

Matthew 19-03-24a

Good morning, welcome to the services at Grace and Truth Bible Church on this damp Sunday. We are glad to have power after losing it last night and grateful that everyone who is able to join us has done so today as we continue our study in the Gospel of Matthew. We're finishing the last two verses of chapter 3 and entering chapter 4. Let's take a moment to ask God's blessing on our fellowship and on our study and we'll begin.

Father, we're so grateful for your many expressions of grace and faithfulness toward us. Your mercies are renewed every morning and it is a reminder to us that in the same way that your universe and the world around us is governed by the fixed laws that were decreed in your sovereign power, even so our salvation and our bright future is equally certain. We're thankful for the Lord Jesus and for the salvation, the redemption, the reconciliation that we have in Him.

We thank you that the irresolvable problem of our sin has been solved by your divine power, your grace, and your love for us and that of the Lord Jesus. We pray that as we look together at the truth of this wonderful Gospel account that the Holy Spirit will minister it to each heart, that we will be encouraged, motivated, and strengthened in our faith as we look firsthand at the career of the Lord Jesus Christ and His time on this earth as it is recorded for us here. We pray these things in Jesus' name, Amen.

Matthew chapter 3 began with the ministry of John the Baptist. We've looked at that in detail. We've seen his Old Testament roots, his Old Testament ministry, his Old Testament prophet function summing up and distilling in final emphatic form everything that God sent by way of law and prophecy in the Old Testament age to accomplish.

He is the forerunner. He is in the wilderness calling for those who will listen to prepare the way of the Lord. It is a decision whether or not to prepare.

God is going to come and if the way is not prepared, the bumps and crevices are likely to be flattened by God's judgment rather than by those motivated and hopeful believers who recognize that He is coming, heed that call, and prepare the way in their hearts just as John called. The next episode was the baptism, and we looked at that in detail last time. We saw the significance of the location.

We saw the significance of the ritual. We saw the significance of Jesus' words that the baptism does not fulfill all righteousness, but it is necessary. It is incumbent upon us to fulfill all righteousness, and when we identify something as that, as a part of that full righteousness, it is something to be done.

And He overcomes John's objections and is baptized. That brings us to this final section, these last two verses, and we'll read 13 through 17 here as our introduction this morning. Jesus came from Galilee to John at the Jordan to be baptized by Him.

That's the reason He came. He has heard in Galilee the news that has spread abroad that John is down there doing this. People from Galilee have already preceded Jesus to that location.

We know who some of those individuals are. They will soon be the Lord's disciples. John prevented Him saying, I need to be baptized by you, and are you coming to me? But Jesus answered and said to him, now allow it, now permit it.

It's a very strong statement. For it is fitting for us to fulfill all righteousness. It is fitting.

It is proper. If this is what God calls for by way of righteousness, if you've got a different idea, you've got to come around to functioning in the light of what God declares to be His righteousness. So then He permitted him.

Now, verses 16 and 17 we pick up with this morning. When He had been baptized, Jesus came up immediately from the water, and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and alighting upon Him. And suddenly a voice came from heaven, saying, This is My beloved Son, in whom I am well pleased.

That concludes the chapter. Now, in looking at this, we glean some really helpful information by looking at the way these sentences are constructed. This dialogue, and probably the voice from heaven, spoke not Greek, probably Aramaic, possibly Biblical Hebrew.

John, with a father who is a priest, and growing up in and around the temple environment, would very likely have known both languages, both the common Aramaic and Biblical Hebrew. The conversations between native Israelites in this day would have been in Aramaic. Theological discussions might have reverted to Hebrew in the same way that sometimes when you hear seminary students talking and they're discussing Greek or Hebrew, you can barely follow it because there's a lot of that language involved.

But beginning at verse 16, we have some helpful insight, and it's not just grammar for its own sake. We have useful information that is contained in the grammatical construction here. So the first thing you see there, it says in verse 16, when he had been baptized, and that's okay.

It's an aorist participle. Aorist participle precedes the action of the main verb. We typically would translate this, having been baptized.

So the baptism has already taken place. This is important. We'll see why in just a moment.

It says, having been baptized, Jesus immediately went up. That's the word order in Greek. Jesus immediately went up from the water.

So similar to Genesis 1, in the beginning God created the heavens and the earth. The earth was without form and void, and we suddenly have a perspective and a standpoint, a viewpoint established in the last part of that verse. Darkness was upon the face of the deep, and the Spirit of God moved on the face of the waters.

So what is our perspective? Where are we standing when we look at Genesis 1-2? We're at the surface of the waters, and the Spirit of God is hovering there. And that word hovering is used of birds, hovering over their nest, getting ready to feed their young. Well, in the same way, having been baptized, and we're in the seconds after that, Jesus immediately coming up out of the water.

Having been baptized, Jesus immediately went up from the water. So where is He? If you're going to picture this, if you were going to draw it or paint it as an artist, what is the scene? Well, I learned this in my famous artist school art course. If you're going to paint a scene, you start with the background, right? So what is the background? Probably got the bank of the Jordan off at some distance, got the Jordan River here, and where are your figures? Where are your main subjects? In the water.

I know this seems like master of the obvious, but if they're in the water, where are they not? They're not on the land. They're not on the ground. Of all of the places, all of the occasions, all of the times that God is going to do what He's about to do here in terms of manifesting the Holy Spirit and speaking from heaven, where does it take place? He's not standing on the ground.

He's in the water. Couldn't this whole thing have waited? You know, He's still there. He has just come up.

The very next thing, no sooner has He come up and taken a good deep breath, then this episode takes place. There's significance in this and we're going to see it as we move forward. So, having been baptized, Jesus immediately went up from the water and behold.

Circle behold. We've got two beholds here. Behold usually says in the vernacular English, this would be look.

Jesus came up from the water and look. We use that in our colloquial English to emphasize a point. You know, you're giving me this argument, that argument, this excuse and that excuse.

Look. Here's what's important. Look.

Look. That's what behold, that's what *edu* means in Greek. Look.

And look. The head of Jesus came up from the water and behold. The heavens were opened.

Opened were the heavens, is the Greek order here. It's an aorist passive infinitive. And I ask myself, why is it an infinitive instead of just a plain old aorist? Why didn't it just say the heavens were opened? It's an aorist passive infinitive.

And he saw, this is your standard aorist indicative, he saw. Why aren't these all aorist indicatives is my question. Because he saw the Spirit of God descending, this is a present participle, descending, it's present ongoing action, as a dove, and coming upon him.

Erkamai just means to come. Eperkamai, to come upon, but it doesn't even have epi here. It's just came upon him.

The Spirit of God descending. That's the whole verse. As a dove is the part I left out.

Descending as a dove. So I gave you a homework assignment last week, and we're going to explore it a little bit. You remember what it was? We're talking about the Holy Spirit descending here.

Can you think of another occasion where the Holy Spirit descended? Pentecost. Tongues of fire. I asked the question, why didn't a flock of pigeons, a flock of doves descend on the assembled disciples? There's fire involved in all of that.

So I don't know if you had a chance to look at that this past week, but our question has to do with form. God could have done this so many different ways. We just take for granted that, well, of course, he's baptized, the Holy Spirit descends like a dove, this is my son whom I'm well pleased.

We've heard it, we've heard it. It is in three of the four Gospels explicitly told. And in no one of them is it told the same way.

Each one of them uses different words and different forms. God's not even quoted the same when he speaks from heaven. Here, verses Luke and Mark.

In John, all we get is John the Baptist's declaration that he saw the Spirit descending and alighting upon the Lord Jesus. The story of the baptism is not told in the Gospel of John. So I ask myself, why are these things so different? Luke uses aorist infinitives to tell almost the whole story.

It's all in aorist infinitives. You know what an infinitive is, right? It is to open. Behold, to open the heavens, or to be opened.

To be opened were the heavens. And I think, infinitive, why don't you just use a simple past, a simple aorist? If it was ongoing action in past time, it could be the imperfect. They were being opened.

They were in the process of being opened. Why the infinitive? Well, I did a lot of review

of my old rusty Greek grammar, dusted off my textbooks, because I couldn't remember what the functions and uses are of the aorist infinitive. So it was a good exercise, and I'm now going to share that with you.

Having been baptized, Jesus immediately went up from the water. He's standing in the water with John. The heavens were opened, and He saw.

It doesn't just say it descended. He saw. Who is He? Could be Jesus, could be John, could be both.

We know John saw, because John says he saw in the Gospel of John. But here, this is talking about the Lord Jesus. Because Jesus went up from the water, to Him were opened the heavens.

There's a little bit of a textual variation there. Some texts have to Him, and others don't. But the heavens were opened, and He saw.

The nearest reference there is Jesus. Jesus saw the Spirit of God descending as a dove. How do I know that this is Jesus and not John? Because of the next verse.

And coming upon Him. Descending and coming. These are I-N-G words.

Descending and coming. He saw these processes. It took time.

The heavens opened, and the Spirit of God was descending. And it took some time. It didn't drop like a stone.

Birds, unless they're shot, don't drop like a rock, do they? This is a visible process. It starts high and ends up low. A bird that is descending, we've seen the films, the slow motions of eagles and such.

This emphasizes, the participle emphasizes that this was a thing that took place over some seconds. Maybe a minute or two. Participle.

Could have just appeared. Could have just showed up. He could have suddenly had a dove perched on His shoulder.

But it starts in heaven and comes down. And the heavens are opened for this. It doesn't just say, and behold, the Holy Spirit came like a dove and landed on Him.

It says the heavens were opened. In Mark, it says the heavens were split open. It uses a word from which we get the word schism.

The heavens were torn open. All three Gospels that record this event talk about the heavens being opened. Why? Why do you think that would make a difference? Why can't the Holy Spirit just appear out of a cloud? Why can't it just appear out of the air? Fly in

from a nearby olive tree.

Have an olive branch in its mouth. Come and land on Jesus. You have to remember, God could have done these things any different kind of way.

Here's the emphasis. Where is the Holy Spirit coming from? It is emphatic here that something supernatural has happened so that the heavens are opened and the Holy Spirit comes from where? From heaven. Didn't come from the surroundings.

Didn't come from the water. Didn't come from John laying on hands of the Lord Jesus. This Spirit comes from heaven.

The heavens, plural, right? The heavens are opened and the Holy Spirit comes through. So whose action is this? How does the Holy Spirit arrive? Do the Holy Spirit say, you know, I really think it's time for me to go imbue power to Jesus, so I'm heading out now. I've grabbed my keys, locked the door, I'm heading out.

God the Father sent him, right? This is an action of God the Father. And this is the first place in the Bible where you clearly and explicitly see all three members of the Trinity at the same time. The Lord Jesus is where? Standing in the water.

The Holy Spirit is where? Traversing the distance from heaven, from the heavens, to God the Father. And then you have the voice from heaven speaking. The voice is the Father, the Spirit is traversing the distance, the Lord Jesus is standing below.

You do not get a clearer picture of the Trinity anywhere in Scripture than this. They are three separate and distinct persons all temporarily manifest. God the Father is heard, the Spirit is seen, and the Lord Jesus is, of course, heard and seen.

What's interesting here is if you read this same account in Luke, Luke includes a detail that we don't have here in Matthew or Mark. Luke says, having been baptized and while he was praying, Jesus was praying and the baptism came up out of the water and the Lord Jesus is speaking to his Father and the Holy Spirit comes. While he was praying, the heavens were opened.

And another detail, because you could say here the Spirit of God descended as a dove, the word *hosea* here in Greek means as it were, as though it were, similar to, but Luke says in bodily form. He uses two distinct words to say when the Holy Spirit descended, it was in bodily form of a dove. So as a dove here doesn't just mean the descent was like a dove, the appearance and everything was a dove.

So that lays our background down here. Then you have your second behold in the next verse, and look. So behold the heavens were opened and look, a voice.

It's kind of a, not quite a contradiction, but you don't really look at a voice, do you? But

the author Matthew here is encouraging us to notice, pay attention now. A voice out of the heavens saying, this is my Son, the Beloved. All three accounts use this word order.

This is my Son, the Beloved. Ahuios mu, my Son. Ha agapetas, the Beloved.

This is my Son, the Beloved One in whom you dokesa. Doceo is to think, you is like good. So good thoughts.

I think well. I am pleased. Well pleased.

So behold two things that originated in heaven. The first one is the Holy Spirit descending like a dove. The second one is the voice of God from heaven declaring something about the Lord Jesus.

Now I said that this is not the same in any of the accounts. Luke, as I mentioned, mentions that Jesus was praying as a precursor to the Holy Spirit descending. The other thing is, Matthew's account says this, hutas, this one is my Son, ahuios mu, ha agapetas, in whom I am well pleased.

This is my Beloved Son, this is my Son, the Beloved One, in whom I am well pleased. If you look at the parallel account in Luke and in Mark, the voice out of the heavens says, you are my Beloved Son. In you I am well pleased.

Now, contradiction? Mistake? Let me remind you that in a passage we are going to be taking a closer look at here shortly, when Peter and the other apostles began to preach on the day of Pentecost, they would say one thing, but different people would hear what pertained to them. They would hear it in their own language. In our day, if there had been a Frenchman standing there, he would hear it in French.

If there was a Spaniard there, he would hear it in Spanish. If there was a Brazilian there, he would hear it in Portuguese. And yet, there was one sentence spoken, but the Holy Spirit caused people to hear what they needed to hear.

How many times do you think God spoke from heaven on this occasion? This baptism only happened once, so God's not repeating himself for the benefit of multiple audiences. God speaks from heaven. What does Jesus hear? When Jesus recounts this to his future disciples who aren't here to observe, what does he say? The voice from heaven said, according to Jesus' account, what? You are my beloved Son.

In you I am well pleased. What did John the Baptist hear when he saw the Spirit descending and remaining upon the Lord Jesus, according to John? What does he say? What does Matthew say here? This is my beloved Son. In whom? In him I am well pleased.

One statement, but its meaning pertains to the person who heard it. How many times

have you been in Bible class, especially if you're married or you have family members that you talk with in the car afterward, you've gone to church, and everybody heard the same sermon, everybody studied the same passage of scripture together, but it ministers a particular benefit, blessing, and truth to one person, and somebody else says, boy, that's fascinating. This is what I got out of it, and it seems to have spoken to a completely different issue or area or sensitivity or need, and yet it's the same message.

This is true in a lot of places where accounts seem to differ, accounts of conversations and so on. Not only has it been rendered across multiple languages, but in many cases multiple witnesses are struck by and remember under the ministry of the Holy Spirit the part that pertained to them. This particular account in Matthew is designed to speak to the audience of Jews.

Matthew presents the Lord Jesus out of the four Gospels. What is his emphasis? Israel, this is your King. This is your Messiah.

Luke is the Son of Man. John is the Son of God. Mark presents him as the suffering servant.

Matthew presents him as the coming King. You've got King, you've got servant, you've got Son of Man, Son of God. Those are the four faces of the cherubim, if you think about it.

We've talked about that before. Well, so here, is it more important to understand God talking to Jesus as the suffering servant in Mark? You are my Son. I'm well pleased with you.

Luke, the Son of Man, this is God communicating his will and his word to Jesus in his humanity. But, for Matthew, what's the emphasis? Hear, O Israel, is your King. God says this is his Son and God says he's pleased with him.

And it's addressed outward instead of inward. So what point of application would we draw from this difference between the Gospels? The Word of God is powerful in dimensional ways as well as in its content and in its truth. It is going to speak, especially in the hands of the Holy Spirit, to individuals and we may not necessarily get the exact same understanding from it, but its truth is going to meet our souls and pierce to the center of the soul and the spirit and the joints and the marrow, often uniquely.

Does it mean it's a different truth? It's the same truth. Is Jesus the Son and is God pleased with him? Yes. But what is the application? What is the pertinence? For the Lord Jesus, this is something that the Father is assuring him of just before some very notable events are going to take place in his own life.

Here, the emphasis is for the onlookers, those who have come out to hear John. And when this episode takes place, what is the witness? God has identified Jesus as his Son

and he's put his stamp of approval on him and it looks outward. Well, so you behold two things.

And what is the authority for this? It is heavenly. The heavens are mentioned twice. Spirit descends like a dove from the heavens, which are parted supernaturally for this to take place.

And behold, a voice from the heavens speaks. Now, the members of the Godhead, as I said, the members of the Trinity, if you will, are all present and accounted for on this occasion. And the significance of that is largely lost on the immediate audience, right? How did they understand God in the Old Testament? Even though they were told that the holy, holy, holy is spoken in the throne room, even though they would say the Shema, the Lord our God is one Lord, and so on.

They thought there might be two messiahs. There wasn't real clarity on the persons of the Trinity in the Old Testament, but the inception of Jesus' ministry makes it clear that there are the three in one. Well, that's part of it, but I emphasized at the beginning that Jesus is standing in the water and there is directionality here.

Jesus comes up out of the water, the Holy Spirit comes down from the heavens, right? And the ground, the earth is not involved. Is there significance in this location? Why did God pick this point and not the wedding feast of Cana or some other venue, some other circumstance? Well, let's think first of all about what the ground represents biblically, especially Old Testament wise. What's the problem with the ground? To be more specific, what happened to the ground in Genesis chapter 3? Well, in Genesis 3, it's cursed.

Cursed is the ground for your sake. It's going to bring up thorns and briars. You're going to have to really work it.

You're going to have to wound it. You're going to have to scratch it and plant seed. You're going to earn your bread by sweat.

Cursed is the ground for your sake. God can hallow ground as He did at Sinai. Put your shoes from off your feet.

The place you're standing on is holy ground. But here you have the Lord Jesus in water. So this brings us, especially with the dove and my question about Acts chapter 2 and the fire, to a quick study of the symbolism attached to the Holy Spirit in the Bible.

What is the symbolism of the Holy Spirit in the Bible? I'll give you just a few seconds. See how many symbols you can recall in Scripture that speak of the Holy Spirit. You've got one right here, right? The dove? Holy Spirit like a dove? What other ones can you think of? Not only do you have the Holy Spirit as a dove here and in all three of the Gospels that record the baptism, but you remember in Genesis, Patty was talking about the

ground that was judged by water in the flood and afterward Noah's out there sending out a raven back and forth, back and forth, back and forth.

What's the one that brings him the good news that it's okay to proceed forward from his salvation, to move into a new life after his deliverance? What bird gives him that message? A dove. That's Genesis chapter 8 verses 8-12. By the way, you can go all the way back to what I alluded to earlier, Genesis chapter 1 verse 2, where the Spirit of God doesn't specifically say dove, but it does use the verb associated with a bird hovering.

So that's certainly fair. A second one is wind. Wind.

Ruach. Pneuma. Spirit.

Wind. Breath. We have this in John chapter 3 when Jesus is talking to Nicodemus.

The Spirit blows where He wills. You hear the sound of it. So is everyone who is born of the Spirit.

You have that word play with pneuma there between, is He only talking about wind? Is He only talking about the Holy Spirit? Is He talking about both? Which is it? So wind. The Lord Jesus uses that Himself. And John 20.22. Turn to John 20.22 right quick.

The Holy Spirit as wind. The Spirit of God. After the resurrection, first day of the week, the doors were shut.

The disciples were assembled for fear of the Jews. Jesus came and stood in their midst and said, Peace be with you. When He had said this, He showed them His hands on His side.

The disciples were glad when they saw the Lord. So Jesus said to them, again, Peace to you. As the Father has sent Me, I also send you.

And when He had said this, He breathed on them and said to them, Receive the Holy Spirit. Breath. Wind.

Moving air. Why did He breathe on them? It's a physical representation of an invisible truth. And what the Charismatics overlook is passages such as this where the Holy Spirit is received and the disciples did not get ecstatic.

They didn't start speaking in tongues. They didn't heal each other. Jesus breathed on them to signal to them that this invisible power and presence had just been imparted.

Breath. Wind. Now, to answer my question here just before our break, turn over to Acts chapter 2. Because what I am not going to say is that a symbol of the Holy Spirit is fire.

The symbol of the Holy Spirit, see it was a trick question. I was hoping you'd really dig it

out and see if anybody could catch it. But I'll go ahead and give you the answer here.

Look at chapter 2 of Acts. When the day of Pentecost had fully come, they were all with one accord in one place. Do you remember in Corinthians the emphasis that Paul placed on unity, on don't let there be schisms and divisions? The Holy Spirit is able to do His work in the absence of fracture, in the absence of schism.

Let the heavens be schismed and the Holy Spirit come down on a unified body. The day of Pentecost had fully come, they were with one accord in one place. And suddenly there came what? From heaven.

What does it say? A sound from heaven as of a rushing mighty wind. That's the Holy Spirit. A rushing mighty wind.

Have we established in Scripture, I could go numerous other places, and some of them are more tenuous than others. We have places where the Spirit is directly connected with breath or wind as in the John 20, 22 passage. Are there other places where you can infer or assume that wind or breath is the Spirit? But look here.

There came a sound from heaven as of a rushing mighty wind and it filled the whole house where they were sitting. It filled the house. They are together in one place, the rushing mighty wind fills the place.

That's the presence and the power of the Holy Spirit. Now with that having been done, what happens next? Then there appeared to them divided tongues as of fire and set upon each of them. Do you know what appeared after the rushing mighty wind? The rushing mighty wind came in and filled the house and surrounded the people in it? Tongues.

It doesn't say tongues of fire. Tongues appeared. Burning tongues.

Tongues as of fire. And they are divided tongues. It doesn't just say tongues appeared and landed on each.

Dividing tongues. There was something by way of a ball of fire up above and something that looked like tongues made of fire. Glowing tongues.

Luminiferous tongues. I mean tongues. I'm talking about the thing in your mouth between your upper and lower palate, between your teeth.

These were tongues as of fire. Not fire like tongues. Tongues like fire.

Now why is that important? These are glosolalia. These are the exact same word that is going to occur. These tongues look just like a tongue.

Look up there and say well looky there. Flying tongue. Made of fire.

Flying tongues came and landed on each of them. And they were all filled with the Holy Spirit and began to speak with other tongues. Same word.

They began to speak with these tongues that hit them. Now look at the sequence here. Rushing mighty wind fills the house where they're sitting.

Tongues appear. Now look at verse 4. It's the same order. They were filled with the Holy Spirit.

That's the rushing mighty wind coming and filling the house. And they began to speak with this power that was signified. In the same way that Jesus breathed on them and said receive the Spirit.

The rushing mighty wind is going to remind them of the breath of the Lord Jesus. That's the presence and power of the Holy Spirit. The fiery tongues speak of an ability.

A specific function that is imparted to them on this occasion. And with these fiery tongues landing on them they begin to speak with these tongues. So what is the symbol of the Holy Spirit in Acts chapter 2? Rushing mighty wind.

What is the specific power imparted by the presence of the Holy Spirit? Being able to speak and be understood by anyone in the vicinity. You say one thing, it is understood in multiple languages by multiple people from all over the world. And there are no other passages that you can allude or adduce, allude to or adduce, that link the Holy Spirit with fire.

In fact you have some that distinguish them or are distinct. He will baptize you with the Holy Spirit and with fire. Well the Holy Spirit can't be both the Holy Spirit and fire, can He? Those have to be two different things.

Or the Holy Spirit which is fire or the fire of the Holy Spirit. They are two separate things. So first symbol dove, second symbol wind, third symbol wine.

Didn't see that coming did you? Wine is the symbol of the Holy Spirit. How do I know this? Look at Matthew chapter 9 verses 16 and 17. We'll be seeing this in the not terribly distant future.

Matthew 9, 16 and 17. No one puts a piece of unshrunk cloth on an old garment. A patch pulls away from the garment and a tear is made worse.

Nor do they put new wine into old wineskins or the wineskins break. Wine is spilled and the wineskins are ruined. They put new wine into new wineskins and both are preserved.

New wine was a symbol of power that old wine didn't have. New wine. Remember Ephesians 5.18? Be not drunk with wine wherein is excess, but be filled with the Spirit.

What did they think in Acts chapter 2 after the rushing mighty wind and all of this speaking went on with these gifts that were imparted by the fiery tongues? What did they say? These guys are drunk. What were they actually full of? The Holy Spirit. What did Jesus turn the twelve waterpots of water into at Cana in John chapter 2? Water to wine, right? And it's associated with the presence of the Holy Spirit in the presence and power of the Holy Spirit.

Now, you might say, well, how about water? Is water a symbol of the Holy Spirit? You go all the way through John, the last great day of the feast. One who comes to me out of his belly will flow rivers of living water. This he spake of the Spirit.

Rivers of living water, right? You go all the way through John chapter 2. You've got a lot of these. Turn over to John. We're just going to flip through John real quick.

Start at John 1.33. I did not know him, but he who sent me to baptize with water said to me, upon whom you see the Spirit descending and remaining on him, this is he who baptizes with the Holy Spirit. Baptizing with water was in anticipation of. John did a literal baptism with literal water.

Jesus is going to baptize with a spiritual baptism, which is the Spirit. He will baptize you with the Holy Spirit. And you see the clear allusion there that the water of John's baptism foreshadows the reality of Spirit baptism coming with and by the Lord Jesus.

Flip just a couple of pages over to John 4.10. Jesus answers and says to the woman at the well, if you knew the gift of God and who it is that says to you, give me a drink, you would have asked him and he would have given you living water. Remember? Look down at verse 14. Whoever drinks of the water that I shall give him will never thirst but the water that I shall give him will become in him a fountain of water springing into everlasting life.

What do you think that water is? It's the Holy Spirit. And we find this out as we keep going forward in John. Flip a few pages further over to John 7.38-39. Start at 37.

Last day, the great day of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to me and drink. He who believes in me, as the Scripture has said, out of his heart will flow rivers of living water. This he spoke concerning the Spirit, whom those believing in him would receive, for the Holy Spirit was not yet given, because Jesus was not yet glorified.

Rivers of living water. Same thing he talked about to the woman at the well a few chapters earlier. 1 Corinthians 12.13. You will remember this from our, hopefully remember it from our recent study.

1 Corinthians 12.13. By one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and have all been made to drink into one Spirit. Baptized

with the Spirit, symbolically speaking on the outside, drinking the Spirit on the inside, and it inside us becomes a river of life flowing outward. So clear association between water and the Spirit.

You would say, well, but I thought water was, isn't water a symbol of the Word? Doesn't it say the washing of water by the Word? Look at Ephesians 5.26. Husbands, love your wives, just as Christ also loved the church, and gave himself for her, that he might sanctify and cleanse her with the washing of water by the Word. Washing of water by the Word. And many times you'll see people say, see there, the water sometimes means the Word.

Based on what we've just seen about the association of water as a symbol of the Holy Spirit, how would you take that verse? Both are necessary for washing to take place, for cleansing and sanctification. The washing of water, the Holy Spirit uses the Word to accomplish that sanctification. You can't just have the water, presence of the Spirit.

He does this washing by the Word. Jesus said, when the Spirit comes, He will take the things of me and minister them to you. He will lead you into truth.

It is the combination of the two. Washing of water, the Holy Spirit, by the Word, the instrumentality that He uses to wash. So many of these we could go to.

Let me just give you one other. I won't even have you turn to it. Remember when Jesus washed the disciples' feet in the upper room? What did He wash their feet with? He started His ministry in Cana of Galilee with the wash pots full of water that people would wash their feet with to come in.

And He closes in the upper room right before the crucifixion, washing feet with water. What happened to that water in Cana? It turned into wine. Instead of something that was for ritual sanctification, it became something that entered in and had an effect.

Brought a change. Changes you with that insight. Here Jesus in the upper room is washing their feet, and Peter says, you remember that? Well, give me a bath.

He says, you're already clean, but you need your feet washed. And as I have done for you, you do for one another. We've talked about this many times before.

It is a picture of forgiveness. How do you forgive? It's not always easy to forgive an insult or a slight or a wrong or a perceived injury or something that wants us to bear a grudge. How do you accomplish that? Well, how did Jesus do it? He used water.

What power do we need to overcome our sinful nature and be able to actually, truly forgive one another? It is the water. Jesus took a basin of water and washed their feet. We have to use the presence of the Holy Spirit in the same way that we are cleansed with the washing of water by the Word.

We apply the Word and apply the washing of water when we deal with one another. So it isn't a matter of just making up your mind to be big hearted or whatever and forgive. We have to look to the power of the Holy Spirit.

We can't do this in our own strength. It will never be complete. It will never be effective.

It will never lay down and die. We'll always know where that bone is buried and we'll dig it back up. It takes the power of the Holy Spirit to wash and to cleanse, to be living water that brings life and not judgment water that brings death.

It's so interesting to look in Genesis 1 and then 6 through 9. The Holy Spirit moves on the face of the water and brings life forth and then God sends water more than people can handle and it produces death. It wipes out all life in the area. It can be one or it can be the other.

It can be water of life or it can be water of judgment. So these are the valid symbols in Scripture we have. We have the wind, we have water, we have wine.

The final one and we don't really have time to look at it and it doesn't directly pertain but oil, the oil of anointing specifically. You can think about passages such as the wise and foolish virgins in Matthew 25, the two olive trees and the lamp that have pipes, piping oil in Zechariah. Just turn for one final one to Acts chapter 10 verse 38 because this is talking directly about our subject the Lord Jesus.

Acts chapter 10 verse 38. Peter is preaching and he says, God shows no partiality in every nation whoever fears Him. I'm in verse 35.

Works righteousness is accepted by Him. The word which God sent to the children of Israel preaching peace through Jesus Christ. He is Lord of all.

That word you know which was proclaimed throughout all Judea began from Galilee after the baptism which John preached. Notice the word was preached beginning with the baptism of John. How God anointed Jesus of Nazareth with the Holy Spirit and with power who went about doing good and healing all who were oppressed by the devil for God was with Him.

Notice the Holy Spirit and power. What happens in Acts chapter 2? The Holy Spirit and power, enablement, ability represented by these fiery tongues. Fiery tongues are not the Holy Spirit, the wind is the Holy Spirit.

So with all of that, what do we say? Every good and perfect gift comes from above. The heavens are opened. The Lord Jesus is He that descended.

We're told later on in scripture. The Holy Spirit descends. God speaks from heaven.

All of these good wonderful blessings come from heaven. Jesus is standing in the water.

He is symbolically separate from the cursed earth and He is in water which speaks of the Holy Spirit on earth.

And here is the Holy Spirit with a divine purpose from heaven. And so there's a sense in which the Lord Jesus is not only soaked with the Spirit because He dies in the water but He is in the Spirit. He is raised by that same Spirit, raised out of it, and is then given a new and different manifestation of the Spirit for a purpose.

And this is for a purpose and that's what we're going to see when we come back from the break because we're going to start Matthew chapter 4. But think about the aspects. Why are there these different symbols? Each one emphasizes a different aspect. The water emphasizes life.

It emphasizes the ability to cleanse, to make whole, to renew, to vivify. Wind speaks of power and ubiquitousness. It's everywhere.

You can't stop it. Jesus emphasizes this to Nicodemus. Wine emphasizes inherent power, that there is a quality within it that is transformative, can wreak a change in the right quantities and in the right balance.

It comforts. It soothes. It imparts a measure of peace.

But everything is in moderation. Let your moderation be known unto all. The Lord is at hand.

The Lord is near. And you have the oil which is anointing this is designation of a purpose. People are anointed for different functions.

Jesus was anointed to be the Savior. Kings were anointed to be kings. Prophets were anointed to be prophets.

This is identification of and qualification for and pursuit of God's plan for the individual. You have an anointing. You are anointed with the Spirit.

You're gifted. You're empowered. You're enabled.

You're guided. You're equipped for your unique commission. It's a commissioning.

So the Holy Spirit is multifaceted. I suspect if we did an exhaustive study we would find that there are seven distinct symbols of the Spirit. These are the major ones.

I'll give you an example. If I am casting out demons by Beelzebub, then by whom do your sons cast them out? But if I do these things by the finger of God, and you say, well, here's an instance where the presence and power of the Holy Spirit in which the humanity of the Lord Jesus did these things is called the finger of God. Can you think of another time you've seen the finger of God? What wrote the Ten Commandments? There

was a finger in Daniel's day, Belshazzar and that, but it says the finger of God wrote the Ten Commandments.

The finger of God wrote the commandments on tables of stone. What does Paul say later on? The law is now written in the fleshy tables of our heart. And who does that? The finger of God writes on the fleshy tables of our hearts.

And what is that finger? It's the Holy Spirit. So I wish we had time to just exhaust this, but we're going to move into chapter 4 when we come back from the break.