

# SESSION 2

## Obscurity and Beginnings

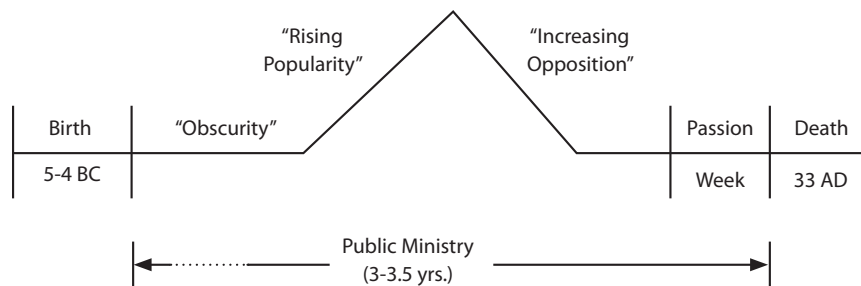
### I. PRAYER/REVIEW

### II. LIFE OF CHRIST OVERVIEW

#### A. Panorama Movement 12 : Timeline

1. Prologue ..... Genesis 1-11
2. Patriarchs .....Genesis 12-50; Job
3. Redemption/ .....Exodus; Leviticus  
Wanderings..... Numbers; Deuteronomy
4. Conquest..... Joshua
5. Apostasy .....Judges; Ruth
6. Kingship: United Monarchy .....1-2 Samuel; 1 Kings 1-11  
(Pss; Pro; Eccl; Song)
7. Kingship: Divided Monarchy..... I Kings 12-22; 2 Kings  
(Prophets-selected)
8. Exile.....Daniel; Ezekiel (Jeremiah)
9. Return from Exile/ ..... Ezra; Nehemiah; Esther  
Four Hundred Silent Years.....(Haggai; Zechariah; Malachi)
- 10. Life of Christ..... Matthew; Mark; Luke; John**
11. Church Age .....Acts; Epistles (Rev 1-3)
12. Final Consummation .....Revelation (Dan)

#### B. Abbreviated Timeline



**C. Topical Review:** Life of Christ (Session 1)

1. Pre-birth: "Logos" (Word)
2. Genealogy: "son of David," "son of Abraham"
3. Birth: Bethlehem (Mary and Joseph)
4. Childhood: Found at Temple ("my Father's house")
5. Summary of Jesus' early life

Luke 2:51-52

*Then he went down to Nazareth with them and was obedient to them. But his mother treasured all these things in her heart.  
<sup>52</sup> And Jesus grew in wisdom and stature, and in favor with God and man.*

- a. Jesus was raised in Nazareth (51).
- b. Jesus was an obedient son (51).
- c. Jesus "grew" (matured) to adulthood (52)
  - (1) Wisdom..... Intellectual
  - (2) Stature .....Physical
  - (3) Favor with God .....Spiritual
  - (4) Favor with man..... Social

**Insight:**

Compare the above description with that of young Samuel (1 Sam 1:26) and John (Lk 1:80).

### III. BIBLICAL DEVELOPMENT: MINISTRY BEGINNINGS

As we have seen, Jesus' early life can be characterized as "Obscurity." His family was unremarkable, His hometown of poor reputation, and His rise to manhood without heralds or trumpets. Luke records that Jesus began His ministry when He was "about thirty years old" (3:23).

So, from age twelve to the beginning of His public ministry (about thirty or so), what was Jesus doing? The most likely answer is that Jesus was simply growing into manhood, learning the trade of being a "carpenter" (Grk. "tekton" which could mean craftsman with wood, stone, or metal). He would probably have been the eldest (though Roman Catholic teaching suggests Joseph had children from a previous marriage, that Mary remained a perpetual virgin), that Jesus had four brothers (James, Joseph, Simon, Judas) and (at least) two sisters (Mk 6:3; Matt 13:55-56). Thus, He had an ordinary childhood in a simple, conservative Jewish home.

#### A. The Ministry of John

##### 1. Predicted

Mark 1:1-3

*The beginning of the good news about Jesus the Messiah, the Son of God,<sup>2</sup> as it is written in Isaiah the prophet: "I will send my messenger ahead of you, who will prepare your way"—<sup>3</sup>"a voice of one calling in the wilderness, 'Prepare the way for the Lord, make straight paths for him.'"*

- a. The OT quotation blends Malachi 3:1 with Isaiah 40:3; the necessary role of the forerunner was planned by God. A coming King required a herald to announce His arrival.
- b. Luke's parallel account extends the quotation of Isaiah 40:3 to include 40:4-5.

Luke 3:5-6

*"Every valley shall be filled in every mountain and hill made low. The crooked roads shall become straight, the rough ways smooth.<sup>6</sup> And all people will see God's salvation."*

## 2. Preaching

Mark 1:4-6

*And so John the Baptist appeared in the wilderness, preaching a baptism of repentance for the forgiveness of sins.<sup>5</sup> The whole Judean countryside and all the people of Jerusalem went out to him. Confessing their sins, they were baptized by him in the Jordan River.<sup>6</sup> John wore clothing made of camel's hair, with a leather belt around his waist, and he ate locusts and wild honey.*

- a. His message: "repent...the kingdom of heaven is at hand." (Matt 3:2).
- b. His manner: Elijah-like appearance (2 Kgs 1:8).
- c. His motif: preaching and baptizing ("baptism of repentance").

## 3. Warning (to Pharisees and Sadducees)

Matthew 3:7-10

*But when he saw many of the Pharisees and Sadducees coming to where he was baptizing, he said to them: "You brood of vipers! Who warned you to flee from the coming wrath?<sup>8</sup> Produce fruit in keeping with repentance.<sup>9</sup> And do not think you can say to yourselves, 'We have Abraham as our father.' I tell you that out of these stones God can raise up children for Abraham.<sup>10</sup> The ax is already at the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire."*

- a. While the religious leaders may have been examining John (whose popularity attracted multitudes), John in turn was examining (warning) them.
- b. Further, John cautioned that true repentance (not superficial, showy display) required true fruit (life change) for evidence.
- c. Judgment is imminent for unfruitful, dead professions of faith/repentance.

#### 4. Wondering (about John)

Luke 3:15-18

*The people were waiting expectantly and were all wondering in their hearts if John might possibly be the Messiah. <sup>16</sup> John answered them all, "I baptize you with water. But one who is more powerful than I will come, the straps of whose sandals I am not worthy to untie. He will baptize you with the Holy Spirit and fire. <sup>17</sup> His winnowing fork is in his hand to clear his threshing floor and to gather the wheat into his barn, but he will burn up the chaff with unquenchable fire." <sup>18</sup> And with many other words John exhorted the people and proclaimed the good news to them.*

- a. Messianic hope: through observing John's remarkable ministry, the people begin to wonder if John was the long-awaited Messiah. This, of course, he would deny. Later on, the disciples of John would point out the greater preaching and baptizing ministry of Jesus (and his disciples). But John understood his role and that of Jesus. "He must become greater; I must become less" (Jn 3:30).
- b. Ministry distinction:
  - (1) John's baptism of water (a sign of repentance)
  - (2) Jesus' baptism of Holy Spirit and fire (yet to come)

#### **Insight:** "Holy Spirit and Fire"

John practices a water baptism, a sign of inner repentance. But Jesus (according to John) would baptize with (or "in") the Holy Spirit. While the resurrected Jesus did confer the Holy Spirit upon His disciples to enable them for a limited near-time ministry (Jn 20:22), this only pre-figured the coming of the Holy Spirit at Pentecost (Acts 2:1-4).

Baptism with "fire" likely refers to the purifying work of judgment that Messiah would one day effect, judgment referred to as "a refiner's fire" (Mal 3:1-2).

## B. The Baptism of Jesus

The marker that signals the formal beginning of Jesus' ministry is His baptism by John. It is recorded by all three synoptic Gospels (Matthew 3, Mark 1, Luke 3) and alluded to by John (Jn1:29-34).

Matthew 3:13-17 (cf. Mk 1:9-11; Lk 3:21-22)

*Then Jesus came from Galilee to the Jordan to be baptized by John.*

<sup>14</sup> *But John tried to deter him, saying, "I need to be baptized by you, and do you come to me?"* <sup>15</sup> *Jesus replied, "Let it be so now; it is proper for us to do this to fulfill all righteousness." Then John consented.*

<sup>16</sup> *As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and alighting on him.* <sup>17</sup> *And a voice from heaven said, "This is my Son, whom I love; with him I am well pleased."*

Notes:

### 1. Where?

The baptism of Jesus was at Bethany (?) beyond (east side of) the Jordan River (see Jn 1:28). The location today is uncertain. It could have been located some twenty miles south of the Sea of Galilee or farther south near the north end of the Dead Sea. Refer to the Israel map, p. 4.

### 2. When?

None of the Gospel writers provide a chronological marker for Jesus' baptism. It would have occurred some time after John began to preach, "repent for the kingdom of heaven (God) is near." John as forerunner must precede Jesus by a few to several months at least. Since John began his ministry in the fifteenth year of the reign of Tiberius, and if Luke used the Julian calendar or the normal Roman method, the date would have been sometime about August, 29 AD. At some point thereafter Jesus would have come to John to be baptized. (Hoehner suggests late 29 or early 30 AD, pp. 37-38).

### 3. Who?

Obviously John and Jesus were present. Others may have been present ("when all the people were being baptized, Jesus was baptized too" – Lk 3:21). But the most important observation is this: all three synoptics acknowledge that

the Father spoke, the Son was baptized, and the Spirit descended (visibly) like a dove...thus, a Trinitarian event affirming Jesus' person (identity) and mission.

If there was a crowd observing the baptism they may not have heard or seen the miraculous display. Matthew notes that Jesus "saw the Spirit of God descending as (like) a dove" (3:16). Mark notes that coming out of the water at His baptism, "he (Jesus) saw the heavens "opening" (1:10). Luke notes that after His baptism "while he (Jesus) was praying, heaven was opened" (3:21). Only Gospel writer, John, notes the testimony of the Baptist when he testified, "I saw the Spirit come down" (1:32). Further, John explained:

John 1:33-34

*"And I myself did not know him, but the one who sent me to baptize with water told me, 'The man on whom you see the Spirit come down and remain is the one who will baptize with the Holy Spirit.' <sup>34</sup>I have seen and I testify that this is God's Chosen One."*

#### 4. Why?

Why was it necessary for Jesus to be baptized? Certainly it was not for repentance of sins. Even John noted the irony: "I need to be baptized by you, and do you come to me?" (Matt 3:14).

Matthew 3:15

*Jesus replied, "Let it be so now; it is proper for us to do this to fulfill all righteousness." Then John consented.*

Notes:

- a. Jesus had no true, personal need for repentance (He was the spotless "Lamb of God, who takes away the sins of the world" – Jn 1:29; cf. 2 Cor 5:21).
- b. John (the Baptist) also recognized that Jesus had no need to be baptized as a sign of repentance (Matt. 3:13-14).
- c. Jesus urged John to do so ("let it be so for now") in order to "fulfill all righteousness."
  - (1) This means that Jesus is identifying Himself with John's ministry and message to Israel (heart preparation before the arrival of the King).

- (2) This means Jesus, who is perfectly righteous, will continue and expand John's call for Israel's repentance and righteousness.
- (3) This means that Jesus also identifies with sinners, calls them to repentance, and in the unfolding drama, will die for sinful humanity.

2 Corinthians 5:21 NLT

*For God made Christ, who never sinned, to be the offering for our sin, so that we could be made right with God through Christ.*

#### 5. Summary: John the Baptist and Jesus

John 1:29-34

*The next day John saw Jesus coming toward him and said, "Look, the Lamb of God, who takes away the sin of the world! <sup>30</sup>This is the one I meant when I said, 'A man who comes after me has surpassed me because he was before me.' <sup>31</sup>I myself did not know him, but the reason I came baptizing with water was that he might be revealed to Israel." <sup>32</sup>Then John gave this testimony: "I saw the Spirit come down from heaven as a dove and remain on him. <sup>33</sup>And I myself did not know him, but the one who sent me to baptize with water told me, 'The man on whom you see the Spirit come down and remain is the one who will baptize with the Holy Spirit.' <sup>34</sup>I have seen and I testify that this is God's Chosen One."*



**Theological Insight:** Baptism

The Biblical stories of John the Baptizer and the baptism of Jesus bring to mind the Scriptures' teaching on baptism.

Note the following observations:

- (1) Jewish practice included ceremonial washings or purifications for people or articles of worship (cf. Lev 8:6; Ex 19:10-14; et al.); Jewish proselyte baptism (Gentile conversion to Judaism) probably came after the Biblical era.
- (2) The Essenes were a Jewish sect during the time of Christ who practiced regular, frequent bathings (washings, baptisms) for religious purity. John the Baptist has been thought to have had some contact with the Essenes, perhaps using baptism for repentance as an act with loose connections to the Essenes.
- (3) John's baptism of repentance was a visual, outward sign (symbol) that one had truly repented. It was not related directly to Christ, but prepared people for the Coming One, the Messiah-King and His Kingdom.
- (4) Jesus' baptism was an act of identification with John's person (forerunner) and message (repent and get spiritually ready).
- (5) Christian baptism was inaugurated by Christ's command:  
Matthew 28:18-20  
*Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. <sup>19</sup>Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, <sup>20</sup>and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."*
- (6) Christian baptism was practiced by the apostles (Acts 2:38; et al.). It is a sign of faith, a symbol of the believer's regeneration through faith in Christ (union with Christ). It publicly identifies one with the Gospel message in the death, burial, and resurrection of Christ. It parallels (but is distinct from) the baptism of the Holy Spirit (1 Cor 12:13) whereby believers are placed in the universal body of Christ.

## C. The Temptation of Christ

Directly following the baptism of Jesus, thus inaugurating His public ministry, Jesus was led to be tempted in the wilderness.

### 1. General account of the temptation

Mark 1:12-13

*At once the Spirit sent him out into the wilderness,<sup>13</sup> and he was in the wilderness forty days, being tempted by Satan. He was with the wild animals and angels attended him.*

#### a. The Holy Spirit led Jesus to the temptation event.

This should not be construed as God tempting Jesus to see if He would withstand the trial. Rather it is a God-directed, authenticating “test” of Jesus’ obedience to the Father as well as His moral and spiritual qualifications. *“When tempted, no one should say, ‘God is tempting me.’ For God cannot be tempted by evil, nor does he tempt anyone...”* (Jas. 1:13).

#### b. The temptation will occur in the wilderness.

The exact location is unknown but likely it was the same wilderness area from which John’s ministry began; “John appeared, baptizing in the wilderness...” (Mk 1:4 ESV). Probably this occurred somewhere east/southeast of Jerusalem and west of the Dead Sea, remote enough to be desolate but near enough for Jerusalem-based crowds to travel short distances to hear him (John).

#### c. The temptation lasted forty days.

Matthew 4 and Luke 4 also indicate that Jesus fasted (“ate nothing” and was “hungry”). The physical impact upon the mind, the emotions, and the will would have tested the full humanity of Jesus.

2. Analogous parallels of temptation

<b>Temptation Parallels</b>		
Jesus	Adam	Israel <sup>1</sup>
tested	tested	tested
wilderness	the garden	wilderness
40 days	(unknown)	40 years
wild animals	tame animals	animals? (warring nations)
Satan	serpent	(unnamed)
victory	defeat	defeat

<sup>1</sup> Note the summary of Israel's testing: Deuteronomy 8:2 "Remember how the Lord your God led you all the way in the desert these forty years, to humble you and to test you in order to know what was in your heart, whether or not you would keep his commands."

3. Specific account of the temptation

Matthew and Luke record the three incidents of temptation yet in separate order. Bock rightly notes, "Each temptation challenges Jesus' faithfulness. Will he provide for himself independently of God's direction and draw on his power in self-interest..?" (Bock, p. 90)

Matthew 4:3-11

*The tempter came to him and said, "If you are the Son of God, tell these stones to become bread."<sup>4</sup> Jesus answered, "It is written: 'Man shall not live on bread alone, but on every word that comes from the mouth of God.'<sup>5</sup> Then the devil took him to the holy city and had him stand on the highest point of the temple.<sup>6</sup> "If you are the Son of God," he said, "throw yourself down. For it is written: "He will command his angels concerning you, and they will lift you up in their hands, so that you will not strike your foot against a stone."<sup>7</sup> Jesus answered him, "It is also written: 'Do not put the Lord your God to the*

test.’<sup>8</sup> Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor.<sup>9</sup> “All this I will give you,” he said, “if you will bow down and worship me.”<sup>10</sup> Jesus said to him, “Away from me, Satan! For it is written: ‘Worship the Lord your God, and serve him only.’”<sup>11</sup> Then the devil left him, and angels came and attended him.

<b>Temptations of Jesus (Matthew’s Account)</b>			
Verses	Issue before Jesus	Temptation	Response
3-4	Hunger	Turn stones to bread	Not bread alone... God’s Word (Deut 8:3)
5-7	Obedience to the Father	Throw yourself down (Temple)... angels will protect	Don’t put God to the test (Deut 6:16)
8-10	Kingship without the Cross	Give to you all the kingdoms of the world	Worship and serve God only

#### 4. The aftermath of the temptation

Matthew 4:11

*Then the devil left him, and angels came and attended him.*

Upon successfully resisting the temptations (“tempter” in Matt 4:3; “Satan” in Mk 1:13) Jesus was left alone by the devil. Only Luke includes the ominous note “until an opportune time” (4:13). This may suggest that the Enemy engaged in warfare against Jesus throughout His ministry. In fact, near the end of His life, Jesus insightfully (prophetically) predicted:

Luke 22:31-32

*“Simon, Simon, Satan has asked to sift all of you as wheat.*

*<sup>32</sup>But I have prayed for you, Simon, that your faith may not fail.*

*And when you have turned back, strengthen you brothers.”*

Additionally, Matthew and Mark record that angels **ministered** to Jesus after the arduous testing. That Biblical word (also translated “attended” as in preparing food—cf. Matt 8:15; 25:44; 27:55; et al.) indicates that angels fed Him supernaturally.

**Insight:**

D.A. Carson (*Ex BC*, Rev. Ed., 9:141) notes:

At the same time, Jesus’ hunger introduces us to a number of ironies to which Matthew more or less explicitly alludes: Jesus is hungry (v. 2) but feeds others (14:13-21; 15:29-39); he grows weary (8:24) but offers rest (11:28); he is the King Messiah but pays tribute (17:24-27); he is called the devil but casts out demons (12:22-32); he dies the death of a sinner but comes to save his people from their sins (1:21); he is sold for thirty pieces of silver but gives his life as a ransom for many (20:28); he will not turn stones to bread for himself (4:3-4) but gives his own body as bread for people (26:26).

## IV. MISSION OF JESUS

### A. Predicted

1. Jewish expectation of Messiah

**Theological Perspective**

It has been universally admitted by writers of prominence (e.g. Neander, Hagenbach, Schaff, Kurtz, etc.) whatever their respective views concerning the Kingdom itself, that the Jews, including the pious, held to a personal coming of the Messiah, the literal restoration of the Davidic throne and kingdom, the personal reign of Messiah on David’s throne, the resultant exaltation of Jerusalem and the Jewish nation, and the fulfillment of the Millennial descriptions of that reign. (*George N. H. Peters, Theocratic Kingdom, 1:183*)

2. Old Testament prophecies (selected)

a. Genesis 49:10 NLT

*The scepter will not depart from Judah, nor the ruler's staff from his descendants, until the coming of the one to whom it belongs, the one whom all nations will honor.*

b. Isaiah 9:6-7

*For a child is born to us, a son is given to us. The government will rest on his shoulders. And he will be called: Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. <sup>7</sup> His government and its peace will never end. He will rule with fairness and justice from the throne of his ancestor David for all eternity. The passionate commitment of the LORD of Heaven's Armies will make this happen!*

c. 2 Samuel 7:11<sup>b</sup>-16 NLT

*"Furthermore, the LORD declares that he will make a house for you—a dynasty of kings! <sup>12</sup> For when you die and are buried with your ancestors, I will raise up one of your descendants, your own offspring, and I will make his kingdom strong. <sup>13</sup> He is the one who will build a house—a temple—for my name. And I will secure his royal throne forever. <sup>14</sup> I will be his father, and he will be my son. If he sins, I will correct and discipline him with the rod, like any father would do. <sup>15</sup> But my favor will not be taken from him as I took it from Saul, whom I removed from your sight. <sup>16</sup> Your house and your kingdom will continue before me for all time, and your throne will be secure forever."*

d. Psalm 89:3-4, 8-9

*You said, "I have made a covenant with my chosen one, I have sworn to David my servant, <sup>4</sup> 'I will establish your line forever and make your throne firm through all generations.'"*

*<sup>8</sup> Who is like you, LORD God Almighty? You, LORD, are mighty, and your faithfulness surrounds you. <sup>9</sup> You rule over the surging seas; when its waves mount up, you still them.*

3. Birth prophecies (related to Jesus' identity/mission)

Matthew 1:20-21 (to Joseph)

*But after he had considered this, an angel of the Lord appeared to him in a dream and said, "Joseph son of David, do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit. <sup>21</sup> She will give birth to a son, and you are to give him the name Jesus, because he will save his people from their sins."*

- a. The child will be a **son**.
- b. The child will be named **Jesus**.
- c. The child will be the **Savior**.

Luke 1:31-33 (to Mary)

*You will conceive and give birth to a son, and you are to call him Jesus. <sup>32</sup> He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David, <sup>33</sup> and he will reign over Jacob's descendants forever; his kingdom will never end."*

- a. The child will be a **son**.
- b. The child will be named **Jesus**.
- c. The child will be **great**.
- d. The child will be the **Son of the Most High**.
- e. The child will be a Davidic **King** ("throne of his father David").
- f. The child will be a **Ruler** over Jacob (Israel).
- g. The child will reign over a (Davidic) perpetual **Kingdom**.

**B. Portrayed (in His titles)**

1. He is **King** (Jn 12:13)
2. He is **Prophet** ( Acts 3:22-23)
3. He is **Priest** (Heb 5:6-10)

**C. Preached (in His earthly ministry)**

Mark 1:36-38

*Simon and his companions went to look for him, <sup>37</sup> and when they found him, they exclaimed: "Everyone is looking for you!"*

<sup>38</sup> Jesus replied, "Let us go somewhere else—to the nearby villages—so I can preach there also. That is why I have come."

Matthew 4:17

From that time on Jesus began to preach, "Repent, for the kingdom of heaven has come near."

Luke 10:9

"Heal the sick who are there and tell them, 'The kingdom of God has come near to you.'"

### **Insight:** King and Kingdom

Kings are sovereign rulers. In the patriarch Jacob's (or Israel) prophetic blessing of his sons, to his son, Judah, this was recorded (prophesied):

*"The scepter (staff, symbol of royal right to rule) will not depart from Judah,  
nor the ruler's staff from between his feet,  
until he comes (a descendant of Judah) to whom it belongs  
and the obedience of the nations is his."*

Thus, the ruling tribe would be Judah. The Davidic Covenant (2 Sam 7) prophesied that a descendant of King David would arise (Solomon fulfilled this covenant only in part; a later descendant would fully fulfill it all, "I will raise up your offspring...establish his kingdom forever.")

Throughout Jesus' ministry, He produced miracles, signs and wonders to authenticate his person and true identity, the Messiah-King (cf. Isa 61:1-2<sup>a</sup>). In His formal presentation to Israel, He entered Jerusalem in fulfillment of Zechariah 9:9 ("Rejoice greatly, O Daughter of Zion! Shout, Daughter of Jerusalem! See **your King** comes to you righteous and having salvation, gentle and riding on a donkey, on a colt, the foal of a donkey.") The powerful moment of the "Triumphal Entry" was punctuated with praise. Note the record of the event from John's Gospel.



*The next day the great crowd that had come for the festival heard that Jesus was on his way to Jerusalem. <sup>13</sup> They took palm branches and went out to meet him, shouting, "Hosanna!" "Blessed is he who comes in the name of the Lord!" "Blessed is the king of Israel!" <sup>14</sup> Jesus found a young donkey and sat on it, as it is written: <sup>15</sup> "Do not be afraid, Daughter Zion; see, your king is coming, seated on a donkey's colt."*

(Jn 12:12-15)

"Blessed is the King of Israel!" (12:13) identifies the person and calling of Jesus.

Kings rule over kingdoms. Jesus' earliest preaching was piggybacked upon John the Baptist's message. Jesus preached, "Repent, for the kingdom of heaven is near" (Matt 4:17). What kingdom was Jesus referring to?

Interestingly, the Bible speaks of several aspects of God's Kingdom rule. For example, note the following:

- (1) God is King (Isa 43:15; Ps 145:13) and rules over the Kingdom of all creation. In other words, God sovereignly rules over His realm (i.e. all that exists).
- (2) The Hebrew prophets spoke of a day in time when the Messiah-King would rule over the Millennial (1,000 year) Kingdom (Davidic or Messianic).
- (3) With the rejection of Jesus as their Messiah-King, the Kingdom enters an "already"–"not yet" phase. The King has ascended to His heavenly throne, the subjects of the King remain on earth, the kingdom enters a "mystery form" characterized by a predominately spiritual aspect.
- (4) With the return of Christ (Second Coming) the Kingdom will be present on earth in all its fullness. This Millennial Kingdom will last a thousand years followed by the creation of the New Heavens and New Earth, an extension of God's rule over all that He creates.

#### D. Proffered

1. Zechariah 9:9  
*Rejoice greatly, Daughter Zion! Shout, Daughter Jerusalem! See, your king comes to you, righteous and victorious, lowly and riding on a donkey, on a colt, the foal of a donkey.*
2. John 12:12-15  
*The next day the great crowd that had come for the festival heard that Jesus was on his way to Jerusalem. <sup>13</sup> They took palm branches and went out to meet him, shouting, "Hosanna!" "Blessed is he who comes in the name of the Lord!" "Blessed is the king of Israel!" <sup>14</sup> Jesus found a young donkey and sat on it, as it is written: <sup>15</sup> "Do not be afraid, Daughter Zion; see, your king is coming, seated on a donkey's colt."*
3. John 19:14-15  
*It was the day of Preparation of the Passover; it was about noon. "Here is your king," Pilate said to the Jews. <sup>15</sup> But they shouted, "Take him away! Take him away! Crucify him!" "Shall I crucify your king?" Pilate asked. "We have no king but Caesar," the chief priests answered.*

#### **Insight:**

The King has evidenced Messianic signs, teachings and qualifications over His 3-4 year ministry. The King has presented Himself as Messiah-King to the rulers and people of Israel. The King's offer, however, has been rejected; therefore the literal, Davidic, Millennial Kingdom on earth will be postponed. The Kingdom will now take a "mystery form," thus a "now, not yet" reality.



### C. Baptism

John preached a baptism of repentance; Jesus and the disciples also practiced a baptism of identification with Jesus' kingdom message. For today's church we baptize upon confession of faith in Jesus and to identify with His life and message. Have you taken on the sign of followship by being baptized?

### D. Temptation

Temptation is a solicitation to evil; it is designed to destroy or defeat. Testing is a training for good; it is designed to strengthen and mature. Note the counsel of the Scriptures:

1 John 2:15-17:

*Do not love the world or anything in the world. If anyone loves the world, love for the Father is not in them. <sup>16</sup> For everything in the world—the lust of the flesh, the lust of the eyes, and the pride of life—comes not from the Father but from the world. <sup>17</sup> The world and its desires pass away, but whoever does the will of God lives forever.*

Also, consider 1 Corinthians 10:13:

*No temptation has overtaken you except what is common to mankind. And God is faithful; he will not let you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can endure it.*

### E. Kingdom Citizenship

Jesus is the King of Kings. He rules and reigns over His Kingdom. Followers of Christ are kingdom subjects; we are the King's Men and the King's Women. Are you willing to accept the privileges **and** responsibilities of being kingdom subjects?