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November 10, 2024

## John 3 Jesus Teaches Nicodemus

**1** Now there was a Pharisee, a man named Nicodemus who was a member of the Jewish ruling council.

From Strong's Concordance

**“5330** *Pharisaíos* – properly, "a separatist, a purist"; a Pharisee."

*“The Pharisees were one of several sects active in Judaism in first century Judea. The other main sects were the [Sadducees](#), the [Zealots](#), and the [Essenes](#). Of these sects, the Pharisees and Sadducees were the ruling parties. The ruling council, the Sanhedrin, was made up of the top Pharisees and Sadducees (the Sadducees were a priestly clan).”*

Pharisees and Sadducees; The Pharisees were the common folk or what we call today “blue-collar workers”. The Sadducees were from the Priestly class, having priestly duties. History reports that the common people preferred the Pharisees, due to the fact that to become a Pharisee you did not need to be wealthy or from the Priestly class. Most

Pharisees when it first started held regular jobs and taught as a mission work. The Sadducees on the other hand worked at the Temple. Paul was a Pharisee as was Joseph of Arimathea, Gamaliel was a well know Pharisee and was Paul's teacher. By the time of Christ, the Pharisees had evolved into a rather ostentatious group that thought highly of themselves as is apparent in the events surrounding Jesus.

Nicodemus was a more contrite member of the organization and in search of truth. The name Nicodemus means "Victorious among his people" or "A conqueror."

**2He came to Jesus at night and said, "Rabbi, we know that you are a teacher who has come from God. For no one could perform the signs you are doing if God were not with him."**

From Strong's Concordance

*"The Greek word for "signs" is say-me-on **4592** sēmeíon – a sign (typically miraculous), given especially to confirm, corroborate or authenticate. **4592** /sēmeíon ("sign") then emphasizes the end-purpose which exalts the one giving it. Accordingly, it is used dozens of times in the NT for what authenticates the Lord and His eternal purpose, especially by doing what mere man can not replicate or take credit for."*

Jesus takes a broad question about signs or miracles and pretty much ignores the question and gives the answer that

may be the most important answer man could ever get. But it was not what was asked. So, regardless of the question Jesus leads in this case Nicodemus to where he needs to go, even though Nicodemus does not know it yet.

**3Jesus replied, “Very truly I tell you, no one can see the kingdom of God unless they are born again. ”**

With this answer, Jesus now opens a dialogue with a Pharisee, Nicodemus that will change not only his life but the life of mankind. The physical world is all that man could really understand at the time. That shroud or curtain that keeps many from seeing the truth still exists today. If it cannot be seen then it is not possible, in many people's minds.

The exception in our time to this, not seen not believed, is the idea of Big Foot or UFO's. I believe both UFO's and Big Foot fall into the category of demonic activity. However, many people believe in both of those yet have never seen one.

Scientific standards of conduct have long needed verifiable proof and peer review of a reproducible hypothesis before it can be called a fact or scientific truth. (I believe those

standards have been long over-ruled by who is paying the bills). Nicodemus due to his lack of spiritual understanding and spiritual experience is caught in the haze of not understanding Spiritual Truth that Jesus is explaining. Up until now the Jews had the Law and the Prophets. Some of the prophecies were not understood as Spiritual in nature, such as “being born again”. Many of the Old Testament prophecies were about the physical condition of Israel, enemies they would face and the outcome. Even that most of the ruling class refused to accept as those prophecies required repentance.

**Q.** Did the Old Testament have any verses that would point to being born again?

Not those specific words but with hindsight we can see what was meant.

***Job 15:14—“What is man, that he could be pure? And he who is born of a woman, that he could be righteous? (cf. Job 4:17)***

***Job 4:17 Shall mortal man be more just than God? shall a man be more pure than his maker?***

***Job 25:4—How then can man be righteous before God? Or how can he be pure who is born of a woman?***

**Job 33:23***If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness: 24Then he is gracious unto him, and saith, Deliver him from going down to the pit: **I have found a ransom.** (emphasis mine)*

This alludes to the ransom Christ would pay for our sins. The verses below continue a description of Jesus the Messiah.

**Job 33:25***His flesh shall be fresher than a child's: he shall return to the days of his youth:*

**26***He shall pray unto God, and he will be favourable unto him: and he shall see his face with joy: for **he will render unto man his righteousness.** (emphasis mine)*

Again, referring to the Messiah, we receive righteousness not from ourselves but from Jesus Himself. He gives us His righteousness when we are born again.

**Job 33:27***He looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not;*

**28***He will deliver his soul from going into the pit, and his life shall see the light.*

The light referred to is the Light of Heaven, the Truth, those who are born again Believe and See.

**Job 33:29***Lo, all these things worketh God oftentimes with man,*

**30***To bring back his soul from the pit, to be enlightened with the light of the living.*

To be Born Again, does in fact redeem our souls from the Pit of Hell which is what we deserved. It is all about Jesus the Messiah and what He has done for us. Job spoke of those exact things.

**4“How can someone be born when they are old?” Nicodemus asked. “Surely they cannot enter a second time into their mother’s womb to be born!”**

The whole idea that there was a “Spiritual” aspect to salvation was foreign, even the idea of salvation was controversial. The controversy between the Sadducees and the Pharisees was over “resurrection” of people under the Jewish Law. Pharisees believed in “resurrection” after death and the Sadducees did not. It was no small matter. The third group of religious leaders sequestered themselves and perhaps had the complete Truth, the Essenes.

Now to consider an entirely new approach, as we can see, is very hard to comprehend under the Jewish Law when they did not recognize the Old Testament Prophecy.

Nicodemus obviously took it literally so Jesus explains the idea of being “born again” in a way that Nicodemus and the rest of us can understand. Understanding intellectually does not take place of Spiritual understanding (in your heart) until you actually experience being Born Again. Once it happens

to you, you really understand in your heart that leads you mind into the facts of Jesus Blood.

It is said the distance from heaven to hell is about 18 inches, the distance from a human head to their heart. Until the idea of being born again reaches the human heart it has no effect.

**5 Jesus answered, “Very truly I tell you, no one can enter the kingdom of God unless they are born of water and the Spirit.**

Jesus acknowledges two conditions on “entering the kingdom of God”.

Don’t be concerned it does not change our understanding. The other condition with perhaps one exception is that a person must be born. Being born is what Jesus is referring to as “born of water”.

There are several things that come to mind in that statement. The first is that every baby is protected in a sack within the womb that is predominately made of water, just like all humans we are made up of 55 to 60 % water. We hear the term, “her water has broken”, meaning the protective sack holding the baby has ruptured allowing for the baby to move down the birth canal. Babies are about 75% water and that

decrease as they grow up. All babies who are born follow this process unless it is a cesarian birth.

The exception to all of this is through an evil procedure called an abortion. The child which began existence at conception is cheated out of being fully born of water. God said this about the unborn:

***Galatians 1:15 But when God, who set me apart from my mother's womb and called me by His grace, was pleased***

***Psalm 139:15 My frame was not hidden from You when I was made in secret, when I was woven together in the depths of the earth.***

***Psalm 139:16 Your eyes saw my unformed body; all my days were written in Your book and ordained for me before one of them came to be.***

God knows the heart of man and that it is continually evil. God loves these poor murdered babies like He loves us and will make a way for them to come to Him in Heaven, that I have no doubt. They are truly innocent, even though they have the sin gene from Adam and Eve, they have never even thought an evil deed, let alone carried one out. However, the sin gene needed to be dealt with and Christ's Blood is sufficient.

**6Flesh gives birth to flesh, but the Spirit<sup>b</sup> gives**



**birth to spirit. 7You should not be surprised at my saying, 'You must be born again.' 8The wind blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the Spirit."**

Like "being born of water", another way of putting it, Jesus uses this term; "Flesh gives birth to flesh". God's design of Body, Soul and Spirit underwent a change at the fall of man. Instead of all three operating as God designed Adam and Eve's lives changed when sin entered in. The three facets of a human being were changed, and man lost intimate connection with the Creator God. God is Spirit and to have a direct connection to Him but our Spirit's must be alive and well to have that connection.

***John 4: 24God is a Spirit: and they that worship him must worship him in spirit and in truth.***

In these 4 verses we see the use of the term, "Spirit". Notice at least in the KJV that the word Spirit is capitalized rendering it as a Proper Noun, a name as opposed to an idea. Many references make the point that the term Spirit in Greek from Strong's Concordance.

***"4151 pneúma – properly, spirit (Spirit), wind, or breath. The most frequent meaning (translation) of 4151 (pneúma) in the NT is "spirit" ("Spirit"). Only the context however determines which sense(s) is meant."***

So, Jesus tells Nicodemus “No one”; the Greek definition is:

Strong’s Concordance

**Phonetic Spelling:** (tis)

**Short Definition:** any one, some one

**Definition:** any one, some one, a certain one or thing.

Referencing vs 5 again:

**5 Jesus answered, “Very truly I tell you, no one can enter the kingdom of God unless they are born of water and the Spirit.**

Using the Strong’s definition of Greek, the opposite of “anyone”, is “no-one”. So, anyone who enters the Kingdom of God must be born again.

I believe in this context Jesus was talking about the Baptism of the Holy Spirit. The moment when a person is Born Again the Holy Spirit the Paraclete comes into your body and resurrects a dysfunctional Spirit. That Born Again event not only awakens the sleeping spirit of man, but it opens a relationship with God that is manifested in the heart first and then the mind of a human. This change in heart can only take place by the quickening of the Holy Spirit as it joins with the spirit of man.

**Ezekiel 36:22 Therefore say unto the house of Israel, Thus saith the Lord GOD; I do not this for your sakes,**

*O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. 23And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes. 24For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. 25Then will I sprinkle clean **water** upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. 26A **new heart** also will I give you, and a **new spirit** will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. 27And I will put **my spirit within you**, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.*

Water has another sense and that of cleansing. God set up in the law a specific method of cleansing for various violation of the law IE “sin”, or for preparation of the priest to carry out their duties. As we saw at the wedding in Cana water was used for ceremonial cleansing at weddings and other special events. Water is used symbolically as an external cleansing which we know does not remove sin, it is purely symbolic.

I believe it is clear that the symbol of water is a direct reference to what the Holy Spirit does by the power of the Blood of the Lamb. It is the Blood of Christ that is the true cleansing agent of sin for mankind. The Blood of Christ doesn't cover our sin, it washes it clean and God said is

removed from us as far as the east is from the west.

**9**“How can this be?” Nicodemus asked.

**10**“You are Israel’s teacher,” said Jesus, “and do you not understand these things? **11**Very truly I tell you, we speak of what we know, and we testify to what we have seen, but still you people do not accept our testimony. **12**I have spoken to you of earthly things and you do not believe; how then will you believe if I speak of heavenly things?

Jesus draws the clear distinction between our physical lives and the unseen Spiritual lives. The Jews refused to believe the things Jesus showed them and explained to them. The same problem exists today, people simply refuse to believe. Jesus points out to Nicodemus that if he could not believe what he sees in the earthly realm (miracles) then how could he possibly believe what Jesus would tell him about heavenly things.

**13**No one has ever gone into heaven except the one who came from heaven—the Son of Man.

Unfortunately, even in the Greek the word for heaven is used to describe the heavens where airplanes fly, the heavens where the stars abide and Heaven the abode of God. It is more the context that derives which heaven is being spoken of. We have some certainty when we see the context

involving the Throne of God, the Angels etc. In this context Jesus is most likely talking about Heaven the Abode of God for He is God. He declares that no one has ever gone into heaven, meaning the Abode of God except the one who came from Heaven the Abode of God and then He specifically declares that person to be Himself.

Until He was resurrected and the gates to Heaven were opened to those who believed, He is apparently referencing that “no one” had gone there yet. The Old Testament Saints were held in what was called “Paradise” or Abraham’s Bosom awaiting the Coming, Crucifixion and Resurrection of the Lamb of God.

Up until that point of the resurrection, all those who followed God’s law were in Sheol/Hades just as Christ described the Poor man who went to the bosom of Abraham.

At least four reasons to believe that Abraham’s bosom or Paradise and the story of the poor man are not necessarily a parable. One, it is a unique parable in that names are specifically given to the two people in the parable. Second, Jesus Himself told the thief on the cross that he would be with Christ in Paradise that very day. Third, we are told that upon Jesus’ resurrection he led the captives free. Fourth in

vs 13 Jesus declares that no one has ever gone into heaven, except One.

*John 3: **13**No one has ever gone into heaven except the one who came from heaven—the Son of Man.*

Sheol/Hades is made of two parts, the dark troubling part (the holding pen for Hell) and the other is Paradise. So, in fact if that is what Jesus is declaring then we have to take that at face value that He is the only one, meaning of human form that has come down from heaven and would return to heaven in physical/spiritual form, at this point.

**14**Just as Moses lifted up the snake in the wilderness, so the Son of Man must be lifted up,  
**15**that everyone who believes may have eternal life in him.”

Jesus references an event in the Old Testament, that was prophetic of what He would accomplish. God had sent vipers among the Israelites for their complaining and many died. Moses was told that if he would make a staff like one of the serpents and lifted it up, people who were bitten could look at it and they would be saved.

*Numbers 4: **4**They traveled from Mount Hor along the route to the Red Sea,<sup>e</sup> to go around Edom. But the*

*people grew impatient on the way; **5**they spoke against God and against Moses, and said, “Why have you brought us up out of Egypt to die in the wilderness? There is no bread! There is no water! And we detest this miserable food!”*

***6**Then the Lord sent venomous snakes among them; they bit the people and many Israelites died. **7**The people came to Moses and said, “We sinned when we spoke against the Lord and against you. Pray that the Lord will take the snakes away from us.” So Moses prayed for the people.*

***8**The Lord said to Moses, “Make a snake and put it up on a pole; anyone who is bitten can look at it and live.” **9**So Moses made a bronze snake and put it up on a pole. Then when anyone was bitten by a snake and looked at the bronze snake, they lived.*

The prophetic part is of course that in Jesus's time He would be lifted up and to be saved people would need to look to Him. Jesus is the Way the Truth and the Life. No one comes to the Father but through Him.

**16**For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. **17**For God did not send his Son into the world to condemn the world, but to save the world through him.

**Q.** So what does it mean to “save the world through Him.”

Let's look at the Greek word “world”

**Phonetic Spelling:** (kos'-mos)

**Short Definition:** the world, universe

**Definition:** the world, universe; worldly affairs; the inhabitants of the world; adornment.

Again looking to the context and understanding other scripture I believe it gives us a clear picture of God's Heart.

**Q.** So is God talking about saving a physical world in vs 16 and 17 or is He talking about people?

*1 Timothy 2: **3**This is good and acceptable in the sight of God our Savior, **4**who desires **all** men to be saved and to come to the knowledge of the truth.*

**Q.** How many people does God want to save?

ALL

**18**Whoever **believes** in him **is not condemned**, but whoever **does not believe** stands **condemned already** because they have not **believed** in the name of God's one and only Son. **19**This is the verdict: Light has come into the world, but people loved darkness instead of light because their deeds were evil. **20**Everyone who does evil hates the light, and will not come into the light for fear that their deeds will be exposed. **21**But whoever lives by the truth comes into the light, so that it may be seen plainly that what they have done has been done in the sight of God. (emphasis mine)

The issues in this verse is belief or "believers". In the Greek it is: Pistyoo-o

**ΕΠΙΣΤΕΥΣΑΝ** verb - aorist active indicative - third person



**pisteuo pist-yoo'-o:** to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

Beliefs is not optional to the Believer, nor are there degrees of belief. Belief is 100 % committed, without doubt. There are no degrees in “trust” you either trust or you don’t trust someone. If you kind of trust someone, then you do not trust them. Trust and belief are absolutes.

The only place you will find a discussion on degrees of belief are with Philosophers, which use terms as probability etc. For the Christian probability has no standing. What God says is either true or it is not true. What Jesus did on the cross is either true or it is not true. The word probability is of great importance to philosophers and even mathematicians but to the Christian it is a non-sequitur, it means nothing. Belief does not require logic it only requires commitment. The only question you have to ask yourself is this. Is God’s Word True?

**22**After this, Jesus and his disciples went out into the Judean countryside, where he spent some time with them, and baptized.

**baptizo bap-tid'-zo:** to immerse, submerge; to make whelmed (i.e. fully wet); used only (in the New Testament) of ceremonial ablution

**Q.** What was the point of John the Baptist baptizing and what was the point of Jesus also Baptizing?

As we see baptism as practiced by John and Jesus, is the physical process of putting someone in water, going under the water and coming back out again. The purpose in John's case was more than washing the dirt off of someone as he would instruct them to be baptized with water to accomplish something? John did it for two reasons; To get people to repent of their sinful ways and return to the Old Covenant and walk in those statutes AND to draw attention to the One who would fulfill the Old Covenant, the Messiah.

***John 1:31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.***

So we have a clue here in that John identifies that he is going to be baptizing with "water", intimating that there is another type of baptizing that would take place by Jesus that was other than or in addition to water.

**Q.** John baptizing with water according to this verse was to do what?

**"but that he should be made manifest to Israel"**

**Q.** So what is manifest

## Strong's Concordance

**phaneroo fan-er-o'-o:** to render apparent -- appear, manifestly declare, (make) manifest (forth), shew (self).

John the Baptist used baptism to symbolize an individual's repentance or return to the covenant, a ceremonial cleansing that you are rejecting your old ways and coming back to God.

**Q.** Which Covenant?

The only one John the Baptist knew, the Old Covenant. The New Covenant was not available yet because; the New Covenant could only be brought about by the Blood of the Lamb, the Son of God.

So back to the issue of a dying man who accepts Christ while on his deathbed and before he can show obedience in Baptism, he dies.

**Q.** Is he saved or not?

Saved.

***2 Timothy 3:15.....the sacred writings which are able to give you the wisdom that leads to salvation through faith which is in Christ Jesus.***

***Ephesians 2:8For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9Not of works, lest any man should boast. 10For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.***

**Q.** Should we get baptized?

Absolutely, but baptism alone cannot save a person, However, Belief can, but it is better to do both out of obedience to Jesus if possible.

**23Now John also was baptizing at Aenon near Salim, because there was plenty of water, and people were coming and being baptized. 24(This was before John was put in prison.)**

**Q.** Was there any difference at this point between the baptism done by Jesus and His disciples and that done by John the Baptist?

The only difference might be that Jesus was able to explain the coming Covenant more clearly than John, but we are not told of that happening specifically, only that Jesus was baptizing the same time John was.

**November 17, 2024**

**25An argument developed between some of John's**

**disciples and a certain Jew over the matter of ceremonial washing. 26 They came to John and said to him, “Rabbi, that man who was with you on the other side of the Jordan—the one you testified about—look, he is baptizing, and everyone is going to him.”**

John’s Baptism as it is referred to was a ceremonial washing. It was intended to point to a return to those who went through it to return to the existing covenant.

Ceremonial washing was introduced by God to Israel as specific requirements for several things predominately the priests before entering the temple or conducting certain ceremonies.

In the Law as in our period of Grace there is a direct connection between obedience to God and a righteous act. Righteous acts do not save anyone they show a heart commitment to God and to Christ.

Under the Law failure to carry out a righteous act such as cleansing of the body before entering upon Holy ground could literally cost a Priest his life.

Righteous acts under our period of Grace won’t save us but they will definitely reveal a Holy Commitment to our Savior and Lord.

***Exodus 30:20 When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD:***

***Numbers 19:17***

***"For the unclean person, put some ashes from the burned purification offering into a jar and pour fresh water over them.***

***Psalms 51:2***

***Wash away all my iniquity and cleanse me from my sin.***

***Psalms 51:7***

***Cleanse me with hyssop, and I will be clean; wash me, and I will be whiter than snow.***

***Isaiah 1:16***

***Wash and make yourselves clean. Take your evil deeds out of my sight; stop doing wrong.***

**Q.** Is there a difference between “ceremonial” washing and “cleansing by the Blood”.

Ceremonial washing was under the law it was a step of obedience that God required. Failure to follow the Law was sin; including failure to follow the “ceremonial requirements of the law”. Sin is punishable by death.

***Leviticus 10:1 And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not. 2 And there went out fire from the LORD, and***

***devoured them, and they died before the LORD.***

**Q.** What is the difference?

Ceremonial laws fulfill a requirement that there is no choice, it must be done as specified or it is in violation of God's Law under the Old Covenant. The cleansing of the Blood of the Lamb is under Grace and the New Covenant. The gift is granted to everyone to receive. Free will allows every person a choice. If you choose not to receive it, then your death is on your own head. God had given you a way out of your sin and you can choose not to take it.

There are two kinds of laws in God's Word. Ceremonial Law and Natural or Moral Law. God does not change the Natural or Moral Law unless He decides it is in the best interest of His creation and He has seldom done that. However, Ceremonial Law God has changed from the Old Covenant to the New Covenant. The Ceremonial Laws that God introduced all pointed toward one thing. That was the Messiah, the Gift that God would one day give to the world that would save man from his sin.

All the washing under the law pointed to the coming cleansing of the Blood of our Savior.

Remember in the Garden of Eden when Adam and Eve sinned. To cover their sin, God killed animals and gave them skins to cover their nakedness or another way of saying it, their sin nature.

**Genesis 3: 8And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. 9And the LORD God called unto Adam, and said unto him, Where art thou? 10And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. 11And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?**

Even though not clearly stated by God there is a direct connection between being afraid to see God and being naked. The “naked” is sin in our lives. If we have unrepented sin in our lives, we stand naked and ashamed before the Lord. An innocent sacrifice must die to cover our sin. In the case of Adam and Eve it was an innocent animal. All of this pointed to the power of sin and the death that it brings. It points to the need for a Savior, One so innocent that His death and the blood He sheds removes our transgressions.

**Genesis 3:21Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.**

It did not reconcile them to God it was a stop gap to only



cover their nakedness or sin decision. It pointed to the need, as do most of God's Ceremonial Laws, of man's need for an ultimate Sacrifice to solve the "sin" issue forever. Once the real Blood Sacrifice arrived on earth, there was no longer any need for the shadow "ceremonies".

### **God's Law: the Ceremonial Laws**

*"Posted on [January 23, 2012](#) by [Dr. Lisle](#)  
Ceremonial laws are different. Ceremonial laws included instructions on animal sacrifice (Exodus 20:24), circumcision (Genesis 17:10), ceremonial feasts (Deuteronomy 16:10), dietary restrictions (Leviticus 11:4–8), and so on. Such laws pointed forward in time to Christ's atonement for sin on the cross. They gave the Israelites hope of a future Savior, who would pay for their sins. But we no longer look to the future for Christ to pay for our sins. That is now a part of history. Therefore, we do not practice the Old Testament rituals that point forward to Christ's first coming."*

Paul explains this difference in Galatians.

***Galatians 3:24–25, "Therefore the Law has become our tutor to lead us to Christ, so that we may be justified by faith. But now that faith has come, we are no longer under a tutor."***

**Q.** Name two ceremonies that Jesus left us with in the New Covenant?

The last supper

**1 Corinthians 11:23***For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: 24And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. 25After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. 26For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.*

## Baptism

Partaking in Jesus death and resurrection as an outward sign of an inward transformation. It was also contained in Christ mandate to the Church.

**Mark 16: 14***Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. 15And he said unto them, Go ye into all the world, and preach the gospel to every creature. 16He that believeth and is baptized shall be saved; but he that believeth not shall be damned.*

**Q.** What is the purpose of these two ceremonies?

Remember everyday Jesus is our Lord and Savior and to share that message with the unsaved world that they might be saved.

To help us remember the question John is asked in vs 26;

**26***They came to John and said to him, “Rabbi, that man who was with you on the other side of the Jordan—the one you testified about—look, he is baptizing, and everyone is going to him.”*

**27**To this John replied, “A person can receive only what is given them from heaven. **28**You yourselves can testify that I said, ‘I am not the Messiah but am sent ahead of him.’

John the Baptist again asserts his position in this world and why he was born. He was a messenger, and he is realizing that he has completed his assignment from God.

**29**The bride belongs to the bridegroom. The friend who attends the bridegroom waits and listens for him, and is full of joy when he hears the bridegroom’s voice. That joy is mine, and it is now complete. **30**He must become greater; I must become less.”

The amazing faithfulness of John the Baptist and the wisdom he had are examples of God’s desire in His life and mission. A life filled with obedience and love.

John is of course in this statement the “friend of the bridegroom”. As he says the “bride belongs to the bridegroom”. We are as Believers friends of the bridegroom and like John the Baptist we should be filled with joy for the

Bridegroom Jesus Christ.

**31**The one who comes from above is above all; the one who is from the earth belongs to the earth, and speaks as one from the earth. The one who comes from heaven is above all.

Our testimony is from earth, and we can only testify of what we have been taught. Like John the Baptist we are of earthly foundation in our flesh. Unlike John the Baptist though we were given an amazing gift of a Spirit filled life that came long after our births, at the moment we BELIEVED and asked Christ into our lives.

*John 20:29 **29**Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.*

John the Baptist believed in the Messiah before he had visual proof at the baptism of Christ. What John the Baptist saw only verified what he already knew.

**32**He testifies to what he has seen and heard, but no one accepts his testimony. **33**Whoever has accepted it has certified that God is truthful. **34**For the one whom God has sent speaks the words of God, for God gives the Spirit without limit. **35**The Father loves the Son and has placed everything in his hands. **36**Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God's wrath remains on them.

There are still many religions and many people that declare there are many ways to heaven. Some still think that because they are “pretty good” people that they are saved and have a place in heaven. Some believe that because they are faithful attenders or hold membership at some church that saves them. There is only one way to the Father and where the Father is that is where Jesus is. Where the Father, Jesus and the Spirit are that is where we want to be.

**All verses are copied from <https://biblehub.com/> in King James**