"CORONATION DAY"

(The King is Crowned)
(Matthew 3:13-17)
1/15/2017

INTRODUCTION:

***Crown Him Lord of all and King of all!**

3 credentials show Jesus to be worthy of global kingship:

I. He <u>FULFILLED</u> all Righteousness
As the <u>HUMBLE SON OF GOD</u> (v. 13-15)

II. He was <u>ANOINTED</u> with Power
By the <u>HOLY SPIRIT</u> (v. 16)

III. He was <u>HONORED</u> with Praise
By the <u>HEAVENLY FATHER</u> (v. 17)

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INTRODUCTION:

Edward Perronet penned these words:

All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all!

Matthew is showing Jesus as King (King of Kings!)
He has done so by giving His:

1) Royal Geneology (Mt. 1)
2) Virgin Birth (Mt. 2)
3) Worship Received (Mt. 2)
4) Forerunner's Announcement (Mt. 3:1-12)

Now Matthew continues to expand on that by showing the Messiah's Coronation Day!

V. 13

Jesus--who spent most of His first 30 years on earth living in Nazareth (Mk. 1:9) in the region of Galilee--now travels south to the Jordan River with the sole intention (purpose) of being baptized. [Note: Christ's baptism marks the beginning of His public ministry]

"After an eternity of glory in heaven and some thirty years of virtual obscurity on earth, the Messiah-King is manifested publicly for the world to see and know." (MacArthur, p. 74)

Before Jesus called His disciples, before He called the world to repentance, before He performed any public miracles, He was anointed or coronated as King.

***Crown Him Lord of all and King of all!**
3 credentials show Jesus to be worthy of global kingship:

I. He <u>FULFILLED</u> all Righteousness
As the <u>HUMBLE SON OF GOD</u> (v. 13-15)

V. 14

John, realizing his own insignificance compared to Christ, tries to avoid baptizing Him.

"John forbade Him" = imperfect tense, indicating continual or repeated attempts to prevent the baptism.

John. . . who didn't consider himself worthy to untie (Mk. 1:7) or carry (Mt. 3:11) Christ's shoes. . . John, who said "He must increase, I must decrease" (Jn. 3:30). . . now in humility attempts to prevent Jesus from submitting to his baptism.

Perhaps one reason why John was so timid to baptism Jesus was because of the wrong impression of Christ which the people might receive.

John has just made it known that Jesus was the lamb of God who takes away the sin of the world (Jn. 1:29). Now, Jesus is submissively requesting John to baptize Him.

What a feeling of <u>unworthiness</u> John must have had!

Every servant of God who realizes the exalted privilege of being used by God will feel unworthy to serve Him. It is a "big thing" to serve God.

No one is worthy of God's call; no one is worthy to minister to Christ. The fact that God allows any kind of relationship with Himself is beyond comprehension.

The centurion said, "Lord, I am not worthy that thou shouldest come under my roof" (Mt. 8:8).

Paul said, "And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry."(I Tim. 1:12)

(Cp. Eph. 3:8)

V. 15

"Suffer it to be so now" = now, at the present, during Christ's humble incarnation, He would submit to John's baptism.

Jesus, recognizing His superiority over John and His future glory over every creature, emphasizes that for the present time,f or this unique occasion, He would allow himself to be baptized by a mere mortal.

Why did Jesus submit to John's baptism? "To fulfil all righteousness"

Jesus did not come to destroy the Law . . . but to fulfill it (SEE: Mt. 5:17-19)

"It becometh us" = it is fitting, suitable, proper, right

John's baptism was not part of the O.T. Law, but it was a new righteous ordinance, commanded from Heaven (Mt. 21:25; Mk. 11:30; Lk. 20:4).

This newly-established, symbolic ordinance was just as much righteousness as any of the O.T. commands**.**

Jesus kept every O.T. Law (except those which were for people who sinned); EX: Jesus never had to offer up a sin or trespass offering, because He never sinned or trespassed the Law (Lev. 4 & 5 cp. Heb. 7:26-27)

Jesus baptism signifies **3** truths about baptism:

1) Baptism does not save
(If baptism saved, the implication would be that Jesus was a sinner, which He was not - Heb. 4:15; II Cor. 5:21)

2) Baptism is a matter of obedience
(Jesus, by being baptized, is fulfilling His own righteous requirement

3) Baptism is by immersion
(Jesus went up . . . out of the water") (v. 16)

"Baptizo" = to dip or submerge (cp. Lk. 16:14 - "dip" (baptizo) the tip of His finger in water")

4) Baptism symbolizes identification. By being baptized by John, Jesus is identifying (showing agreement with John's mission and message). Jesus preaches the same message as John (Mt. 3:2; 4:17)

[Note: believers baptism identifies the believer with the Trinity (Mt. 28:19-20)

Some have suggested that Christ's baptism was a symbol of His future death, burial, and resurrection, whereas Christian baptism looks back at that event.

II. He was ANOINTED with Power By the HOLY SPIRIT (v. 16)

"Lo, the heavens were opened" -

"Lo" = Look! Behold! See! Check this out!

The same word appears in v. 17 - "Lo, a voice from heaven!"

What John the Baptism saw was so awesome, so wonderful, so breathtaking, so amazing that he drew special attention to it.

"He saw the Spirit" - Who is meant by the "He"? Jesus.

But John also saw this phenomena (Jn. 1:32-33 - "And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode on Him. 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.)

The reason why God allowed John the Baptist to see the Spirit in the form of a dove was to prove to John that this Jesus was the very one who would baptize with the Spirit (Jn. 1:33).

"The dove is a beautiful symbol of the Spirit of God in its purity ("white") and in its ministry of peace ("lighted upon") (Wiersbe, p. 17)

NOTE: The descent of the Holy Spirit (as a dove) at Christ's baptism is not a repeated occurrence, but a once and for all, never to be repeated historical fact. Never build a doctrine on a historical narrative. This is not the baptism of the Spirit which all believers receive (I Cor. 12:13); rather, this is the final theocratic anointing of the Spirit.

This anointing of the Spirit is for kingly power.

Every O.T. king was anointed on the head with oil.

Christ, the King of kings, however, is anointed with the Holy Spirit (many theologians draw a parallel between the anointing of oil and the Spirit)

Certain specifically chosen O.T. saints experienced the Spirit coming "upon" them. This anointing was for power, wisdom, and control.

Examples:

This spiritual anointing was unlimited on Christ (Jn. 3:34 - "For he whom God hath sent speaketh the words of God: for God giveth not the Spirit_ by measure unto him.")

This spiritual anointing "remained" on Christ (Jn. 1:32) in contrast with the anointing of O.T. leaders, kings, and prophets, which was temporary (EX: King Saul [I Sam. 10:6]; cp. I Sam. 16:14; Ps. 51:-11).

Why did Jesus need the power of the Spirit? Not because He was not divine, but because He voluntarily surrendered the independent exercise of certain of His divine attributes while He was one earth.

Every miracle that Christ did, he did by the power of the Holy Spirit (Lk. 4:18-19 - "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord.).

Christ was led by the Spirit (Mt. 4:1)
Christ cast out demons by the Spirit (Mt. 12:28)
Christ was glorified by the Spirit (Lk. 4:14-15)

Someone has described the Spirit as: "The greatest unused source of power every known to man"

We have the power of the Holy Spirit available to us! (Acts 1:4-5, 8)

III. He was HONORED with Praise
By the HEAVENLY FATHER (v. 17)

On three special occasions, the Father spoke from heaven: "at Christ's baptism, at the Transfiguration (Mt. 17:3), and as Christ approached the cross (Jn. 12:29-30)" (Wiersbe, p. 17)

1) at the beginning of Christ's ministry;
2) at the peak of Christ's ministry,
and 3) at the conclusion of Christ's ministry.]

At the mount of Transfiguration, the Father again spoke from Heaven and commended His Son (Mt. 17:5 - "While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him."

NOTE: the Father's words about the Son in Heb. 1:5, 8, 13

"My beloved Son" - lit. "This is my son, the beloved." Jesus is often called "the beloved" - Mt. 12:18, 17:5, Eph. 1:6)

Because the Father loves the Son, to love Jesus is to love the One whom the Father set his love on. Jesus should be the object of your love because He is the object of the Father's love.

"I am well pleased" - Because Jesus always did exactly and totally what the Father's will was - the Father gave this testimony (cp. Mt. 12:18).

Jesus said: "And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him." (Jn. 8:29)

In order to be like Christ, and follow in His steps, we too should live with the goal of pleasing God.

We should not live to please ourselves (Rom. 15:1).
We should not live to merely please others (Gal. 1:10; I Thes. 2:4)
But we should live to please God

I Th. 4:1 - "Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more."

II Tim. 2:4 - "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier"

I Jn. 3:22 - "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight."

We cannot please God by the power of the flesh but by the Spirit (Rom. 8:8-9).

We cannot please God without faith (Heb. 11:6).

How do we please God? SEE: Heb. 13:15-16

CONCLUSION:

Note the Trinity in verses 16 & 17 -

God the Son - "Jesus . . . baptized"

God the Spirit - "descending like a dove"

God the Father - "A voice from heaven"