

THE MESSAGE OF JOHN

A Study of Repentance

Hear the Call of the Kingdom: Sermon #15

MORNING STAR BAPTIST CHURCH

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PRELIMINARY OBSERVATIONS FROM JOHN'S MINISTRY

- ✓ God's Kingdom Agenda does not depend on personae.
- ✓ God's Kingdom Agenda does not depend on places.
- ✓ God's Kingdom Agenda does not depend on human planning.
- ✓ God's Kingdom Agenda is promoted by preaching.

2

Repentance unto life is an evangelical grace, the doctrine whereof is to be preached by every minister of the Gospel, as well as that of faith in Christ. Men ought not to content themselves with a general repentance, **but it is every man's duty to endeavor to repent of his particular sins, particularly.**

Westminster Confession of Faith, XVI/1 - v

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REPENTANCE MUST BE PREACHED!

As repentance is to be continued through the whole course of our lives, upon the account of the body of death, and the motions thereof, so it is **every man's duty to repent of his particular known sins particularly.**

(London Baptist Confession - 1689)

(Luke 19:8; 1 Tim. 1:13, 15)

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WHAT WERE THE "REPENTERS" THINKING?

- They were Jews who knew their God to be Holy
- John the Baptist was announcing the coming of the Kingdom - a Holy Kingdom
- The King is necessarily judicial

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GOD IS HOLY

- GOD is intrinsically holy. He is holy in His nature.
- GOD is primarily holy. He is the original and pattern of holiness.
- GOD is efficiently holy. He is the cause of holiness in others.
- GOD is transcendentally holy. He is above all others.

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ISAIAH 57:15

"For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" (KJV).

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ISAIAH 57:15

- His intrinsic holiness ("whose name is Holy")
- His transcendent holiness ("I dwell in the high and lofty place")
- His immanent holiness ("I dwell with him...of a contrite and humble spirit") -- (Outline from Moritz).

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ISAIAH 57:15

"Holiness is a part of God's gift of salvation!" . . .
'We should not, however, do justice to this attribute were we not to point out that it is revealed towards men only through an economy of grace which renders it possible that sinners, trembling before the Holy God, may become partakers of His holiness' ~ (William B. Pope)

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TRUE REPENTANCE

True repentance may be defined as the moral emotion and act of the regenerate nature towards its personal sinfulness, and towards godliness, especially as the two are exhibited in the Cross ~ (R.L. Dabney).

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THE MESSAGE OF JOHN, PART TWO

A Study of Baptism

Hear the Call of the Kingdom: Sermon #16


MORNING STAR BAPTIST CHURCH

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THE INTRAMURAL DEBATE

The great divide among Christians is the issue of baptism. All Christians are either:

- Baptists - in that they believe in a believer's baptism of immersion
- Pedo-baptists - in that they believe in the baptizing of infants

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BAPTISM IN THE BIBLE WAS THE IMMERSION OF

- Jacobus (Congregationalist) in Standard Bible Dictionary: "We have no record in the NT of the baptism of infants."
- Plummer (Church of England): "The recipients of Christian baptism were required to repent and believe."
- C.M. Mead: "Though a Congregationalist, I cannot find any Scriptural authorization of pedobaptism, and I admit also that immersion

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THE BAPTISMS IN THE BIBLE

1. The Baptism of "John the Baptizer"
2. The Christian Baptism of all disciples of Jesus post-pentecost.
3. The Baptism of Jesus

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INSTRUCTIVE FEATURES OF BIBLICAL BAPTISMS

1. The Initiatory Element of Baptism - It showed beginning
2. The Identifying Element of Baptism - It showed belonging
3. The Indicative Element of Baptism - It showed believing

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JOHN 7:30

- John's baptism was the plan of God for all those who would thereafter become followers of Jesus Christ. To reject plan of God was to reject the Person of God.

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DIFFERENCES BETWEEN JOHN'S AND THE CHRISTIAN BAPTISMS

- (Though John's baptism differed in *significance from the Christian baptism they do not differ in seriousness. Baptism is important.*)

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DIFFERENCES BETWEEN JOHN'S AND THE CHRISTIAN BAPTISMS

1. John's baptism prepared people for the Christ; the Christian baptism proves people for the Christ.
2. John's baptism symbolized readiness for the King; the Christian baptism symbolizes reception of the King.

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INSTRUCTIVE FEATURES OF BIBLICAL BAPTISMS

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1. INITIATORY ELEMENTS IN THE BIBLICAL BAPTISMS - IT SHOWED BEGINNINGS.

- a. In John's baptism the baptized ones signified their beginning in the Kingdom of the Messiah.
- b. In the Christian baptism baptized ones signify their visible initiation into the visible Church of Jesus Christ.

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2. IDENTIFYING ELEMENTS IN THE BIBLICAL BAPTISMS - THEY SHOWED BELONGING.

- a. In John's baptism the baptized ones signified their belonging in the Kingdom of the Messiah. It was not enough to be "sons of Abraham!"
- b. In the Christian baptism baptized ones signify their belonging to the visible Church of Jesus Christ.

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3. INDICATIVE ELEMENTS IN THE BIBLICAL BAPTISMS - THEY SHOWED BELIEVING.

- a. In John's baptism the baptized ones signified their belief that John was sent from God and that therefore his message was right!
- b. In the Christian baptism baptized ones signify their belief in the gospel of the Disciples as it is faithfully preached and taught.

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But what about the baptism of Jesus Christ by John?

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INSTRUCTIVE FEATURES OF BIBLICAL BAPTISMS

1. The Initiatory Element of Baptism - It showed beginning
2. The Identifying Element of Baptism - It showed belonging
3. The Indicative Element of Baptism - It showed believing

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1. The Initiatory Element of Baptism - It showed beginning

The baptism of Jesus marks the official beginning of His public and mediatorial ministry of preaching, healing, and proclaiming the Kingdom.

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2. The Identifying Element of Baptism - It showed belonging

The baptism of Jesus marks His belonging to a people by His identification with them and to God by God's identification with Him.

In John's baptism sinners identified with their sins. When Jesus was baptized the Savior identified with sinners. In Christian baptism sinners identify with their Savior.

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3. The Indicative Element of Baptism - It showed believing

Jesus the Man proved His Glory and Sinlessness to John and to all around when He was vindicated by God as truly righteous at a baptism of repentance. Jesus believed Himself to be the Perfect Substitute and it was affirmed with a Trinitarian Manifestation!

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