

Gospel of Jesus Christ

According to St Mark

#2

Chapter 1: 9-11

“The Baptism of our Lord”

Introduction to Mark.

By Marvin R. Vincent.

“Unlike the other gospels, Mark’s narrative is not subordinated to the working out of any one idea.

Matthew’s memoirs turn on the relation of Christ to the law and the prophets.

He throws a bridge from the old economy to the new.

His is the Gospel as related to the past, the Gospel of Christianity regarded as the fulfillment of Judaism.

Luke exhibits Jesus as a Savior, and expounds the freeness and universality of the Gospel, and the sacredness of humanity.

John wrote that men might believe that Jesus is the Christ, and might have life in him.

While Matthew and Luke deal with his offices, John deals with his person.

John carries forward the piers of Matthew's bridge toward that perfected heavenly economy of which his Apocalypse reveals glimpses.

*In Matthew Jesus is the Messiah; in John, the **Eternal Word**.*

In Matthew he is the fulfiller of the law; in John he foreshadows the grander and richer economy of the Spirit.

Mark, on the other hand, is a chronicler rather than a historian.

His narrative is the record of an observer, dealing with the facts of Christ's life without reference to any dominant conception of his person or office.

Christ's portrait is drawn "in the clearness of his present energy;" not as the fulfillment of the past, as by Matthew, nor as the foundation of the future, as by John.

His object is to portray Jesus in his daily life, "in the awe-inspiring grandeur of his human personality, as a man who was also the Incarnate, the wonderworking Son of God."

Hence his first words are the appropriate keynote of his Gospel: "The beginning of the Gospel of Jesus Christ, the Son of God."

“Mar 1:9-13

We have here a brief account of Christ's baptism and temptation, which are largely related Mt. 3 and 4.”

Read 1: 9-13

Mar 1:9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

Firstly:

Let us start with a very important question regarding our Lord's Baptism.

It is a fundamentally easy yet a very important question.

Q. Why was our Lord Baptised?

We will say clearly first why not!

He was not in need of it for the sake of his own sins.

Some early spurious writings claimed that Christ sinned.

Cyprian, who lived

In the Middle of the third century:

From Cyprian (or pseudo-Cyprian), *ON REBAPTISM* 100.17, writing about a book called the preaching of Paul (de Santos 34):

In which book, against all the scriptures, you will find Christ even confessing his own sin, who alone failed in nothing at all, and that he was compelled by his own mother Mary almost unwillingly to accept the baptism of John, that likewise, when he was baptized, a fire was seen over the water, which is written in no gospel,and certain other things of this nature, absurdly and disgracefully concocted, which you will find all congested in that book.

Note:

The Words of Peter regarding the sinless nature of Christ.

1Pe 2:21 *For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:*

1Pe 2:22 *Who did no sin, neither was guile found in his mouth:*

1Pe 2:23 *Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:*

Or the words of the writer to the Hebrews:

Heb 7:26 *For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;*

Heb 7:27 *Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.*

“undefiled”

ἀμίαντος *amiantos* *am-ee'-an-tos*

unsoiled,

that is, (figuratively) *pure*: - undefiled.

Or in Galatians:

*Gal 2:17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, **is therefore Christ the minister of sin? God forbid.***

So:

We reject the notion the Christ needed to be Baptised for his own Sins.

Now:

We will consider the reasons why Christ did go through the waters of Baptism.

The words that come Immediately to my mind are:

**Fulfilment
Obedience
Submission
Association
Example**

1. First we will consider “Fulfillment”

Let us read together from Matthew 3: 11-17

Mat 3:11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:

Mat 3:12 Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

Mat 3:13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

Mat 3:14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

Mat 3:15 And Jesus answering said unto him, Suffer it to be so now: **for thus it becometh us to fulfil all righteousness. Then he suffered him.**

Mat 3:16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

Mat 3:17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Compare:

Verse 15

With:

*Dan 9:24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, **and to bring in everlasting righteousness**, and to seal up the vision and prophecy, and to anoint the most Holy.*

2. Next:

Obedience and Submission

Christ's life and ministry was one of constant obedience.

Compare:

Php 2:5 Let this mind be in you, which was also in Christ Jesus:

Php 2:6 Who, being in the form of God, thought it not robbery to be equal with God:

Php 2:7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

*Php 2:8 And being found in fashion as a man, he humbled himself, and **became obedient unto death**, even the death of the cross.*

Note:

This is one of the reasons why infant baptism is to be rejected.

It is impossible for an infant to obey the call to baptism.

3. Then:

Association

Consider the words of

Hebrews 2: 10-18

Heb 2:10 For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

Heb 2:11 For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren,

Heb 2:12 Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

Heb 2:13 And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

Heb 2:14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

Heb 2:15 And deliver them who through fear of death were all their lifetime subject to bondage.

Heb 2:16 For verily he took not on him the nature of angels; but he took on him the seed of Abraham.

Heb 2:17 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

Heb 2:18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

4. Lastly

We consider Christ as our

“Example”

Our Lord speaking to the disciples after washing their feet says:

Joh 13:15 For I have given you an example, that ye should do as I have done to you.

Finally;

We Note how Christ was honoured in response to his act of obedience and humility.

Mar 1:10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:

Mar 1:11 And there came a voice from heaven, *saying*, Thou art my beloved Son, in whom I am well pleased.

Note:

1. The Clear reference to the Trinity in these verses.

The Spirit in verse 10.

Mar 1:10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:

And

The Father in verse 11.

Mar 1:11 And there came a voice from heaven, *saying*, Thou art my beloved Son, in whom I am well pleased.

Note finally:

The mode of Baptism alluded to.

*Mar 1:10 And straightway **coming up out of the water**, he saw the heavens opened, and the Spirit like a dove descending upon him:*