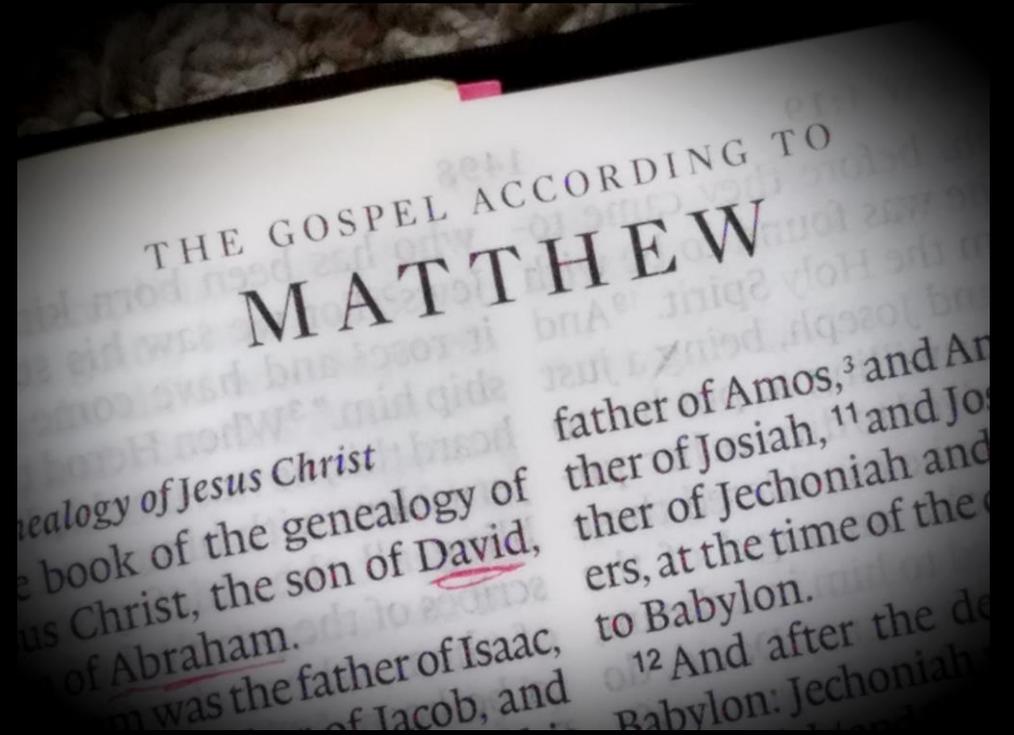


Verse by Verse

Matthew 3



Matthew 3

Four Gospels

- Four overlapping and interlocking perspectives.
- Each author highlights different details in the life of Christ.

Matthew 3

Matthew's Gospel

- Most emphasis on the Old Testament of the four.
- Most Jewish of the four in outlook.
- Smoothest transition from Old Testament to New.

Matthew 3 Introduction

Matthew 3 Introduction

John the Baptist in the writings of **Flavius Josephus** (37 – 100 AD)¹

[John] was a good man and had urged the Jews to exert themselves to virtue ... and ... in washing. For immersion in water, it was clear to him, could not be used for the forgiveness of sins, but as a sanctification of the body, and only if the soul was already thoroughly purified by right actions.



Matthew 3 Introduction

John the Baptist in the writings of **Flavius Josephus** (37 – 100 AD)¹

And when others massed about him, for they were very greatly moved by his words, Herod, who feared that such strong influence over the people might carry to a revolt ... believed it much better to move now than later have it raise a rebellion and engage him in actions he would regret.



Matthew 3 Introduction

John the Baptist in the writings of **Flavius Josephus** (37 – 100 AD)¹

And so John, out of Herod's suspiciousness, was sent in chains to Machaerus, the fort ... and there put to death; but it was the opinion of the Jews that out of retribution for John God willed the destruction of the army so as to afflict Herod.



Matthew 3 Doctrinal Points

Watch for the following in this chapter:

Matthew 3 Doctrinal Points

Watch for the following in this chapter:

1. Christ's deity and humanity
2. His place in the Trinity
3. His role as both king and suffering servant

Matthew 3 Application

Also watch for these:

Matthew 3 Application

Also watch for these:

1. True repentance
2. Seeing our rightful place before Jesus = “unworthy”
3. Christ the superior submitting to John the inferior – which is an example we can follow.

Matthew 3 Outline

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1. The Ministry of John 3:1-12
2. The Baptism of Jesus 3:13-17

1. The Ministry of John 3:1-12

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- 3:1 John the Baptist
- It had been 400 years since the last prophets came and the last books of the Old Testament were written.
- After 400 years of silence, John the Baptist came onto the scene and began preparing the way for the Messiah.

1. The Ministry of John 3:1-12

- 3:2 Repent, for the kingdom of heaven is at hand.
- Jesus will preach the same message in 4:17.
- John the Baptist is mentioned in all four Gospels as the one who prepares the way for Jesus.

1. The Ministry of John 3:1-12

- 3:2 Repent, for the kingdom of heaven is at hand.
- The Greek word for repent usually meant a “change of mind or attitude.”
- The Hebrew idea was “a turning from sin to righteousness.”
- Together, John was saying “Change your way of life due to a changed attitude toward sin and righteousness.”

1. The Ministry of John 3:1-12

- 3:2 the kingdom of heaven = kingdom of God
- This expression appears 33x, but only in Matthew.
- Matthew 19:23-24 (ESV)

²³ And Jesus said to his disciples, “Truly, I say to you, only with difficulty will a rich person enter the kingdom of heaven. ²⁴ Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God.”

1. The Ministry of John 3:1-12

- 3:2 the kingdom of heaven
- In Jesus's day, many of his people were looking forward to God's kingdom reign to come to earth.
- This was based on OT prophecies pointing to a future day when Israel would be holy, strong and prosperous.
- This has not happened yet, but the prophecies are still there.

1. The Ministry of John 3:1-12

- 3:3 The prophecy in this verse is from **Isaiah 40:3**.
- In **John 1:21-23**, John claimed this prophecy for himself.

²¹ And they asked him, “What then? Are you Elijah?” He said, “I am not.” “Are you the Prophet?” And he answered, “No.” ²² So they said to him, “Who are you? We need to give an answer to those who sent us. What do you say about yourself?” ²³ He said, “I am the voice of one crying out in the wilderness, ‘Make straight the way of the Lord,’ as the prophet Isaiah said.”

1. The Ministry of John 3:1-12

- 3:4-6 The Old Testament required ritual immersion at various times.
- The Jews also practiced it for converts (proselytes) into Judaism.
- The very devout immerse themselves often – weekly or even daily.



(Photo of old Tarnów Mikvah by Jonathan Parkes)

1. The Ministry of John 3:1-12

- 3:4-6 John was asking for something new.
- It was a one-time baptism of repentance for Jews.
- This implied that they were as much in need of repentance as Gentile converts.
- It was an invitation to prepare spiritually for the coming kingdom of the Messiah.

1. The Ministry of John 3:1-12

- 3:7-10 Pharisees and Sadducees
- The Pharisees (likely from a word meaning “separate”) practiced a stricter form of religion.
- They were the ones who put a “fence” of interpretive rules around the Law – to keep from ever breaking it.
- They were not a large group but were popular with the people for their devotion.

1. The Ministry of John 3:1-12

- 3:7-10 Pharisees and Sadducees
- The Sadducees (possibly from Zadok, high priest in the days of David) came from the priests in Jerusalem.
- They had a cozy relationship with Rome, but were not as popular with the people.
- They accepted only the Torah – the five books of Moses – as Scripture, rejecting the rest of the Old Testament.
- They also rejected belief in angels and the resurrection.

1. The Ministry of John 3:1-12

- 3:7-10 You brood of vipers!
- Listen to Jesus in **Matthew 12:33-34** (ESV)

³³ Either make the tree good and its fruit good, or make the tree bad and its fruit bad, for the tree is known by its fruit. ³⁴ You brood of vipers! How can you speak good, when you are evil? For out of the abundance of the heart the mouth speaks.

1. The Ministry of John 3:1-12

- 3:7-10 Bear fruit in keeping with repentance
- Matthew emphasizes it and the New Testament is clear.
- True faith or repentance will lead to a lifestyle, conduct and words that give evidence of a changed heart.

1. The Ministry of John 3:1-12

- 3:7-10 Bear fruit in keeping with repentance
- Being a Christian is not the result of:
 - Living in the right country.
 - Being raised in the right family.
 - Praying the right prayer.

1. The Ministry of John 3:1-12

A “fruitless” Christian is no Christian at all. Christians in every age must heed John's warning to the Pharisees and Sadducees.²

– Craig Blomberg, Denver Seminary



1. The Ministry of John 3:1-12

- Galatians 5:19-24 (ESV)

¹⁹ Now the works of the flesh are evident: sexual immorality, impurity, sensuality, ²⁰ idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, ²¹ envy, drunkenness, orgies, and things like these. I warn you, as I warned you before, that those who do such things will not inherit the kingdom of God ...

1. The Ministry of John 3:1-12

- Galatians 5:19-24 (ESV)

²² But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, ²³ gentleness, self-control; against such things there is no law. ²⁴ And those who belong to Christ Jesus have crucified the flesh with its passions and desires.

1. The Ministry of John 3:1-12

- Colossians 1:9-11 (ESV)

⁹ And so, from the day we heard, we have not ceased to pray for you, asking that you may be filled with the knowledge of his will in all spiritual wisdom and understanding, ¹⁰ so as to walk in a manner worthy of the Lord, fully pleasing to him: bearing fruit in every good work and increasing in the knowledge of God; ¹¹ being strengthened with all power, according to his glorious might, for all endurance and patience with joy.

1. The Ministry of John 3:1-12

- Hebrews 13:15 (ESV)

Through him then let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that acknowledge his name.

1. The Ministry of John 3:1-12

- 3:11-12 I baptize you with water ... He will baptize you with the Holy Spirit and with fire.
- John saw himself as “not worthy” to even serve Christ.
- John was only capable of performing an outward ritual.
- Christ’s work purifies inwardly, empowering us for ongoing, lasting change.

2. The Baptism of Jesus 3:13-17

2. The Baptism of Jesus 3:13-17

- 3:13-15 To fulfill all righteousness
- Jesus did everything needed for a relationship of complete obedience to God.
- The superior was baptized by the inferior.
- In being baptized, Jesus put his stamp of approval on John's ministry as a divine messenger.

2. The Baptism of Jesus 3:13-17

- 3:13-15 To fulfill all righteousness
- Baptism showed that Jesus was identifying with sinners in every way, even ultimately with the cross.
- In Christ's baptism, both Jesus and John together fulfilled all righteousness.
- They both did that which conformed to God's will.

2. The Baptism of Jesus 3:13-17

- 3:16-17 All three members of the Trinity are evident.
- The Spirit of God descending
- The voice of the Father from heaven
- Jesus, the beloved Son

2. The Baptism of Jesus 3:13-17

- 3:16-17 The voice hints at two Old Testament verses.

2. The Baptism of Jesus 3:13-17

- 3:16-17 The voice hints at two Old Testament verses.
- Psalm 2:7 (ESV)

I will tell of the decree:

The LORD said to me, “You are my Son;
today I have begotten you.”

2. The Baptism of Jesus 3:13-17

- 3:16-17 The voice hints at two Old Testament verses.
- Isaiah 42:1 (ESV)

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.

2. The Baptism of Jesus 3:13-17

- **3:16-17** Jesus is linked by the Father's voice to two important Old Testament figures.
- **Psalm 2** is a **royal psalm** that links Jesus to the messianic Son of David.
- **Isaiah 42** links Jesus to Isaiah's "**servant songs**" including the suffering servant of **Isaiah 53**.

2. The Baptism of Jesus 3:13-17

- 3:16-17 We know from **Matthew 1 & 2** that **Jesus was God who became a man** from the moment of his conception.
- **John is the forerunner** waiting to introduce the Messiah.
- Christ's baptism is the signal to all that the Messiah – who will both suffer and reign – is beginning his public ministry.

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