

# Bible Study 2022-2023

## Class # 15

1/17/23

# Matthew 3 (Cont)

- **Matthew 3:5-10** *“Then went out to him Jerusalem and all of Judea,...Every tree therefore that does not bear good fruit is cut down and thrown into the fire”*
  - As discussed before, the *Pharisees* and *Sadducees* were two of the most prominent religious movements of that time (others included the *Essenes* and the *Zealots*)
  - Each proposed to deal with Herod and the Romans in their own way
    - The Pharisees were a denomination of Jews who believed that the reason why the Messiah had not yet appeared was because the people were living in sin

# Matthew 3 (Cont)

- If all sin was wiped away, the prophecies of the Old Testament would be fulfilled
- Thus, they were trying to get all of Israel to follow the Law perfectly by placing hedges around hedges, around hedges to the Law
- If everyone obeyed the hedges, there would be no chance for anyone to break the Law (sin)
  - Nowhere in the Law does it say that carrying your pallet on the Sabbath was a sin
  - Nowhere in the Law does it say that eating grains of wheat on the Sabbath was a sin (yet a bunch of Pharisees tackled Jesus when they saw His disciple doing this)
  - They believed that if His disciples did this, they would soon be using their John Deere tractors on the Sabbath

# Matthew 3 (Cont)

- The Sadducees were a religious movement who believed that the Law from ***Leviticus*** must be kept, especially as it pertained to the “sacrificial system”
- If the people offered the proper sacrifices, then everything else would fall into place
- They were keen on keeping the temple functioning and its sacrificial system going
- Herod was irrelevant to them, and they did not care about *Caesar*
- They objected to John the Baptist, and he called them “*a brood of vipers!*”

# Matthew 3 (Cont)

- John reminded them that they were the religious authorities, but they would not (like the general-populace) repent of their sins
- He called on them to do their job
- Both the *Pharisees* and the *Sadducees* should have been bringing people to repent of their sins
- Instead, they were worrying about the hedges and sacrifices
- Thus, John gave them an exhortation here
- Let's turn now to the Baptism of Jesus

# The Sacraments

- Who can administer each sacrament?
  - Baptism
  - Penance
  - Eucharist
  - Confirmation
  - Matrimony
  - Holy Orders
  - Sacrament of the Sick

## 18. The Baptism of Jesus

Matt. 3.13-17 17.5	Mark 1.9-11 9.7	Luke 3.21-22 9.35	John 1.29-34 12.28-30
<i>(no. 16 3.11-12 p. 14)</i>	<i>(no. 16 1.7-8 p. 14)</i>		<i>(no. 16 1.24-28 p. 14)</i>
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?" 15 But Jesus answered him, "Let it be so now; for thus it is fitting for us to fulfil all righteousness." Then he consented.	9 In those days Jesus came from Nazareth of Galilee	21 Now when all the people were baptized,	29 The next day he saw Jesus coming toward him, and said, "Behold, the Lamb of God, who takes away the sin of the world! 30 This is he of whom I said, 'After me comes a man who ranks before me, for he was before me.' 31 I myself did not know him; but for this I came baptizing with water, that he might be revealed to Israel."
16 And when Jesus was baptized, he went up immediately from the water, and behold, the heavens were opened* and he saw the Spirit of God descending like a dove and alighting on him;	and was baptized by John in the Jordan. 10 And when he came up out of the water, immediately he saw the heavens opened and the Spirit descending upon him like a dove;	and when Jesus also had been baptized and was praying, the heaven was opened, 22 and the Holy Spirit descended upon him in bodily form, as a dove,	32 And John bore witness, "I saw the Spirit descend as a dove from heaven, and it remained on him. 33 I myself did not know him; but he who sent me to baptize with water said to me, 'He on whom you see the Spirit descend and remain, this is he who baptizes with the Holy Spirit.' 34 And I have seen and have borne witness that this is the Son of God."
17 and a voice from heaven, saying,	11 and a voice came from heaven,	and a voice came from heaven,	and
24 "This is my beloved Son, <sup>b</sup> with whom I am well pleased."	"Thou art my beloved Son; <sup>d</sup> with thee I am well pleased."	"Thou art my beloved Son; <sup>j</sup> with thee I am well pleased." <sup>k</sup>	
<i>(no. 20 4.1-11 p. 19)</i>	<i>(no. 20 1.12-13 p. 19)</i>		<i>(no. 21 1.35-51 p. 21)</i>
17.5 <i>(no. 161, p. 152)</i>	9.7 <i>(no. 161, p. 152)</i>	9.35 <i>(no. 161, p. 152)</i>	12.28-30 <i>(no. 302, p. 271)</i>
27 <sup>g</sup> He was still speaking, when lo, a bright cloud overshadowed them, and a voice from the cloud said,	<sup>h</sup> And a cloud overshadowed them, and a voice came out of the cloud,	<sup>i</sup> And a voice came out of the cloud, saying,	<sup>l</sup> "Father, glorify thy name." Then a voice came from heaven, "I have glorified it, and I will glorify it again."

**Matt.:** 13 cometh Jesus A R | to Jordan A | of him A R | 14 forbad him A | would have hindered him R | have need A R | of thee A R | 15 Suffer it (+ to be so A) now A R | it becometh us A R | he suffered (suffereth R) him. A R | 16 he | - A R | straightway A R | out of the A | and lo A R | opened unto him A R | as a dove R | flying upon A | coming upon R | 17 out of the heavens R | in whom A R

**Mark:** 9 And it came to pass in A R | days that A R | of John A R | the | - A | 10 straightway coming up A R | immediately | - A R | rent asunder R | as a dove R | 11 And there came a voice A | came out of the heavens R | + saying A | in whom A | in thee R

**Luke:** 21 now it came to pass when R (- A) | that, Jesus also having been (being A) baptized, and praying, A R | 22 Ghost A R | descended in a bodily shape (form R) like (as R) a dove upon him A R | out of R | heaven + which said A | in thee A R

**John:** 29 On the morrow R | John (he R) seeth A R | coming unto A R | 30 man which is preferred (become R) before A R | 31 myself | - A R | know him; but that he should be made manifest to Israel, therefore am I come (for this cause came I R) baptizing A R | 32 bare A R | record A | saying I A R | have beheld R | descending A R | abide A R | 33 myself | - A R | the same (he R) said A R | Upon whom (whomsoever R) A R | descending and remaining on (abiding upon R) him, the same is A R | Ghost A | 34 I saw and bare record A

**Matt.:** g Other ancient authorities add to him || h Or my Son, my (or the) Beloved || 17: Mt. 12.18; Ps. 2.7; Is. 42.1

**Mark:** d Or my Son, my (or the) Beloved || 11: Ps. 2.7; Is. 42.1

**Luke:** j Or my Son, my (or the) Beloved || k Other ancient authorities read today I have begotten thee || 21: Lk. 5.16; 6.12; 9.18; 9.28; 11.1; Mk. 1.35 || 22: Ps. 2.7; Is. 42.1; Acts 10.38; 2 Pet. 1.17

**John:** 29: Jn. 1.36; Is. 53.7; Acts 8.32; 1 Pet. 1.19; Rev. 5.6; 1 Jn. 3.5 || 30: Jn. 1.15

# Matthew 3 (Cont)

- **Matthew 3:11-15** *“I baptize you with water for repentance,... To fulfill all righteousness”*
  - The “fire” imagery is out of **Malachi 4** <sup>1</sup>
  - Righteousness, in **Matthew’s** Gospel, is a reference to as fulfilling the Law
  - A righteous man was one who kept the Law perfectly
  - For a Pharisee, this included the Pentateuch as well as the prophets
  - Thus, the phrase means one who fulfilled the word of God as expressed in Scriptures



# Matthew 3 (Cont)

- **Matthew 3:16-17** *“And when Jesus was baptized, he went up immediately from the water...With whom I am well pleased”*
  - This anointing image is from **1<sup>st</sup> Samuel 10<sub>2</sub> & 16<sub>3</sub>**
  - Jesus is being revealed as the *Christ* (the anointed) here
  - Father pointed out that this was not an adoption ceremony; nor was it a moment when He suddenly received the spirit (that would have meant that **Arius** was right – Jesus was not divine)
  - The nativity narratives demonstrate that even the conception of Jesus was by the power of the Spirit

DISSENT

FROM THE

CREED



HERESIES

Past and

Present

RICHARD M. HOGAN

# Introduction and Overview (Cont)

- **Early Heresies**

- Judaizers – said had to be a Jew to be a Christian
- Gnostics – secret knowledge
- Dualism – two gods: one good, one bad
- Montanism – end of the world was imminent
- Manacheism – two equal gods run everything
- Arianism – Jesus was not divine
- Nestorianism – Mary was not the mother of God
- Apollinarianism – Jesus had an incomplete human nature

# Introduction and Overview (Cont)

- Early Councils

- **Jerusalem** – 50 A.D. - *Gentiles can become Christians without becoming Jews – rejected Judaizers*
- **Nicaea** – 325 A.D. - *Christ is the same as God – rejected Arianism*
- **Constantinople** – 381 A.D. – *HS is the same as God and Jesus – rejected revised Arianism*
- **Ephesus** – 431 A.D. – *Blessed Mother was the Mother of God – rejected Nestorianism*
- **Chalcedon** – 451 A.D. – *Christ possessed two natures: human and divine – rejected Apollinarianism*

# Matthew 3 (Cont)

- Everywhere Jesus was going (even while in the womb), the Spirit was spilling out all over the place
- Jesus possessed the indwelling of the Spirit from His mother's womb
- This was understood by the Apostles as the revelation that He was the Christ (the anointed one and a parallel to **1<sup>st</sup> Samuel 10 & 16**)
- This was also clarified by **Acts 10: 37-38** <sup>4</sup> where it says: *“beginning from Galilee after the baptism which John preached: how God anointed Jesus of Nazareth with the Holy Spirit and with power; he went about doing good and healing all that were oppressed by the devil, for God was with him”*

# Matthew 3 (Cont)

- From this, we can see how Peter understood that the baptism of Jesus was his anointing as Messiah
- Again, this was the fulfillment of **1<sup>st</sup> Samuel 10 & 16**
- The Pharisees saw the first five books of the Bible as the Law, and all the rest they considered as part of the Prophets (**1<sup>st</sup> and 2<sup>nd</sup> Samuel** and **1<sup>st</sup> and 2<sup>nd</sup> Kings** were considered part of the Prophets)
- Today we divide the Old Testament into: the prophets, the historical books, and wisdom literature)
- This was to show that Jesus was the fulfillment of **2<sup>nd</sup> Samuel 7<sub>5</sub>**, the anointed son of David (we saw this in **Matthew 1&2**)

# Matthew 3 (Cont)

- Father pointed out that Jesus was not just a “son of David” (there were many sons of David), but only one of them was anointed King of Israel
- Now, we’ve seen the fulfillment of **1<sup>st</sup> Samuel 16**, but not **2<sup>nd</sup> Samuel 7**
- There is more going on, as it also fulfills the Law
- Jesus is not only the *Christ*, the Anointed One, but He also has the title Son of God (**2<sup>nd</sup> Samuel 7**), the anointed one in the Spirit (**1<sup>st</sup> Samuel 16; 2<sup>nd</sup> Samuel 7**) son of God, as the son of David is a part of the title of the King of Israel

# Matthew 3 (Cont)

- He is the new *Joshua* who led the people across the Jordan into the Promised Land
- The Pharisees would have identified the Book of Joshua as one of the prophets who imported the Word of God
- This shows that Jesus was a part of the Exodus story (notice how Matthew pointed to Jesus as the New Israel who will come out of Egypt and cross the Jordan as Israel crossed the Red Sea)
- If we learn to think like a Jew, we would go back to **Psalm 114** to see how both crossings were related



# Matthew 3 (Cont)

- Father pointed out that Matthew shows us all of this to demonstrate that Jesus was the new Israel coming out of Egypt, then going into the wilderness for 40 days (as Israel spent 40 years in the desert)
- We can see all of this Israel imagery, concerning this Israel who is the Son of God as revealed in **Psalm 114** <sup>6</sup>

# Matthew 3 (Cont)

- **Psalm 114:1-8** *“When Israel went forth from Egypt,...The flint into a spring of water”*
  - This is another example of synonymous parallelism
    - Israel leaving Egypt was one event
    - *The house of Jacob from a people of strange language* is the same event being presented in a different way
    - *The sea looked and fled* is the same as *the Jordan turned back*
  - This is why Matthew is showing us that this was not just the anointing of Jesus, and that He was not just the Messiah

# Matthew 3(Cont)

- Instead he is telling us (something he has been trying to tell us all along) that the Baptism of Jesus was the revelation of the Trinity
- It was the revelation that God was dwelling among His people in an earthly tent
- We will now begin a review of Matthew 4