

W @ e K L J P r a J @ r J O u r n a l

DAILY BIBLE STUDIES

“The Baptism of Jesus”

Mark 1:9-11

JUNE 7 – 13, 2009

THE LORD'S DAY –This we continue our study of **Mark** with a look at **verses 9-11** of **chapter 1** and the topic before us is the baptism of our Lord Jesus. Although this text is a mere three verses it addresses the great significance of the baptism of Jesus as it summarizes the events that took place that day *“in the Jordan”*. Read **Mark 1:9-11**.

Suggestion for prayer: *Father, teach from Your Word this week.*

MONDAY –The first phrase of the text sets for us a timeframe for this event when we read, *“It came to pass in those days...”* I should point out the Greek text actually contains the conjunction “kai” at the beginning of this phrase. A conjunction in grammar is “any member of a small class of words distinguished in many languages by their function as connectors between words, phrases, clauses, or sentences” (Random House Dictionary). I think as we move along in this text it will become obvious why there is a conjunction here. The thoughts of **verse 8** dealing with Jesus and His baptizing men with *“The Holy Spirit”* as well as the role of The Holy Spirit and His significance seen in and at the baptism of Christ are linked (*connected*) by this tiny Greek word. It is helpful to remember that there were no “chapters and verses” in the original manuscripts and at times we can see the meaning and flow of the letter from the writers’ perspective better if we read our Bibles this way. As to the phrase and specifically the time of *“those days”* we can do some math and come to an approximate time. History records Herod the Great (the Herod who had all the Jewish male children killed in Bethlehem—see **Matthew 2:16-18**) died in 4BC so we can conclude Jesus was born before then, likely 5 or 6 BC. We also learn in **John 2:13-22** that Jesus after His baptism cleansed the Temple for the first time when it was in its 46th year of rebuilding. Herod the great started the rebuild but the outer courts and other out buildings were not completed till sometime around 63-65 AD. The Temple was destroyed in the fall of Jerusalem just years later in 70AD. Herod began his construction in the eighteenth year of his reign (20–19 BC), so Jesus was baptized in about 27AD. We said all that to say; while John was preaching and baptizing in the wilderness, (*“those days”*) Jesus came and was baptized.

Suggestion for prayer: *Father, thank You that all of history is unfolding precisely according to Your sovereign, predestined calendar.*

TUESDAY –Not only are we informed of a time frame for the Baptism of Jesus but Mark also gives us some geography as he continues with the phrase, “...that

Praise & Prayer	ADORATION Hallowed be Your name. (6:9)	AUTHORITY Your Kingdom come... (6:10)	APPEAL Give us this day... (6:11)	AQUITTAL Forgive us our debts... (6:12)	ASSISTANCE Deliver us from evil. (6:13a)	ADMIRATION For Yours is the Kingdom... (6:13)	Lord's Day	Mon	Tue	Wed	Thu	Fri	Sat

M a t t h @ W 6: 9-13

Jesus came from Nazareth of Galilee...” Nazareth which means “the guarded one” was the place we Jesus had been brought up and lived, and was the place He called His earthly home from infancy till this time. This Nazareth (“the guarded one”) is an obscure village which is not even mentioned in the Old Testament. We do find it mentioned in the New Testament Scripture where it is spoken of 29 times. It lies about 70 miles North of Jerusalem and we can deduce from the comments of Nathaniel from **John 1:46** that Nazareth did not have a great or honorable reputation. Although we do not find the name “Nazareth” in the Old Testament we do read in **Matthew 2:23** that Jesus “...dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, ‘He shall be called a Nazarene’.” There is some discussion as to what Matthew references here as we do not have a chapter and verse in the OT which uses the term “Nazareth” or “Nazarene”. We do find the word “Nazarite” in the OT and it is used as a title for someone who was given to a vow of abstinence or separation (IE. Samson). The word “Nazarene” (as in **Matthew 2:23**) by definition means “one separated” and does speak to the facts of Jesus being one despised, detestable, and rejected by men which we do find prophesied in the OT (**Psalms 22:6-8, Isaiah 49:7, 53:3**).

Suggestion for prayer: Jesus, thank You for Your humility and love. Teach me that the greatest approval I should seek is that which is given by You.

WEDNESDAY –Mark continues his account with the abrupt and straightforward statement, “...and was baptized by John in the Jordan”. Matthew tells us in his record that Christ was baptized in spite of John’s initial objections (**Matthew 3:13-17**). Remember that John was giving a “baptism of repentance” and therefore apparently saw no need to baptize the sinless, separate (*Nazarene*), son of God (**Hebrews 7:26**). Before the initial objection of John to baptize Christ we read in **verse 13** of Matthew’s record that Jesus “...came from Galilee to John at the Jordan to be baptized by him”. Nearly thirty years Jesus had lived and worked in Nazareth as an obedient Son to His earthly parents. When Joseph and Mary were frantically looking for Jesus when He was not found with them returning home from Jerusalem at the Passover, He told them as a mere twelve year old that “...I must be about my Father’s business” (**Luke 2:41-50**). Christ being sent forth on His Divine mission hears of John’s preaching, and goes forth to be baptized by His “messenger” and now moves into His earthly ministry in its formal capacity. I do not want to diminish Christ in His Divinity in the slightest, but I would ask you to think of the man Christ Jesus in His humanity, waiting decades for His “precursor” John to appear, then He sees the sign of The Baptist, and in a moment of decision if you will, as in the garden of Gethsemane, in obedience to His Father and The eternal plan of redemption, Christ continues His solemn move to the cross.

Suggestion for prayer: Jesus, thank You for Your obedience unto death, even the death of the cross.

THURSDAY – In **verse 10** of our text, Mark continues by taking us into the water with Christ if you will and there describes for us the events that took place that day in the Jordan. He begins by saying, “And immediately...” Euthus in the Greek, which means “straightway, immediately, forthwith”. This adverb is used by Mark

some 40 times; this is half of the total usage of the word in the entire New Testament. We will see in future studies it is a favorite adverb of the writer. The word “immediately” draws our attention to what comes next in the remainder of our text as we are told of the details of both audible and visible events which took place. At the water of the Jordan we see the Holy Trinity present. “In the baptism of Jesus, the Father bore witness, the Son received witness and the Holy Spirit gave confirmation—thus in the Jordan the triune mystery began to be disclosed” (Origen). Read **2 Corinthians 13:14**.

Suggestion for prayer: Father, Son and Spirit; Holy Trinity, I worship You.

FRIDAY –Our text says, “He saw the heavens parting and the Spirit descending on Him like a dove.” Jesus saw the heavens parting as he came up out of the water, a more vivid picture than the “opened” of **Matthew 3:16** and **Luke 3:21**. Evidently John the Baptist saw this also; The Holy Spirit coming down upon Jesus as a dove, because he later mentions it in **John 1:32**. This had previously been communicated to John by God Himself for a sign so that John could identify the Messiah (**John 1:33-34**). The word rendered “parting” here in the NKJV is the word Schizo in Greek which is used by Luke to describe the “tearing of the veil” in two pieces at the death of Christ (**Luke 23:45**). Jesus also uses this word in His parable of the cloth and wineskins to speak to the tearing away of a new patch on old clothes (**Luke 5:36**). The truth of **Hebrews 12:2** is seen in the following quote: “He saw the heavens opened; thus he was owned to be the Lord from heaven, and had a glimpse of the glory and joy that were set before him, and secured to him, as the recompense of his undertaking.” (Matthew Henry) There is great affirmation seen at the water that day both to Christ Himself as well as to John the Baptist. There has been much discussion over the Spirit “descending upon Him like a dove” and we will speak to this more this upcoming Lord’s Day. Consider this quote from the 3rd century Bishop Gregory Thaumaturgus describing Jesus as “The New Noah”: “He opened the gates of the heavens and sent down the Holy Spirit in the form of a dove, lighting upon the head of Jesus, pointing him out right there as the new Noah, even the maker of Noah, and the good pilot of the nature which is in shipwreck.”

Suggestion for prayer: Jesus, there is none like You. You are Lord of all.

SATURDAY –In **verse 11** we “see” or better “hear” the audible declaration, “You are My beloved Son, in whom I am well pleased”. Some may discuss who the intended receiver was of this declaration as Mark and Luke use the word “You” (su in Greek) and Matthew uses houtos meaning “this man, this”. The fact is that Christ is identified by the Divine declaration of The Father to be The Son, The Messiah, the representative believer and the true “son” of Israel (**Exodus 4:23**) who pleases the Father and obeys Him fully by keeping the law of God perfectly. Those who heard this would be reminded of the words of Sacred Scripture which identify God’s chosen Messiah (**Psalms 2:7, Isaiah 42:1**).

Suggestion for prayer: Father, Son, and Spirit, Glory be to You Holy Trinity!