

THE LORD'S BAPTISM

Mark 1

The general introduction for all classes should be concerned with the fact that there are four Gospels and the value to us of having four accounts of the Lord's life given us by Him through different individuals.

Doctrinal Points

The Lord came on earth among the Jews because they had the Word and lived in the Holy Land of the Old Testament story. John the Baptist fulfilled the prophecy in Malachi, tying together the Old and the New Testaments.

People had to see and put away their sins before they could accept the Lord.

It was those who truly wanted to be good who accepted the Lord.

Notes for Parents

In this course [in the original four-year cycle], when we come to the New Testament we study the life of the Lord from a different Gospel each year. Now we have come to the Gospel of Mark. The four Gospels were all written under inspiration from the Lord: that is, the Lord dictated to the writers the words they were to use just as He spoke to the old prophets. But He always used words and facts which were in the mind of the writer. So the four Gospels give us four different viewpoints and altogether present a complete picture.

Mark does not give us the Christmas story but begins immediately with the first public appearance of the Lord when He came from Nazareth to the Jordan to be baptized by John. We are told in all the Gospels that John was the messenger promised in the Old Testament by Malachi and also by Isaiah, the messenger who was to go before the Lord "to prepare His way." The way of the Lord

has to be prepared with all of us. You know how your children, at those times when they are bent on having their own way, will not listen to any loving, gentle arguments from you, but go on until they have to be punished for their naughtiness. We grown people are pretty much the same way, aren't we? When we are determined to get something for ourselves, we won't listen to advice even from our best friend. And before we will listen to the Lord's teaching about being unselfish and loving the neighbor, we have to be brought somehow to realize the bad things that are in us and to want to get rid of them. This was the kind of preparation the people received from John the Baptist, which opened their minds and hearts to recognize and welcome the Lord.

Baptism with water is a symbol of the desire to have our souls made clean by truth from the Lord. The Lord Himself by being baptized made it the Christian sign, and He afterward commanded His apostles to baptize in His name. Baptism shows that we want to be His followers and to bring up our children to follow Him, too. It opens a place for Him in our hearts and minds.

Primary

The story of the Lord's baptism should be made the basis of telling the children in a simple way why they were baptized and connecting this with their coming to Sunday school to learn about the Lord and how He wants us to live. As part of the introduction the prophecies in Malachi should be read, and the children should be told why it was necessary for someone to prepare the way of the Lord.

What event marks the beginning of the New Testament?

Where was the Lord born?

Where did He grow up?

Who was sent before the Lord to prepare His way?

How did he prepare it?

Where did John live?

What was his clothing?

What was his food?

Where did he baptize?

How did he say the Lord would baptize?

When you were a baby, your parents brought you to church to be baptized. The minister took you in his arms, put a little water on your head, gave you the name your parents had chosen for you, and received you into the Christian Church. Your parents promised to do all they could to bring you up to be a true follower of our Lord Jesus Christ, and the angels who were near knew that now you belonged among Christians in this world and in their world too. Baptism is the Christian sign.

Our story today tells us how our Lord, when He was in the world, taught us this by being baptized Himself.

The Lord was about thirty years old when He came to John to be baptized. Most of the people knew nothing about Him.

Only a very few had even heard of the wonderful signs which were given at His birth.

But they knew from the prophecies in the Old Testament that someday the Lord would come.

They knew from Isaiah 9:6 that He would be called the Son of God but that He would really be God Himself.

Baptism with water was a sign that the life of the person was to be clean.

What appeared when He was baptized?

What did the voice from heaven say?

So John and all the people who saw and heard knew that this was the promised savior.

Where did the Lord go as soon as He was baptized?

What happened to Him there?

Junior

The history of the return from captivity will be interesting to this class, as will also the facts we know concerning Mark. The necessity of the preparation of the people by John the Baptist should be discussed in its application to our own lives. The correspondence of baptism can be given.

When Babylon conquered the kingdom of Judah, some of the poorest of the people were left in the land, and it was promised through the prophets that the faithful among the captives would one day be allowed to return. The books of Ezra and Nehemiah—which, although they do not have an inner sense, are historical records of this return—follow the two books of Chronicles. Read

the first chapter of Ezra. Ezra 2:64 tells us that 42,360 people, besides over seven thousand servants and maids, returned to Judah when Cyrus gave them permission. Later another group returned, although many were too well satisfied with Babylon to uproot themselves and go back. Jerusalem and the temple were rebuilt, and the descendants of the returned captives were in the Holy Land when the Lord was born in Bethlehem some four hundred years later.

Now we are studying the life of the Lord as we find it in the Gospel of Mark. Mark was not one of the twelve apostles. He is first mentioned in Acts 12:12, where we learn that his mother was one of the early Christians in Jerusalem. Mark's Hebrew name was John, but it was customary in those days, when the Holy Land was under the rule of Rome, to have a Roman name also. His Roman name was Marcus, which in English becomes Mark. He had undoubtedly known the Lord and witnessed some of the events which he records, and he was also one of those who traveled about with Peter on his missionary journeys. We remember that Peter was one of the first and closest followers of the Lord. So the events of the Lord's ministry were all well known to Mark and were in his memory in much detail so that the Lord could use him for the writing of this Gospel. But Mark's concern is with the three years of the Lord's public life, and he does not mention His birth or early life.

What is the last book in the Old Testament?

Read Malachi 3:1 and 4:5-6 and then Mark 1:2-3. The promised messenger was John the Baptist. We learn from Luke 1:36 that John's mother was a cousin of Mary the mother of Jesus. She and her husband knew that Mary's child would be the Messiah and that their own son was to be His messenger. If you will read Luke 1:16-17 you will see just how John was to fulfill the prophecy in Malachi 4:5-6. Later the Lord Himself confirmed this (Matthew 11:14 and 17:10-13). *Elias* [KJV] is the Greek form of the name *Elijah*. The Lord had to come into the world because He could no longer reach by means of the Word of the Old Testament even those who wanted

to learn of God and obey Him. He Himself tells us why in Matthew 15:1-9. You remember how unwilling Jonah was to take the Lord's message to Nineveh. The Jews were the only ones in the world who had the Word, and they were not only keeping it from the Gentiles, but their scribes and the Pharisees had also added so many rules and sayings of their own that the people, few of whom could even read, did not know what was really right and wrong in the sight of God.

Before we can do right we must see what we are doing that is wrong and stop doing it. John the Baptist was a prophet, the first prophet the people had had for four hundred years. The people were helped to see this by the fact that John lived and looked like the old prophets of whom they had heard. Read II Kings 1:8.

Where did John live?

What did he wear?

What was his food?

The people flocked to hear him and believed that what he told them came from God. He first pointed out the sins into which they had fallen and told them to repent. Then he baptized them in the water of the Jordan. We all know that water is the symbol of truth. Baptism with water is the sign that we want to make our lives clean by learning the Lord's truth and obeying it. You know perhaps that when you were baptized, your parents promised to try to bring you up to obey the truth as our Lord Jesus Christ showed it to us. He Himself made baptism the Christian sign.

In verse 7 of our chapter, what did John say?

With what did he say the Lord would baptize?

What was seen after Jesus was baptized?

What did the voice from heaven say?

This showed John and all the people present that Jesus was the promised Messiah or Christ—*Messiah* is the Hebrew word and *Christ* the Greek word meaning “the anointed one.” Read Isaiah 9:6. They knew from this prophecy that the Messiah would be called the Son of God while He was in the world but that He would really

be “the everlasting Father” come down into a form which men could see.

Where did the Lord go after His baptism?

What happened to Him there?

The rest of our chapter tells of the beginning of the Lord's ministry. He went about teaching, preaching, and healing. People began to follow Him in crowds. Some came just to see the wonderful things He did, but others came because they wanted to learn and obey. The Lord knew that He could not stay in the world very long. So part of His work was to give special instruction to a few chosen followers who would be able and willing to carry the Gospel—the “good news”—of His life to all the world after He should have left their visible presence. We learn in this chapter how He found and called the first four of these chosen disciples.

What were their names?

We shall learn about the others in a later lesson.

The Lord began almost immediately to perform miracles. A miracle means simply a “wonderful” thing, but we use the word to describe acts which only the Lord could do. Three miracles are described in this chapter and many others referred to. We also learn that he taught in the synagogue in Capernaum.

Intermediate

The reason for the return from captivity should be stressed in introducing the lesson, as well as the way in which the scribes and Pharisees had confused the people by their added regulations. The correspondence of baptism, of the Jordan, and of the dove are important, and the class should also be told why the Lord was called the Son of God.

Four hundred years elapse between the close of the Old Testament and the beginning of the New. In all that time no prophet was sent. You remember that, although the people of Israel never came back after they were carried away to Assyria, it was promised by the prophets that the people of Judah would be allowed to return. The story of their return is told in the historical books of

Ezra and Nehemiah, which our teachings tell us do not have an inner meaning. Swedenborg tells us the reason these people were allowed to return. It was because the Lord, when He came into the world, was to “fulfill” the Law and the Prophets, to live out before the eyes of men the divine truth which was within the Word. So He had to come among the people who had the Word and in the country where the names of the places had been used in the Word to correspond to things in that inner truth. The returned captives rebuilt Jerusalem and the temple and re-established the forms of their religion. They did not go back to the open idolatry which they knew had been the cause of the fall of their nation, but instead they built up such a body of additional laws and regulations for the carrying out of their worship that by the time the Lord came into the world, He could tell them truly, “Ye have made the commandment of God of none effect by your tradition.” (Matthew 15:6) The simple good people, who could not read the Word for themselves, did not really know what it taught. Read Matthew 23:23.

Now read Malachi 3:1 and 4:5-6. You see that the very last prophet to speak to the people before the Advent, and indeed the very last words of that prophet, told them that when the Messiah was about to appear, someone—who would be like Elijah—would come as a messenger of the Lord to prepare the people to receive Him. This messenger was John the Baptist. Read II Kings 1:8. John the Baptist dressed as Elijah did. Like Elijah he lived in the wilderness. He had all the marks of a great prophet, and this made people listen to him and believe what he said. Even Herod believed him to be a prophet.

Like Elijah and all the prophets, John pointed out the sins of the people and told them to repent. You know that when you are in a selfish and willful state, you do not want to be told the truth about yourself. You will not listen, and then you are punished because you were told what was right and refused to do it. If people had not been led by John to see and put away their sins before the Lord began to preach, they would not have accepted

what He said and acknowledged Him to be the Messiah. We always have to put away wrongdoing before we can do right. John the Baptist stands for this first necessary step in the Christian life. That was why he baptized in the Jordan, because baptism pictures making the life clean according to the truth, and the Jordan pictures the truths which introduce us into the good life—truths like the commandments. We know that if we break the commandments we are not good, no matter what other seemingly good things we may do.

John told the people that the Lord, when He came, would baptize them with the Holy Spirit. The Holy Spirit is the Lord's own spirit of unselfish love, which comes into our hearts from Him after we put away selfishness and wrongdoing.

In the account of the Lord's baptism in Matthew 3:13-17 we learn that John recognized the Lord when He came to be baptized and wanted the Lord to baptize him instead. Read Matthew 3:15. You see that the Lord taught that baptism was the orderly beginning of the kind of life He came to show us, the Christian life. If we take the Lord as our example, we begin by being baptized.

The dove which descended on the Lord was a representation of the Holy Spirit. When we believe in the Lord and want to obey Him, His spirit comes down into our good desire and shows us the truth of the things we have learned from the Word about Him. Swedenborg says the dove which descended on the Lord at His baptism pictures "the Holy of faith." This means that the truths of the Word are holy because they come from the Lord. In heaven when the angels are talking about the holy truths which their minds are receiving from the Lord, doves appear about them. Whenever we read the word "dove" in the Word, the angels who are with us immediately think about some holy truth that comes from the Lord.

We need also to understand why the voice from heaven said, "Thou art my beloved Son," and why the first verse of our chapter says, "the gospel of Jesus Christ, the Son of God." Read carefully Isaiah 9:6. You see that in this prophecy it is said that a "son"

would be given to the world and yet one of His names would be “the everlasting Father.” When the Lord came into the world in fulfillment of this prophecy, He was often called the “Son of God” and yet He said of Himself (John 14:9), “He that hath seen me hath seen the Father.” The people thought of Him at first as a man like themselves; so He allowed them to think of Him as the Son of God until they had learned enough of the wonderful things He did and said to be ready to believe that He was really their heavenly Father Himself.

His wonderful works began immediately after His baptism. He went into the wilderness for forty days to conquer the temptations which were in the natural body and mind in which He was living. Then He began His ministry. The three parts of this ministry were preaching, teaching, and healing. Preaching has to do with the heart, teaching with the mind, and healing with the body. Our chapter contains the story of three different miracles of healing. It also tells of His preaching in the synagogue in Capernaum and later in the synagogues throughout Galilee. And it tells of the calling of the first four disciples who were to become apostles. We shall have more to say about all these things in later lessons.

Basic Correspondences

baptism = cleansing the life
 according to the truth
the Jordan = introductory truths
the dove = the Holy of faith

Senior

Show this class the reason why some of the captives of Judah had to return from Babylon to the Holy Land and also the reason why their history after the return is not part of the Word. The first two quotations at the end of the lesson furnish the basis for this discussion. The necessity for John’s work, according to the statement in Malachi 4:6, should be discussed, together with the application to our own lives and the care of divine providence in protecting us from accepting truth which we are unwilling to use in life. Stress the meaning of baptism and its importance as a sacrament.

When the people of Judah were carried away captive to Babylon, some of the poorer people were left in the land, and it was also prophesied that the faithful among the captives would eventually be allowed to return. The books of Ezra and Nehemiah (which do not have an inner sense) tell the story of this return. After seventy years of captivity “the Lord stirred up the spirit of Cyrus king of Persia,” who was at this time ruling over Babylon, to proclaim that all the captives who wished to return and rebuild Jerusalem and the temple might do so. He also commanded that those who did not choose to return should help their brethren with money and other gifts, and he himself restored to them the gold and silver vessels of the temple which had been taken to Babylon by Nebuchadnezzar. About fifty thousand people returned at this time and another thousand or more returned later with Ezra under Artaxerxes. The temple was rebuilt and all the forms of worship were re-established. The prophets Haggai, Zechariah, and Malachi belong to this period. Their mission was to promote the rebuilding of the temple, to rebuke the people for the evils into which they had fallen, and to foretell the coming of the Messiah. But we should note that after Malachi no prophet arose for four hundred years. Although those who returned did not fall back into open idolatry and continued to read the Law and the Prophets and to observe the rites which preserved the connection between heaven and earth, their history no longer represented anything spiritual. So it does not appear as part of the Word. We are told in the writings of Swedenborg that it was necessary for them to return because the Lord had to come into the world among those who had the Word and in the land whose mountains and rivers and forests had been used representatively in the Word. But the writing of the Word itself was not continued until He came.

We are studying the story of the Lord's life from the Gospel of Mark. The four Gospels give us this story from four points of view, complementing each other. We notice immediately that Mark does not give us any account of the Lord's birth and childhood. He takes up the story at the time when the Lord—at about the age of

thirty—came forth from Nazareth to begin His active ministry. We remember from the Christmas lessons that very few people actually knew of Him at the time of His birth. So the beginning of the Gospel of Mark helps us to understand how most of the people must first have heard of Him.

We must remember that all the people were brought up on the story of the wonderful history of their nation, of the miracles Jehovah had wrought for them in the old days and the great prophets who had been sent to them. Now suddenly in their own day they again had a prophet. John the Baptist lived in the wilderness. He wore the hairy mantle and leathern girdle of the old prophets. And he spoke with the same powerful, chiding voice which they heard from the scrolls in their synagogues. They flocked to hear him. He showed them their sins, and they saw and confessed them and were baptized by Him in Jordan. They were familiar with ritual washings. But John also, like the earlier prophets, spoke of the long-awaited Messiah. Indeed he said that the time was at hand, that he himself was the messenger of the Advent spoken of by their last prophet, Malachi (Malachi 3:1; 4:5-6). Then one day, as John was baptizing, a stranger from Nazareth appeared, and when He was baptized, the heavens opened, a dove descended upon Him, and a voice told them that this was the Son of God.

The Lord came to “fulfill” the Law and the Prophets. We know that this meant that He lived out before men the inner truth of the Word. But He also in many instances fulfilled the literal prophecies. The people were accustomed to think of the Messiah as the “Son of God,” but they knew that this “Son” would be no other than Jehovah Himself wearing the form of a man of flesh and blood. Read Isaiah 9:6. All who were truly prepared by recognizing their own sins and need of help received Him. In Malachi 4:6 we learn that if John had not been sent to prepare His way, the Lord’s coming would have smitten the earth with a curse. Does this seem strange? We can understand it by a very simple example. The man or woman today who professes to believe in the Lord while in his heart he does not desire or intend to obey Him is the person who

not only does the Christian Church on earth most harm but also is himself a hypocrite and is most surely headed for the hells. Read what the Lord said of the scribes and Pharisees in Matthew 23:23-33. Read also John 3:19. The great body of the people rejected and crucified the Lord not because He did not fulfill the Law and the Prophets and prove Himself to be the Messiah, but because they did not want to live the truth He showed them. The good in heart, who are represented by those who listened to John, repented, and were baptized—washed clean by the truth—were the ones to whom the Lord's coming was a blessing. It is the same today.

Mark gives only two verses to the Lord's forty days in the wilderness tempted of the devil, which Matthew and Luke describe in more detail. He passes immediately to the calling of the first disciples, the beginning of the Lord's preaching in the synagogues, and His miraculous healings. Mark himself was not one of the apostles although, since his mother was prominent among the early Christians (Acts 12:12), he undoubtedly knew the Lord and witnessed some of the things he describes. He was later a close companion of Peter. So he had in his mind the facts which enabled the Lord to use him as one of the writers of the Word.

Adult

Interesting discussion topics are the reason for the return from captivity, the nature of the four-hundred-year period following, the value of having four Gospels, the facts we know about Mark as an individual, and the reason why John had to come before the Lord.

Each of the Gospels makes the connection with the Old Testament in a different way. Matthew and Luke give the genealogies and cite the fulfillment of certain prophecies by the coming of the Lord. John shows the inner connection with all that went before from the beginning of creation. Mark makes the most immediate direct connection with the end of the Old Testament, quoting in his second verse the prophecy of Malachi, the last of the Old Testament prophets.

We now begin the study of the Gospel of Mark. The four Gospels complement each other. Although for the most part they present the same facts, each one adds details not mentioned in the others, and each offers a slightly different viewpoint. This has always been recognized. The first “harmony” of the Gospels was produced by Tatian as early as 170 A.D. The first thing that strikes us about the Gospel of Mark is his omission of any account of the Lord’s birth and childhood. We know that the Lord in dictating the Word made use of the things which were in the minds of the individuals through whom He wrote. Mark’s mind was apparently preoccupied with the marvelous works of the Lord in His public ministry. Mark was not one of the apostles. He is not mentioned by name in any of the Gospels. That he had personal acquaintance with the Lord we may assume from the first mention of him in Acts 12:12, where it is evident that his mother’s home was a rendezvous for Christians in Jerusalem. We learn here that Mark’s Hebrew name was John. *Mark* is the English form of the Latin *Marcus*. During the time of Roman rule, many boys were given double names in this way. In Acts 13:5 we hear of John Mark again as assisting Paul and Barnabas on their missionary journeys. In Acts 13:13 he leaves them and returns to Jerusalem, and we find that his return prejudiced Paul against him and caused a separation between Paul and Barnabas (Acts 15:36-41). Colossians 4:10 gives us the information that Mark was a nephew of Barnabas, and by that time he had also been re-accepted by Paul as a companion. Paul again speaks of him favorably in II Timothy 4:11. In I Peter 5:13 we learn that he was with Peter in Babylon, and tradition says that it was from Peter that he received most of his knowledge of the Lord’s life. At least it is apparent that he was in a position to learn from Peter, one of the three disciples who had been with the Lord most constantly from the beginning of His public ministry.

The general impression we get from the opening chapter of Mark is that of the impact of the first public appearance of the Lord upon the common people. The immediate reference to the prophecy of Malachi bridges the four-hundred-year gap in the coming of

the Word of the Lord. Malachi prophesied a messenger of the Advent. John the Baptist is that messenger. Malachi (Malachi 4:5-6) had also prophesied that Elijah would be the one sent. The fact that John looked and dressed like Elijah and that he lived in the wilderness, thus fulfilling the prophecy of Isaiah 40:3, must have disposed the people to accept him and welcome his instruction. Even Herod recognized him as a holy man and feared him (Mark 6:20).

John's preaching in the wilderness may well be compared to the wilderness period in Jewish history. The relation of his mission to the Lord's ministry is the same as that of the wilderness journey to the conquest of the Holy Land. We recall that the Israelites had to remain in the wilderness until all those had died who were unwilling to face the sacrifices and dangers involved in the conquest, and that this pictured that our regeneration cannot begin until we are willing to recognize and with the Lord's help fight the evils within ourselves. Malachi 4:6 tells us that unless John had prepared the way, the Lord's coming would have smitten the earth with a curse. Sin is to acknowledge the truth and be unwilling to try to obey it. Again and again in the writings we read that the Lord enlightens only those who are seeking the truth for the sake of life. The Lord teaches this same lesson when He says to Nicodemus (John 3:19): "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." It is taught also in many passages in which the Lord is said to have blinded men's eyes lest they see.

We do not read of baptism as such before John, but the people of that day were familiar enough with washings and purifications to accept it as necessary, and the Lord made it a Christian sacrament by His example first and later by command (Matthew 28:19). It is the symbol of our desire to cleanse our lives according to the truths which the Lord gives us in the Word. We recall that the Jordan, the boundary of the Holy Land, pictures introductory truths.

Mark does not record the story of John's hesitation to baptize the Lord and the Lord's answer. He gives us the simple, powerful

picture of the sudden appearance of the stranger from Nazareth coming to be baptized with the rest and then, as He came up from the water, the opening of the heavens, the descent of the dove, and the voice proclaiming this to be the “beloved Son,” the long-awaited Messiah. It is not surprising that in the first verse of this Gospel as well as in verse 11 the Lord is referred to as the Son of God. The people had been taught to think of the Messiah, as they would see Him in the flesh, as the Son of God, but they knew also that He would be Jehovah Himself. We may be certain of this by studying the familiar prophecy in Isaiah 9:6.

From the Writings of Swedenborg

Arcana Coelestia, n. 10559³: “The church had been in the land of Canaan from the most ancient times, and . . . the Word could not have been written elsewhere, thus except with the nation which possessed that land; and where the Word is, there is the church. That the Word could not have been written anywhere else was because all the places that were in the whole of that land, and that were round about it, such as the mountains, the valleys, the rivers, the forests, and all the rest, had become representative of celestial and spiritual things; and it was necessary that the sense of the letter of the Word, in both the historical and the prophetic parts, should consist of such things, because the interior things of the Word, which are celestial and spiritual, must close in such things, and as it were stand on them like a house upon its foundation.”

Apocalypse Explained, n. 1029¹⁷: “Since the Lord was to be born in that nation and make Himself manifest where the church then was and where His Word was, so that nation after a captivity of seventy years was brought back from Babylon, and the temple was rebuilt. And yet no other church remained with them except a church like that called Babylon, as can be seen from many things which the Lord himself said about that nation, and from the way they received Him; and for this reason Jerusalem was again destroyed, and the temple burnt with fire.”

True Christian Religion, n. 144: Of the descent of the dove: “This took place because baptism signifies regeneration and purification; and a dove has the same signification. Who cannot see that the dove was not the Holy Spirit; and that the Holy Spirit was not the dove? Doves often appear in heaven; and whenever they appear the angels know that they are correspondences of the

affections and consequent thoughts concerning regeneration and purification of some who are near by.”



Suggested Questions on the Lesson

- J. What is the whole story of the Old Testament about? *history of Israel*
- P. What event marks the beginning of the New Testament? *birth of Jesus Christ*
- J. Why were the Jews allowed to return from Babylon? *to re-establish Judaism in Canaan*
- J. What three prophets prophesied after the return? *Haggai, Zechariah, Malachi*
- P. Who was the last of these? *Malachi*
- J. How many years passed after the time of Malachi before the Lord was born? *about four hundred*
- S. Why are the events of these years not described in the Word? *no prophet arose*
- P. How many Gospels are there? *four*
- J. Why did the Lord give us so many accounts of His life? *fill out one another*
- J. What can you tell about Mark? *John Marcus, mother Christian, traveled with Peter*
- P. At what point in the Lord's life does Mark's Gospel begin? *baptism of the Lord*
- J. What prophecy did John the Baptist fulfill? *Malachi's*
- P. Where did he live? *wilderness*
- P. What did he wear? *camel's hair, leather belt*
- P. What was his food? *locusts and wild honey*
- J. What was his message? *Repent!*
- I. What does baptism represent? *cleansing lives with the Lord's truth*
- P. Who came from Nazareth to be baptized? *Jesus*
- P. What happened when the Lord was baptized? *Spirit descended like dove*
- J. What did the voice from heaven say? *“Thou art my beloved Son”*
- J. Who were the first four men the Lord called to be His disciples? *Simon Peter, Andrew, James, John*
- I. What is the rest of our chapter about? *beginning of Lord's ministry of teaching, preaching, and healing*