

## The Mind of Christ Class – Week 15

May 8, 2019

We're continuing to talk about Jesus' baptism. We've been in:

### Matthew 3:13-17

<sup>13</sup> Then Jesus came from Galilee to the Jordan to be baptized by John. <sup>14</sup> But John tried to deter him, saying, "I need to be baptized by you, and do you come to me?"

<sup>15</sup> Jesus replied, "Let it be so now; it is proper for **us** to do this to fulfill all righteousness." Then John consented.

<sup>16</sup> As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and alighting on him.

<sup>17</sup> And a voice from heaven said, "This is my Son, whom I love; with him I am well pleased."

### Mark 1:9-11

At that time Jesus came from Nazareth in Galilee and was baptized by John in the Jordan,

<sup>10</sup> Just as Jesus was coming up out of the water, he saw heaven being torn open and the Spirit descending on him like a dove. <sup>11</sup> And a voice came from heaven: "You are my Son, whom I love; with you I am well pleased."

### Luke 3:21-23

When all the people were being baptized, Jesus was baptized too. And as he was praying, heaven was opened <sup>22</sup> and the Holy Spirit descended on him in bodily form like a dove. And a voice came from heaven: "You are my Son, whom I love; with you I am well pleased."

<sup>23</sup> Now Jesus himself was about thirty years old when he began his ministry.

We're in a talk of why Jesus was baptized, and the statement that is made by Jesus explained to John about why he should baptize Him is 'to fulfill all righteousness'. So we're going to talk about that a little bit and hopefully finish this section and begin to get into the temptations of Jesus which is a long section. We will not finish **that** tonight.

The word "fulfill" here is the word "pleroo" or 'πληροω' in Greek. It is a very rich word. It means to make replete, or literally 'to cram' (as filling a net), to satisfy, to execute, or to finish or to verify, (coincide with prediction); it has a lot of various meanings. So, this act of baptism corresponds, in **some** way, to righteousness which will be incomplete, or less than full, unless this act is done. In other words, there is something about the act of Jesus being baptized that "fills up" righteousness ... to make it complete. So we know it is not to make **Jesus** righteous. We know what it's not. It's like what doctors do when they don't know what something is...they rule out what it's not. So even if we don't know what "fulfill all righteousness" means, we know what it doesn't mean. It doesn't mean that the baptism of Jesus was to make Him righteous. The lack of it might make him, perhaps, **un**righteous. Now, get what I am saying here. If this was something necessary to fulfill all righteousness, then it was something Jesus had to do. It was something that He was required to do; not for the same reasons we're required to do it, but he was required to do it because it was God's will that He did it.

If Jesus had not done it, to fulfill all righteousness, then He would have been less than righteous. In fact, He would have been in disobedience to God.

If Jesus came to do the will of the Father, and this **was** the Father's will, then to **not** be baptized would mean that Jesus **and** John would leave righteousness lacking. It would be less than full, because neither one of them would have complied with the will of God if they had not done it, okay. But I think there's a whole lot more to it than that.

I really believe that was the case. It wasn't that it was a take it or leave it command ... do it or not do it. It was something that was "in the will of God" to do.

Righteousness – what is it? It means to be just, or right, or equitable. It can mean fairness or personal righteousness. It could also be objective righteousness – in other words, the righteousness from God rather than our own personal righteousness. It is equivalent to something that is "proper" or "fit". Remember when Jesus said, "It is fitting that we do this". {In May 1 Class} So righteousness can also be something that is fitting or proper to do, and we've already talked about that so Jesus is already framing it with the idea that 'this is fitting'. "It is correct for us to do this, John." John, you may think that this is inappropriate for us to do, but it **is** appropriate...it is fitting for us to do it because it will 'fulfill all righteousness'.

So what does Jesus mean when He says his being baptized by John will fulfill all righteousness? What are the possibilities? One mentioned frequently, is that by being baptized He is providing us with an example of our need to be baptized. So some will say, "Well, if Jesus did it, then I need to do it." That is the argument that some people make ... if it's good enough for Jesus, it's good enough for me. If He needed to do it, I need to do it." Well, that kind of implies the wrong thing. He doesn't need to do it for the same reason I need to do it. So, what is the example that He is giving? That kind of pushes the question down the road. Is it simply that God wills we all be baptized, so He's setting an example for us to do that? I think that pushes the question down the road. It doesn't really answer it. But Jesus didn't say that. He didn't said, "Let's do this so I can set an example for everybody." He said, "Let's do this to fulfill all righteousness."

Jesus did it for reasons different than us. Should I be willing to do what Jesus did, even die on a cross? I mean, Jesus set an example of dying on the cross, as well. But if I died on the cross, it wouldn't be for the same reasons Jesus died on the cross. It wouldn't fulfill the same purpose for which He did it. There's a lot of the things that Jesus did, by walking in His steps ... It might be a good idea to be willing to walk in His steps, but it may not accomplish the same things He accomplished by doing it.

But of course, if I did it, it would not accomplish or fulfill what Jesus death did. It seems to me to be more plausible, and it fits the language of the text to say, 'The type of righteousness being referred to by Jesus here is "what is appropriate" to do? It is "proper" for at least two reasons. It is proper for Jesus and John to engage in this act of Baptism, first, because his baptism prefigures His death, burial and resurrection. It prefigures His death, burial and resurrection. So, in being baptized, Jesus is prefiguring His death, burial and resurrection.

It's almost like a type/anti-type; an indication of what is to come. And in that way, we **do** imitate Jesus in baptism because His baptism figures (or has the figure of) the death, burial and resurrection to it and then when **we're** baptized, we also participate in the death, burial and resurrection.

Jesus is beginning His ministry. He's letting go of His private life, and fulfilling righteousness. He is fulfilling the purpose for which He came. His baptism is, in a sense, a coming out ceremony.

Secondly, and we see this in John 1:31-34

John says that the baptism was a pre-arranged signal of the Messiah. I really think we need to read that. John writes 'after the fact'. He's talking about the event later.

**<sup>34</sup> I have seen and I testify that this is God's Chosen One.**" So one of the major purposes for 'his' ministry was to be a testimony to Jesus. We will see this later on in John Chapter 5 where he talks about the different people who bore witness to Jesus. One was Moses. Moses bore witness to Jesus. But John was also one that bore witness.

So how could John be absolutely convinced, beyond a shadow of a doubt, that Jesus was the Messiah – was the Son of God, so that he could actually testify, as if in a court of law, (swearing to tell the truth, the whole truth, and nothing but the truth) ... how could he affirm that Jesus was in fact, the Son of God? And John goes on to say the next day, that he was standing with two of his disciples and he looked upon Jesus as He walked and he said, "Behold the Lamb of God. He's making the testimony that Jesus is the Lamb of God. The two disciples heard him speak and they followed Jesus.

Let's back up. Verse 34 is the conclusion of **why** he could testify that Jesus was the Son of God. But if you go back in John 1:31-33, he said of John the Baptist, "**I myself did not know him.**" Now, the word '**recognize**' does not necessarily mean that he did not know who Jesus was, in the sense that He was his cousin. He may have suspected who he was, but John needed absolute confirmation to say "**I recognize Him** ... that I am going to be able to affirm Him. So John said, "**I myself did not know him, but the reason I came baptizing with water...**

So why did John go out and start baptizing people? Well, we know that he was baptizing them for repentance for the forgiveness of sins, and so it benefitted those people. But that wasn't the only reason he was out there baptizing people.

John the apostle writes in 1:31-32 NASB

**<sup>31</sup> I did not recognize Him, but so that He might be manifested to Israel, I came baptizing in water.**" **<sup>32</sup> John testified saying, "I have seen the Spirit descending as a dove out of heaven, and He remained upon Him.**

John repeats, "**<sup>33</sup> I did not recognize Him, but He [God] who sent me [John the Baptist] to baptize in water said to me, 'He upon whom you see the Spirit descending and remaining upon Him, this is the One who baptizes in the Holy Spirit.'**" **<sup>34</sup> I myself have seen, and have testified that this is the Son of God.**"

So, it seems to me that what John is saying is that God told me to go out here and start baptizing people ... for repentance ... for forgiveness of sins... for the benefit of the people, and because it makes the way straight for the Son of God to come.

But the other reason for me to be baptizing is so that I could have an affirmation from heaven that this person is truly the Son of God. And so when Jesus was baptized, we know what happened. The Holy Spirit came down from Heaven in the form of a dove, it, descended upon Jesus and a voice came from heaven saying, "[You are my Son, whom I love; with you I am well pleased.](#)"

All of that is happening as a pre-arranged signal. John is to be baptizing, he is going to baptize Jesus. *That's why it was fitting* – it was appropriate for him to baptize Jesus – **so that** God could affirm Jesus as the Son of God. **That fulfilled** righteousness. That fulfilled the purpose for which he was being baptized. It wasn't being baptized to be saved, or to be forgiven. He was being baptized to be **manifested** to Israel. And how could God manifest Him? The Spirit descended upon Him and a voice came out of heaven saying, "[You are my Son, whom I love; with you I am well pleased.](#)" It was almost like, maybe not as strong as the resurrection of Jesus, where they were eye-witnesses of the resurrection and they could testify that Jesus was risen from the dead; but this was pretty conclusive evidence for John the Baptist. He was **fully** convinced that this [Jesus] was the One.

That is why, later on when John sent the disciples back to Jesus to ask if He were really "the one", (because John was likely to be killed pretty soon), some people say that John was trying to be really ultra sure that Jesus was the One because He didn't want to die for nothing. *I don't think it was about John at all.* I think John's disciples were bringing up the question about, "are you **sure** this is the right one? We don't want to see you die, John, for somebody who is not really the Son of God – the Messiah." John probably just told his disciples, "Then go to him and ask Him. You go confirm it for yourself. I don't need it confirmed because I already heard God speak from heaven and tell me that He is the right one." So I think all of this is tied up in this "pre-arranged signal" if you will, from God.

Jesus needs to be manifested to Israel, to be rendered apparent, to be declared. John was apparently told that the Messiah would be manifested while you are baptizing, and the One on who the spirit comes to rest and remain on Him, this is the Lamb of God, the Son of God, the One who baptizes with the Holy Spirit and fire, and of course, the voice from heaven confirmed this as well. So, what was at stake at Jesus' baptism was fulfilled by plan to present Jesus as Messiah to Israel.

This was "proper" because God had arranged this. And remember, the word righteousness can mean "proper" ... "what is fitting". It fulfills all of what is proper in this matter. God arranged a sign that included John in it, and He made this the occasion of Jesus' anointing with the Spirit. We'll see more on that when we get to Luke 4. Does that make sense of what was going on here?

Now, Jesus knew all of this. Jesus knew what the signal was. John knew what the signal was. But John was getting hung up on the idea that, “You’re Jesus. You need to baptize me. I don’t need to baptize You. And Jesus is like...John, you **know** what we’re doing here. You know what the plan is. You were already told what to expect. So, let’s just do it.”

So, how did this reflect the mind of Christ? **First**, He was obedient. **Second**, if His obedience depended on others, He was also persuasive (which he had to be was with John the Baptist). **Third**, he understood why he was obeying and he explains this to other people. I think it’s important that when we obey God, we need to be able to explain to people why we’re being obedient. What is the purpose of our obedience? It’s not just doing it because God is God and He told me to do it, but this is the purpose of what I am trying to accomplish. God has told me about the purpose to my obedience.

Obedience to God is not just some blind thing that is meaningless. It has some purpose to it. God doesn’t tell people to do meaningless things even if He is testing them in some way, like when he told Abraham to go offer his son on the mountain. God is not into meaningless obedience ... it always has some purpose. So this is why Jesus could say, ‘this is why we need to do this, John’. And we need to be able to tell people, too.

**Fourth**, Jesus was also insistent about getting John’s willing compliance, but not only by force. We will see this in another way. Jesus was clear when others were fuzzy. Jesus was **not** fuzzy about why they were doing this. This is the mind of Christ. Jesus is never fuzzy about what he’s doing.

**Brian:** Even in the crucifixion... even before Pilate...He was always in charge.

**Rod:** Exactly. Jesus is always clear-minded. He always knows what it’s about, and it comes out in a small way in this, and in the crucifixion.

So the actions that follow Jesus’ baptism include His coming out of the water, the descent of the dove and God speaking.

1 His “coming out of the water” means He walked out onto the bank – unlike the many pictures that show Him in the water. I don’t know – it’s not important.

2. Why was the dove chosen as the symbol of the Holy Spirit? Have you ever thought about that? I do recall it was used by Noah – Noah had a dove. But just because Noah used a dove may have no significance to why Jesus is using a dove. Noah sent out the dove to see if the waters receded. A dove is certainly more docile than most birds. But if a dove alighted on you, would you be afraid or less likely to panic? I mean, if a dove landed on your head, probably in that moment, you wouldn’t care if it was a crow or a dove. You would probably be startled by it. Doves are peaceful. They are comforting at times. I like to hear the cooing of a dove. I’m glad it wasn’t a mocking bird because mocking birds will dive-bomb you. So God didn’t use a mocking bird to land on his head. But the word for Dove here, in the Greek, could also mean a pigeon, which can be trained to carry messages and then return. The word Carrier pigeons bring a message and return to where they started. Pigeons were used in sacrifices.

So this is a fitting figure for the Spirit. We might have to change some of our logos when we have the dove coming down. We may need to replace some with a pigeon coming down out of heaven. It would be just as fitting. And it does say, “Like a dove” (in Matthew 3:16; John 1:32; and Luke 3:22) so we may need to change the Christian symbols to the spirit to pigeons. In Matthew 10:16 Jesus tells us to be wise as serpents and as harmless as doves. So I'm not exactly sure why God chose a dove/pigeon to land on Jesus' head, but the real descent was the Spirit. So this anointing was a seal; an indication of Divine Sanction. It was a setting apart – a sanctification. The presence of the Spirit in one's life is the definitive indicator of a relationship with God.

Jesus, as Messiah or King, received this anointing as a King, not with oil, but divine Spirit. This, accompanied by the voice of the father indicating pleasure and identifying Jesus as the beloved Son, was the perfect introduction of Jesus into this new ministry.

What a way to begin a ministry. Being baptized, coming up out of the water, the Spirit comes down upon your head and God says, “This is my Son – listen to Him. That is a great way to begin a ministry. That's an introduction.

All of this being “out of heaven” made it clear that Jesus had authority, and this is how it all began. So, this is definitely a transition period, out of private life and into public life. Nothing is ever going to be the same for Jesus after this point. So the “well pleased” statement must have been a powerful and satisfying statement for Jesus, particularly as he probably had some foreknowledge of what was happening in His life from here on out. It is appropriate. It is approval and delight for the special and positive relationship that Jesus had with His Father. This is merely one indicator that this truth and reality surely must have been a dominant theme in the thinking of Jesus. Jesus mind was filled with this mutual state of loving and being loved; an absolutely essential state for health, spiritually, emotionally and physically.

In my notes here, and I do this several times in my notes - I “star it” ★ and I write that “I believe this is a **dominant** aspect of Jesus' thinking” ★. This one is a **key** ★ to His thinking

Now, what is that key? The key is *‘Jesus always had in His mind the fact that He was loved and that He had the capacity to love.* ★ That made Him a person who was well rounded, a person who had well-being, and a person who knew who He was. I have seen more people in my ministry who have one or the other missing in their lives. Some people were very good at receiving love but horrible at giving it. And other people were very good at giving love, but were horrible at receiving it. And neither one of those is a balanced individual.

Jesus was able to receive the love of His Father but He was also able to be pleasing *to* His Father. God was well-pleased with Him and Jesus did everything He could to be pleasing to his Father. Jesus was pleased with His relationship with His Father. That caused him, I believe, *a dominant pattern of thinking that served Him all through His life.* And if we had to capture the mind of Christ, I would have to say that one of the places we need to begin having the mind of Christ is *having that balance* in our lives.

In this section, Luke added two facts not found in Matthew and Mark. It's interesting to see what one person puts in and the other leave out. I had to slow down and read very carefully so I don't miss these little gems, but it says that Jesus, in Baptism, was praying!

(Luke 3:21) *When all the people were being baptized, Jesus was baptized too. And **as he was praying**, heaven was opened <sup>22</sup> and the Holy Spirit descended on him in bodily form like a dove.*

Luke mentions that Jesus was praying and the Spirit descends in bodily form. Luke makes note of that. By the Spirit descending in "bodily form", it makes me assume that he is saying here that it was a real dove or a real pigeon. The text is, "As Jesus was being baptized and while He was praying...It's a common word for prayer (προσευχομενου). It is "**being in prayer**".

So being in prayer during baptism is not something emphasized, commanded or practiced elsewhere that I am aware of, but this it is interesting to me. In 1 Peter 3:21 it indicates that when we are baptized, it says that baptism saves us. It is not putting away the guilt of the flesh. But that next phrase is a little bit difficult phrase to translate, but it basically indicates that **an appeal is being made to God** for a clear conscience. In Baptism, we are making an appeal to God for a clear conscience.

So a person recognizing that in baptism there is a need for a clear conscience, and it is like an appeal that we make. So, the debate among us is: praying Jesus into our heart, or being baptized into Christ? That is usually a debate we have. At least here, we have them joined together. Though the purpose of both may be different than our pursuit of salvation, because Jesus was not being baptized to be saved, but what was Jesus saying to His father in this instance? He was praying to His Father while He was being baptized. I wish I knew what he was saying.

Now we know, on the cross something to that effect was going on. He was calling out to God, "My God, My God, Why have you forsaken me?" His example of frequent prayer, especially at critical points in His ministry is instructive ... it further indicates His earthly dependence on His Father - His Father's delight in Him.

But it is interesting to me that Jesus combined prayer and baptism together, at least in His experience, and then, that question then is, "could we really be saved by a sinner's prayer if it is connected with Baptism? Could that prayer (the sinner's prayer) actually be that appeal that we're making to God?"

Remember when Paul was baptized? In Acts 22:16 Ananias told Paul, "Arise and be baptized washing away your sins, **calling on the name of the Lord**"? Here is **another** connection here between someone calling out to God and the act of Baptism. Maybe we need to be teaching people that when they are baptized, they are calling out (could we say 'praying') to God? Okay? I just thought that connection was interesting.

It is clear it was the **Holy Spirit** who descended in a bodily form as a dove. Belonging to a body, or a material, it speaks to corporeal (<https://en.wiktionary.org/wiki/corporeal> -

{relating to a person's body, physical, fleshly, mortal}. I won't get into much of it, but certainly when it came to the resurrection of Jesus it was a big deal that he was raised in "bodily" form and that he was not just raised in some spiritual sense. His actual body came out of the grave. It just seems to me that God makes important things *real* by putting them in the corporeal realm and not just in a Spiritual realm.

Well, let's jump to the next section. *Jesus Is Tested in the Wilderness*

I'm not going to take time to read the Scriptures now because of the 10 minutes we have left. But I want to introduce it a little bit because there is a concept at the very beginning of this whole section that is curious to me and I spent a little time on it here.

### **Mark 1:12-13**

At once the Spirit sent him out into the wilderness,<sup>13</sup> and he was in the wilderness forty days, being tempted by Satan. He was with the wild animals, and angels attended him.

Mark offers a summary of the temptation of Jesus. He does not give us any detail so we are depending pretty much on Matthew and Luke for the temptations of Jesus. But the activity of the Spirit, and remember when He was baptized, the Spirit was descending on Him so we begin to see the activity of the Spirit in the life of Christ.

The translation here is a little amusing. I am using a literal translation here. It is described as the Spirit was "*thrusting Him forth into the desert.*" The Christ is being **thrust** into the desert according to **Mark 1:12**. The word, "εκβαλλει" or "ekballei" is the Greek word 1544 in Strong's Concordance. It seems to be a strong word. Matthew 15:17 uses the same word in "Don't you see that whatever enters the mouth goes into the stomach and *then [cast] out* of the body? It is "**eliminated**" like a bowel movement.

It is the same word used in **Acts 27:38** where they cast out the **wheat throwing it** out into the sea. (They were in the storm and the ship was sinking, so they threw the wheat out to save their lives.) So they didn't just lightly drop it over the side of the boat. They "threw" it out of the boat.

It is also used in **Luke 4:29** where they say **Jesus is "cast out"** of the city. I believe that was in Nazareth when he said, "The Spirit of the Lord is Upon Me", He was in the Synagogue and said, "Today these Scriptures have been fulfilled in your hearing". They **cast Him out** of the City. Imagine being "**pushed along**".

With **Stephen** in **Acts 7:58** – they didn't just take him gently outside the city. They **pushed** him. They **thrust** him outside the city. In **John 6:37**, Jesus promises **not to cast out those who came to Him**. If you come to Him, He is not going to thrust you out.

**Matthew 7:4** is about **extracting or taking a speck out of someone else's eye**. In other words, this is a delicate surgery, and most of the time while we're trying to get specks out of people's eyes, we're somewhat violent about it, or critical, aggressiveness when getting specks out of other people's eyes. We always want people to be delicate with us, but we're a little harsh sometimes with others.

In **Luke 6:22** the word is for **spurning, rejecting** or **casting out *your name as evil***.

**Matthew 9:38** Jesus said we should *beseech the Lord of the harvest* to ***send out workers into the harvest***. So like the whole idea as thrusting Jesus into the desert, we are praying to God and asking Him to thrust workers into the field to harvest. Not just simply urge them in, but ***we want God to push people into the harvest field***.

In **Matthew 9:25** He talks about the *crowd being “put out”* of their house. Here, in **this** passage, the New American Standard Bible uses the word **“impelled”** – to **urge, or drive forward, to move by exerting strong moral pressure** on him.

The point is, ‘how does Jesus get from the Baptism into the Desert?’ He was **pushed** by the Spirit. He was **thrust** into the desert. He was **thrown** into the desert by the Spirit.

### **Matthew 4:1-22**

Then Jesus was led by the Spirit into the wilderness to be tempted by the devil. <sup>2</sup> After fasting forty days and forty nights, he was hungry. <sup>3</sup> The tempter came to him and said, “If you are the Son of God, tell these stones to become bread.”

<sup>4</sup> Jesus answered, “It is written: ‘Man shall not live on bread alone, but on every word that comes from the mouth of God.’”

<sup>5</sup> Then the devil took him to the holy city and had him stand on the highest point of the temple. <sup>6</sup> “If you are the Son of God,” he said, “throw yourself down. For it is written: “He will command his angels concerning you, and they will lift you up in their hands, so that you will not strike your foot against a stone.”

<sup>7</sup> Jesus answered him, “It is also written: ‘Do not put the Lord your God to the test.’”

<sup>8</sup> Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor. <sup>9</sup> “All this I will give you,” he said, “if you will bow down and worship me.”

<sup>10</sup> Jesus said to him, “Away from me, Satan! For it is written: ‘Worship the Lord your God, and serve him only.’”

<sup>11</sup> Then the devil left him, and angels came and attended him.

### **Luke 4:1-13**

Jesus, full of the Holy Spirit, returned from the Jordan and was led around by the Spirit in the wilderness <sup>2</sup> for forty days, being tempted by the devil. And He ate nothing during those days, and when they had ended, He became hungry. <sup>3</sup> And the devil said to Him, “If You are the Son of God, tell this stone to become bread.” <sup>4</sup> And Jesus answered him, “It is written, ‘Man shall not live on bread alone.’”

<sup>5</sup> And he led Him up and showed Him all the kingdoms of the world in a moment of time.

<sup>6</sup> And the devil said to Him, “I will give You all this domain and its glory; for it has been handed over to me, and I give it to whomever I wish. <sup>7</sup> Therefore if You worship before me, it shall all be Yours.” <sup>8</sup> Jesus answered him, “It is written, ‘You shall worship the Lord your God and serve Him only.’”

<sup>9</sup> And he led Him to Jerusalem and had Him stand on the pinnacle of the temple, and said to Him, “If You are the Son of God, throw Yourself down from here; <sup>10</sup> for it is written, ‘He will command His angels concerning You to guard You,’

<sup>11</sup> and, ‘On their hands they will bear You up,

So that You will not strike Your foot against a stone.”

<sup>12</sup> And Jesus answered and said to him, “It is said, ‘You shall not put the Lord your God to the test.’”

<sup>13</sup> When the devil had finished every temptation, he left Him until an opportune time.

**Matthew and Luke use a different word.** Mark uses the word we just studied, but Matthew and Luke use a different word which is interesting. They use the word “led up”. “ανηχθη” or “anethe”.

In **Luke 4:5** this word is also used of **Satan taking him up to a high place**. So when He was **led up** to a high place to see the world by Satan. But before Satan **led him up**, the **Spirit led him up** into the desert. The contrast is interesting – **being led** by the Spirit and **being led** by Satan in the same context here.

Then in **Acts 12:4** the word has a sense of “**going up**”... going up to Jerusalem.

So both words have a sense of a force or acting on Jesus pushing Him into the desert – the temptation, and as soon as Jesus was baptized, he began to be led, or was he before, by the spirit? In other words, up until that time Jesus was being led by the Spirit? Now I don’t want to spend too much time on that, but we know that after he came up out of the water, He was being led by the Spirit.

The compelling influence of God came to bear on His life through the work of the Holy Spirit. However, Satan countered with his **own “push”**. Satan saw the Spirit pushing him into the desert, and Satan comes along and says “I’ve got some pushing to do too. I want to push you up to the mountain. I want to show you some things.” Whether this was new or not, how did Jesus think about this? This is about what this class is about—the mind of Christ.

What was Jesus thinking about? What would I think about? Somebody is trying to push you. Say you can’t swim and someone’s trying to push you into the pool. You might be fighting and clawing, saying ‘leave me alone’. Or someone is trying to push you out of the door of an airplane and you didn’t want to go (with or without a parachute on). Think about anybody trying to push you into something. How would you react to that? This is kind of what is happening here. Did Jesus realize that it was the Spirit pushing Him or leading Him into the desert? We don’t always realize that it’s the Spirit leading us.

How much of His conscious will was involved? Was the 40 Day’s fast planned? Or, when did He plan it? Why did He plan it? Who was it planned by? The baptism was planned by God, the Father. Did Jesus know that a confrontation from Satan was coming when he went into the desert? Was Jesus anxious about this period of His life, or was he pumped up for the challenge like, “Yes. Let’s do it! Jesus was thinking something. What was He thinking? Why did he need this push into the desert?

Luke says Jesus was full of the Spirit. So it’s the idea is that he was being “pushed” by the spirit, but He was also full of the Spirit. It says regarding this verse that “He was full, bounding and holy occupied, completely under the influence, or affected by the Spirit.”

So what must it be like to be completely under the influence of the Spirit, at all times, and all situations? Man comes under the influence of the flesh – desires that draw him away – pull and tug at him. So we understand the idea of the flesh pulling, pushing, tugging and almost forcing people, like it says in Romans 7, “[The things I don’t want to do, I end up doing](#)” as if I’m being pushed into it somehow. “Sin is “pushy”.

Jesus faced the head to head confrontation with Satan. The threefold temptation wholly occupied the Spirit of God. The Holy Spirit was totally involved in this process. He was full of the Spirit and he was being pushed by the Spirit.

For me to have the mind of Christ, this is what must be true of me. To identify the areas where the Holy Spirit has not completely and wholly occupied my being is necessary work. I want to be occupied territory...ground taken...held...saturated with the influence of the Spirit.

As we have seen, this degree of fullness involves being thrust forth by the Spirit. Imagine Him pushing **me** out of the way of danger and sin. Imagine him leading me into a situation where temptation is possible, even though you remember in the prayer of Jesus, He said, “[Lead us not into temptation but deliver us from evil.](#)” What was the Holy Spirit doing leading Him into a place of temptation? He didn’t **tempt** Him, because God can’t tempt anybody. But He was certainly putting Him in a position of testing.

Imagine the Spirit leading me into a situation where temptation is possible and probably, but giving me the strength to stand. **Full** of the Spirit and **Led** by the Spirit is the goal.

Ephesians 5 tells me that this is for me. <sup>19</sup> [speaking to one another with psalms, hymns, and songs from the Spirit. Sing and make music from your heart to the Lord,](#) <sup>20</sup> [always giving thanks to God the Father for everything, in the name of our Lord Jesus Christ.](#)

It is through this context that we understand what it means to be filled with the spirit. Look carefully into that passage. There was speaking to one another with Psalms, hymns and Spiritual songs, we make music from our heart to the Lord.

When other’s influence threatens this, this is a three-fold strategy for keeping the filling of the spirit.

And so, what I am saying here is that Jesus maintained His filling of the Spirit and a saturation with the Spirit even in the midst of a test, or trial or temptation by Satan. We’re told later on by Paul in Ephesians 5 that if we’re filled with the Spirit it is going to manifest itself in certain ways. And the three and the most immediate context is,

1. “sing - music” (like Paul and Silas did in jail). What did they do in the midst of their trials? They sang. What do we do in the midst of trial? We sing. Music. It helps us through those difficult times.
2. What else do we do? We give thanks.
3. What else to we do? We don’t fight it. We submit – out of reverence for Christ. We don’t fight it. We submit ourselves to God.

He has given us a formula. And what I wonder is “how did Jesus survive forty days and forty nights, in the wilderness, with the wild beasts and with the deprivation of having no food, (I assume he drank water), and being tempted by Satan. ***How did He survive that?*** I believe there is a ★ key here to help us understand what was going on in His mind when He was under that severe test that we could gain from that and figure out what we do when we are under our test so we can survive.