

## John 03 – Presenting Lamb of God of God: Christ’s Baptism

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John 1:29-34

### Christ’s Baptism Misunderstood

- Painting communicates Gnostic propaganda of Christ’s Baptism
- We need to understand the Lamb of God phraseology to understand necessity of Christ’s baptism and its meaning as we are baptized also baptized with the same



### Completes John’s Ministry

- Similar dialogue ties passage to opening hymn (John 1:15, 30)
  - Though Christ physically born *after* John Baptist (1k 1:24-31)
  - Christ externally existed with the Father (John 1:1-4, 18)
- John Baptist declared he was only the herald of Messiah
  - Christ’s Baptism is public declaration of His ministry
  - Mystery: Why the Baptism of Repentance?

## Lamb of God Reference

- This reference occurs throughout Scripture
  - Lamb substituted for sinful man in Genesis when God provided a ram (lamb) to sacrifice for Isaac (Ge 22:1-13)
  - Lamb's blood substituted for first born when applied to doorway during Passover (Christ God's Only Son) (Ex 12:1-15, 46; Jo 19:36)
  - Only Lamb of God before the Father in Heaven worthy to redeem this creation from Lucifer (Is 53:7)

## Paschal - Lamb of God

- Announcing Christ as Lamb of God direct reference to Paschal Lamb (Passover) - Ancient of all sacrifices
  - Predates Mosaic Law & Aaronic priesthood parenthesis
  - Blood of slain lamb protected them from Death Angel
  - Available to everyone who applied blood (Mixed people) (Ex 12:38, 43-50)
- Christ publically identifies as Paschal Lamb at baptism

## John Baptist Confusion

- John Baptist confused about why Christ was to be baptized by him when he needed Christ's baptism (Mk 1:13-15)
  - John could not receive Christ's Spirit baptism until Christ died, rose and offered His blood in Heaven (Jo 20:17; Ac 2:1-4 (Jews); Ro 4:4-8 (Gentiles); 19:1-7 (John Baptist's Disciples))
  - John knew Christ was sinless, thus
  - Mystery remains: Why the Baptism of Repentance?

## John Baptist of Aaronic Line

- Aaronic line acknowledging infinite value of Christ's Paschal Lamb sacrifice above animal lamb memorial
  - John pointed Priests, Levites and Pharisees to the Lamb of God (Christ) whom they would not acknowledge (Mt 3:7-10)
  - Sinful Aaronic line required perpetual sacrifices that could not remove sin (Lv 5:16-17, 9:11-14, 10:14, 11-18)
- The fulfillment of their *substitute* sacrifices had come!

## Identifying With the Sacrifice

- Laying hands on head of animal sacrifice identified ones with the fate of the sacrifice; i.e., dying in place of the person due to person's *unintentional sin* nature (Le 4:15-21; 2Co 5:21)
  - Baptism fulfilled sacrificial imagery necessary for people to understand His death as the sacrifice for sin (Mt 3:15)
  - John would *lay hands* on the person, the person would squat to be covered by the waters and rise up (Different from current immersion methods) (1Pe 2:21-25, 3:18-22)

## Elementary Doctrines of Faith

- Hebrews then, and Jews today, have forgotten basic tenets of their faith blinding them to truth of Christ (He 5:11-6:3)
  - Repentance from dead works (John Baptist's ministry)
  - Faith toward God (Christ's ministry)
  - Instructions about washings (Examination by the Spirit)
  - Laying on of Hands (His *substitutionary* death for our sin)
  - Resurrection in newness of life in Him (Only in Christ)

## Christ *Primarily* Baptized For:

- His submission to the will of the Father that He be the Paschal Lamb for the sin of the redeemed (1. 53,30-32, Ph. 2:5-11)
  - He alone was of God (μονογενής) (Jo. 1:1-6)
  - He became willing slave to God {Our example} (1Pe 2:21)
  - He emptied Himself to come as sinful man (Ro. 8:3, Ph. 2:5-7)
  - He died shameful public death though innocent (De 21:22-23; Jo 19:4; Co 1:10)
  - He died for sinful men, for His own (Ti 2:14; 1Pe 9:27-28a)

## Submission to Father

- Christ did what Lucifer and man could not do
  - Lucifer wanted to be God (Is. 14:13-14)
  - Man and Woman wanted to be gods (Ge 3:5)
  - Cain {Given by God} {Savior wannabe} demonstrated he was controlled by sin disqualifying him as savior (Ge 4:6-7)
  - Christ demonstrated He could control weak flesh to fulfill Father's will, brought great suffering (Lk 22:59-66; Ph. 2:5-8)

## Father Accepted Christ's Submission

- I believe this is major reason for His baptism and why His baptism was *visibly* approved by the Trinity
  - Christ had 30 years in the flesh to consider His ministry as the Paschal Lamb (Lk 2:40-52)
  - His baptism was public acceptance of His willingness to be Paschal Lamb for sin
  - Thus, He always moved toward baptism of death (Mt 10:35-45; Lk 12:49-50)

## Spirit Remained on Christ

- John saw the Spirit, in the *form* of a dove, descend on Christ and remain confirming He was the Christ
  - Significant that the Spirit remained for this began the New Covenant, Christ first fruit (Man at Pentecost)  
(Jo 31:31, 3Co 15:23)
  - Christ did nothing on His own but always via Spirit  
(Jo 5:30-47 8:26-29)
  - Even John Baptist submissive to ending his ministry  
(Jo 3:15-30)

## God Acknowledged Approval

- When Christ arose from Baptism and prayed Father signaled His approval (Mt 3:16-17, Mk 1:9-11, Lk 3:21-22)
  - Father spoke His approval, "...I am well pleased."
  - Father sent the Spirit to rest and remain in Christ
  - Christ heard the Father and received the Spirit
- His private life ends and His ministry begins with the Father's approval

## Picture of Trinity Destroys Modalism

- Modalism is heresy denying distinct persons of Trinity
  - States there is only God who *appears* in different modes
  - Errs in the "God can do anything" philosophy
  - Clearly denies John Apostle's Scripture
- At Christ's Baptism all three present simultaneously
  - Father speaks, Spirit visibly descends and Christ receives

## Importance of Christ's Baptism

- This action cannot be overemphasized but frequently understated
  - He could not be the Paschal Lamb if He would not submit Himself to the Father in all things
  - I believe this submission was before Creation thus making Him the Light that shone into the darkness
  - His baptism, as Messiah, was public declaration in time of His submission to the Father *before time*

## Creation Always About Salvation

- Since Christ submitted before beginning of this world this Creation always about Christ redeeming a people for the Father for eternity (cp. 1:3-14)
  - If we were predestined before Creation then God's plan of salvation also had to be His will before Creation
  - Thus, Christ had to submit before Creation also
  - Therefore, this creation centers on Christ (Ro. 1:21,26)

## Christ as Messiah Rejected

- Jews rejected Him as Messiah because they did not understand their Scriptures, especially Isaiah (Is. 53:1-11)
  - They did not understand a *Suffering Messiah*
  - They only understood a Messiah who would be in the flesh as they were in the flesh
  - They looked for one who would exhibit *pride of life* via *covetousness* as themselves; thus, they looked for a Cain (Ex. 10:17, 11:2-38)



## Christendom Also Rejects Christ

- History of Christendom also rejects lowly Messiah
  - All who *profess* to teach in Christ's name but reject His salvation apart from their works also reject Him
  - Church history replete with works-based gospel that of necessity rejects Christ's work as complete (Ro. 4:1-4)
  - Thus, the lost deride the name of Christ because of the blasphemy of Christendom just as of the Jews (Ro. 2:17-24; Col. 2:10-23)

## All Religions Works-Based

- All religions by definition are works-based and thus are self-promoting detracting from the necessity of Christ's sacrifice for sin (Heb. 2:14-21)
  - Man is sin thus unable to be sinless sacrifice for himself
  - Adding to Christ's work takes glory from God giving glory to self declaring Christ's sacrifice ineffectual
  - Father says flesh shall not boast before Him (1Co. 1:26-31)

## Like the Ascending Sacrifice

- Ascending Sacrifice not shared with priests or people but totally consumed on the altar with people passively watching while the smoke of sacrifice ascended to the Father alone as a *sweet savor* (Lev. 1:10-13)
- Thus, like Paul, we stand in awe of God's grace who saved us in spite of our sinfulness based solely on His wisdom and not our works (Ro. 4:5-8; 9:18-24; 11:32-36)