

## I. The Importance of Bible Doctrine

We are in Matthew chapter 3 today, and we will visit a couple of other places, but we will basically work right out of this chapter. A couple of weeks ago, we started our systematic study of the Word of God. Once we begin our "How to Put the Bible Together" program, you will see how all this material dovetails and fits together.

I have told you that this study, when you complete this whole seven-part series, basically provides a safety net of Bible doctrine. I have emphasized over and over again, all the time we have been together, from the very day we started our church, the importance of Bible doctrine. If there is any legitimate failing in God's people's lives today, it is the fact that they do not know their Bibles. They know a few things about their Bible, but if you gave them a Bible and asked them some serious questions, and they have been saved for, you know, and I always give everybody a first five years pass. Anything that I say, if you have been saved five years or less, just disregard it if it has to do with what you should know. I give you five years just to get your feet on the ground and begin to learn some things. Most of you, we have been around for three years now, and I have to say that most of you, if not all of you, are way ahead of where you should be. But I will give you a grace period of five years just to figure out what is going on.

That is the failure of the church. Because we do not know what the Bible says, and we do not know doctrine, we are left to somebody else telling us what the Bible means. I do not ever want that to be the mainstay in this church. I realize as a young Christian that I have to teach you, and people disciple you, and people work with you, and you get direction in the Bible. But my goal for you is to get up to speed as quickly as you can, where you really understand the Scriptures for yourself. That is where we have to get, and that is what we have to do.

## II. The Seven Baptisms and Rightly Dividing the Word

So, last week we started a study of seven baptisms. I told you that the Bible is a composite of a series of seven. We talked about the seven mysteries first. Now we are into seven baptisms. Then we will go through seven resurrections in the Bible. Then we will go through seven judgments in the Bible. There is a whole series of everything in the Word of God that you need to study that is laid out for you in a number series of seven. The reason for that is God does everything by seven. We talked about that when we got into our first lesson. Seven is the number of perfection in your Bible. God is a perfect God; thereby, everything that God does, He will do in a pattern of sevens. That forms the consistency for you and I to learn the Scriptures.

Last week we talked about the baptism of Moses. I told you that there is a lot of confusion on baptism. A lot of confusion. I told you in Ephesians chapter 4, the Bible says there is one Lord, one faith, and one baptism. But yet, when you start coming through the Scriptures, you find that there are seven distinct, different baptisms. That lends itself to being confusing, but not really. Because I told you that there is one true baptism which has nothing to do with water in the Bible.

All of the other six are pictures of that one true baptism in one form or the other. Every one of those six, really every one of the seven baptisms, is there to show you something about the Scriptures that you and I need to know and understand.

I have told you before that the Bible says in 2 Timothy 2:15 that you and I—this is a familiar verse—you and I were told to:

*2 Timothy 2:15*

*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*

The one single job I have, no matter what we do, no matter what I teach, no matter what question you ask on Thursday night, or if we are in discipleship, or you are just coming over and asking me questions about the Bible, whatever you do or we do, my main function and main job is to help you rightly divide the word of truth. Because if you do not rightly divide it, then you are going to wrongly divide it. Every bad teaching and heresy within and without the body of Christ today simply comes down to somebody not being able to rightly divide it. There is a right way and there is a wrong way. It is one of those things where you know you have a way that you have to go. That is not popular today.

I was listening this week, or was it last week, to this guy, and everybody likes this guy. I always thought he was an idiot from the get-go, but that is just me. This Joel Osteen that is on every night, that has this great crowd. You would be surprised how many of God's people have told me how much they really get out of his talks, whatever he does. This guy has an absolutely huge crowd. Well, your buddy Joel was on Larry King a couple of weeks ago, and Larry King posed a question to him in front of 16 million viewers and asked him if it was really true that the only way to heaven was through the person of Jesus Christ and His death. Your buddy Joel looked Larry King and the nation in the face and simply said, "I am not sure." Now there is your buddy saying, "Not sure." Gee, I wonder what else he is not sure of.

You see, the problem in this world is doctrine. The problem in this world, the problem that Joel has—and I have no argument with him, I do not even know the guy. It looks like he is tall enough to be a good volleyball player. I would like to have him on my team, but I do not think I would let him teach Bible yet. But I am telling you this, I will tell you what the problem is across this world: not only does Joel Osteen have a problem rightly dividing the word of truth, but the people that listen to him cannot rightly divide it. If you did, you would know in 15 seconds that there is something wrong here with what this guy is teaching. But that is where we are at today. My job is to help you rightly divide it.

### III. John's Baptism: A Misunderstood Doctrine

Today we are going to look at baptism number two. Baptism number two is found in Matthew chapter 3, and this is the baptism of John. I have never understood this, but you would be hard-pressed today to find anybody who could really explain to you the baptism of John. I mean, the Baptists are absolutely afraid of it because of the fact that they just shun it. They are absolutely

afraid of it because here in Matthew chapter 3, it absolutely looks like somebody is getting baptized for salvation. The fundamental Baptists, they would just as soon cut this part out of their Bible. They no more know what to do with Matthew chapter 3 than the man in the moon, and they do not have a clue. So they just simply stay away from it.

You go to the average Baptist Church or the average evangelical church. Raise your hand to the pastor and say, "Can you explain to me John's baptism?" He will either give you one of two answers. The first answer will be the Baptist answer, and that is a song and a dance. He will not give you anything. The other answer you will get is a picture of somebody getting baptized because baptism is essential for salvation. You will never get the Bible answer because to get the Bible answer, you have to rightly divide the word of truth.

Today this lesson is not going to be like last week. Last week's message was what I call "sitting back and eating strawberries." You did not have to do any work. I did all the work, and I was flat tired when I was done. I gave you about 40 hours of Bible in about an hour and 20 minutes, but that is how you learn it. So last week you could sit back and you could just identify with everything. Now you are going to have to think today, and it is going to be a problem for some of you. Some of you are going to be like that guy I saw in a cartoon years ago that came home all beat up and all lathered up and all tie shriveled up and sweat and hair out of place, and his wife said, "How was your day?" And he said, "Boy, it was terrible. The other computers broke, we all had to think." We are going to have to think today.

This will be a great lesson on how to rightly divide the Word of God because basically all I am going to do is take the things that I have taught you for the last three years. I am going to show you how to come to the answer here, and this is one of the most amazing things in the Bible you will ever study. I will make it easy for you, but I am going to tell you this right up front: if some of you today find this a little tough for you to grasp, I will do my best to lay it out. I have plenty of time to do it because it is not a long study like last week; I can get it done in plenty of time that we have. But as always, if you would like to come over to my house sometime this week or next week, whenever it works for you, I would be glad to walk you through this and give you some personal instruction. Do not ever feel bad about that. I told you last week that your job is to get on my six and stay with me wherever I go and get everything you can get out of me. That is what I did, and I mean there are men out there that I am sure that every time the phone rang, they looked—they did not have caller ID back then—but I am sure that they were hoping it was not me because I had another question about the Bible. But that is how you learn.

## IV. Dispelling False Teachings: Old Testament Saints and Kingdoms

I am going to tell you a problem people have today, and this is not only do they have a problem rightly dividing the word of truth, but here is what you are also taught, and this terribly leads people astray. All of my life, I have heard this teaching: I have heard the teaching that the people in the Old Testament looked forward to the cross, and the people, us, in the New Testament look back to the cross. That was the evangelical Baptist fundamentalist cop-out of not having to

explain all the tough places in the Bible. They would simply teach people, and people grew up because people were never allowed to ask any questions. People actually grew up—I have heard it all of my life—simply saying that the people in the Old Testament looked forward to the cross, and the people in the New Testament looked backward to the cross.

Now that is half right. You and I look backward to the cross, no question about it. You and I have the perspective to look back to the cross. But there is not anybody in the Old Testament that looked forward to the cross. That is one of the most terrible teachings that confuse people and just mess people up than all the teachings that I have ever heard about the Bible. That is a static line mess that will lead you into confusion. There is not anybody in the Old Testament that was looking for the cross. The Bible says in the book of Hebrews that Abraham looked for a city whose builder and maker was God. He was not looking for the cross.

I am going to explain to you why that is because in the Bible, and we talked about this at the very beginning when we started to study the Bible, you have got two kingdoms: one is called the kingdom of heaven, the other one is called the kingdom of God. The reason why men today teach that the people in the Old Testament looked forward to the cross and we look back to the cross is because they do not understand there is a difference between those two kingdoms. If you ask the average Christian or the average pastor in Kansas City what was the difference between the kingdom of heaven and the kingdom of God, he would tell you they are the same because that is what he was taught. When you study the Bible, you find out that they are not the same. Somebody says, "Well, how do you know they are not the same?" Well, just the first thing is they are not spelled the same. That would be my first clue.

When you start coming through the Bible, you will find that the Bible defines them differently. Most of you know what they are. The Old Testament nation of Israel had the literal, visible kingdom, which is called the kingdom of heaven. You and I are born in the spiritual kingdom, which is called the kingdom of God. Because there are times when both kingdoms are here, and then there are times that one kingdom is gone, the other one is here, and then there are times when that one is gone and the other one is here, if you do not learn how to rightly divide your Bible, you just get it all confused. So the easy way to deal with it is to say, instead of detailing it out and taking the time to study it, the easiest thing to do is to say, "Well, you know what, salvation has just always been the same all the way through the Bible." And here is how it worked: all the Old Testament saints, they looked forward to the cross, and all the New Testament saints, they looked back to the cross. Well, I have a question: if all the Old Testament saints looked forward to the cross, then how come they missed Him and crucified Him when He came? It does not make any sense. But then most logic outside the Bible does not.

Of course, I had a guy say one time, "You know, people do not think." I had a guy say one time, "Well, you Baptists, you know, you think you are right and everybody else is wrong." He says, "You know how many people in this world do not believe what you believe?" He says, "There is probably a million, eight million people that do not, maybe a billion people who do not believe what you believe, and you think you are right." And I said, "You know how many people there were in Noah's time? There were probably five billion people in this earth, only eight of them

were right." Come on, man, it is just one of those things. You have got to use logic here from a Bible standpoint.

## V. Reading the Bible from God's Standpoint

This is what this leads to. Once you take the position that you look at everything that way, then you are taught this: you are taught that as a Christian, when you study the Bible, when you read the Bible, that you are supposed to study it and read it from a Christian standpoint. Now that sounds really good, it really does, because I am a Christian. The Bible is a spiritual book. The Bible is the book for me to study all the things about my life. Why would I not want to study the Bible from a Christian standpoint? I will tell you why: because if you study from a Christian standpoint, then you will read everything you believe as a Christian, and everything you read in the Bible. You never want to read the Bible or study the Bible from a Christian standpoint. You want to read and study the Bible from God's standpoint.

Christianity is one small slice of a seven thousand year period. When you take that position that you are going to read it as a Christian from a Christian perspective, here is what you are going to do: you are going to read everything you believe and everything in the Bible, and you are going to come away with the idea, because you look backward to the cross, that gee, they must have looked forward to the cross. You have got to understand that there are different periods of time in your Bible. They are called dispensations. Dividing up your Bible is simply putting those dispensations in the right order at the right time and realizing that God does things differently down through the Bible. You never look at the Bible and study the Bible from a Christian standpoint. You have got to look at the Bible and study the Bible from God's standpoint.

When you do that, then you look at God dealing with the nation of Israel differently than He is dealing with you. You look at their time that He is dealing before the law differently than He is dealing with the people under the law, and different than when He is dealing with you. You look at the people in the tribulation period different than everybody else. You look at the millennium and the people in that different than everybody else. You will come to the conclusion that the Bible is made up of segments of time by which God is doing things His way to accomplish His plan. Sometimes it is built around the kingdom of heaven, sometimes it is built around the kingdom of God. You have to come to the place as you study the Bible and learn the Bible that you know which it is, what you are dealing with. That is simple, and that is our job. If you have been around here for three years or two years, you know that we are well into doing that, and it is just that simple.

All the Bible is written for you, absolutely no question about it, but not all the Bible is written to you. How do you know that? Because this week I did not sacrifice any lambs, did not kill any pigeons, did not cut the heads off any turtledoves, did not sacrifice any bulls, but they did in the Old Testament. You know, in the Old Testament they were not allowed to have bathrooms, inside plumbing. Why do you have it? You know, in the Old Testament they were not allowed to have any pictures up on the wall. I bet you have got some. You see, it is different. There is a reason why it is different, and the difference is, is God dealing with different people under different dispensations? All of the Bible is written for you, but not all the Bible is written to you.

Three people groups addressed in the Bible, you know this: the Jews, the Gentiles, and the church. You have to rightly divide your Bible to know where you are reading, who He is writing it to. If you do not, that is where you wrongly divide it, and you are going to come to the point where you get confused. Every heresy that you are going to find where somebody teaches that baptism is found for salvation is somebody coming to John chapter 3 or some of these other places we are going to look at in weeks to come, and because they do not know what to do with it, they read it all into the church and they say, "Well, Matthew, Mark, Luke, and John, that is in the New Testament, so therefore, they are baptizing somebody, they are confessing their sins, they are doing all of these things, therefore that is what we must do."

Now we are going to work on that today, and I am going to show you the process. We are going to approach this study like we do not know anything. We are going to approach this like this is the first time we have ever read Matthew 3, but we have got all the tools in our tool belt, and we are going to approach this passage so you begin to understand it and you see how this thing works and you will see how this thing plays out. This study is a book, a study that you are going to begin to lay out and go through. Last week we saw the baptism of Moses in the book of Exodus, and we saw a step-by-step layout of the process of your life from before you got saved right up to your spiritual maturity. In this study, we are not only going to see the definition of baptism, but this study is going to show us another complete picture of baptism, and yet in the process, we are going to come away today with a Bible definition of baptism.

## VI. Matthew 3: John the Baptist and the Kingdom of Heaven

Let us read our passage here, and then we will get going.

*Matthew 3:1-17*

*1 In those days came John the Baptist, preaching in the wilderness of Judæa,*

*2 And saying, Repent ye: for the kingdom of heaven is at hand.*

*3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.*

*4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.*

*5 Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan,*

*6 And were baptized of him in Jordan, confessing their sins.*

*7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?*

*8 Bring forth therefore fruits meet for repentance:*

*9 And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.*

*10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.*

*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:*

*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.*

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

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

*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.*

*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:*

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

We have two different baptisms right there. John's baptism is different than the baptism that is coming. Let us read on here, just do not get ahead of ourselves.

Now, let me just say this, and I have got to tell you this: as you go through life, you are going to run into a group of people who are called Baptist Briders. Baptist Briders are a group of people who simply say this or believe this: they believe that the first Baptist church starts with John the Baptist, and they believe that you can trace in the Bible the first Baptist. John the Baptist was the first Baptist preacher, and of course, they believe that the Baptist church as we know it started with John the Baptist. Of course, that is what they believe, and of course, that is not true. It could not be true. The reason why the first Baptist church anywhere in the Bible does not start with John the Baptist is because the church itself did not start until after the resurrection of Christ, and this is three and a half years before that period of time. There is no church here. There is no church period here yet. We are still in an Old Testament scenario where God is dealing with the nation of Israel. So the concept of a Baptist Brider, and the Baptist Brider means that John the Baptist begins the bride of Christ, the body of Christ, it just, it is there again, it is somebody that cannot rightly divide the word of truth and does not have a clue of what the Bible says. So I just want to mention that in the process here because you are going to run into some of them sooner or later, and you are going to find that a lot of Baptist pastors and a lot of Baptist churches are Baptist Briders. They believe the Baptist church started, and they believe the Baptist church is the only true church, by the way. They also believe that. They believe that all the other churches are derivatives of the Baptist church, and if you want the one true church, you have got to get in the Baptist church. Well, that is not true, but anyway, but that is what they believe.

We are only going to use our Bibles here today, and we are going to follow, like I said, everything we need is in this chapter. We do not really have to go past here, though I am going to give you some other things. I have told you over the last three years how that you lay your Bible

out, that the Bible lays itself out, and I gave you many, many passages that showed you that if you want to learn the Bible, you simply compare Scripture with Scripture. So we are going to take Matthew chapter 3 here in the baptism of John, and I am going to show you here how you do this, and this is a little tougher now, like I said, than last week, but we will go slow. You follow me, and if we have to talk about this on Thursday night or you want to come over, I will help you break it down.

## VII. Context and Key Words in Matthew 3

The first thing we are going to do with this chapter is the first thing I taught you to do with everything that you do in the Bible when you start to read the Bible: the first thing you do is find the context. The first thing you ask yourself, "Who is He talking to?" "Who is He talking to?" will always be the context. It will be one of three people: He is talking to Israel, He is talking to the Gentile nations, or He is talking to you and me as the bride of Christ, the church. It will not be a fourth. He will always be writing it to one of those three people groups. Your job and my job to rightly divide the word of truth is to find out which one it is. It is that simple. We have got to develop a context. A text without a context will become a pretext. You will never get it out of it the way it wants to until you find out the context, and all the keys are right here.

I do not have to read, and I have told you this before, usually you do not have to read past the first or second or third verse before you start picking up the key words that tell you what the context is. In this particular case, you do not go past verse 2. It says in verse 1:

*Matthew 3:1-2*

*1 In those days came John the Baptist, preaching in the wilderness of Judæa,*

*2 And saying, Repent ye: for the kingdom of heaven is at hand.*

There is your context. Once you and I understand that the kingdom of heaven is never to the church, never, because they are not the same. The kingdom of God may be to the church, but the kingdom of heaven is to the nation of Israel. Specifically here, you are now told that John's message is not the message of looking forward to the cross. He is not preaching, "Look forward to the cross." He is preaching, "The kingdom of heaven is here." What is the kingdom of heaven? It is the millennial reign of Christ with Christ on the throne in Jerusalem as king. What he is beginning to do here is he is beginning to lay out to the nation of Israel that Christ as the Messiah to the nation of Israel has come to establish the kingdom of heaven.

How do you know that? Next key, verse 3:

*Matthew 3:3*

*For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.*

I bet you there are not five preachers in this city that know where that is at in Isaiah. There probably are not five that care where it is at. But if you would go back to Isaiah chapter 40, that is where it is at, verses 1 through 8. When you get over to Mark, excuse me, the book of Luke, he

tells you that there is another passage that goes along with it, and that will be Malachi chapter 3, verse 1. There are the Old Testament prophecies that he is referring to here that Isaiah and Malachi are prophesying John the Baptist showing up before the Messiah comes to Israel. What is the context of Isaiah chapter 40, Malachi chapter 3? The establishment of the kingdom of heaven, the second coming of Christ, and Christ establishing His throne in Jerusalem. That is the context.

He is saying down through here, "For this is he that was spoken of by the prophet Isaiah," and the context of Isaiah 40 and Malachi 3 is Christ coming to the nation of Israel to establish the literal, visible nation of Israel and literal, visible Palestine, which was the literal, visible land grant given to a literal, visible man, Abraham, in Genesis chapter 12. Nothing about the church. Nobody looking for... You know what this is? This is the beginning of the fulfillment of the establishment of the city that Abraham was looking for and never got back in the Old Testament: Christ sitting on the throne in Jerusalem, reigning over the earth with the nation of Israel.

Then we have the next clue, verse 6:

*Matthew 3:6*

*And were baptized of him in Jordan, confessing their sins.*

Now we have the phrase here, "baptized in Jordan." Why Jordan? I bet you there are not three preachers in this city who understand why Jordan. You see, the Bible to them is just something they read. Now, I am not setting myself up that when I keep saying, "Well, there are not two guys," and I know it, that I am anything special. I am not. I am saying that is probably the mathematical concept of how many people really believe the word of God. You can sit there and tell me all day long, "I believe it, I believe it, I believe it." My question to you is, "Then why do you not know this?" Hello, five years and under, free pass. You see how easy it is to say, "I believe, I believe, I believe, I believe, I believe," but the proof of you believing is not you telling me you believe, it is what do you know about what you believe? Boy, American Christians, they just have bought into the system. They talk about, "Oh, I believe the Bible is the Word of God." Well, how come you do not know these things? How come this? How come you do not know what Jordan means in your Bible? How come you do not know what the kingdom of heaven is? Everybody five years and under, free pass. Probably the truth of the matter is some of you who are five years and under probably have a better understanding of it than some of the ones who have been saved five, ten, fifteen, twenty years, because, and I will tell you what, three years now, two years of studying the Bible from the day you got saved and believing it is the Word of God is a lot better than 20 years of saying you believe it but not studying it. That makes sense. Makes sense to me. I like it. Somebody write that down. I will use that later. That is what you have now.

## VIII. The Significance of Jordan and the Stones

Jordan, why Jordan? Well, if you know your Bible, you know where Jordan figures in. We have got to go back to the book of Joshua, and in particular, you do not have to turn to it right now, you can just write it down and you can study it later, or I will bring you through it on Thursday

night if that is what you want. But when you go back to the book of Joshua, you are going to find in Joshua chapter 4, here is the event: we studied this last week. The nation of Israel gets brought out of Egypt land. They wander for 40 years. They are headed to the promised land, and I showed you the promised land was the place where they were going to live by the promises of God, and it was a picture of you and I getting saved, coming out of Egypt, going through the growth process of your life. Remember I told you, you could get to the promised land in three weeks or you could get there in 40 years. You can become spiritually mature in three or four years or 40 years, 50 years, or it never happens in your life. It was a determining factor of how fast they got to the promised land, what they believed about what God said. Hello, you know what determines how fast you get spiritually mature? What you believe about what God says. It is not hard. Preachers like to make it hard. Churches like to make it complex. I will break it down to you and tell you right where you live: you will come and grow simply by how much you believe what it says and in what you do with what you believe.

So we find in Joshua, Moses dies at the end of Deuteronomy, and now Joshua takes over, who wrote the book of Joshua. Of course, they are standing now, and what do they do? They are going to go into the promised land. Oh, but what stands between them and getting in the land of promise? The river Jordan. They have to cross over Jordan. You like how I did that? See, if I was just instead, "they had to cross over Jordan," but when I said, "they had to cross over Jordan," see how I would have implemented my message? You got that, did you not? You like that, do you? See, sometimes I will do this. See, sometimes I will do this like the week. See, I do not have the shoes on for today. Hey, Jordan represented their crossing over, and when you go back there in Joshua 4, you know what God tells them? He says to Moses, "Moses, when you cross over, you pick up where the priest's feet walk across." Very important: priest's feet, very important. The priest's feet, where they walk down in Jordan across that path, you pick up 12 stones, 12 stones out of the bed of bottom bedrock of Jordan River. You carry those 12 stones, and wherever you lodged that night, you put those stones into a memorial, signifying as a sign to Israel, at a memorial, Israel, that they crossed the Jordan River to go into the promised land, because Jordan to the nation of Israel and the kingdom of heaven is very, very, very important. Then he says, "After you do that, pick up 12 more stones off the land, carry them right back down into the underneath Jordan, and you build a little memorial down there underneath the water." So now we have got 12 stones. We have got 12 tribes of Israel. These 12 tribes, these 12 stones, represent the 12 tribes crossing over, and it is to be a sign. 1 Corinthians 1:22, the Jew requires a sign. This was something that the Jew knew to look for, and it was connected with the coming Messiah of Israel getting the land that was promised to Abraham. Am I going too fast for anybody?

Now what we have got is Moses picking up 12 rocks out of the water and then putting 12 rocks under the water. See where I am going with this now? I do not know if you know this or not, and I tell you this all the time: the number one word about your Bible that is the key to learning your Bible is the word consistency. When they crossed Jordan in Joshua chapter 4, they crossed at an exact spot. It is the exact same spot where John is baptizing them. Exact same spot. That is the exact same spot that Christ will cross in Zechariah chapter 14 when He crosses Jordan to go to the Mount of Olives at the second coming of Christ to go down into the temple. The exact same

spot. How do you know that? It is called a book, called a Bible. It is about like this, with yellow pages and a black cover. Look, look, Matthew 3, look, look, look, look, verse 9:

*Matthew 3:9*

*And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.*

See that thing there? Are there any other stones in that chapter? You know what stones he is talking about? He is talking about the stones that Moses put back there as a sign and a memorial to the nation of Israel that this spot in Jordan means something to the nation of Israel getting the kingdom of heaven and getting the Messiah that comes along with it. That is simple. It is that simple. It is that simple. It is that simple.

## IX. Misconceptions of Confession and Repentance

Now, before we go any farther and lay this out, let me show you how a man messes this up when he does not believe the Bible. I mean, I just do not want to, I want to show you how they get it screwed up because you are going to have to deal with it maybe sometime. All right, now here is the problem, and it is again based on what we know, based on what I have showed you about you never study the Bible from a Christian standpoint, based on what I have told you about the key words divining everything that is going on here. What we have here now is a safety net that will keep you from falling into the trap that most people fall into, or taking the position of most Baptists that you just do not want to deal with it because you do not know how to deal with it. I want you to know how to deal with everything in the Bible, and I am going to say again, it is not about your intelligence. The Bible is the only book in the world that the dumber you are, the better you are, because it has nothing to do with your intelligence, your IQ, or your level of understanding. It simply has to do with being so stupid and so naive and so dumb that in a world of sophistication where man wants to tell you that everything is this way, you are just dumb enough to believe that God wrote a book that is the most supernatural book the world has ever seen and gave it to you that outdoes everything else that man does. Now that takes stupidity, not smarts, and that is what is wrong with most of God's people: they are educated beyond their intelligence, and it destroys their simple common faith as a child.

All right, now here is what we have got. Look at verse 6:

*Matthew 3:6*

*And were baptized of him in Jordan, confessing their sins.*

Pick it up verse 5:

*Matthew 3:5*

*Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan,*

You notice there are not any Gentile nations coming here. It is just Jerusalem, Jewish, and Judaea, Jewish. Samaria is not even here. And they all come around about Jordan. John the

Baptist shows up at the exact same spot that Joshua showed up, and it says, "and were baptized of him in Jordan, confessing their sins." Then the Bible says in verse 8 and verse 11 that they are repenting about something.

Now I have got to tell you the truth, when you view this, when you view this from a Christian standpoint, when you do not see the Bible from God's standpoint, well, you do not understand Him between the kingdom of God and the kingdom of heaven and what is going on here. When you do not see it and understand it, then I will tell you what happens: you start reading your own New Testament experience into everything in the Bible. Here is somebody being baptized, here is somebody confessing their sins, here is somebody repenting. So, "Wow, it must be baptism must be the way of salvation." See how you get there? That is how you get there. It looks good, but it is like that model airplane story I told you last week when I was not very good at putting them together because when I was done, I always had a lot of parts left over, and the Bible is just like that. When you put it all together, there should be no pieces missing. Everything should be there, nothing left over.

All right, now let us look at these one at a time. Somebody is confessing their sins, and of course, when you view it from a Christian standpoint, you can see that, but when you view it from a Bible standpoint, from God's standpoint, then you see what it is, and that is what we are going to do. First of all, whether you know it or not, no individual can confess their sins to be saved in Matthew chapter 3. No. Most people do not know this, or they do not think this through, and Baptist preachers do not teach it because they do not know how to deal with it. There is no person, individual, there is no individual in Matthew chapter 3 that can come confessing their sins. You know why? Because the basis of you confessing your sins and getting forgiven has not died on the cross yet. There is no basis for your confession of sin. You show me any place other than David, who is a type of Christ, where anybody in the nation of Israel is coming in the Old Testament confessing their sins and getting forgiven. They are bringing the offerings, they are bringing the sacrifices, but there is no confession of sin. Why? Because there is no basis in Matthew 3, as in the Old Testament, for anybody to get their sins forgiven. So what is the point of confessing it? The Bible says in the book of Hebrews that the blood of bulls and goats could not pay for sin. Nothing about confession. That is why when they died, you can confess your sins all day long in Matthew 3, and when you died, you know where you went? To Abraham's bosom. Why? Because the One had not come yet to shed the blood that is the basis for your confession being worth anything. There is no basis for it. How can you confess your sins when the Lamb of God has not come to die to pay for your sins? What are you confessing? Something that cannot be forgiven. There is no basis for the confession of sin.

Now if that was not enough, if it is salvation and that is the way you get saved, hey, what in the world is Jesus showing up getting baptized for? Is He confessing His sins and getting saved? See the mess you get into? I mean, if that is the mode of salvation and that is what it takes, how come Jesus is showing up? He is showing up down here getting baptized like everybody else. Is He a sinner too? Is He confessing His sins? You see how that whole thing breaks? You know what you have here? You have a B-17 model that you just put together, and you have got six engines, four wheels, three tires, and two wings, and a bunch of pieces left over. It does not fit. First of all,

there is no basis for anybody to get saved. Christ has not died yet. And if it is for salvation individually, then what in the world is Jesus coming down confessing His sins and being baptized? He has no sin. He is sinless. Oh, it becomes a real problem.

Now the next word we have got to understand, we have talked about this a couple of weeks ago, is the word repentance. The Bible says they are repenting, and I will tell you, everybody thinks that repentance is salvation. Repentance is not salvation. Now I am not saying repentance is not connected with salvation, but you do not get saved by repenting. Okay, repentance means you turn from the way you are going and you go another way. When it says in Genesis 6:6 that it repented God that He made man, God was not saying to God Himself, "Boy, I confess my sin, I just did a, I just should not have done that." He was not repenting. When it says in 1 Samuel 15:11 that it repented God that He had made Saul king, it does not mean that God is walking around heaven saying to the angels, "Hey, I am sorry guys, I made a mistake, I should not have done that." No, not at all. Repentance never means that you are sorry. Repentance does not mean ever that you are sorry. The key to finding verse, we do not have time to get into it, in Joel 2:13, you want to look it up. Repentance immediately says this: when it meant God repented that He made Saul king, it meant that God made him king, and He knew that he was the wrong king, and now God was going to change directions and give him another king. He did not mean God was sorry for anything. Repentance does not mean you are sorry. When you get convicted of the Holy Spirit of God and you get convicted of your sin, then you are sorry. When you trust Christ as your own personal Savior, then you are saved, and only then do you have the ability to turn from the lifestyle that you are going and go another direction. Repentance does not mean you are saved. Repentance means that now that you are saved, you are not going to walk that lifestyle anymore. That is what it means.

It means this: I am an unsaved man, and I am walking through life. Somebody meets me, tells me the story of Christ, they tell me, show me, and they say, "You know what, if you get saved, you will go to heaven, God will give you eternal life." I get saved, and immediately when I get saved, He shows me, "Now you are a new creature in Christ Jesus. Old things are passed away, all things become new." I am already saved, I am already sorry, I have already believed. Now you know what I am going to do? I am going to repent. What does that mean? I am going this way instead of that way. What it means is, I am going to walk with God, not with the world. Repentance is changing direction. It is not sorry. Sorry is in salvation. It is not salvation. That is in the blood of Christ. You have no ability to repent until you first get saved. Once you get saved, now you have the spiritual understanding to change your lifestyle and go another direction in life. Repentance is not salvation. They are separate, but repentance is what is missing in salvation today. That is why you see so many Christians that say they get saved but never change their lifestyle because preachers do not teach it anymore. Nobody preaches about it. You are left when it comes to salvation with this gigantic fog that all the things that are, and he gets up and he talks about this. Nobody explains repentance, nobody explains salvation, nobody explains a new lifestyle, and nobody explains that if you say you get saved, you better change your lifestyle, or you better stop and look, did you really get saved? No, I am not saying it is overnight you change, but overnight you want to change, and then you get in church, you learn the word of God, and you repent, you go a different way. Instead of hanging out with the old drunken crowd,

you hang out with our drunken crowd. Oh, we are both drunk, did you not ever read over there in the Bible where it says that you are not to be drunk with the wine, but you are to be drunk with the spirit? There is no difference between me and an unsaved man. We just drink out of two different bottles, that is all. Never see a drunk, you might, you meet a drunk, everybody is his friend. I never met a drunk I did not like. Everybody, I mean, everybody is his friend. It cannot matter. He may hate the guy, but when he gets drunk, he likes everybody. He will buy everybody a drink. He will turn around, it will be 50 people he does not know, and he says, "I am going to buy you all a drink." He is drunk, and when you are drunk, everybody is your friend. Hey, when I got drinking out of that bottle, everybody became my friend. I am drunk, different bottle. You ever know a drunk cannot keep his mouth shut? Cannot keep his mouth shut, always saying the stupidest things in the wrong places. Well, when I started drinking out of that bottle, I babble on forever. You ever see a drunk, he always wants to share his bottle with somebody else? You are down there in Skid Row, they have got a little bit of Tic-Tac, you know, left in a bottle, and they will split it, and they will share it out together. Well, when I got started drinking out of that bottle, I want to share my bottle with everybody. No difference. But when I got saved, I quit walking that way and I started walking this way. Why? I started drinking out of a different bottle. Instead of being drunk with wine and excess, now I am drunk in the spirit. I am overtaken. You know, a drunk cannot walk. He has got to have somebody help him. You get somebody that is really liberated, and man, I will tell you what, he is staggering all over the place. His walk is affected, and I am telling you, when you get out of that bottle, it affects your walk. See, life is simple for me. I am just an old drunk. I babble on too long. I like everybody, and I am always trying to get you to drink out of my bottle, and I walk funny compared to the world. Why? Because when I got saved, I repented, and I threw away that bottle, and I grabbed this one, and I have been drunk ever since. I am intoxicated this morning. I am alleviated. I am a mess. I do not even think straight from the world. My whole, are you, I mean, you get somebody over there and they become an alcoholic, and their whole life is consumed by alcohol. Well, I am on the other end. My whole life is consumed about the Bible. I have been drinking out of the same thing, same thing, same thing. And of course, that repentance.

## X. John's Ministry and Christ's Fulfillment of Prophecy

So this baptism of John pictures something for us, and now that you understand how men get it screwed up when it comes to because they read it from a Christian standpoint instead of seeing this thing, now let us go back and just put it together. Let us make it make sense now.

All right, John the Baptist, who in the world sees? Boy, he does not look good from the description. Comes out of the wilderness, got big old hairy legs, big old hairy chest, big old hairy head, leather girdle, probably a big old caveman type guy, got a little thing of honey here. When he smiles, he has got locust wings on his teeth. I bet you nobody went up and said, "Oh, John, got locust wings on your teeth." You know, he probably did not care. He said, "I am saving, going to eat them later." You know how embarrassing? Have you ever been to a restaurant someplace when you ate something, you got a green chive on your teeth, you know, or something? Just smile out of the way, you know, 30 feet away, something at the table, and he said, "Boy, that, that poor woman got her tooth knocked out. Look at that over there." You know,

and you always feel, I mean, you always feel, you know, I always feel uncomfortable, you know, I mean, you never want to point out, I mean, it is just tough to say, "I do not want to say anything, but you know, you got something on your teeth." You know what I am saying? I mean, but whatever, it is weird, man.

So who is this John the Baptist? Well, let me tell you who he is. The real information on John the Baptist in Luke chapter 1, here is what you get, and this is substantiated back in Isaiah 40, Malachi chapter 3. In Luke chapter 1, you are going to find out that John the Baptist is born six months before Christ is. There is a purpose in that, and you have got the whole story back there, and you have got to find out why and what his ministry is all about. He is born six months before Christ is, and he was the prophecy in the Old Testament, and he was prophesied to be the forerunner of Christ to introduce Christ to the nation of Israel, not the church. So John the Baptist could not be the first Baptist because he never introduced Christ to any Gentiles. He never preached any message to do with the church. He preached a message that had to do with the kingdom of heaven coming to Israel.

Now you know the history of Israel. We have talked about it many, many times. Genesis chapter 12, God called the nation of Israel out of Abraham and said, "Someday your star is going to be like the, your seed is going to be like the stars of heaven." They go through the process, they wind up down in Egypt, God delivers them out, we saw it last week. He brings them to the promised land. When he gets into the promised land, that is the land of Palestine today, God wants to establish with them the kingdom of heaven. That is a Jewish king on the throne, and the whole world recognizes Israel as the great nation. And we saw how it went. We come through Samuel, we come to David, and we come to Solomon, and then Solomon and David is the highest point. Then Solomon goes down the tubes, the whole nation of Israel slides into the toilet, and by the time you get down to 2 Chronicles chapter 36, God has had enough of them. They have left God for another religion, Baal worship, and now they are worshiping Baal, they are doing all the things that Baal does, that are kids, they are in total apostasy. And what does God do? God comes down and whacks them, takes the kingdom from them, and turns the world over to the Gentiles, hence the term "times of the Gentile." That is 606 BC in your Bible. For the next 400 years, Gentiles rule the world. The next 400 years, Gentiles rule the world. And finally, when Israel shows up, or when Israel gets to the New Testament time, when John shows up in Matthew chapter 3, you know what he is saying? He is saying to the nation of Israel, "Hey boys, the Messiah has finally come. Every prophecy that you have been reading about in your Old Testament is now about to be fulfilled. Yeah, you blew it as a nation. Yeah, you screwed up as a nation. Yes, you went after Baal. You rejected God in all His goodness. Now God took the kingdom from you. Now God Himself has sent the King back to you, and He is bringing the kingdom. All you have to do is to acknowledge who He is and accept Him and repent, turn from Baal, and your kingdom is yours." You see that? That is all we have got. That is what John's job was. John had one job.

So when he shows up in Matthew chapter 3, he is heralding the fact that the Messiah has come. That is why he says verse 7 to Matthew chapter 3, he comes down through there when he says in verse 3:

*Matthew 3:3*

*For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.*

Straight to where? Jerusalem on the throne, kingdom of heaven. And what happens when Jesus comes down to be baptized? Whoa, who shows up? Scribes and the Pharisees, and they do not like it because they are about, if they accept the Messiah, they are about to be put out of a job. That is why they do not like it. Israel is told in verse 8 to bring forth fruit meet for repentance. Now that is an interesting word. In other words, now we see it is not repentance just by itself, it is fruit, fruit meet for repentance. In other words, turn from the way you are going so you can bear fruit.

All right, here is what you have got in the Old Testament. It is likened to a fig tree. It is likened to a grape tree or a grapevine, and it is told in the Old Testament that, in fact, do not take my word for it, come over to Matthew chapter 21. This is one you want to look at here. This is one of the terrible parables here. You want to get this. This tells me this, this tells us exactly what we have got, exactly what we have got.

*Matthew 21:33-40*

*33 Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:*

*34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.*

*35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.*

*36 Again, he sent other servants more than the first: and they did unto them likewise.*

*37 But last of all he sent unto them his son, saying, They will reverence my son.*

*38 But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.*

*39 And they caught him, and cast him out of the vineyard, and slew him.*

*40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?*

You know what you have got right there? You have got everything that Israel just went through in the Old Testament. In verse 33 through 40, you have the complete history of the nation of Israel right up to where we are at right now, and then beyond. I will break it down for you.

*The householder here is God.*

*The vineyard, if you go through the Bible, will be Israel, particularly Jerusalem.*

*The husbandmen will be the scribes and the Pharisees and the religious leaders.*

*The servants will be the Old Testament prophets.*

All right, let us see what we have got. It says in verse 33, God got Israel up as a spiritual nation. He set him up. That is what he is saying in verse 33. "There was a householder," God, "who planted a vineyard," Jerusalem, "and hedged it about," took care of it, set it up, dug it, built a wine press around it, built a tower, and then what did he do? "He let it out to husbandmen," that would be the Old Testament religious leader that would bring you right up to Joshua and Judges where they get the first kings. "And when the time of the fruit drew near," you see what happened was when God established the nation of Israel and He put him in the land and gave him the right king, they were supposed to bear fruit. In other words, Israel was to be the nation on this earth that all the other nations got God through. But what happened? They went after Baal. They rejected God, and they did not bear any fruit. God sends them in the next few verses the servants, Old Testament prophets, and what do they say? "Where is the fruit? Where is the fruit?" And the Bible says the religious leaders kill those servants because they do not want to bring the fruit because now they are in Baal worship. And then the Bible says, "Lastly, he sent unto them his son." Here he comes, Matthew chapter 3, his son, the Lord Jesus Christ, saying, "Surely they will reverence my son." What happens when the husbandmen, scribes and Pharisees, see the son? They conspire to kill him. That is why when they show up at Jesus' baptism, Jesus looks at the scribes and Pharisees and He says, "Ye generation of vipers, who hath warned you to flee from the wrath to come?" You know what the wrath to come is? The last part of your chapter there where it says, "What will that Lord, what will the, what will the husbandman do when he come to the servants in that vineyard?" Second coming of Christ and the destruction of the leaders of the nation of Israel. The whole thing is a picture of that. The whole thing.

I am telling you, old John shows up, bang, right there in Matthew chapter 3, and when the Bible says in verse 37, "But last of all we sent him his son," he shows up in Matthew, Mark, Luke, and John. God sends His Son to the nation of Israel, and John goes six months ahead of Him telling everybody in Israel, "Hey boys, you know those Old Testament prophets back there were writing about the one that was going to come that was going to deliver Israel, that was going to bring the kingdom, and He was going to fulfill all righteousness. He is here, and there He is, behold the Lamb of God which taketh away the sin of the world." What you have got, what you have got, that is what you have got.

Oh, John, so Israel meets at the heat. When John starts baptizing, what does he do? Joshua chapter 4 said those 12 stones down here in Jordan were for a sign to Israel. Israel is always told to look for a sign. So what does John do when he brings them to the point when he is talking about the King and he is going to reveal them to the King? He brings them to the exact same spot that they crossed over in Jordan because it is a memorial and it is a sign to them that they would know that spot, and Jesus makes reference to the 12 stones that Joshua put down in the water and took up out of the water and signify that God is going to raise up the 12 tribes in the nation of Israel. That is why, that is exactly why. And at the exact same spot where Joshua crossed, they are meeting there, and then they did this: they took those 12 stones up from underneath the water of the riverbed and took them to land, and then they got 12 more stones and brought them back

and put them under the water. Now that is why when they are all showing up right there on that same spot, we are already told that Israel were those 12 stones, right? And those 12 stones come up out of the water and went back down under the water, right? So he takes the nation of Israel and he puts them under the water, brings them back up out of the water, just that simple. And every Jew there knew exactly what was going on because every Jew there knew his Old Testament and knew that Joshua did that, and he makes the connection now of what is going on with John preaching, "Here comes the Messiah." How do I know what is the Messiah? Because by sign, the sign is the memorial that I gave to Joshua in chapter, chapter 4, you brought those rocks up and you put rocks down, and this exact same spot is where it is. This must be the guy. And the scribes and the Pharisees show up, and you know what they do? "No, no, no, this is not the guy. Listen to us now. This is not the guy. Do not become a fanatic with that Bible now. Do not get into that. You know what, you cannot take the Bible literally. You know what the great scholars down there in Alexandria, they said you cannot rely on this passage here. It really does not mean that. He did not mean stones, it did not mean stones at all. It was logs, but when it is translated, it comes out that way. You just got to trust us. We know that is exactly what happened." It happens the same way it happens today. See, there is always a dignified way and there is always a Bible way.

## XI. The True Meaning of Christ's Baptism

I will give you an example. I heard this one time. I heard a guy, I got up there and I say, you have heard me say it before, you know what, a lot of times when you come into church and you get saved, you have got a lot of baggage, okay? A lot of baggage you have got to deal with. Say, now the 20th century blended service way, that is the buzzword now, blended service, okay? That is what we all have. We have a blended service. That is how I used to drink my whiskey before I got saved, blended service, blended with what? What do you have got to blend with the world? Okay, so now the 20th century way is you do not have a lot of baggage, but honey, you have a lot of luggage. Heard a guy the other day say, "See, you are not a drunk anymore, okay? You are a chronic alcoholic." That makes you almost want to be one. Say, you know what they all do with the, you know, when I was growing up, when you died, you went to an undertaker because everybody knew, you know what they used to say back in the United States when this country was founded on the Bible, when somebody died, they went under. So that is where the term undertaker came from. Say, you could not find an undertaker here. Now it is a funeral parlor, right? Go to your obituary sometime, I love it. "Come join with us, a celebration of his life." That is the big buzzword now with blended service, "celebration of his life." You know why they have to have a celebration of his life? Because nobody can get up and preach the celebration of his death. Now you may not like what I just said, you may not agree with it, but I am just getting my text from the wisest man that ever lived that said in the book of Ecclesiastes, I am sure you read it, that it is better to go to the house of mourning than the house of feasting. See, if I die, do not celebrate my life. Do not celebrate my travels through this filthy old godless world. You get somebody up there that will celebrate my death. You know what I am saying? You know what I am saying? Contrast my life from my death. The life was a trial, the life was a struggle, the life was strewn with potholes. Do not celebrate that. Celebrate that because I met a Savior one day

that there is a celebration in my death that I went home to be with the Lord. Forget the celebration of life, that is Laodicean, that is the world. Celebrate my death, my home going. Put the emphasis on that. Tell them boys, it is better to be here today in this funeral parlor than the best party you can be at. The wisest man that ever lived said, "Do not celebrate the life, celebrate the death." Why? Because everybody there is looking at the object lesson, me in that casket, and the Holy Spirit of God saying, "Someday you are going to be in there. Where are you going to spend eternity when you die?" But we like to get the emphasis off of dying and put it on living, do we not? You bet we do. And God's people are at the top of the list. Oh, I will tell you what, it is so subtle. It is so subtle. It is so subtle the way the world just takes every truth from us and packages it in a nice Christian little bowl with a nice little flowers coming out, and this holds it up, and it smells so good, and it is so pretty, and we think it is so nice, and God looks at it and wants to puke. You know why? Rightly dividing it, folks, rightly dividing it. I learned a long time ago there are things that are Christian and there are things that are biblical. I am not interested in what is Christian. I am not interested in what is spiritual. I am interested in what it is biblical and scriptural, and there is a difference. When you are biblical and when you are scriptural, you celebrate the death. When you are Christian and spiritual, you celebrate the life. Get your mind off of dying. No, get your mind on dying. There is an eternity out there. "Won't you celebrate my life?" I will come out of that casket and bite all of you.

So Israel meets at the same spot, and that is why they are baptized. Now Christ shows up, and now what is this all about? Now we understand why Israel is getting baptized as a nation there. As a nation, they are confessing the fact that they have, they have rejected Old Testament Judaism. They followed Baal. They rejected all the promises of God, and they are in a mess for it. And so John the Baptist brings them right back to the same spot where they crossed over and got all the promises in Joshua chapter 1, and now he lays the thing out. But now here is another problem: Jesus shows up. What is He there for? What is He there for?

*Matthew 3:13-15*

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

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

*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.*

And then it goes on and says to Jesus, here is what happened: John down there dunking him on the exact same spot. He looks up, here comes Jesus. Jesus walks up, and He said, "John, I am next." John says, "Whoa, whoa, whoa, whoa, whoa, wait a minute, I cannot baptize You." He said, "Hey, I need to be baptized of You. What, this is all screwed up. I cannot baptize You. You are sinless. You need to baptize me." Jesus says, "Hey, shut up. Just do what I am telling you right now. There is a point to this. You do not have, just do what I am telling you." "Well, okay, okay, Lord, whatever you do." So he baptizes Him. John said, "Hey, I cannot baptize You." Jesus says, "Suffer it now, John." That means, "Shut up." It says, "Do what I am telling you to do." And here is the key, here is the key, here is the key. He comes down there, and Jesus says down there that it is, that it is absolutely necessary because He has to fulfill all righteousness. You

know what He is saying? He is saying, "If I am going to be King to the nation of Israel, I have to fulfill every prophecy in the Old Testament." And the prophecy in the Old Testament simply says that I have to come and you have to do this. And the Old Testament prophecy back there in Isaiah chapter 53, "John, do not you know your Bible?" That prophecy says this:

*Isaiah 53:10-12*

*10 Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.*

*11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.*

*12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.*

See that thing? That thing, that prophecy, the Old Testament said Christ had to be numbered with the transgressors, even though He was sinless. So you know where He shows up? He shows up down at the river of Jordan with all the other transgressors, and He gets baptized right along with them to fulfill all righteousness. See that thing? That thing is the easiest thing in the world once you just rightly divide the Bible. He was not showing up because He had to. He was showing up because He had to fulfill all righteousness. That is the Old Testament Scriptures. He had to be baptized with them even though He was not a sinner because the Old Testament Scripture said He had to be numbered with the transgressors. He was numbered with the transgressors there, and Israel rejected Him. So the next time you find Him numbered with the transgressors is when He is on Calvary's cross for you and for me, and He fulfills it again, and you have got one thief on each side, and He is numbered with the transgressors there, and He is numbered with the transgressors in Matthew 3 because He has to fulfill the Old Testament prophecies or He is not the Messiah. And the reason why they are baptizing is because Israel is those stones, and the stones went down and came up, so Israel has to go down and come up, and by doing that, they repent. They are to turn from their Baal worship and to begin to follow God.

## XII. The Definition of Baptism: Manifestation

Then there is one last thing, and we are done, and this is the definition of baptism here and for us, and we are going to build on this as we go. In John chapter 1, verses 15 through John chapter 1, coming down through here in verse 29 and 31, we find the definition of Christ's baptism.

*John 1:29-31*

*29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.*

*30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.*

*31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.*

Now there is the bottom line. Jesus got baptized for two reasons:

1. To fulfill all righteousness in the Old Testament prophecies.
2. By doing so, He manifested Himself to the nation of Israel that He was the one that Isaiah, Malachi, that Isaiah 53 was talking about.

He had now numbered Himself with the transgressors. He had come to the point where He had fulfilled all prophecies at the exact same spot that the nation of Israel understood where they crossed over to get in the land because He is offering them the kingdom one more time, and He comes to fulfill it. John runs six months ahead of Him telling everybody, "The Messiah is here," and he proves it with signs and wonders right here on this spot when He fulfills all righteousness and manifests Himself to the nation of Israel. Now with that concept, we learn that from this point on, baptism, wherever we find it down the line a little bit, we are going to talk about our baptism, why we got baptized, and you are going to find out that definition holds true, not for the same reason, but the same definition for the different reasons. Baptism will always manifest something. Right here it manifested Christ for the nation of Israel. In your life, in my life, it manifests something else, but baptism always manifests.