

The Servant King



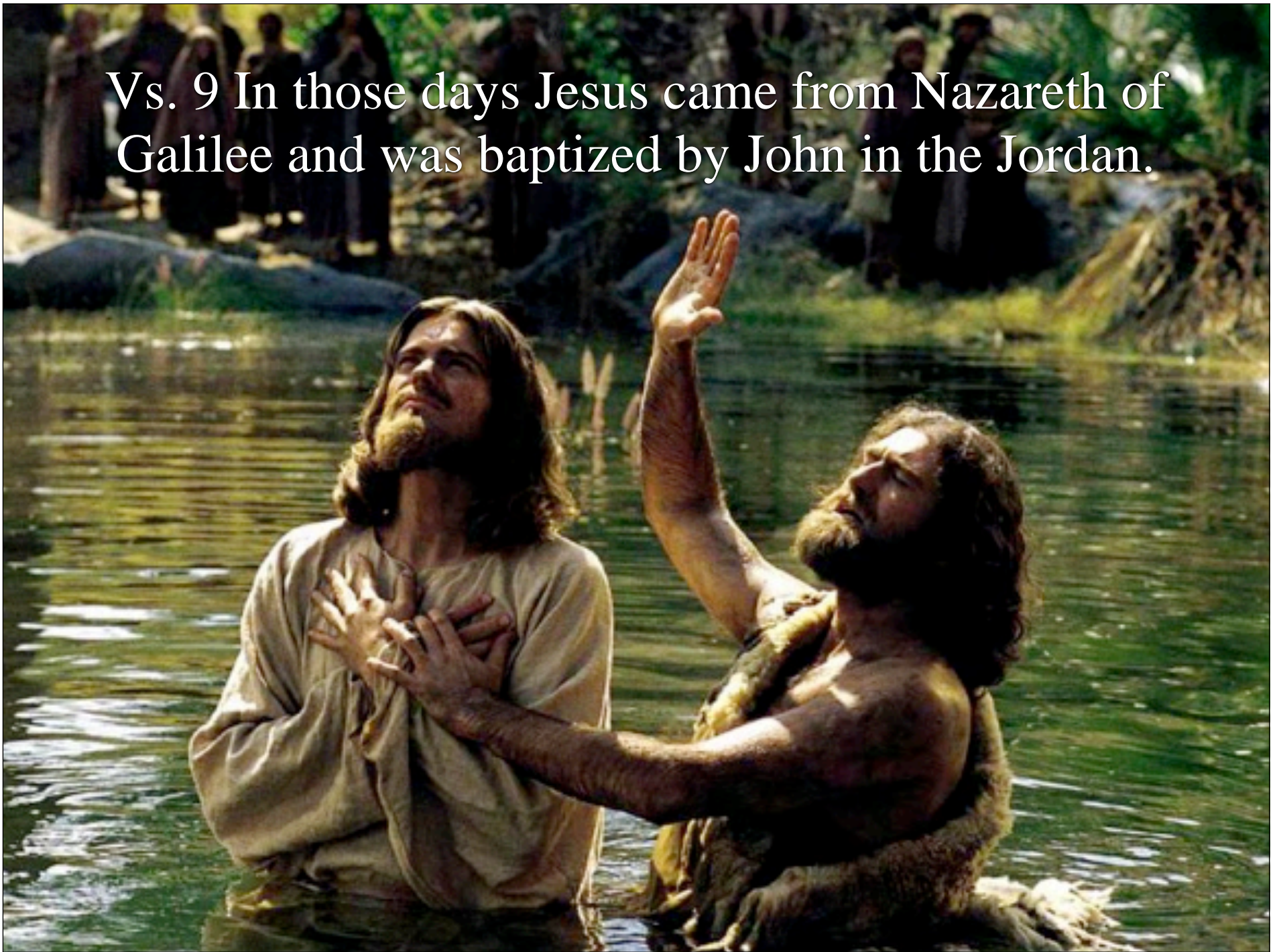
Part 2

The story of the *King*... who came to *serve*.

THE BAPTISM AND TEMPTATION OF JESUS

MARK 1:9 - 13

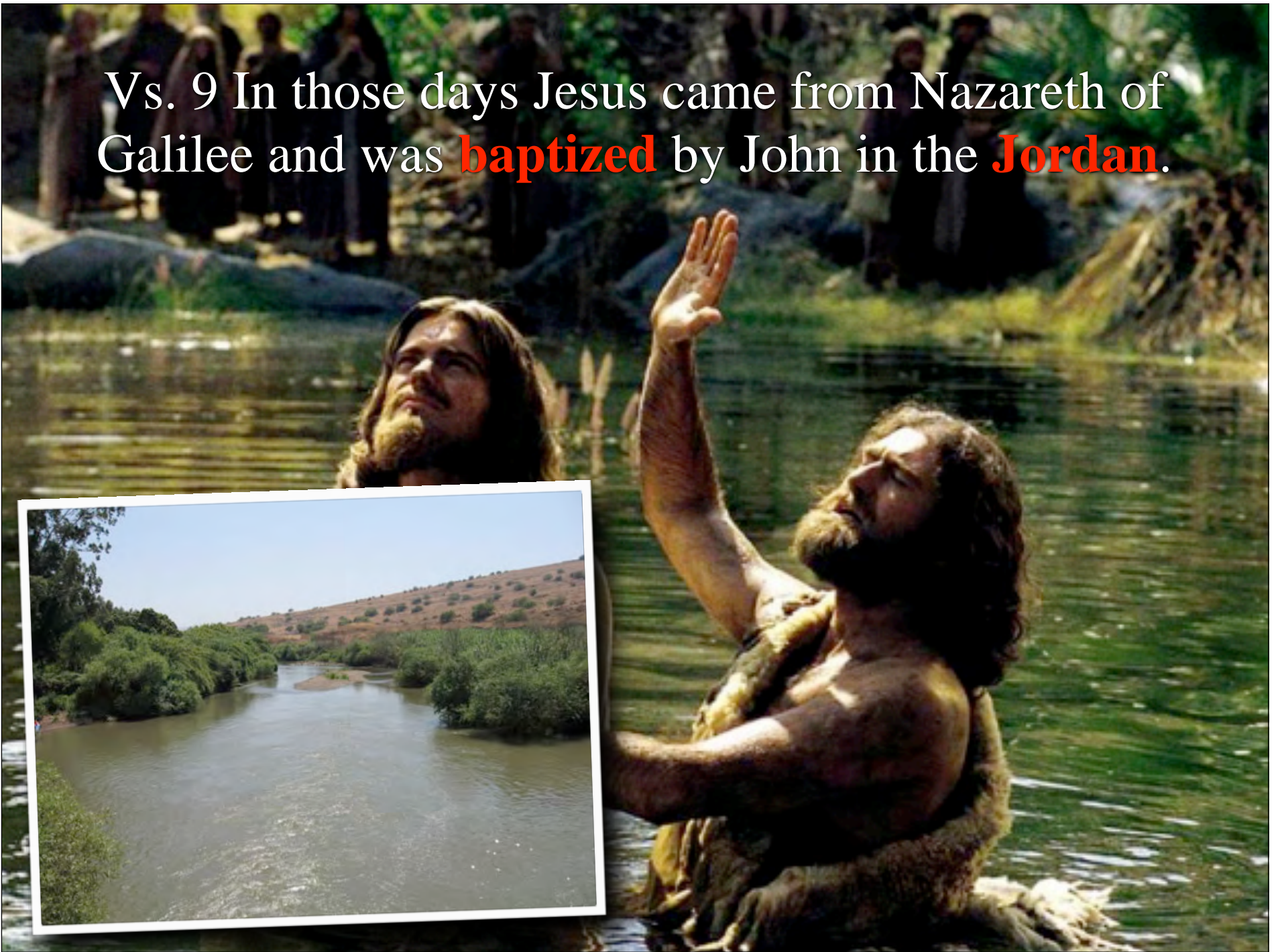
Vs. 9 In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan.

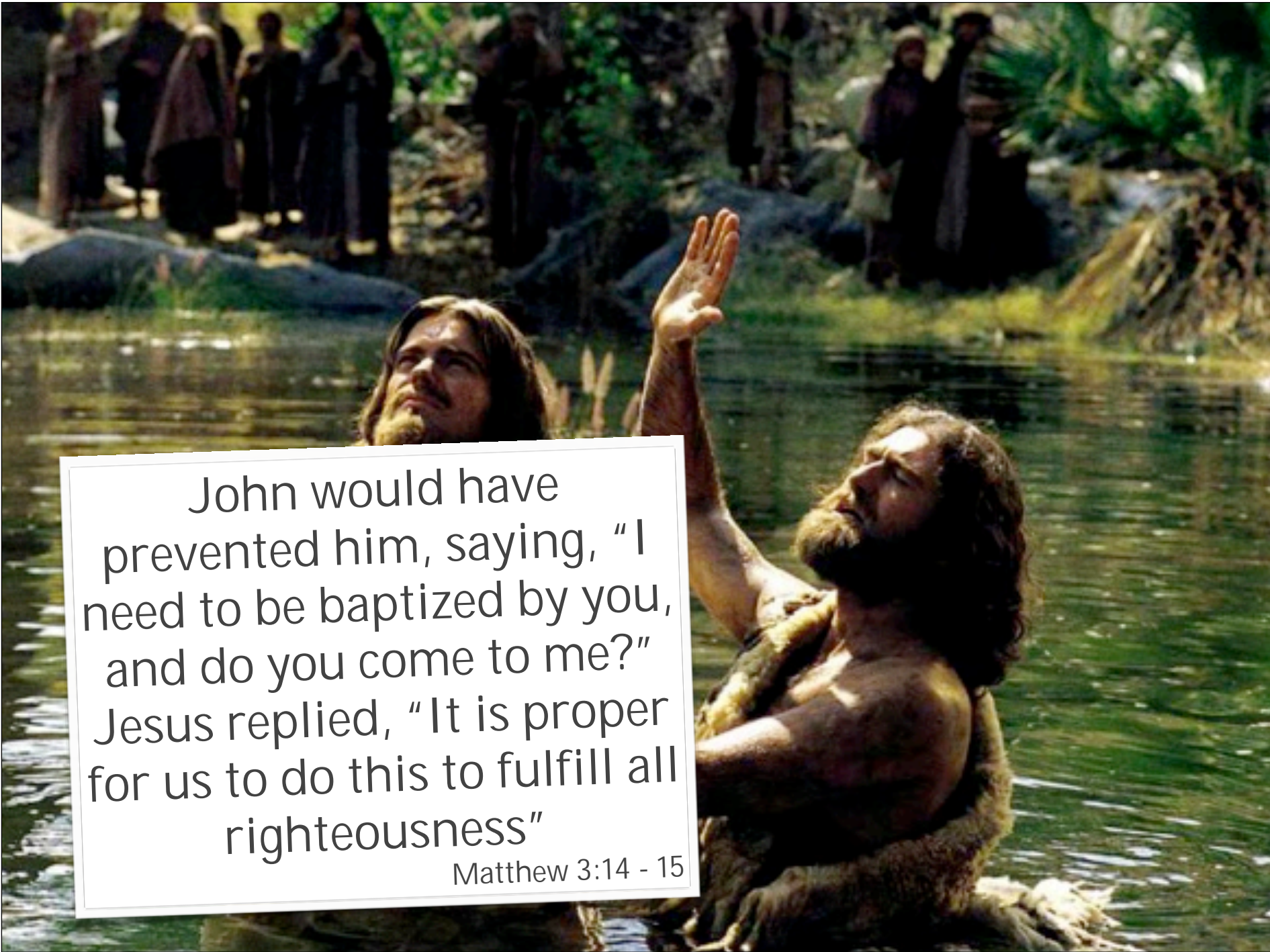


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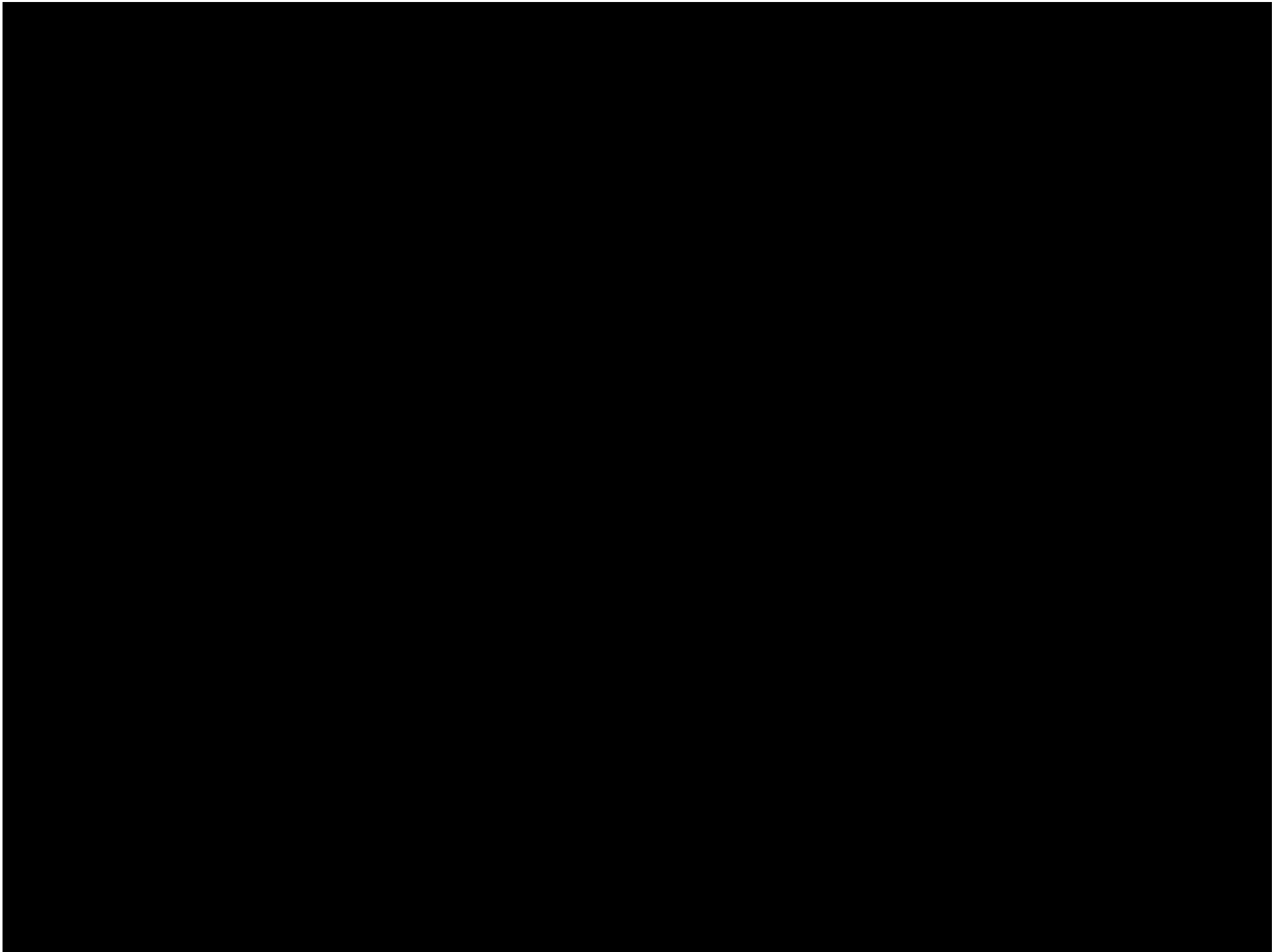
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John would have prevented him, saying, "I need to be baptized by you, and do you come to me?" Jesus replied, "It is proper for us to do this to fulfill all righteousness"

Matthew 3:14 - 15



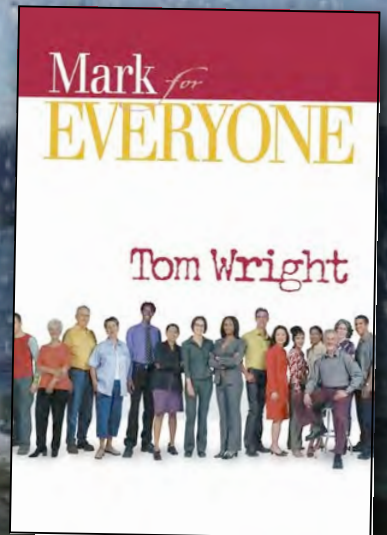


2 Corinthians 5:21 –

For our sake he made him to
be sin who knew no sin, so
that in him we might become
the righteousness of God.

Vs. 10 And when he came up out of the water, immediately he saw the heavens being torn open and the Spirit descending on him like a dove.

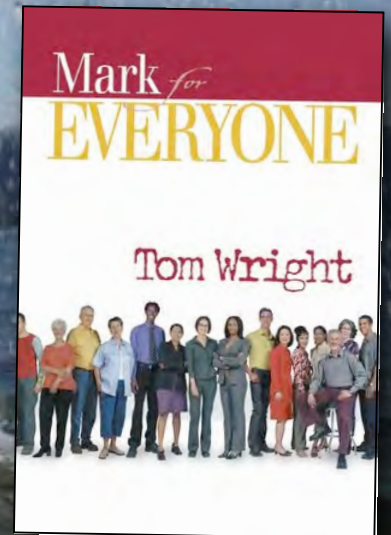
“Heaven in the Bible often means God’s dimension behind ordinary reality. It’s more as though an invisible curtain, right in front of us, was suddenly pulled back, so that instead of the trees and flowers and buildings, or in Jesus’ case the river, the sandy desert and the crowds, we are standing in the presence of a different reality altogether.”

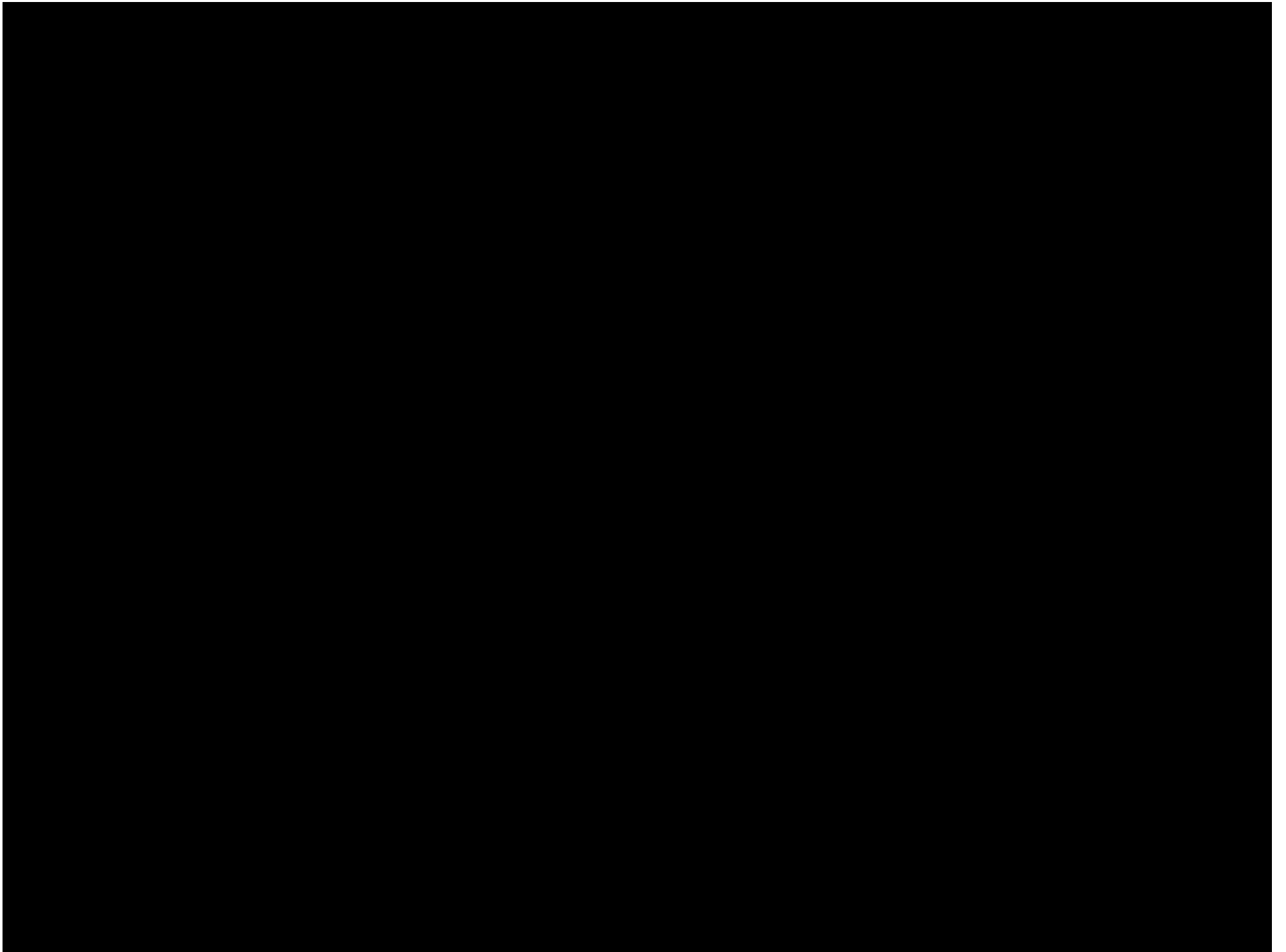


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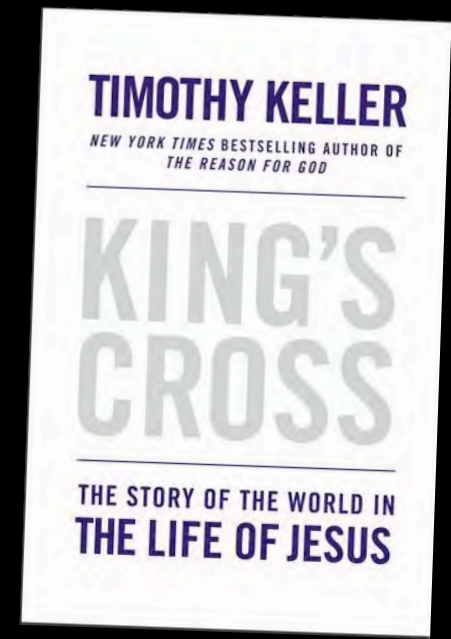
“A good deal of Christian faith is a matter of learning to live by this different reality even when we can’t see it. Sometimes, at decisive and climactic moments, the curtain is drawn back and we see, or hear, what’s really going on; but most of the time we walk by faith, not by sight.”

(Mark for Everyone, N. T. Wright, p.5 & 6)



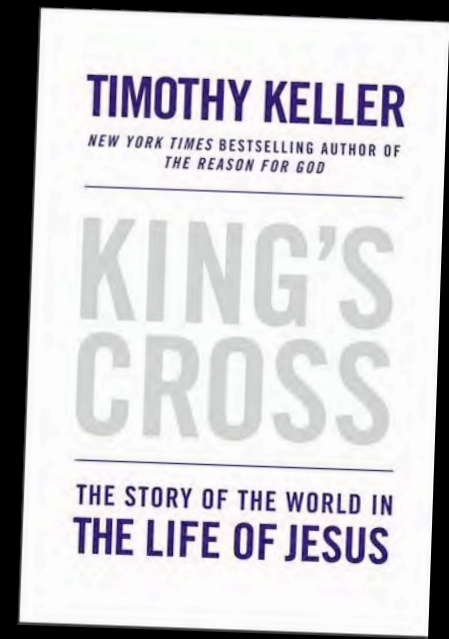


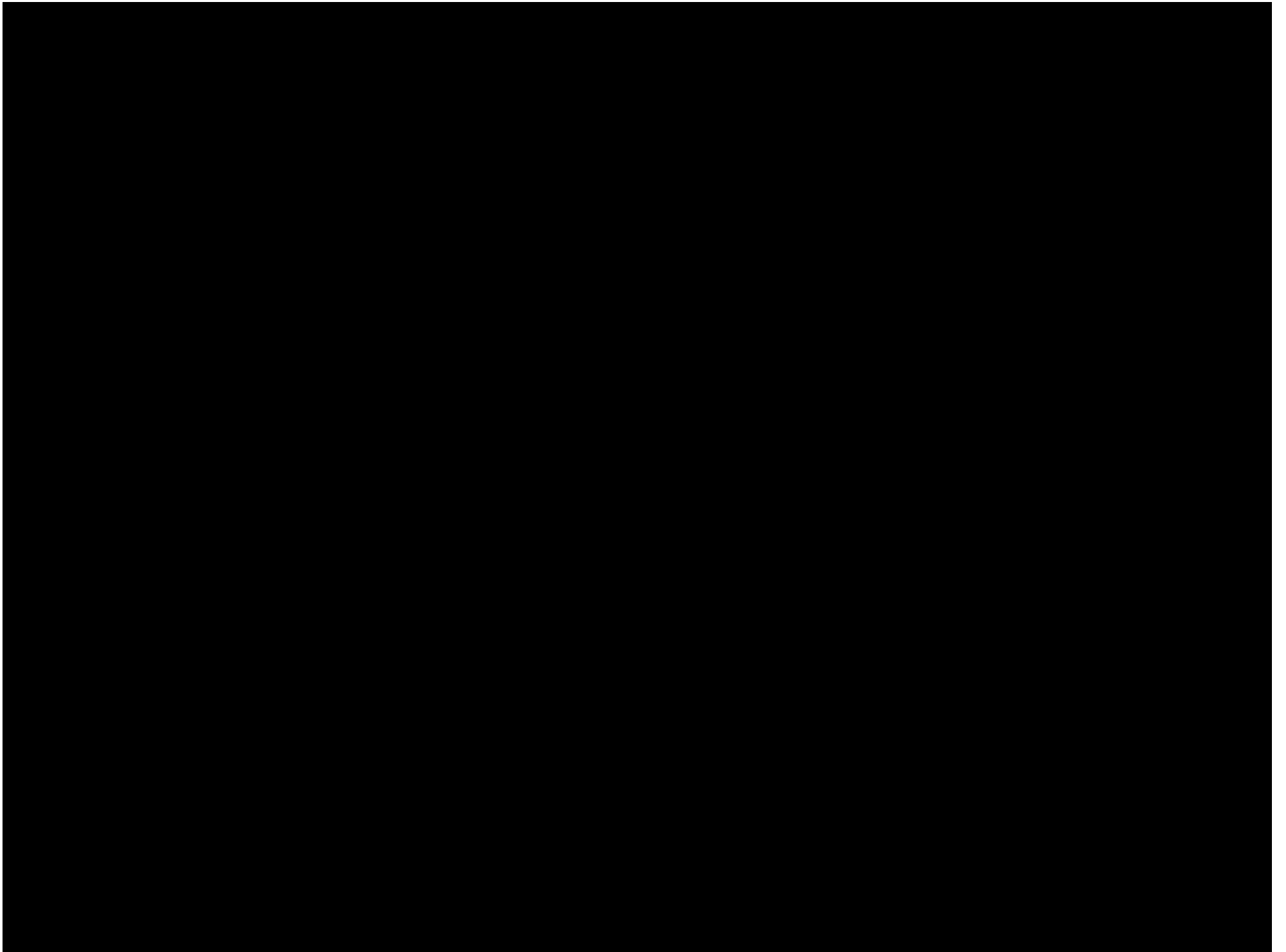
“In the sacred writings of Judaism there is only one place where the Spirit of God is likened to a dove, and that is in the Targums, the Aramaic translation of the Hebrew Scriptures that the Jews of Mark’s time read. In the creation account, Genesis 1:2 says that the Spirit *hovered* over the face of the waters. The Hebrew verb here means ‘flutter’: the Spirit fluttered over the face of the waters.



To capture this vivid image, the rabbis translated the passage for the Targums like this: ‘And the earth was without form and empty, and darkness was on the face of the deep, and the Spirit of God fluttered above the face of the waters *like a dove*, and God spoke: ‘Let there be light.’”

(King’s Cross, by Timothy Keller, p. 19)





Vs. 11 And a voice came from heaven, “You are my beloved Son; with you I am well pleased.”

“There are three parties active in the creation of the world: God, God’s Spirit, and God’s Word, through which he creates. The same three parties are present at Jesus’ baptism: the Father, who is the voice; the Son, who is the Word; and the Spirit fluttering like a dove.

Vs. 11 And a voice came from heaven, “You are my beloved Son; with you I am well pleased.”

Mark is deliberately pointing us back to the creation, to the very beginning of history. Just as the original creation of the world was a project of the triune God, Mark says, so the redemption of the world, the rescue and renewal of all things that is beginning now with the arrival of the King, is also a project of the triune God.”

(King's Cross, by Timothy Keller, p. 19 & 20)

Vs. 12 The Spirit immediately drove him out into the wilderness.

Jesus was “in the wilderness where he was tired, alone, and hungry, and thus most vulnerable.”

(Life Application Commentary)

Vs. 13 And he was in the wilderness forty days, being tempted by Satan. And he was with the wild animals, and the angels were ministering to him.

“In Christianity God is not a static thing . . . but a dynamic, pulsating activity, a life, almost a kind of drama. Almost, if you will not think me irreverent, a kind of dance.”

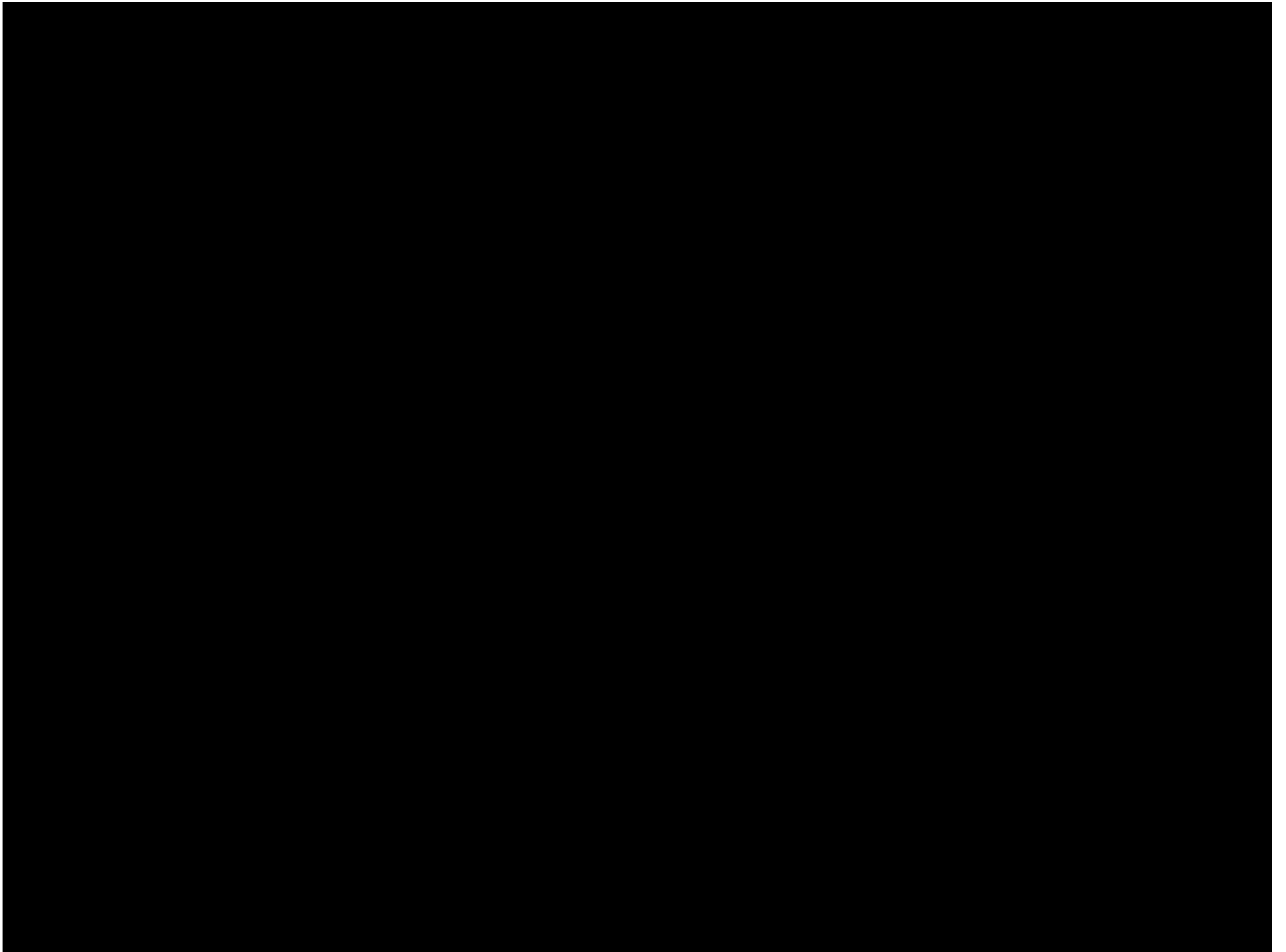
Kings Cross, by Timothy Keller, p. 22



“The persons within God
exalt each other,
commune with each other,
and defer to one
another . . . Each divine
person harbors the others
at the center of his being.
In constant movement of
overture and acceptance,
each person envelops and
encircles the others.”

Kings Cross, by Timothy Keller, p. 22





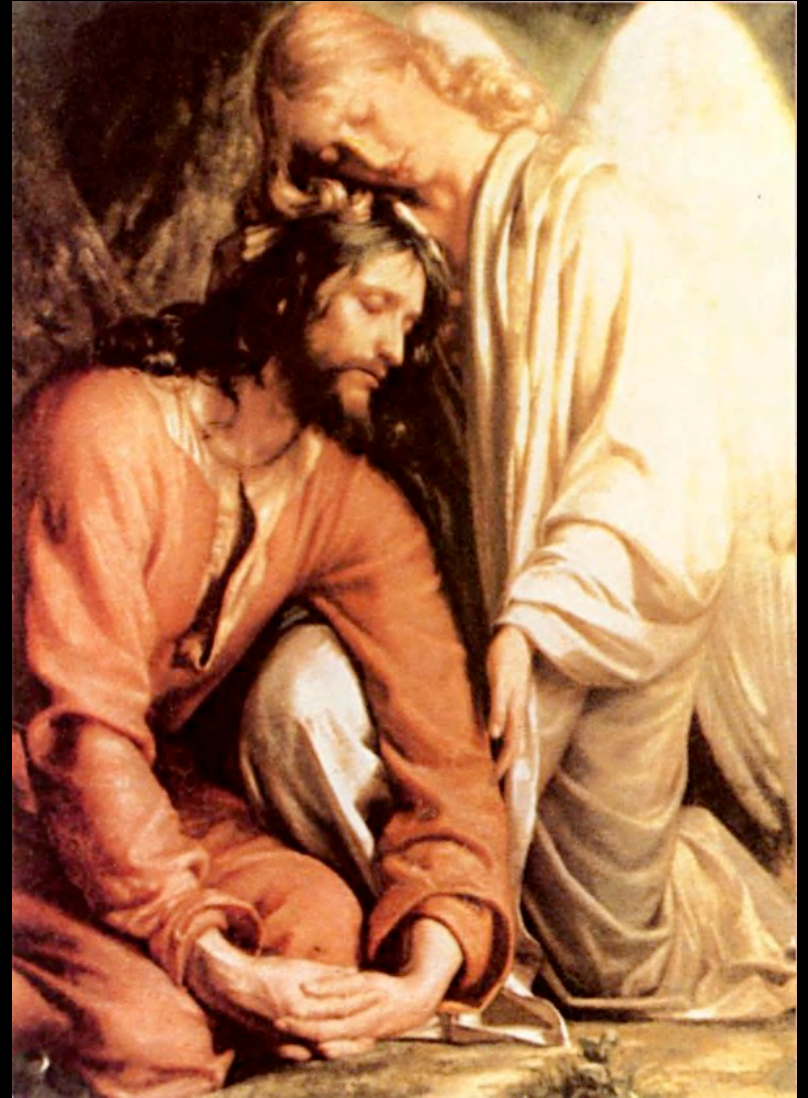
“¹ I am the true vine and my Father is the gardener . . . ⁴ Remain in me, and I will remain in you. Just as the branch cannot bear fruit by itself, unless it remains in the vine, so neither can you unless you remain in me . . .

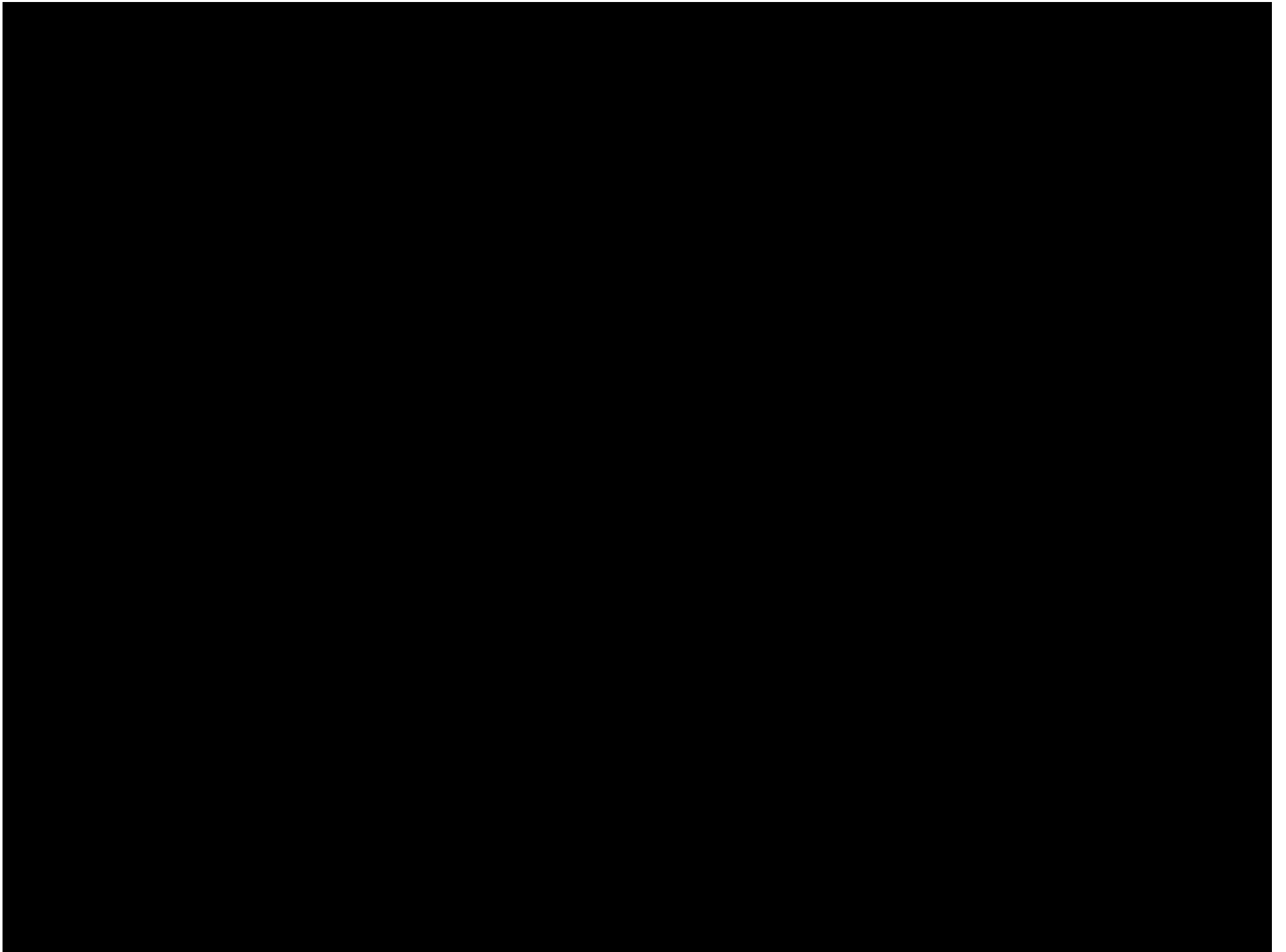
⁵ “I am the vine; you are the branches. The one who remains in me – and I in him – bears much fruit, because apart from me you can do nothing.

John 15:1, 4, & 5











Jeremiah 6:10

¹⁰ “To whom can I speak and give warning? Who will listen to me? Their ears are closed so they cannot hear. The word of the LORD is offensive to them; they find no pleasure in it.”

Jeremiah 6:13 - 16

13 “From the least to the greatest, all are greedy for gain; prophets and priests alike, all practice deceit. 14 They dress the wound of my people as though it were not serious. ‘Peace, peace,’ they say, when there is no peace.

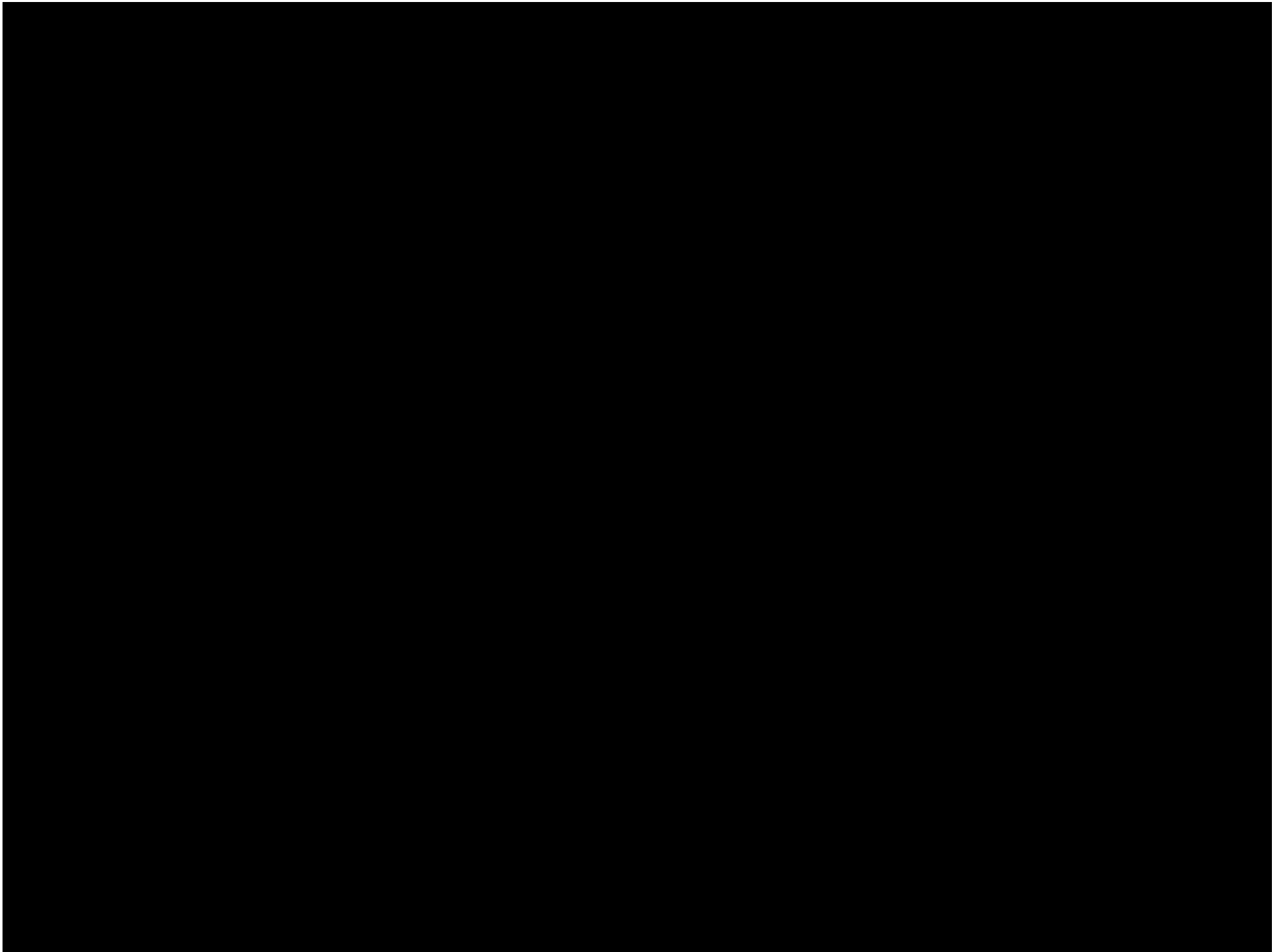
Jeremiah 6:13 - 16

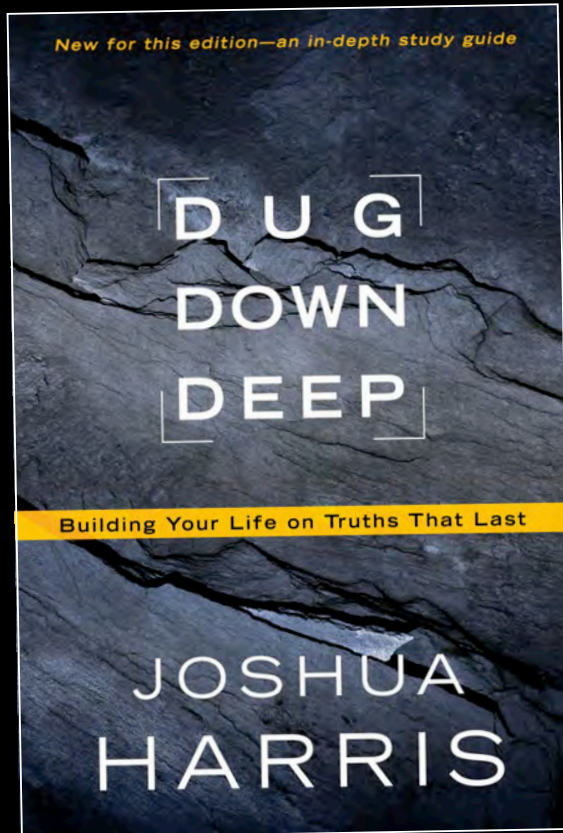
¹⁵ Are they ashamed of their loathsome conduct? No, they have no shame at all; they do not even know how to blush. So they will fall among the fallen; they will be brought down when I punish them," says the LORD.



Jeremiah 6:13 - 16

¹⁶ This is what the LORD says:
“Stand at the crossroads and look;
ask for the *ancient paths*, ask
where the *good way* is, and walk
in it, and you will find *rest for
your souls*.”

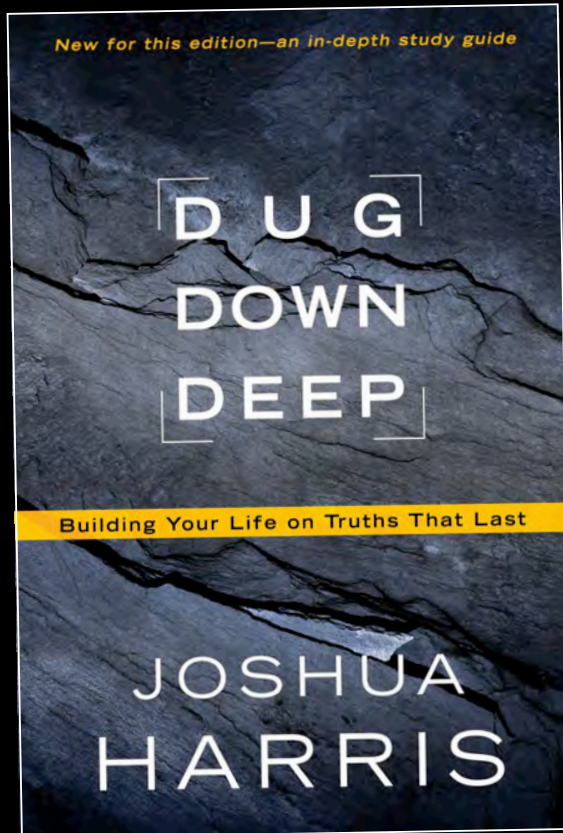




I know the idea of “studying” God often rubs people the wrong way. It sounds cold and theoretical, as if God were a frog carcass to dissect in a lab or a set of ideas that we memorize like math proofs.

But studying God doesn’t have to be like that. You can study him the way you study a sunset that leaves you speechless . . .

Knowledge doesn’t have to be dry and lifeless. And when you think about it, exactly what is our alternative? Ignorance? Falsehood?



We're either building our lives on the reality of what God is truly like and what he's about, or we're basing our lives on our own imagination and misconceptions.

We're all theologians. The question is whether what we know about God is true . . .

Theology, doctrine, and orthodoxy matter because God is real, and he has acted in our world, and his actions have meaning today and for all eternity.

Dug Down Deep, Josh Harris, p. 11 & 15



Luke 6:47 - 49



