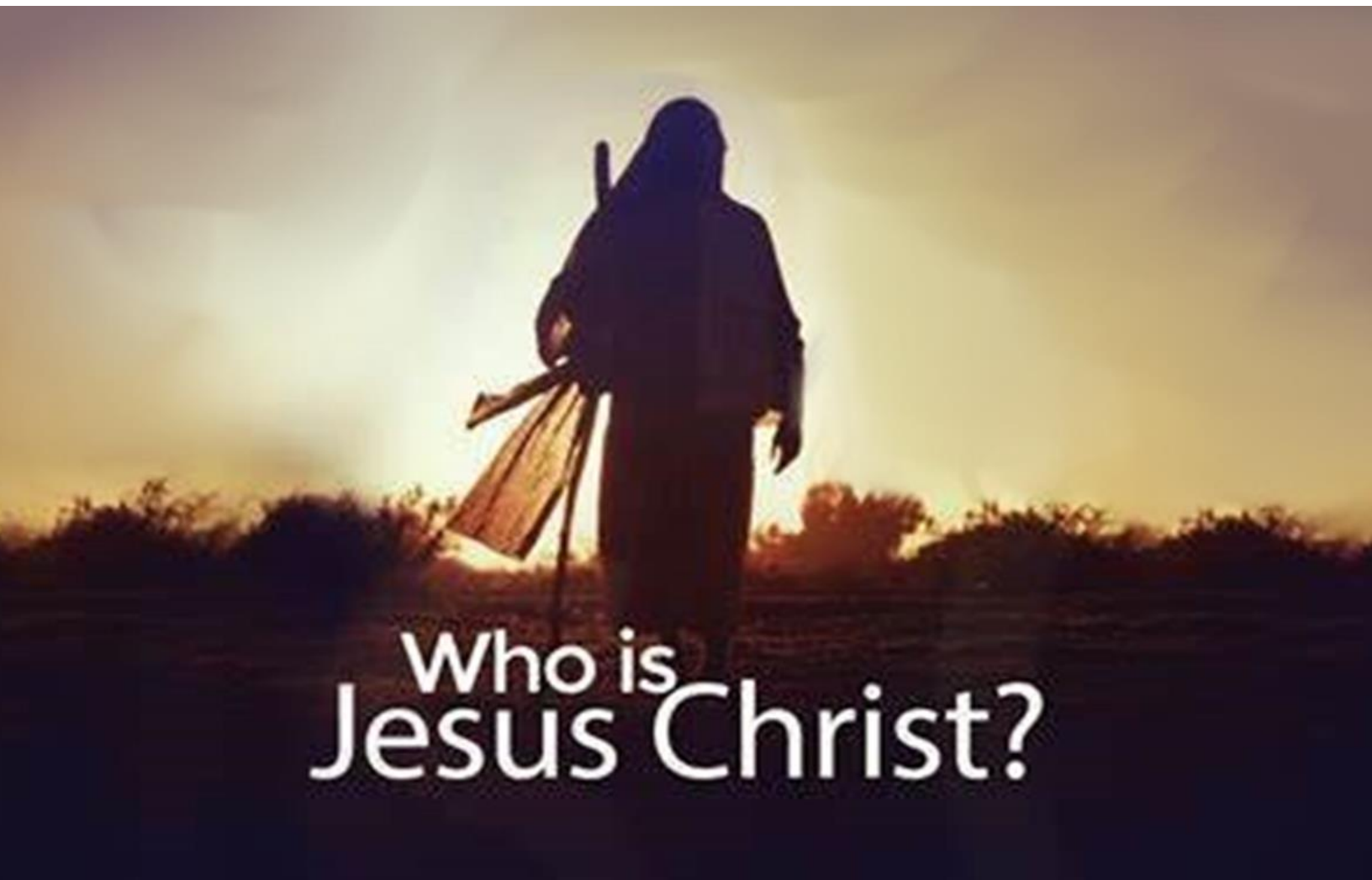


Jesus Across the Gospels

Pastor Daryl Cox

Winter 2021



Session 3

Introduction of Jesus to Israel

### Key Scripture (John 1:33-34 KJV)

"And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God."

### Instructional Overview

#### Big Ideas

Israel failed to believe the witness of John the Baptist concerning Jesus. The result was rebuke, woe, and the eventual temporary loss of the kingdom for the nation. Failure to prepare our hearts will cause us to miss knowing God and receiving His blessing.

#### Essential Question

What do the narratives about John the Baptist's ministry uncover about Jesus' identity?

#### Learning Outcomes

- Students will analyze select Scripture in groups and then describe how select lineages show Jesus' identity with 80% accuracy.
- Students will analyze select Scriptures as individuals and as a group about John the Baptist's ministry, and then relate at least three key points about how they describe Jesus' identity with 80% accuracy.

### Group Analysis (7pm—8pm)

The ancient world's family lineage established a person's ancestral credibility for family status from generational history, social location in extended kinship, and connectedness between generations. In other words, it painted a portrait of a person's identity.

Begot means to bear, bring forth in the physical relation of either parent to a child (Gen 3:16; 4:18), but in the New Testament of the father (Matt 1:1-16); more rarely of a mother (Luke 1:13, 57).

#### Directions:

- For each cluster of assigned passages, pull out the thought behind them that explains the identity of Jesus.
- Please write more than a few words, rather extended meaning.
- Your group should come up with the same depth as the sample for Ruth 4:18-22 looking behind and within the text for clues.
- Groups 1 & 2: 1 Chron 2:4-13, 17-22, 36-49
- Groups 3 & 4: Matt 1:1-25
- Note: Consider each assigned lineage as messianic.

See next page.

## Exegesis of Begat (EXAMPLE)

Information (Bullet your responses)

### WHAT DOES THE LINEAGE OF JESUS SHOW?

#### Ruth 4:18-22

<sup>18</sup> Now these are the generations of Pharez: Pharez begat Hezron,

<sup>19</sup> And Hezron begat Ram, and Ram begat Amminadab,

<sup>20</sup> And Amminadab begat Nahshon, and Nahshon begat Salmon,

<sup>21</sup> And Salmon begat Boaz, and Boaz begat Obed,

<sup>22</sup> And Obed begat Jesse, and Jesse begat David.

#### Information

- The Book of Ruth presents types for the greater, fulfilled antitypes critical to the fulfillment of Jesus' lineage as both the Davidic king and rightful heir of Abraham: Naomi (Israel), Ruth (Bride of Christ—the Church), Boaz (Kinsman Redeemer—Jesus Christ).
- One sees God working providentially in Ruth 4:18-22 to lay the groundwork for the begetting of the Kinsman Redeemer to come through the lineage of David by way of the union between the Jewish Boaz and Gentile Ruth.
- Boaz as the kinsman redeemer to Ruth, held the position of a near relative who had the legal ability and responsibility to redeem her. He foreshadowed the ultimate Kinsman Redeemer, Jesus who redeemed His bride, the Church.
- Ruth, a Gentile from Moab descended from Lot. However, in marriage to Boaz, she birthed a son into the genealogy of David from the generations of Perez: “<sup>21</sup>Salmon begot Boaz, and Boaz begot Obed; <sup>22</sup>Obed begot Jesse, and Jesse begot David” (Ruth 4:21-22).
- In turn, the birth of Obed connected the lineage of David to the family history of the fulfilled Kinsman Redeemer, Jesus Christ in Matt 1:1-35. The son Ruth bore would preserve the royal line of King David from whom Jesus would descend.
- Thus, the lineage shows the foundation for Jesus as both the son of Abraham and son of David.

## Exegesis of Begat (Groups 1 & 2) 1 Chron 2:4-13, 17-22, 36-49

Information (Bullet your responses)

### WHAT DOES THE LINEAGE OF JESUS SHOW?

#### 1 Chron 2:4-13

<sup>4</sup> And Tamar his daughter in law bore him Pharez and Zerah. All the sons of Judah were five.

<sup>5</sup> The sons of Pharez; Hezron, and Hamul.

<sup>6</sup> And the sons of Zimri, and Ethan, and Heman, and Calcol, and Dara: five of them in all.

<sup>7</sup> And the sons of Carmi; Achar, the troubler of Israel, who transgressed in the thing accursed.

<sup>8</sup> And the sons of Ethan; Azariah.

<sup>9</sup> The sons also of Hezron, that were born unto him; Jerahmeel, and Ram, and Chelubai.

<sup>10</sup> And Ram begat Amminadab; and Amminadab begat Nahshon, prince of the children of Judah;

<sup>11</sup> And Nahshon begat Salma, and Salma begat Boaz,

<sup>12</sup> And Boaz begat Obed, and Obed begat Jesse,

<sup>13</sup> And Jesse begat his firstborn Eliab, and Abinadab the second, and Shimma the third,

<sup>14</sup> Nethaneel the fourth, Raddai the fifth,

<sup>15</sup> Ozem the sixth, David the seventh:

<sup>16</sup> Whose sisters were Zeruiah, and Abigail. And the sons of Zeruiah; Abishai, and Joab, and Asahel, three.

#### Information

#### 17-22

<sup>17</sup> And Abigail bare Amasa: and the father of Amasa was Jether the Ishmeelite.

<sup>18</sup> And Caleb the son of Hezron begat children of Azubah his wife, and of Jerioth: her sons are these; Jeshier, and Shobab, and Ardon.

<sup>19</sup> And when Azubah was dead, Caleb took unto him Ephrath, which bare him Hur.

<sup>20</sup> And Hur begat Uri, and Uri begat Bezaleel.

<sup>21</sup> And afterward Hezron went in to the daughter of Machir the father of Gilead, whom he married when he was threescore years old; and she bare him Segub.

<sup>22</sup> And Segub begat Jair, who had three and twenty cities in the land of Gilead.

## Information

### 36-49

<sup>36</sup> And Attai begat Nathan, and Nathan begat Zabad,

<sup>37</sup> And Zabad begat Ephlal, and Ephlal begat Obed,

<sup>38</sup> And Obed begat Jehu, and Jehu begat Azariah,

<sup>39</sup> And Azariah begat Helez, and Helez begat Eleasah,

<sup>40</sup> And Eleasah begat Sisamai, and Sisamai begat Shallum,

<sup>41</sup> And Shallum begat Jekamiah, and Jekamiah begat Elishama.

<sup>42</sup> Now the sons of Caleb the brother of Jerahmeel were, Mesha his firstborn, which was the father of Ziph; and the sons of Mareshah the father of Hebron.

<sup>43</sup> And the sons of Hebron; Korah, and Tappuah, and Rekem, and Shema.

<sup>44</sup> And Shema begat Raham, the father of Jorkoam: and Rekem begat Shammai.

<sup>45</sup> And the son of Shammai was Maon: and Maon was the father of Bethzur.

<sup>46</sup> And Ephah, Caleb's concubine, bare Haran, and Moza, and Gazez: and Haran begat Gazez.

<sup>47</sup> And the sons of Jahdai; Regem, and Jotham, and Gesham, and Pelet, and Ephah, and Shaaph.

<sup>48</sup> Maachah, Caleb's concubine, bare Sheber, and Tirhanah.

<sup>49</sup> She bare also Shaaph the father of Madmannah, Sheva the father of Machbenah, and the father of Gibeaz: and the daughter of Caleb was Achsa.

## Information

## Exegesis of Begat (Groups 3 & 4: Matt 1:1-25)

Information (Bullet your responses)

### WHAT DOES THE LINEAGE OF JESUS SHOW?

#### Matt 1:1-25

<sup>1</sup>The book of the generation of Jesus Christ, the son of David, the son of Abraham.

<sup>2</sup>Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;

<sup>3</sup>And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;

<sup>4</sup>And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

<sup>5</sup>And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;

<sup>6</sup>And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias;

<sup>7</sup>And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;

<sup>8</sup>And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;

<sup>9</sup>And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;

<sup>10</sup>And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;

<sup>11</sup>And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon:

<sup>12</sup>And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;

<sup>13</sup>And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

<sup>14</sup>And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

<sup>15</sup>And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

<sup>16</sup>And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

<sup>17</sup>So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

<sup>18</sup>Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

<sup>19</sup> Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.

<sup>20</sup> But while he thought on these things, behold, the angel of the LORD appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

<sup>21</sup> And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

<sup>22</sup> Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying

<sup>23</sup> Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

<sup>24</sup> Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

<sup>25</sup> And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

## Information

**Break—8-8:10pm**



### Lecture (8:10-25pm)

#### Key Points: John the Baptist

- Son of Zacharias (priest) and Elizabeth
- From the tribe of Levi
- Cousin to Jesus through Mary and Elizabeth
- Ministered in the wilderness of Judea
- To manifest Christ to Israel
- Ministry began in the fifteenth year of Tiberius Caesar's reign.
- Ministered a baptism of repentance
- Baptized Jesus
- Arrested by Herod the great
- Beheaded

#### Scriptural designations

- Voice crying in the wilderness (Luke 3:4)
- Prophet of the Highest (Luke 1:76-79)
- Messenger of the Lord (Mark 1:2)
- Ministered in the power and spirit of Elijah (Luke 1:13-17)
- Greatest prophet born of women (Luke 7:28)
- Least in the kingdom of heaven (Luke 7:28)

#### 400 Silent Years

- No inspired prophetic writings
- Malachi the last inspired writer of the Old Testament
- Covers the Post exilic period
- Concludes with John's birth and ministry

#### The significance of repentance (Matt 3:1-3)

Notes section on next page.

**Group Discussion (All read: Luke 3:21-22)**  
**(8:25pm-9:15pm)**

**Directions:**

- Divide into groups
- Each group should write their responses on chart paper and post it on the wall.

**Group 1.** According to Mark 1:1-3, how does the ministry of John the Baptist reveal Jesus' identity?

**Group 2.** What is the significance of Jesus' baptism? (John 1:33-34; 14:6-10; Acts 10:37-39)

**Group 3.** What was the significance of Christ's pronouncement of judgment upon the cities of Chorazin, Bethsaida, and Capernaum? (Matt 11:13-30)

**Group 4.** Discuss the significance of repentance in John and Jesus' command to repent for the Kingdom of heaven is at hand? (John 3:1, 2; Matt 4:17)

If time, sum up what you learned about Jesus from the John the Baptist narratives.

## **Jesus Across the Gospels**

**Due February 11, 2021**

### **Part A. Reading**

- Read the attached article, *John's Ministry in the Wilderness*.
- Lev 23 (Feasts); Dan 9:22-27 (70 Weeks); Luke 21:20-24 (Destruction of the Temple)

### **Part B. Essay 3**

Answer the below question. Your response should be 600-700 words long. Please double space. Use APA format with your paper, with the inclusion of a cover sheet. ANLI uses SBL system of citing and referencing Scripture. Please email to Pastor Cox by Thursday, before 7pm. (cozanli77@gmail.com)

#### **PROMPT:**

According to Mark 1:1-3, how does the ministry of John the Baptist reveal Jesus' identity?

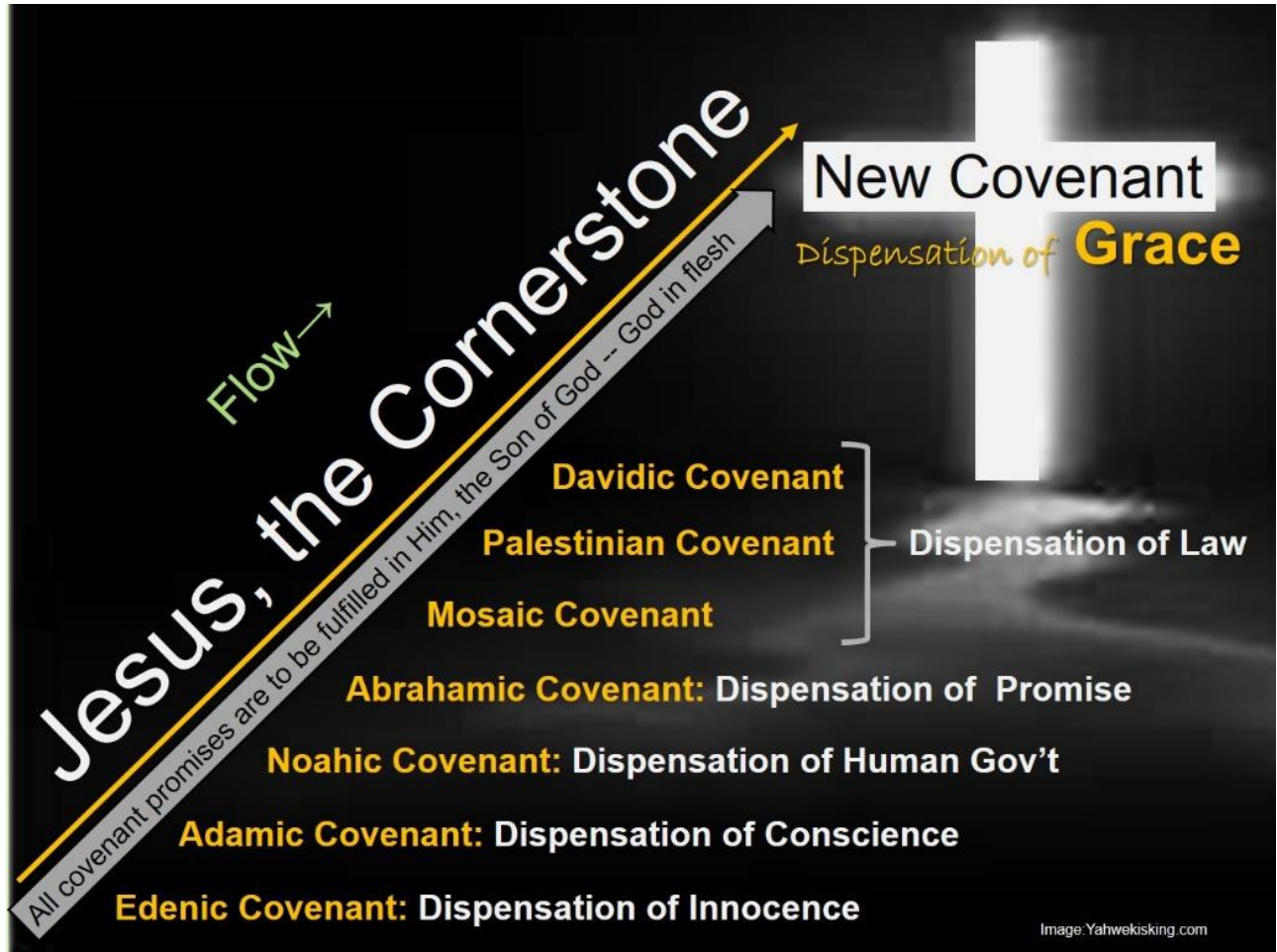
### **Part C. Exegetical Study**

Revise and resubmit the exegetical study of begat.

### **Part D. Sermon Draft Due Week 4**

Type out the whole sermon as you would preach it at the pulpit. Include your slides and indicate your illustration within the sermon.

## Appendix 1



## **John's Ministry in the Wilderness**

John began his ministry in the wilderness of Judea, near the Jordan River with confidence and power from God's revealed word. Preaching baptism of repentance, he water baptized all who responded to his message in the Jordan river centered in the wilderness of Judea. This fulfilled Scripture with John as the voice in the wilderness. Repentance led many in Israel to recognize and receive Jesus as the Messiah. People from all walks throughout the region gladly received his message and considered him a prophet because of his powerful message. However, religious leaders inquired of him as the Messiah. In response, John acknowledged he would soon reveal Him.

Submitting themselves to his teachings and baptism with hearts of repentance prepared them to receive Christ. "And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God" (John 1:33-34). Just prior to the start of His ministry, Christ submitted Himself for baptism and John identified Him to the people as the Lamb of God. This allusion refers to the Passover lamb slain on the eve of Israel's deliverance from Egypt.—John emphasized God chose Jesus to die for the sins of the whole world. His death forever removes sin and guilt from) all who believe and obey the Gospel. John acknowledges his unworthiness to baptize Jesus and need of his baptism, but Jesus showed John submission to God's will exceeds status even though He is the Messiah.

## **John's Baptism**

According to Luke 3:3, John returned to the country by way of the Jordan River and preached the baptism of repentance for the remission of sins. Zacharias, prophesied saying John would give knowledge of the Lord's salvation by the remission of His people's sins through the tender mercy of God (Luke 1:76-78). God mercifully removed sin from the repentant through John's baptism. This act of God rested on Jesus' impending death, which ultimately removed their sins, requiring rebaptism in the name of Jesus Christ (Acts 2:38; 191-6).) It revealed the essence of New Covenant salvation provided by the Messiah's death and resurrection. The New Testament features removal of sin from the world as its key feature. Without it, there could be no inheriting of all spiritual blessings, restoration, and fulfillment of the covenants. John's baptism looked forward to the shedding of Messiah's blood in death. Jesus shed blood allowed God to extend His enduring mercy in both Old and New Testament eras. Christian water baptism must be based on the death, burial, resurrection and ascension of Jesus Christ (1 Pet 3:20-21). Christ's shed blood gives it the ability to wash away our sins in the name of Jesus Christ and establish us in union with him. Our submission to baptism in the name of Jesus allows us to experience the cleansing power of the blood that takes away the sin of the world (Acts 2:38; 10:43 and Heb 9:23). God temporarily ordained John's baptism (Luke 7:29-30). Jesus practiced it during His ministry. Men became disciples of Christ through John's baptism; however, John's baptism looked forward to both New Testament water baptism based on God's revelation in Christ along with his sufferings and the baptism of the Holy Ghost.

## **John's Preaching**

John's preaching touched all who heard him. He had a great following by the time Jesus began to manifest Himself in ministry. He addressed many of the issues troubling society in his day, and his response to them. Repent. Failure to repent can hinder one from receiving God's blessings. The first step to correcting and healing troubled relationships and issues that trouble us comes with repentance. It allows God to grant mercy and life to a sinner. Herod, Tetrarch of Galilee, did not find pleasure in John, for he reproved him of all his evil doings as ruler and for his inappropriate relationship with Herodias, his brother Phillip's wife. Rather than repent, he cast John into prison after Jesus began His ministry. While in prison, John became discouraged, and his disciples began reporting to him the astounding miracles of Christ. John sent two of his disciples to Christ asking if He was the one to come or should they look for someone else. Jesus gave no immediate response, but according to Luke, in an hour's time they witnessed a series of miracles confirming Jesus' identity along with these encouraging words: "blessed is he, whosoever shall not be offended in me" (Luke 7:23). Jesus encouraged John to hold fast to his faith even under the trial of imprisonment. The pressure of life's opposition causes many to turn away from Christ and ministry, but the Lord has ordained blessing for those servants who will stand.

## **John, God's Messenger**

After declaring the greatness of John the Baptist before the people, Jesus made an astounding statement in Luke 7:28 saying the least in God's kingdom have a greater status than John. According to the John 3, entrance into God's kingdom requires new birth of water and Spirit. In this new age of grace, God gives believers kingdom status, Sonship with Christ. The expression "in Christ" speaks of a believers calling in the Kingdom of God and their union with Him. Through Christ's death and resurrection, God grants the honor of Sonship by the baptism of the Holy Ghost to all believers. This new status exceeds what God gave believers under the Old Covenant and characterized in John the Baptist. Luke recorded Gabriel's words in 1:15, saying John will be great in the sight of the Lord. New Covenant people of God have a greater status because of Jesus. Greatness characterizes the life of the people of God for they chose to serve. They exemplify excellence because the love of Christ motivates their service. When John baptized Jesus, the heavens opened to Him to preach, teach, heal, make disciples, and deliver from oppression. The New Birth places the people of God under an open heaven to follow Jesus' steps in ministry.

## **Israel's Failure to Receive John and Jesus**

Israel's failure to receive both the ministries of John and Jesus brought the stinging rebuke of Christ and woe to those cities, which saw His mighty works. John's coming death would mean not just the death of another prophet in the history of Israel, but the unofficial rejection of Jesus as Messiah. This rejection created the catalyst for a change in Christ's public

ministry. The religious leaders served as a continual source of conflict and stumbling block influencing the nation to ultimately to reject him. Jesus continued to minister to those who sought Him out, but His message remained hidden in parables to those who chose not to receive Him. Killing a king's representative meant rejecting the king and his government. John's death precluded the Messiah's impending crucifixion, an event leading to temporary loss of the messianic kingdom to Israel.

### Closing

Finally, Jesus said John had the greatest honor among men, revealing Him to Israel. Born to a priest and mother, cousins to Mary the mother of Jesus, John fulfilled the prophecy of the prophet who prepared Israel to receive its Messiah. They accepted John as a prophet, but Herod's arrest and execution of him marked an unofficial rejection of Christ. These acts resulted in Christ ministering to the Gentiles following His death and resurrection. Jesus pronounced woe against the three cities that witnessed His mighty acts, but those who sought Him out, He blessed. John the Baptist teaches the importance of repentance and water baptism, the importance of character and anointing in the service of God, and the importance of the baptism of the Holy Ghost. Jesus said since Israel rejected Him, He temporarily would suspend the promised kingdom for a period till His return. During this time, He makes men and women of all Gentile nations along with Jewish believers, partakers of the greatest move of God in the history of man, the formation of the New Testament church through the baptism of the Holy Ghost.