

John the Baptist Introduction

Introductory

- One of the most important, and sadly overlooked, figures in Scripture is John the Baptist.
- His influence is even mentioned by historian Josephus, writing around 94 A.D.
- There is great debate and confusion about John, his methods and message.
- Christ's own opinion is that he was the greatest of men and prophets – Matthew 11:11, Luke 7:28

John's Role

- He is the *forerunner* of Christ – Matthew 3:1-3
- He is the *herald* of Christ – Luke 1:41, John 1:29
- He is the *initiator* of the act of baptism – Matthew 3:6
 - John's baptism is synonymous with Christian baptism – John 4:1-2, Acts 1:22
- He is a *preacher* of righteousness – Luke 3:10-14
- He is a *first Gospel preacher* – Acts 13:24-25

Old Testament Prophecy

- Isaiah 40:1-11
 - Reese dates this prophecy to 700 B.C.
 - Points to John's role in preparing the way for the ministry of Christ.
 - vs. 3 is referenced in Matthew 3:3, Mark 1:3, Luke 3:4, John 1:23
- Malachi 3:1
 - Reese dates this prophecy to 441 B.C.
 - Points to John's role in preparing the way for the ministry of Christ.
 - Referenced in Matthew 11:10, Mark 1:2, Luke 7:27
- Malachi 4:5-6
 - Reese dates this prophecy to 441 B.C.
 - Points to John's role in preparing the way for the ministry of Christ.
 - Referenced in Matthew 11:13-14, 17:11-12, 27:47; Mark 9:12; Luke 1:17; John 1:21,25
- Isaiah 35:1
 - Reese dates this prophecy to 709 B.C.
 - B.H. Carroll lists this one, but it is a little difficult to see. He does say that it is based on the Septuagint translation, which can vary greatly from the Hebrew.
 - Matthew 11:1-19 and Luke 7:18-35 definitely refer to the imagery of Isaiah 35.

Josephus on John the Baptist

Antiquities of the Jews, Book 18, Section 5

1. About this time Aretas (the king of Arabia Petres) and Herod had a quarrel on the account following: Herod the tetrarch had, married the daughter of Aretas, and had lived with her a great while; but when he was once at Rome, he lodged with Herod , who was his brother indeed, but not by the same mother; for this Herod was the son of the high priest Sireoh's daughter. However, he fell in love with Herodias, this last Herod's wife, who was the daughter of Aristobulus their brother, and the sister of Agrippa the Great. This man ventured to talk to her about a marriage between them; which address, when she admitted, an agreement was made for her to change her habitation, and come to him as soon as he should return from Rome: one article of this marriage also was this, that he should divorce Aretas's daughter. So Antipus, when he had made this agreement, sailed to Rome; but when he had done there the business he went about, and was returned again, his wife having discovered the agreement he had made with Herodias, and having learned it before he had notice of her knowledge of the whole design, she desired him to send her to Macherus, which is a place in the borders of the dominions of Aretas and Herod, without informing him of any of her intentions. Accordingly Herod sent her thither, as thinking his wife had not perceived any thing; now she had sent a good while before to Macherus, which was subject to her father and so all things necessary for her journey were made ready for her by the general of Aretas's army; and by that means she soon came into Arabia, under the conduct of the several generals, who carried her from one to another successively; and she soon came to her father, and told him of Herod's intentions. So Aretas made this the first occasion of his enmity between him and Herod, who had also some quarrel with him about their limits at the country of Gamalitis. So they raised armies on both sides, and prepared for war, and sent their generals to fight instead of themselves; and when they had joined battle, all Herod's army was destroyed by the treachery of some fugitives, who, though they were of the tetrarchy of Philip, joined with Aretas's army. So Herod wrote about these affairs to Tiberius, who being very angry at the attempt made by Aretas, wrote to Vitellius to make war upon him, and either to take him alive, and bring him to him in bonds, or to kill him, and send him his head. This was the charge that Tiberius gave to the president of Syria.

2. Now some of the Jews thought that the destruction of Herod's army came from God, and that very justly, as a punishment of what he did against John, that was called the Baptist: for Herod slew him, who was a good man, and commanded the Jews to exercise virtue, both as to righteousness towards one another, and piety towards God, and so to come to baptism; for that the washing [with water] would be acceptable to him, if they made use of it, not in order to the putting away [or the remission] of some sins [only], but for the purification of the body; supposing still that the soul was thoroughly purified beforehand by righteousness. Now when [many] others came in crowds about him, for they were very greatly moved [or pleased] by hearing his words, Herod, who feared lest the great influence John had over the people might put it into his power and inclination to raise a rebellion, (for they seemed ready to do any thing he should advise,) thought it best, by putting him to death, to prevent any mischief he might cause, and not bring himself into difficulties, by sparing a man who might make him repent of it when it would be too late. Accordingly he was sent a prisoner, out of Herod's suspicious temper, to Macherus, the castle I before mentioned, and was there put to death. Now the Jews had an opinion that the destruction of this army was sent as a punishment upon Herod, and a mark of God's displeasure to him.