

# **“JOHN THE BAPTIST AND JESUS THE BAPTIST”- PART TWO**

## **LUKE 3:1-22**

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### **Introduction**

In our last sermon, part one of ‘John the Baptist and Jesus the Baptist’, we considered John’s Baptism of repentance for the forgiveness of sins and focused primarily on his message of repentance and its meaning for people then and now.

***John the Baptist came preaching repentance so that sinners would acknowledge their guilt and sinfulness before God, turn from their sins, and find mercy and grace in the Person and Work of Jesus Christ alone.***

In our sermon today, we will learn the distinction between John’s Baptism and Christian Baptism, and then we will focus on how Jesus Christ is also a “Baptist”. As the forerunner of Messiah, ***John tells us that a mightier baptizer is coming who will not baptize in water, but in the Holy Spirit and with fire.***

### **I. John’s Baptism**

- **John’s Baptism was unique in Israel and in the world!** His baptism was a baptism of repentance for the forgiveness of sins. Baptism during this time in Ancient Israel was practiced primarily for proselytes, or Gentiles who were not born in the covenant who would come to believe in the God of Israel.

***John calls all to this baptism of repentance, both Jews and Gentiles!***

**Jewish Historian Josephus (37-c. 100 AD) on John:** The Jewish historian Josephus wrote of John and his baptism: “He was a good man and had exhorted the Jews to lead righteous lives, to practice justice towards their fellows and piety towards God, and so doing to join in baptism.

In his view this was a necessary preliminary if baptism was to be acceptable to God. They must not employ it to gain pardon for whatever sins they committed, but as a consecration of the body

implying that the soul was already thoroughly cleansed by right behavior.” Josephus, Quoted in Hughes, pg. 108-109).

- **John’s Baptism and Christian Baptism:** Remember to make a *redemptive-historical distinction* between John’s baptism and Christian baptism.

***John’s baptism cannot be Christian baptism by virtue of the fact that Christ’s Divine Messianic Mission had yet to be accomplished.***

- a. **John’s Baptism:** Water baptism that symbolizes preparedness for Messiah and the Last Day Coming of the Lord (or Day of the LORD) spoken of in the Old Testament. John’s baptism ***follows true repentance and is a sign of it.***

**John’s baptism is essentially preparatory:** “Prepare to meet your God, O Israel”/ “Prepare the way of YHWH” (Isaiah 40:1-5).

***John’s baptism does not cause a person’s sins to be forgiven,*** but shows that you know that you’re in need of forgiveness and your only hope is in God’s mercy and grace.

- b. **Christian Baptism:** Contrasted to John’s Baptism, Christian Baptism is similar and dissimilar to John’s, in that it is a water baptism that symbolizes purification, but also a cleansing from sin, regeneration and the baptism of the Holy Spirit that is possible only upon the completed Divine Messianic Mission of Jesus *for his people!* (more on this later in the sermon, D. V.).

Christian baptism is a baptism in the Name of the Father, Son and Holy Spirit and part of the Great Commission (Matthew 28:18-20), or a baptism in the Name of the Lord Jesus (cf. Acts 19:5).

Again, ***Christian baptism is only possible upon the completion of Christ's work in his life, death, resurrection and ascension at God's right hand.***

- **Acts 19:1-6**- the Apostle Paul (and Luke who wrote the book) makes an important distinction between John's baptism and Jesus' baptism:

<sup>ESV</sup> **Acts 19:1-6:** And it happened that while Apollos was at Corinth, Paul passed through the inland country and came to Ephesus. There he found some disciples. <sup>2</sup> ***And he said to them, "Did you receive the Holy Spirit when you believed?" And they said, "No, we have not even heard that there is a Holy Spirit."*** <sup>3</sup> ***And he said, "Into what then were you baptized?" They said, "Into John's baptism."*** <sup>4</sup> ***And Paul said, "John baptized with the baptism of repentance, telling the people to believe in the one who was to come after him, that is, Jesus."*** <sup>5</sup> On hearing this, they were baptized in the name of the Lord Jesus. <sup>6</sup> And when Paul had laid his hands on them, the Holy Spirit came on them, and they began speaking in tongues and prophesying.

- It is important to note from Acts 19 (a book that Dr. Luke also wrote as the second volume of his gospel) that these disciples of John had not fully experienced the benefits of Christ's saving work (Remember that this is an overlapping, unique time in redemptive-history and this must be recognized).

These disciples of John in Acts 19 had not received the Holy Spirit since Jesus' resurrection and ascension; they had only been prepared for the coming of Messiah by receiving John's baptism. The Apostle Paul rightly points them to Christ as the object of their faith and the hope of their salvation, and they receive the baptism in the Holy Spirit and Christian baptism ("Baptized in the Name of the Lord Jesus").

- **Charismatic and Pentecostal Theology:** Misinterpreting this distinction between the two baptisms has made some in the history of the Church create doctrines of "first and second blessings" of the Holy Spirit that are related to our charismatic and Pentecostal friends still today.

Those who incorrectly do not make right distinctions through a proper redemptive-historical interpretation think that there are two phases of God's grace: one is through faith and you become a Christian, and the second phase, or "second blessing" is when you receive the Holy Spirit in power. This wrong interpretation is based falsely on the description Luke gives in Acts 19 and not making distinctions between John and Jesus' baptisms in a correct manner.

**Summary: John the Baptist prepared the way for Messiah who would baptize with the Holy Spirit and with fire. John's baptism was in water and only a shadow and a type of Jesus Christ's Holy Spirit's Baptism.**

**Important! The contrast between the two baptisms is the contrast between the two persons and ministries of John and Jesus: Preparation and fulfillment, shadow and substance.**

## **II. Jesus' Baptism and the Baptism in the Holy Spirit**

A. ***"Baptism of Water and the Baptism of the Holy Spirit and Fire"***  
(Luke 3:17-18).

### ***i. Jesus' Baptism***

#### **John "Off the Scene"?**

You may be curious as to why Luke takes John "off the scene" as he is imprisoned by Herod suddenly in 3:19-20, and then Jesus is baptized in 3:21-22, but at first glance John is not there (although we know John was present performing Jesus' baptism as the other gospel writers narrate this for us)! This is no mistake or error on Luke's part; this is part of Luke's inspired focus.

We know from other scriptures in the gospels that John baptized Jesus, but Luke summarizes John's being removed from his ministry by Herod before he focuses on Jesus. The reason seems to be that Luke wants our "undivided attention" on what is going on in Jesus' baptism, so he does not deny that John is baptizing, but that he has "decreased because Messiah must increase" (John 3:30). Luke shows to us in the way he writes that the baptism of Jesus is loaded with eschatological significance;

***John's preparatory ministry is over; Jesus' has begun.  
"He must decrease; Jesus must increase."***

<sup>ESV</sup> **Luke 3:21-22:** Now when all the people were baptized, and when Jesus also had been baptized and was praying, the heavens were opened,<sup>22</sup> and the Holy Spirit descended on him in bodily form, like a dove; and a voice came from heaven, "You are my beloved Son; with you I am well pleased."

**Misunderstanding?** Not only can John's baptism and Christian baptism be confused easily, but we also so easily overlook the redemptive-historical overlap of this unique time period, and we confuse Jesus' baptism and our baptism!

***Jesus' baptism has been misinterpreted in several ways in the history of the Church, and we should be aware of this; but there is a right answer, a right interpretation of this special and unique event!***

***Let's look at this carefully together to get an understanding of Jesus' baptism and reception of the Holy Spirit, and the significance of our baptism and the reception of the Holy Spirit.***

- ***"Jesus the Baptized": What does this mean?-***  
Jesus is baptized in water by John as Covenant Representative of his people to "fulfill all righteousness".

It is significant to remember the context. Jesus is being baptized for his people as the God-Man. Jesus is equal with God and eternal as the Son of God, yet he is also the son of Adam and son of David.

***This is the reason why Luke places Jesus' genealogy in 3:23ff after Jesus' baptism, so that we will remember that Jesus is the God-Man who is the "Second Adam" (cf. Romans 5:12-21), Heir of David's throne (2 Sam. 7:12-17), and Covenant Representative Head and Ruler of his people.***

Jesus comes not only to save Israel as David's greater son, but he comes to save all of Adam's sons who believe, both Jew and Gentile.

***Jesus came to seek and save the lost! He immediately identifies with those sinners he came to save from the very beginning of his public ministry.***

- After John's baptism, Jesus is then baptized and recognized by God the Father when the Holy Spirit comes down upon him in the form of the dove as *he is praying* (Luke 3:21-22), and so Jesus was endued with the Holy Spirit for his Divine Messianic Mission (In fact, the gospel writers tell us that the Spirit "immediately" leads Jesus into the wilderness to be tempted by the devil, Mark 1:12; cf. Matthew 4:1, Luke 4:1).

***Important! Jesus has received the Holy Spirit, but not in His glorified fullness like he will receive the Holy Spirit upon completion of his Messianic Mission***  
(Remember to keep in mind the redemptive-historical progression and phases of Jesus' divine mission- -More below!).

- Jesus has been "anointed", empowered, and endued for his Divine Messianic Mission. You may recall one of the "Servant Songs" of Isaiah 42:1 that looks forward to this day:

<sup>ESV</sup> ***Isaiah 42:1 Behold my servant, whom I uphold, my chosen, in whom my soul delights; I have put my Spirit upon him; he will bring forth justice to the nations.***

All of the gospel writers echo this important "Servant Song" from Isaiah 42 when Jesus is baptized:  
"Behold, my son, in whom I am well pleased."

**Jesus' Sonship?** As the genealogy makes clear (as noted earlier) Jesus is Son of God, and son of man (or son of Adam); he is the God-Man. There was an early heresy called **Ebionism** in the Christian Church (2-3<sup>rd</sup> century) that claimed that Jesus *became the Son of God at his baptism when he received the Holy Spirit Logos*.

This is incorrect. Jesus IS God's eternal Son; here at this baptism, he is "anointed", empowered and

endued with the Spirit for his Divine Messianic Mission as the God-Man, our Mediator and Savior.

**Theologian Geldenhuys** writes concerning the significance of the Holy Spirit coming upon Jesus at his baptism; what it means and what it does not mean: “This...does not mean that the Lord Jesus was not previously full of the Holy Spirit or that He was not conceived by the Holy Spirit, but merely indicates that He had now been equipped by the Holy Spirit with all the official gifts to appear openly as Messiah and Redeemer. At the time of His conception by the Holy Spirit it was a question of the forming and development of His human nature. But at the baptism it is a question of the public declaration of His Messiahship and His equipment with the gifts necessary for this official and public fulfilling of His vocation as the Christ of God.” –*Luke*, pg. 146-47.

**New Testament Scholar James D. G. Dunn** eloquently writes: “The descent of the Spirit on Jesus effects not so much a change in Jesus, his person or his status [as if Jesus was not fully adopted as the Son of God, etc.], **as the beginning of a new stage in salvation-history.**”

The thought is not so much of Jesus becoming what he was not before, but of Jesus entering where he was not before –a new epoch in God’s plan of redemption – and thus, by virtue of his unique personality, assuming a role which was not his before because it could not be his by reason of the *kairos* [time] being yet unfulfilled.” *Baptism in the Holy Spirit*, pg. 28.

**Application for Now: Prescriptive and Descriptive-** Some have failed to note the redemptive-historical progression or phases of Jesus’ ministry thinking that Jesus’ “example of being baptized by water then with the Holy Spirit” is prescriptive for all believers.

For instance, Jesus was baptized, then he received the Holy Spirit; therefore, we should be baptized, then receive the Holy Spirit later as a second blessing (Pentecostal, Charismatic Theology).

This is not true. Rather, Jesus as the unique God-Man on a Messianic Mission as covenant head is going through stages of redemptive-history in order to complete his mission and pour out his Spirit on his people.

**End of the Old Covenant-Old Aeon or Age:** The decisive end of the Old Covenant is when the Holy Spirit comes upon Jesus Christ in his baptism to endow him as Prophet, Priest, and King to fulfill his Messianic Mission by bringing in his Kingdom and the New Covenant.

**“Until John”** (cf. Matt. 11:12-13)- Until John, the preparatory continues, but with Jesus’ baptism the fulfillment has dawned with the coming of the Kingdom.

<sup>ESV</sup> **Acts 10:37-39:** you yourselves know what happened throughout all Judea, beginning from Galilee after the baptism that John proclaimed: <sup>38</sup> ***how God anointed Jesus of Nazareth with the Holy Spirit and with power. He went about doing good and healing all who were oppressed by the devil, for God was with him.*** <sup>39</sup> And we are witnesses of all that he did both in the country of the Jews and in Jerusalem. They put him to death by hanging him on a tree,

## ***ii. Jesus’ Baptism in the Holy Spirit***

- ***“Jesus the Baptizer”***- We rightly think of “John the Baptist” but we often overlook the fact that Jesus is also “The Baptizer”; In fact, Jesus is the Mighty Baptizer (“One mightier...” John says).
  - a. Jesus is greater and more mighty than John the Baptist (cf. John 1:30ff; Matthew 3:1-17).
  - b. Repentant people, who were baptized into John’s Baptism to prepare for the Day of the LORD in the coming of Messiah, ***must then be initiated into the Kingdom and the Age to Come that is dawning through a great***

***baptism of the Holy Spirit and fire by Jesus Christ.***

- c. **Jesus Baptizes with the Holy Spirit:** Upon Jesus' completed work in his life, death, resurrection and ascension, he sends forth His Spirit to fill and equip his people for love and service (cf. John 7:37-39):

<sup>ESV</sup> **John 7:37** On the last day of the feast, the great day, Jesus stood up and cried out, "If anyone thirsts, let him come to me and drink. <sup>38</sup> Whoever believes in me, as the Scripture has said, 'Out of his heart will flow rivers of living water.'" <sup>39</sup> ***Now this he said about the Spirit, whom those who believed in him were to receive, for as yet the Spirit had not been given, because Jesus was not yet glorified.***

<sup>ESV</sup> **Acts 2:29-33:** "Brothers, I may say to you with confidence about the patriarch David that he both died and was buried, and his tomb is with us to this day. <sup>30</sup> Being therefore a prophet, and knowing that God had sworn with an oath to him that he would set one of his descendants on his throne, <sup>31</sup> he foresaw and spoke about the resurrection of the Christ, that he was not abandoned to Hades, nor did his flesh see corruption. <sup>32</sup> This Jesus God raised up, and of that we all are witnesses. <sup>33</sup> ***Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you yourselves are seeing and hearing.***

- From these two important redemptive-historical scriptural passages, we should understand that Jesus had to fully complete his Divine Messianic Mission on behalf of his people in order to fully receive the Holy Spirit and pour it out on them.
- **Jesus Our Covenant Head:** From John 7:37-39 and Acts 2:33, we learn that Jesus as our Covenant Head and Mediator-Representative before God, who was fully

God and fully man, received the Holy Spirit in its fullness upon enthronement at God's right hand.

- **Jesus Baptized by the Holy Spirit?!**  
Jesus received John's baptism as our Covenant Head and Representative and so it is also "proper and good" "to fulfill all righteousness" according to his Divine Messianic Mission as true God and true man to receive the Baptism of the Holy Spirit as our Covenant Head and Representative at God's right hand!

**Four Phases-Epochs of Jesus' Ministry:**

(1) John's Baptism; (2) Holy Spirit Baptism to equip on Divine Messianic Mission at Jordan; (3) Holy Spirit Baptism of Fire on the Cross; (4) Holy Spirit Glorification Baptism at God's right hand.

- Jesus becomes the resurrected-glorified-ascended baptizer who pours out his Spirit on all of his people:

***"Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he [the resurrected-glorified-ascended Jesus] has poured out this that you are seeing and hearing."- Acts 2:33***

iii. ***"Baptism with Fire"***

**Not two baptisms!** John says that Messiah will baptize with the Holy Spirit and with fire, this does not mean that these are two baptisms: **(1) Holy Spirit and then (2) fire, but that Jesus' baptism includes both aspects: the Holy Spirit and fire (one baptism).**

**Not in place of John's Baptism!** John's baptism is preparatory for Jesus' Messianic Spirit and Fire baptism.

- ***Purification and Judgment Fire: A Baptism of Gospel and Judgment***

The Prophet Malachi spoke of both a refining fire and judgment as aspects of the Messianic Mission:

<sup>ESV</sup> **Malachi 3:2-3:** But who can endure the day of his coming, and who can stand when he appears? ***For he is like a refiner's fire and like fullers' soap. <sup>3</sup> He will sit as a refiner and purifier of silver, and he will purify the sons of Levi and refine them like gold and silver, and they will bring offerings in righteousness to the LORD.***

<sup>ESV</sup> **Malachi 4:1** "For behold, ***the day is coming, burning like an oven, when all the arrogant and all evildoers will be stubble.*** The day that is coming shall set them ablaze, says the LORD of hosts, so that it will leave them neither root nor branch.

Theologian James D. G. Dunn wrote of this baptism in Spirit and fire: "...The baptism in Spirit-and-fire was not to be something gentle and gracious, but something which burned and consumed, not something experienced by only Jew or only Gentile, only repentant or only unrepentant, but by all.

It was the fiery *pneuma* [Spirit] in which all must be immersed, as it were, and which like a smelting furnace would burn up all impurity. For the unrepentant it would mean total destruction. For the repentant it would mean a refining and purging away of all evil and sin which would result in salvation and qualify to enjoy the blessings of the Messianic Kingdom. These were the sufferings which would bring in the Messianic Kingdom; it was through them that the repentant would be initiated into that Kingdom." *Baptism of the Holy Spirit*, pg. 13-14.

### **Baptism of Gospel "Good News"**

- a. **Day of Pentecost:** We may be getting a bit ahead of ourselves, because we will eventually come to Luke's 'Acts of the Apostles' (D.V.), but we should understand:

***What Jordan was to Jesus, Pentecost was to the disciples. As Jesus entered the new age and covenant by being baptized in the Spirit at the Jordan River, so the disciples followed him***

***formally into the new age and covenant at Pentecost.***

<sup>ESV</sup> **Acts 1:1-5:** In the first book, O Theophilus, I have dealt with all that Jesus began to do and teach, <sup>2</sup> until the day when he was taken up, after he had given commands through the Holy Spirit to the apostles whom he had chosen. <sup>3</sup> To them he presented himself alive after his suffering by many proofs, appearing to them during forty days and speaking about the kingdom of God. <sup>4</sup> ***And while staying with them he ordered them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, "you heard from me; <sup>5</sup> for John baptized with water, but you will be baptized with the Holy Spirit not many days from now."***

- b. On the Day of Pentecost, the people of God are not consumed (Acts 2), rather tongues of fire are above their head to symbolize their purification in Jesus Christ- -not the consuming fire of God's wrath because Jesus has taken that wrath upon himself *for them!*
- c. The Apostle Peter speaks more of this purification aspect as a "judgment beginning with the House of God" in 1 Peter 4:

**1 Peter 4:13-18:** But rejoice insofar as you share Christ's sufferings, that you may also rejoice and be glad when his glory is revealed. <sup>14</sup> If you are insulted for the name of Christ, you are blessed, because the Spirit of glory and of God rests upon you. <sup>15</sup> But let none of you suffer as a murderer or a thief or an evildoer or as a meddler. <sup>16</sup> Yet if anyone suffers as a Christian, let him not be ashamed, but let him glorify God in that name. <sup>17</sup> ***For it is time for judgment to begin at the household of God; and if it begins with us, what will be the outcome for those who do not obey the gospel of God?*** <sup>18</sup> And "If the righteous is scarcely saved, what will become of the ungodly and the sinner?"

- According to the Apostle Peter, there is a sense in which believers because of their union with Jesus Christ suffer a form of Last Day Judgment in their lives through suffering with Christ.
- ***This Last Day Judgment is not a consuming judgment but seems to be a judgment of purification.***  
 “Judgment begins at the household of God”, that is, those who are united to Jesus Christ experience his sufferings (that is the context), but these sufferings are meant to purify and cleanse us from the taint of sin.
- This ‘purification judgment’ is to make us conformed to the likeness of Christ Jesus (cf. Romans 8:28-39).

### **Baptism of Judgment-Condensation**

- d. Judgment-Consuming Fire for those who do not believe and refuse to repent (“The axe is laid at the root of the trees” and those trees that do not bear fruit will be thrown into the fire...)
- ***Judgment Fire***
  - ***Hell Fire***
  - ***Eternal Torment***
- e. Jesus’ Last Day Judgment has begun with his coming (or to change the metaphor, the Judgment is dawning with his coming) (3:9, 17).
- **“Even now the axe is laid to the root of the trees” (3:9)**
  - **<sup>ESV</sup> Luke 3:17 His winnowing fork is in his hand, to clear his threshing floor and to gather the wheat into his barn, but the chaff he will burn with unquenchable fire.”**

***The Last Day Judgment is upon the people in the coming of Jesus Christ the Messiah.***

- a. In Jesus' coming as Messiah, there is already a Last Day separation between the authentic and the artificial; this is an eschatological separation of the sheep and the goats now depending upon whether one believes or not (cf. Matthew 25:31ff).
- b. Jesus himself tells the people that when they see the finger of God's power revealed in miracles and casting out devils and conquering the Evil One, then they must know that the Kingdom of God is "upon them":

**Luke 11:17-23:** But he, knowing their thoughts, said to them, "Every kingdom divided against itself is laid waste, and a divided household falls.<sup>18</sup> And if Satan also is divided against himself, how will his kingdom stand? For you say that I cast out demons by Beelzebul.<sup>19</sup> And if I cast out demons by Beelzebul, by whom do your sons cast them out? Therefore they will be your judges.<sup>20</sup> **But if it is by the finger of God that I cast out demons, then the kingdom of God has come upon you.**<sup>21</sup>

When a strong man, fully armed, guards his own palace, his goods are safe;<sup>22</sup> but when one stronger than he attacks him and overcomes him, he takes away his armor in which he trusted and divides his spoil.<sup>23</sup> Whoever is not with me is against me, and whoever does not gather with me scatters.

- c. **"Already-Not Yet" or Inaugurated Eschatology in the Gospels in order to understand the distinct "movements" or "phases" of John's and Jesus' Baptisms:**

- The Judgment is "already" present in the Person and Work of Christ; the Judgment is "not yet" in that there is a period ("the Day of Salvation"- 2 Cor. 6:1) when the judgment is delayed so that many will repent (cf. 2 Peter 3:3-9):

**2 Peter 3:4-9:** They [scoffers in the last days] will say, "Where is the promise of his coming? For ever since the fathers fell asleep, all things are

continuing as they were from the beginning of creation." <sup>5</sup> For they deliberately overlook this fact, that the heavens existed long ago, and the earth was formed out of water and through water by the word of God, <sup>6</sup> and that by means of these the world that then existed was deluged with water and perished. <sup>7</sup> But by the same word the heavens and earth that now exist are stored up for fire, being kept until the day of judgment and destruction of the ungodly. <sup>8</sup> But do not overlook this one fact, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day. <sup>9</sup> ***The Lord is not slow to fulfill his promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance.***

- John preaches the imminent Judgment Day that has already arrived: ***“Even now the axe is laid at the root of the trees”***.
- God’s judgment and salvation is made known in the coming of Jesus Christ.

i. **Repent and believe**- Salvation and redemption NOW and when he returns!

ii. **Do not repent and believe**- Judgment now and when he returns

- ***True “Pentecostal” Baptism***

- a. “For all the saints” (the Holy Spirit is given for all those who believe)- the preaching of repentance continues in the ministry of the Church through the Apostles:

**Acts 2:36-41**: Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified." <sup>37</sup> Now when they heard this they were cut to the heart, and said to Peter and the rest of the apostles, "Brothers, what shall we do?" <sup>38</sup> ***And Peter said to them, "Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive***

***the gift of the Holy Spirit.*** <sup>39</sup> ***For the promise is for you and for your children and for all who are far off, everyone whom the Lord our God calls to himself.***" <sup>40</sup> And with many other words he bore witness and continued to exhort them, saying, "Save yourselves from this crooked generation." <sup>41</sup> So those who received his word were baptized, and there were added that day about three thousand souls.

b. Union with Christ Jesus

<sup>ESV</sup> **1 Corinthians 12:13** For in one Spirit we were all baptized into one body- Jews or Greeks, slaves or free- and all were made to drink of one Spirit.

c. Not a "second blessing" but the blessing of being united to Jesus Christ by faith as we repent and believe in the Lord Jesus !

## **Conclusion**

### ***B. Jesus' Baptism in the Holy Spirit and Fire on the Cross for Those Whom He Loves!***

Jesus speaks in his preaching about a baptism that he must undergo, that no one else can experience!

**Luke 12:49-50:** "I came to cast fire on the earth, and would that it were already kindled!" <sup>50</sup> ***I have a baptism to be baptized with, and how great is my distress until it is accomplished!***

<sup>ESV</sup> **Mark 10:36-40:** And he said to them, "What do you want me to do for you?" <sup>37</sup> And they said to him, "Grant us to sit, one at your right hand and one at your left, in your glory." <sup>38</sup> Jesus said to them, "You do not know what you are asking. ***Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?***" <sup>39</sup> And they said to him, "We are able." And Jesus said to them, "The cup that I drink you will drink, and with the baptism with which I am baptized, you will be baptized, <sup>40</sup> but to sit at my right hand or at my left is not mine to grant, but it is for those for whom it has been prepared."

Jesus experienced the torment of God's judgment, hell fire, and eternal torment because he bore our sins on the cross!

Before Jesus goes to the cross, he prays with great agonizing that God's might be pleased to remove this baptism, this cup of wrath from him, but he prays "not my will, but yours be done."

**Luke 22:39-42:** And he came out and went, as was his custom, to the Mount of Olives, and the disciples followed him. <sup>40</sup> And when he came to the place, he said to them, "Pray that you may not enter into temptation." <sup>41</sup> ***And he withdrew from them about a stone's throw, and knelt down and prayed, <sup>42</sup> saying, "Father, if you are willing, remove this cup from me. Nevertheless, not my will, but yours, be done."***

Jesus drinks the dregs of God's wrath cup- -and receives the condemnation we so richly deserve! He who had no sin became sin for us so that we might the righteousness of God in Christ (2 Cor. 5:21).

Jesus is raised from the dead after he drinks all of God's wrath for us and he receives the Spirit of God in his Ascension-Enthronement-Glorification at God's right hand!

We must understand that the cross and the resurrection were not the end of Jesus' mission. Rather, the end and climax of Jesus' Messianic Mission was His Ascension-Enthronement-Glorification at God's right hand ("He sat down"- Heb. 1:1-5), and the Day of Pentecost when his people would enter into the fully the New Age, or New Covenant as he already had at his own baptism with the Spirit.

Although believers have received the Holy Spirit, we still anticipate and await the fullness of baptism of the Spirit upon our resurrection-glorification when he returns!

Jesus is our First-Fruits, our Pioneer who has gone before us, who has lived perfectly, died taking God's baptism of wrath and judgment upon himself, been raised and enthroned at God's right hand where he fully received the Holy Spirit in Glorified measure.

**Notice in the genealogy Luke records for us in chapter 3:23-38.**

Why is this significant here? Because Jesus Christ is God's Son and Adam's son (3:38).

***...the son of Enos, the son of Seth, the son of Adam, the son of God.***

As Son of God and Son of Adam, he has fulfilled his mission on behalf of all of the human race by being perfected and glorified at God's right hand. He has gone to prepare a place for his people (cf. John 14:1-6).

Because he is our First-Fruits, this too is our hope. We await the resurrection, the restoration of our bodies, and the full measure of God's Spirit when we are glorified with him and see him as he is (Romans 8:15-25; 1 John 3:1-3).

<sup>ESV</sup> **Romans 8:23** And not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies.

### **Read in Closing:**

<sup>ESV</sup> **1 John 3:1-3:** See what kind of love the Father has given to us, that we should be called children of God; and so we are. The reason why the world does not know us is that it did not know him. <sup>2</sup> Beloved, we are God's children now, and what we will be has not yet appeared; but we know that when he appears we shall be like him, because we shall see him as he is. <sup>3</sup> And everyone who thus hopes in him purifies himself as he is pure.

### **Closing Prayer**

Almighty God, our heavenly Father, seeing that since antiquity it has always pleased you to extend your grace toward your people, as perverse and rebellious as they can be; and that you have never ceased to exhort them to repentance, but have always taken them by your hand through your prophets; grant us also your grace today, that your same Word may resound in our ears; and, if at first we should not profit from your holy teaching as we ought; nonetheless, do not reject us; but by your Spirit subdue and so reign over our minds and affections, that being truly humbled and brought low, we give you the glory that your majesty is due; so that being clothed by your love and fatherly favor, we may submit ourselves totally to you, while at the same time embracing that goodness which you have provided and offered us in our Lord Jesus; that we might never doubt again that you alone are our Father, until that day that we rejoice in your heavenly promise, which has been acquired for us by the blood of your only Son, our Lord Jesus Christ. Amen.