



Lent I B      ARTICLE NO. 2006.252  
Gospel              Mk 1:9-13

**The Baptism of Jesus by John**  
Mr 1:9-13

Collect



And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: And there came a voice from heaven, saying,

**Thou art my beloved Son,** in whom I am well pleased. And immediately the Spirit driveth him into the wilderness. And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.



Glen Miller



Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. (Mt 3:13-17).

Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased. (Lu 3:21-22).

Jesus's Baptism by John - painting by Giotto

Notice the old clothes (symbolizing "the old man") being held by the angel, and the new red robe symbolizing "the new man".

**Much of this tract is commentary - don't take it as Gospel. It is here to encourage meditation and study. Use your gift of discernment, to find the truth.**



**The Baptism of Jesus by John**

This story is an early 'proof' that Jesus was supernatural, and was divine. This event was witnessed by John the Baptist.

A voice from heaven spoke to him.  
It said "Thou art my beloved Son".  
He lived in the wilderness for 40 days, yet did not starve, nor was injured by the wild beasts.  
Angels took care of Him.  
Satan had no power over Him

It was no proof that He was the Messiah, and John the Baptist died still wondering about it. Even his disciples were unsure:

(Mark 8:27, 28) 2nd year of his ministry.

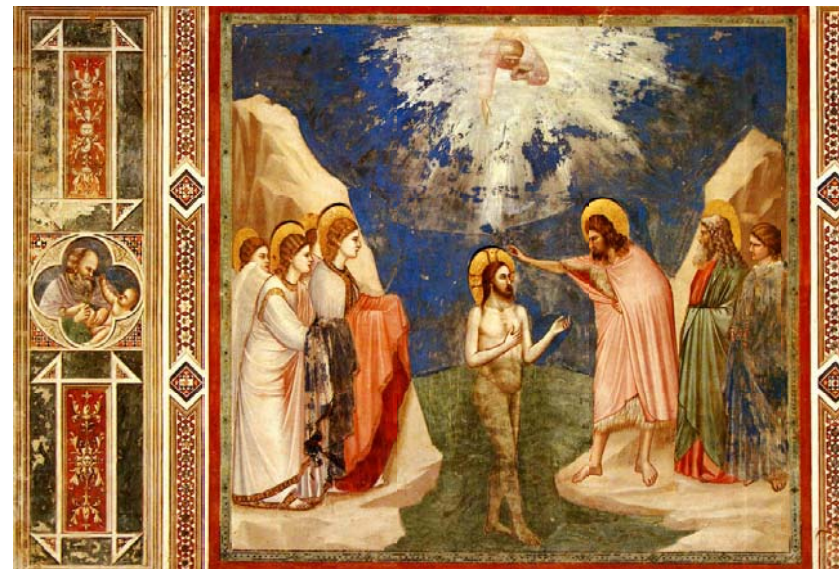
27 And Jesus went out, and his disciples, into the towns of Caesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28 And they answered, John the Baptist: but some say, Elias; and others, One of the prophets.

Only Peter knew

(Mark 8:29)

29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.




## Early Christian Misunderstandings

From the very beginning of Jesus's ministry, there was confusion. John the Baptist was uncertain of Jesus's purpose. The Apostles were still trying to figure out who He was until Pentecost. From the little information we have, based on the letters of Paul, and from Christian Apologists, we know that there were these contrary ideas.

Jesus was a prophet  
 Jesus was the Messiah who was a man.  
 Jesus was a divine being, but not the Messiah.  
 Jesus was a divine being with a human body.  
 Jesus was a divine being with a ghostly body, who didn't need to eat, and felt no pain.  
 Jesus's body was inhabited by a heavenly spirit after his birth and it left before the crucifixion.  
 Jesus had no human soul.  
 Jesus had a human soul.  
 Jesus was the Son of God.  
 Jesus was an Angel.  
 Jesus healed people by the power of Satan.  
 Jesus healed people by the power of the Holy Spirit.  
 The Holy Spirit came from God.  
 The Holy Spirit came from God and Jesus.  
 Jesus was separate from God.  
 Jesus was God descended in human form with divine powers.  
 While Jesus was on the earth, God was absent from the heavens.  
 Jesus real name was Emmanuel, or Eeshoo, or Iesus, or Jesus, or Joshua.  
 Jesus's father was Joseph. the carpenter.  
 Jesus's father was a soldier.  
 Jesus had no father.  
 Jesus had brothers and sisters by Mary his mother.  
 Jesus had no brothers and sisters, they were Joseph's by a previous marriage.  
 Mary was a virgin - no, she wasn't.  
 Mary stayed a virgin - no, she didn't.  
 Jesus's body ascended to heaven - No it is still in a grave somewhere hidden.

None of these ideas was heretical during the 1st. c. because no-one really knew what the truth was.

The Church Fathers at the beginning of the 2nd c. tried to squelch any idea that seemed to be wrong. So almost all of the writing for the 2nd and 3rd centuries, was about the errors of other Christian groups. Even the New Testament final redaction in the 4th. c., included special statements to prove that the 'Catholic Church' had the correct understanding, and everyone else was wrong. So, buried amongst the words of Jesus, His Apostles, and disciples, is the Church Dogma of the late 1st. c. and the early 2nd. c.

This Greek New Testament - the one that includes the Church Dogma, is a compilation of several early and late mss, but none of them earlier than the 4th c., and all of them written after the Church was well established. The Canon of the NT was not closed until 1545, so that during the previous centuries, the Church Fathers chose the books that they thought best represented the teachings of Christ. The Pope made the decision in 1545 which books were definitely to be included in the Old Testament and the New Testament. The selections for the NT were finally also accepted by The Church of England, and all Protestant churches in the West.

So whichever Bible you hold in your hands, it is based on the Bible of the Roman Catholic Church ca. 1545. This is not exactly what the Evangelists, and many of the Church Fathers of the 1st. and 2nd. c. were reading. But we only know this from commentaries, translations and letters, as none of the original NT writings have been found.

The original Gospels were written by Apostles Matthew and John; disciples John Mark, and Luke. All were Jews or Syrians, and all spoke and wrote in Aramaic. None of them admits to writing in Greek, and it is unlikely that they could have as there were no Greek schools in Judea nor Galilee, and the teaching of Greek was forbidden to a Jew. The nearest Greek school was in Egypt in Alexandria. The Gospels were recorded as they happened, by competent scribes (Matthew and Luke), and others who are only describes as "certain scribes". The writing was Aramaic, because this was the common language throughout Judea, and Syria, for worship, commerce, and everyday use.

The Acts of the Apostles was written in Aramaic by Luke, dictated in Aramaic by Paul because that was his native tongue, and the readers only read Aramaic. Paul's letter were originally probably in Aramaic.

The "scriptures" referred to by Jesus were mostly Hebrew but some Aramaic.

This History is my personal snapshot as of March 10, 2006 of what happened. But this is a change from what I knew six months ago and I am sure that it will be different even a month from now, but it should get you started, and get you off the Greek-only bandwagon of the German scholars of the 19th century.

As far as I can tell, from preliminary research (though many hours have been devoted to this), during the first 30 years of the gospel, no-one preached to any Greeks or Romans. Those people that seem to be Greek or Roman from the names were invariably Greek-speaking Jews of the Diaspora, and legionary Roman troops from Syria, or Judea and definitely all "people of the book" Torah and (Semites).

Let me know if you find any scripture that states otherwise.

The Views expressed here are strictly those of the author and probably disagree with what you have previously thought. Read other commentaries - meditate on the original KJV.

The Synagogues in Judea hired some 2000 translators who 'broadcast' loudly to the people, the Aramaic translation of the Hebrew read first by the Priests. We know this because the names of 2000 Aramaic translators were recorded. There were no Greek translators mentioned.

At some point during the 1st. c. the writings of the Apostles and disciples were **translated into rather poor Greek**, probably by the Greek speaking Jews in Alexandria, who's knowledge of Aramaic idiom was limited, and they used a word for word translation into Greek, to preserve as much of the original Aramaic as possible. Now Aramaic, like Hebrew has no vowels, and it is written right to left. Greek has vowels and is written left to right.

A lot of translation errors occurred, and the sound of the text is quite a lot different than classical Greek, and it has often been criticized by scholars as being 'low class', as the language of the soldier, and the artisan. But it really is it's own special language "**Aramaic to Greek translation language**", and can't be compared to classical Greek.

The Greek Old Testament - the "Septuagint" was produced in Alexandria Egypt. It differs from the Jewish Torah that Jesus and the Apostles used. So, Alexandrian Jews had both a Greek NT and OT. The Judeans Christians had a Hebrew Torah, and an Aramaic NT. So when Jesus and the Apostles quoted from the Torah, they used an Aramaic translation of the Torah (the Peshitta), which matches the Hebrew word for word, as the languages are sisters with the same number of letters in the alphabet, and the same lack of vowels.

But when the Greek translation was done later in the 1st. c. the writers (unknown) used the Alexandrian Greek Old Testament "Septuagint" for the referenced quotations. Owing to the translation errors in the Greek, many of the Greek written NT quotations disagreed with the Hebrew OT. This affects us because our modern Bibles use the Greek NT translations, but have adopted the Hebrew based OT. Many Bible publishers have had a go at "correcting" the Hebrew OT so that it matches the Greek NT. What we now have is an OT that is no longer in agreement with either the Greek OT or the Hebrew. It is a uniquely Christian version of the Hebrew scriptures.

The first translation from the Hebrew into a modern language was by Jerome c. 400 A.D. Jerome was a Roman Catholic, and was commissioned to translate the Bible into classical Latin. He started by translating from the Greek OT, and realizing the many disagreements of the text, he moved house to Bethlehem, learnt Hebrew (he did not understand Aramaic) and made his OT translation of the Torah from the Hebrew. His translation was accurate and was from mss. that were much closer to the time of the Apostles than anything we have today, but it disagreed with what had been translated before into Old Latin, and the clergy balked at using it for perhaps 40 years, until eventually no-one could speak Old Latin anymore, and they were forced to use it, not without modifications to those passages held dear in the Liturgy already.

300 years earlier, in Jerusalem c. A.D. 38, the original Aramaic scriptures of both the OT and the NT were carried to Antioch in Syria (by Peter) and further East by Thomas and Thaddeus. These scriptures would have been most valuable to scholars in the West, but alas no-one in the West knew about them, and in a short time Islam overran the countries where Aramaic was spoken, and the language of Islam and of all countries under Mohammedan rule became Arabic. Aramaic speaking Jews were allowed to continue with their religion within the Islamic Empire, but Christians had to flee to the North and East. SO it was not until the invasion of the Moslem Empire by the British during the first World War that these Aramaic speaking Christians were contacted. Oxford and Cambridge Universities set up a school near the villages that still spoke Aramaic and still used the Peshitta as their Bible. After having taught English to the locals, the Aramaic idiom was understood in English and in c. 1930 the Peshitta was first translated into English, and suddenly we understood that it wasn't a camel that had to fit through the needle, it was a rope. And so we learned of some 1000 Aram idioms, and what was their English meanings. In c. 1530 Tyndale of Cambridge University translated from Latin and Greek mss. into English and realizing the significance of the Aramaic underlying the Biblical phrases, he made sure that he retained them even though he did not know what they meant exactly. The King James Bible retains this same Aramaic phrasing, which is why it sometimes seems to use a funny sentence structure - all those 'ands' in the same sentence for example. But, and this is important - Many of the modern Bible 'interpretations' have ridden over these phrases with a steam roller and the Aramaic is so squished into the background that it is unrecognizable. So, "hands up" all those who are for the King.

(to be continued)

P.S. Gentiles is a Latinized word from the Hebrew that always meant a Nation of non-Jews (or non-observant Jews). There is no such person as a Gentile Greek or a Gentile Roman in the Scriptures. Greeks were always called Greeks, and Romans, Romans. When Jesus told Paul to go to the Gentiles, He meant the Jews in the Diaspora, which is what Paul did. When Peter said he was preaching to the Gentiles, he meant those no-observant Jews outside Judea.

Paul was put in prison for preaching to the observant Jews. Peter was recalled from his missionary work because he dared to take the gospel to a non-observant Jew (a syrian).

Article coming out on this later.

Anyone have scriptural evidence otherwise?

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