

John the Baptist

The Doctrine of John

Introduction

- Today we will look at three of the primary doctrines that marked the ministry of John the Baptist.
- These three doctrines are continued and by Christ and his disciples.

Repent

- John's preaching is linked with repentance 8x – Matthew 3:2,8,11; Mark 1:4, Luke 3:3,8; Acts 13:24, 19:4
 - This message is repeated by Christ and his followers – Matthew 4:17, Mark 6:12, Acts 3:19, etc.
- “a sincere and thorough changing of the mind and disposition in regard to sin, involving a sense of personal guilt and helplessness, apprehension of God's mercy, a strong desire to escape or be saved from sin, and voluntary abandonment of it” – as quoted by Thiessen
- Elements of Repentance
 - Intellectual - change of view regarding sin, God, and self – Psalm 51:3,7; Job 42:56; Luke 15:17-20
 - Emotional – change of feeling, to be sorrowful for sin – Matthew 21:29,32
 - Volitional – change of mind, will, and disposition – Matthew 3:8,11; Acts 5:31, Revelation 2:5
- Fruits of repentance (Matthew 3:8) are “works that are the proper product of repentance, or justly answering an external profession of repentance. As faith, so repentance, without works is dead.” – Matthew Poole
 - In other words, the inward change of repentance sparks an outward change.

Kingdom of Heaven

- John's preaching is linked to the kingdom 1x – Matthew 3:2
 - This message is repeated by Christ and his followers – Matthew 4:17, Luke 9:2, Acts 28:31
- This is not synonymous with the church and the differences are vast.
- There are two different kingdoms described in Scripture:
 - The Eternal Kingdom – God's sovereign rule over all things – Psalm 10:16, Daniel 4:17, Exodus 7:3-5
 - The Theocratic Kingdom – God's programmatic interactions with men which culminate in His Eternal Kingdom.

- Foundations of the Theocratic Kingdom:
 - The Abrahamic Covenant promised kings to come – Genesis 17:6
 - The Davidic Covenant promised an eternal kingdom – II Samuel 7:12-16
 - The prophets describe it – Isaiah, 2:2-4, Zechariah 12:8
 - The phrase “kingdom of heaven” is likely based on God’s coming kingdom pictured in Daniel 2:34-36,44; 7:27
 - Christ is announced by Gabriel as the promised king – Luke 1:35-36
 - John is the herald of the Messiah and His kingdom – Matthew 17:10-13
 - The Jews rejected their Messiah and His kingdom, which postpones the realization of the kingdom until they turn to Him as a nation - Matthew 23:37-39, Zechariah 12:10, Hosea 5:15
- “By the term ‘at hand’ the announcement is being made that the kingdom is to be expected imminently. It is not a guarantee that the kingdom will be instituted immediately, but rather that all impending events have been removed so that it is now imminent” – Pentecost

Baptism

- John’s preaching (and name) are linked to baptism 49x – Matthew 3:1,6,7,11,13,14,16, 11:1,2, 14:2,8, 16:14, 17:3, 21:22; Mark 1:4,5,8,9, 6:14, 24,25, 8:28; Luke 3:3,7,12,16,21,29, 7:20,28,29,30,33, 9:19, 20:4; John 1:26,33, 3:22,23, 4:1, 10:40; Acts 1:5,22, 10:37, 11:16, 13:24, 18:25, 19:3,4
- This was by immersion in water, the correct meaning of *baptizo*.
- “It is true that John’s baptism was unto ‘repentance’ (*eis mentanoian*), Matthew 3:11, but the repentance, with its fruits, preceded the baptism, therefore it was a ‘*baptism of repentance unto the remission of sins* – Mark 1:4 – ‘*Eis aphasin hamartion*,’ as in Acts 2:38, and therefore identical with our Lord’s other great commission, recorded by Luke, ‘And that repentance and remission of sins’ (*aphasin hamartion*) should be preached in his name among the nations, beginning at Jerusalem – Luke 24:47.” – Carroll
- “The baptism administered by John was the ritual of cleansing through the application of water, dependent upon the confession of sins, in anticipation of the coming of the Messiah, administered by one born in the priestly line. It was a confession of sinfulness, of need, and of anticipation of One coming who, according to the Old Testament expectation, would fully meet that need. It identified those who were, like John, anticipating the Messiah.” – Pentecost
 - Not sure I agree 100% with this quote but the spirit of it is correct.