished! (Luke 12:49–50 NKJV)

¶ But Jesus answered and said, “You do not know what you ask. Are you able to drink the cup that I am about to drink, and be baptized with the baptism that I am baptized with?” (Matthew 20:22 NKJV)

▼ baptism is a picture of destructive judgment that clears the scene for the emerging of a new dynamic.

Understanding the link between baptism and including a necessary death to the old gives us an important link with Christ's Calvary sacrifice. He died in a baptism that was a judgment of God against sin, and yet...

## **Substitutionary Penal Atonement**

▼ Isaiah

1. Behold, My Servant shall deal prudently; He shall be exalted and extolled and be very high.

Just as many were astonished at you, So His visage was marred more than any man, And His form more than the sons of men;

So shall He sprinkle many nations. Kings shall shut their mouths at Him; For what had not been told them they shall see, And what they had not heard they shall consider.

Who has believed our report? And to whom has the arm of the LORD been revealed?

For He shall grow up before Him as a tender plant, And as a root out of dry ground. He has no form or comeliness; And when we see Him, There is no beauty that we should desire Him.

He is despised and rejected by men, A Man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him.

**Surely He has borne our griefs And carried our sorrows; Yet we esteemed**

Him stricken, Smitten by God, and afflicted.

But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed.

All we like sheep have gone astray; We have turned, every one, to his own way; And the LORD has laid on Him the iniquity of us all.

He was oppressed and He was afflicted, Yet He opened not His mouth; He was led as a lamb to the slaughter, And as a sheep before its shearers is silent, So He opened not His mouth.

He was taken from prison and from judgment, And who will declare His generation? For He was cut off from the land of the living; For the transgressions of My people He was stricken.

And they made His grave with the wicked— But with the rich at His death, Because He had done no violence, Nor was any deceit in His mouth.

Yet it pleased the LORD to bruise Him; He has put Him to grief. When You make His soul an offering for sin, He shall see His seed, He shall prolong His days, And the pleasure of the LORD shall prosper in His hand.

He shall see the labor of His soul, and be satisfied. By His knowledge My righteous Servant shall justify many, For He shall bear their iniquities.

Therefore I will divide Him a portion with the great, And He shall divide the spoil with the strong, Because He poured out His soul unto death, And He was numbered with the transgressors, And He bore the sin of many, And made intercession for the transgressors. (Isaiah 52:13–53:12 NKJV)

#### ▼ Zechariah

1. "Awake, O sword, against My Shepherd, Against the Man who is My Companion," Says the LORD (Jehovah) of hosts. "Strike the Shepherd, And the sheep will be scattered; Then I will turn My hand against the little ones. (Zechariah 13:7 NKJV)
2. "It was as though God had unsheathed the sword of his just wrath against sin and rebellion and then sheathed it once and forever in the body of his Son." Charles Spurgeon.
3. That is Penal Substitutionary Atonement.