

“When Jesus Was Baptized”

Matthew 3:16-17

August 11, 2024

INTRO: *What is the ULTIMATE test of/for ALL goodness?*
(good vs. bad... safe vs. sin... blessing vs. curse... heaven vs. hell)

PRAYER

CONTEXT:

- The Gospel of Matthew: *miracle MESSIAH mission*
- We’ve been taking a deep dive into God’s Word...
- Today we continue with *chapter 3, verses 16 & 17*

BIG IDEA:

When Jesus was baptized...
God, His Gospel, & the ultimate test
of/for ALL GOODNESS came into focus!

PREVIEW:

1. The Ultimate Good
2. The Ultimate Good News
3. The Ultimate Test Of/For ALL Goodness

- T/S:** *One word of caution as we begin... Remember:*
- **Wrong definitions create bad foundations...**
 - **Bad foundations give rise to faulty expectations.**
 - **Faulty expectations rationalize “*wrong-applications.*”**
 - **Wrong applications birth biblical SIN.**

How can we know who is right & who is wrong?

2 Timothy 3:16-17

All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, 17so that the servant of God may be thoroughly equipped for every good work.

TEXT: **Matthew 3:16-17**

13Then Jesus came from Galilee to the Jordan to John, to be baptized by him. 14John would have prevented him, saying, “I need to be baptized by you, and do you come to me?” 15But Jesus answered him, “Let it be so now, for thus **it is fitting for us to fulfill all righteousness.**” Then he consented.

*And, when Jesus was baptized, **immediately**, He went up from the water, and **behold**, the heavens were opened to Him, and he (John) saw the Spirit of God descending like a dove and coming to rest on Him; 17and **behold**, a voice from heaven said, “**This is my beloved Son, with whom I am well pleased.**”*

I. The Ultimate Good

The ultimate good is God! -JDP

“and...”

We know that God is the ultimate good because...

The Lord, the Lord God, merciful and gracious, longsuffering, and abounding in goodness and truth. **Exodus 34:6**

Oh, give thanks to the Lord, for He is good! For His mercy endures forever. **1 Chronicles 16:34**

I would have lost heart, unless I had believed that I would see the goodness of the Lord in the land of the living. **Psalms 27:13**

Oh, how great is Your goodness, which You have laid up for those who fear You, which You have prepared for those who trust in You in the presence of the sons of men! You shall hide them in the secret place of Your presence from the plots of man; You shall keep them secretly in a pavilion from the strife of tongues. **Psalms 31:19-20**

Oh, that men would give thanks to the Lord for His goodness, and for His wonderful works to the children of men! For He satisfies the longing soul, and fills the hungry soul with goodness. Psalm 107:8-9

I will meditate on the glorious splendor of Your majesty, and on Your wondrous works. Men shall speak of the might of Your awesome acts, and I will declare Your greatness. They shall utter the memory of Your great goodness, and shall sing of Your righteousness. **Psalm 145:5-7**

The Lord is good, a stronghold in the day of trouble; and He knows those who trust in Him. **Nahum 1:7**

No one is good but One, that is, God. Mark 10:18

Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow... **James 1:17**

Again...

The ultimate good is God! -JDP

AND...

God's ultimate good is His glory/Himself.

God's ultimate glory is His Good News.

God's ultimate Good News is His Gift.

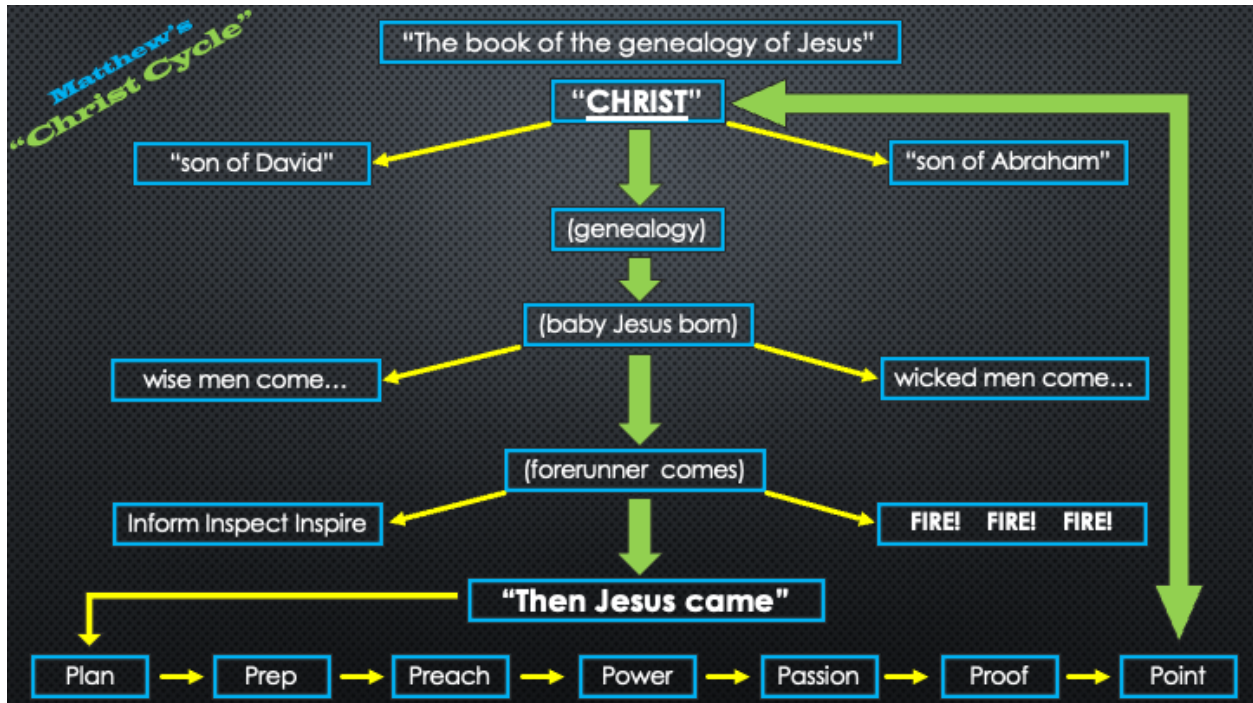
God's ultimate Gift is Him & saving grace.

God's ultimate grace is His Truth in Love

*His truth in love has a name: **Jesus!***

AND...

His Word, will, and ways... are His ultimate biblical blueprint & bullseye!



T/S: [Isaiah 53:10-11](#) & [2 Corinthians 5:17-21](#) explain why and how Jesus is preparing to ***“fulfill all righteousness”*** here

II. The Ultimate Good News

*“...immediately, He went up from the water, and behold, the heavens were opened to Him, and he (John) saw the Spirit of God descending like a dove and coming to rest on Him; ¹⁷and behold, a voice from heaven said, **“This is my beloved Son,***

T/S: “We don’t tend to make enough of the Bible’s use of ‘Behold’ & ‘beloved!’” - JDP

A. Son's **RESURRECTION**

miracle

“...immediately, He went up from the water,

- *Immediately* stresses **“First things first!”**
- *Immediately* Christ's top priority was to reveal:
 - The **ULTIMATE Good**
 - The **ULTIMATE Good News**
 - The **ULTIMATE test of ALL Goodness**
- *Immediately* implies **completely & always!**
- *Immediately* = Christ's
 - **Defined** Truth in Love
 - **Delivered** Grace
 - **Discipling** of John the Baptist
 - **Displaying** of the true & triune God
 - **Distinguishing** His Trinity Family
- *Immediately* = The ***Gospel's eternal guarantees!***
- **“He went up from the water” = resurrection “type”**
 - Foreshadowing the **MIRACLE of new life**
 - Foreshadowing **His MESSIANIC power**
 - Foreshadowing **our MISSION (means & message)**

John Piper: ***Baptism expresses union with Christ.***

...baptism, we believe, expresses union with Christ in his death and resurrection. And the clearest teaching on this is found in Romans 6:3-4, where it says this: “Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death?” So, you hear the idea of unity there. “We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.”

Now, in the wider context of Romans and the rest of the New Testament, I think it would be a mistake to say that water baptism, the actual going into water, is the means of our being united to Christ. I think that would be a mistake to say that. In Romans, it's faith in Jesus — faith, the Holy Spirit-given ability to love and trust and treasure Christ. **It's faith that is the means by which we are united to Christ and justified by him.** But we show this faith, we signify this faith, we symbolize it, with an act of baptism. Faith unites us to Christ; baptism portrays the union with Christ..

When we trust in Christ, his death counts as our death; his resurrection counts as our resurrection. And then in baptism, we dramatically portray what happened spiritually when we received Christ. Our old self of unbelief and rebellion and idolatry died. And our new identity, a person of faith and submission and treasuring Christ, came into being — all of that (by grace) through faith. And that's what we confess, and that's what we symbolize when we go down into the water, as though we were being buried with Christ, and then come up out.

B. Spirit's ANOINTING POWER

MESSIAH

...the heavens were opened to Him, and he (John) saw the Spirit of God descending like a dove and coming to rest on Him;

- The same was said at Stephen's stoning...
- *"heavens opened"* = revealed wonder(s) of God!
- The point is *heavenly & supernatural divinity...*
 - Luke says: *"in bodily form"*
 - Think of Matthew 10:16
 - **Mission & Message > Method** in this case
- *"opened"* in Mark = *"ripped open"* (w/ intensity)
- Jesus is being publicly identified by God The Father as His beloved Son, while the Holy Spirit anoints Him humanity's Messiah!
- Here we see The Gospel's first 2 essentials:
 - **Miracle** of Holy Spirit empowered new birth
 - **Messiah** thru Whom the new birth comes...
- *"coming to rest on Him"* = John's divine *(John 1:33)* **confirmation that this Jesus is the Messiah!**

Christ's baptism is the **INAUGURATION** of biblical Christianity

"Let it be so NOW, for it is fitting for us to fulfill all righteousness."

- Jesus The Christ
(Matthew 3:15)

C. Father's PLEASING & good-pleasure mission

17and behold, a voice from heaven said,
"This is my beloved Son,

- Behold BE-ing ready!
- BE-loved BE-ing-loved as God's family...
- BE-ing BE-ing God's family!

III. The Ultimate Test Of/For ALL Goodness

17and behold, a voice from heaven said, "This is my
beloved Son, with whom I am well pleased."

- | | |
|-------------------------------|------------------------|
| A. "and" | MORE TO COME |
| B. "behold" | BE READY! |
| C. "a voice from heaven said" | GOD's WORD(s) |
| D. "This IS" | TRUTH |
| E. "My beloved" | LOVE (of God) |
| F. "Son" | CHRIST (like/centered) |
| G. "with/in whom" | INTERNAL (test) |
| H. "I am" | ALMIGHTY GOD |
| I. "well" | EXEMPLIFYING |
| J. "pleased" | UPLIFTED |

Why is the Son's pleasing The Father noted?

How is the Son pleasing The Father?

How important was *“pleasing the Father”* to Jesus?

- *“My food is to do the will of Him...”* - John 4:34
- *“for the joy set before Him...”* - Hebrews 12:2
- *“He was obedient unto death...”* - Philip. 2:8

See here the Christian's Christ-like mission...

- Great Commandments Mark 12:28-34
- Great Commission Matt. 28:18-20
- Great Church John 17:21ff

See the standards & stakes of pleasing The Father...

- Actions AND Attitudes are ALWAYS important...
- Motives, Messages, and Methods ALL matter...
- Obedience outweighs balance in the kingdom...
- **Abide & obey...** even the *“shocking pleasings”*
 - Jesus commanded Church-discipline
 - Matthew 18; Titus 3:10; Rom. 16:17-18
 - ***Cross-carrying is NOT optional!***
 - Luke 9:23 & 14:27
 - Jesus made a whip & flipped Temple tables!
 - Jesus publicly rebuked **“Woe”** over many...
 - See, accept, & apply Titus 2:15 per Christ...

NOTE: *The worst of the sinister sinners typically take offense to teaching & preaching like this... they are like those who worshipped the golden calf and then got upset with Moses for preaching and teaching about the dangers of idolatry, rebel rousers, and spiritual warfare.*

➤ Remember, per Luther: *reason is treason.* - JDP

“Reason is the Devil’s whore!”

- Martin Luther

Barnes QUOTE:

In the preaching of John the Baptist we are presented with an example of a faithful minister of God. Neither the wealth, the dignity, nor the power of his hearers deterred him from fearlessly declaring the truth respecting their character. He called things by their right names. He did not apologize for their sins. He set their transgressions fairly before them, and showed them faithfully and fearlessly what must be the consequence of a life of sin. So should all ministers of the Gospel preach. Rank, riches, & power should have nothing to do in shaping & gauging their ministry. In respectful terms, but without shrinking, all the truth of the Gospel must be spoken, or woe will follow the ambassador of Christ.

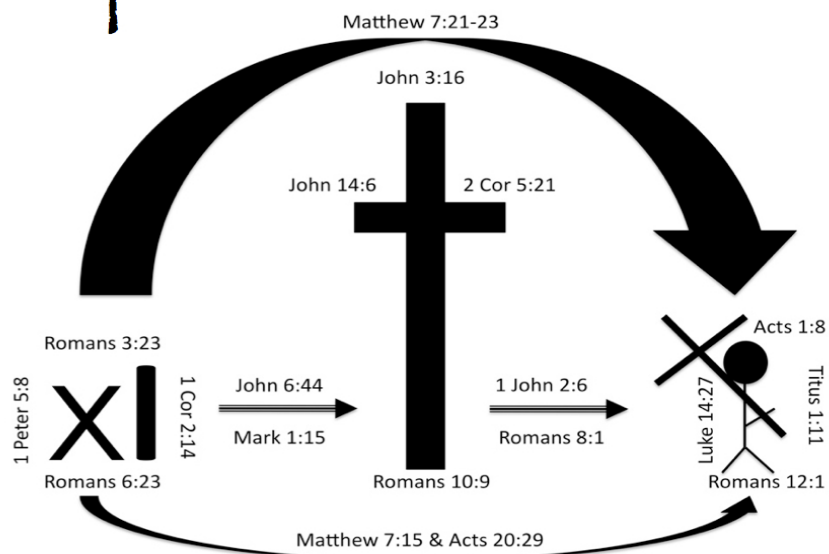
1 Corinthians 9:16

“...Woe to me if I do not preach the gospel!”

Who/What is The Father NOT pleased with?

- Satan, Sin, & God-hating, self-absorbed sinners
- Disobedience, Deceivers, Destructive Deceptions
- Spiritual drug-dealers & missional assassins...
- Broad-path travelers & friends of/with the world
- Divorce, hard-heartedness, & His-home wreckers
- Manipulators and their devilish manipulations
- Lies, Liars, Lovelessness, & Lukewarmness
- 5 lampstand-losing “churches” in Rev. ch.2&3
- Cowards, Hypocrites, Legalists, & Religionists
- Pride & the Proud, False prophets & teachers
- Showmen and their superficial crowd-building
- Harmful superstition & shallow church-surfing
- Rancid rationalizing & poisonous compromising
- Word “hearers” but NOT Word “doers”
- Faith without works & works without faith.
- Grace-abusers, grumbling, & glory stealing...
- Gospel perversions & cross jumping/tunneling...

Gospel: Truth-in-Love



- ALL enemies of His worship, warfare, & witness!

Who/What IS The Father pleased with?

1. 2 Timothy 3:16-17
2. **John 3:3; 3:16; 3:36**
 - a. *Great Commandments*
 - b. *Great Commission*
 - c. *Great Church*
3. Matthew 28:18-20
 - a. **John 14:15**
 - b. Ephesians 4:1-7 I therefore, a prisoner for the Lord, urge you to walk in a manner worthy of the calling to which you have been called, **2**with all humility and gentleness, with patience, bearing with one another in love, **3**eager to maintain the unity of the Spirit in the bond of peace. **4**There is one body and one Spirit—just as you were called to the one hope that belongs to your call— **5**one Lord, one faith, one baptism, **6**one God and Father of all, who is over all and through all and in all. **7**But grace was given to each one of us according to the measure of Christ’s gift.
 - c. **Matthew 4:19**
 - d. John 20:21
 - e. *Do ALL things for the glory of God! (1 Cor. 10:31)*
 - f. Champion *“truth in love”* (no matter what!)
 - g. **Submit, Serve, Send, & Sacrifice**
 - h. **BE The Church!**
 - i. BE the **Beatitudes**
 - ii. BE the **Fruit of the Spirit**
 - iii. BE the portrait of **1st Corinthians 13’s Love**
 - iv. BE the **armor-wearing, discipling warriors**
 - v. BE the **Holy Spirit empowered witnesses!**



One FAITH. One FAMILY. One FOCUS.

“But you will receive power when the Holy Spirit comes on you, and you will BE My witnesses (locally, regionally, and globally).” – Acts 1:8

One Question: *WHAT DO YOU WANT?*

One Offer: *COME AND SEE.*

One Promise: *TRUTH IN LOVE!*

Our Truth-in-Love Distinctives: We are...

- 1.** Responding to grace & repenting of sin...
- 2.** Trusting the Bible & obeying God’s Word...
- 3.** Growing in-Christ & living Spirit-led...
- 4.** Praying for guidance & following by faith...
- 5.** Dying to self & carrying our cross...
- 6.** BE-ing the Church & loving one another...(*truly loving* one another)
- 7.** Equipping the saints & exemplifying supernatural unity...
- 8.** Ministering as ambassadors & discerning matters shrewdly...
- 9.** Worshipping God vertically & experiencing Him horizontally...
- 10.** Proclaiming the Gospel (*no matter what*) & fishing for men...
- 11.** Making discipled-warriors & winning spiritual-warfare...
- 12.** Loving our King & serving His kingdom!

REVIEW:

When Jesus was baptized...
God, His Gospel, & the ultimate test
of/for ALL GOODNESS came into focus!

What is the ULTIMATE test of/for ALL goodness?

ANSWER: Pleasing the One true living God!

CLOSE:

Remember these truths & measure all things this way...

If it does not please God – it's **NOT** right,
it's sin! Period.

If it does please God – it's good...
it is more than right, it's righteous!

PRAYER

WORSHIP: *Come To The Table & The Same Love*

STUDY NOTES:

JOHN CALVIN'S COMMENTARY:

Matthew 3:13-17

Mark 1:9-11

Luke 3:21-23

13. Then cometh Jesus from Galilee to Jordan to John, that he might be baptized by him. 14. But John forbade [289] him, saying, I have need to be baptized by thee, and dost thou come to me? 15. And Jesus answering said to him, Suffer it now: for thus it becometh us to fulfil all righteousness. Then he suffers him. 16. And Jesus, having been baptized, went up immediately from the water: and, lo, the heavens were opened to him, and he saw the Spirit of God descending as a dove, and coming upon him. 17. And, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

9. And it happened in those days, Jesus came from Nazareth of Galilee, and was baptized by John in Jordan. 10. And immediately, when he was going up out of the water, he saw the heavens cleft assunder, and the Spirit descending as a dove, upon him. 11. And a voice came from heaven, Thou art my beloved Son, in whom I am well pleased.

21. And it happened, that, while all the people were being baptized, [290] when Jesus had been baptized and was praying, the heaven was opened, 22. And that the Holy Spirit descended in a bodily appearance, [291] as a dove, upon him, and a voice came from heaven, saying, Thou art my beloved Son: in thee I am well pleased. 23. And Jesus himself began to be about thirty years of age.

Matthew 3:13. That he might be baptized by him. For what purpose did the Son of God wish to be baptized? This may be learned, in some measure, from his answer. We have already assigned a special reason. He received the same baptism with us, in order to assure believers, that they are ingrafted into his body, and that they are "buried with him in baptism," that they may rise to "newness of life," (Romans 6:4.) But the end, which he here proposes, is more extensive: for thus it became him to fulfill all righteousness, (verse 15.) The word righteousness frequently signifies, in Scripture, the observation of the law: and in that sense we may explain this passage to mean that, since Christ had voluntarily subjected himself to the law, it was necessary that he should keep it in every part. But I prefer a more simple interpretation. "Say nothing for the present," said our Lord, "about my rank: [292] for the question before us is not, which of us deserves to be placed above the other. [293] Let us rather consider what our calling demands, and what has been enjoined on us by God the Father." The general reason why Christ received baptism was, that he might render full obedience to the Father; and the special reason was, that he might consecrate baptism in his own body, that we might have it in common with him.

14. I have need to be baptized by thee. It is certain, that John acknowledged Christ to be not only a distinguished prophet, as many foolishly dream, but the Son of God, as he really was: for otherwise he would have dishonored God by lowering his holy calling to a mortal man. How he came to know this, the reader will learn by consulting John's Gospel, (1:15,33.) There was, no doubt, plausibility in this ground of refusal, that Christ had no need of his baptism: but John was mistaken in not considering, that it was for the sake of others that baptism was asked. [294] And so Christ bids him consider, what was suitable to the character of a servant, ([Philippians 2:7,](#)) which he had undertaken; for a voluntary subjection takes nothing from his glory. Though the good man [295] remained ignorant, for a time, of some part of his public duty, this particular error did not prevent him from discharging, in a proper and lawful manner, his office of Baptist. This example shows, that we do not act rashly, in undertaking the commission which the Lord has given us, according to the light we enjoy, though we do not immediately comprehend all that belongs to our calling, or that depends upon it. We must also observe his modesty, in giving up his opinion, and immediately obeying Christ.

16. *And, lo, the heavens were opened to him.* The opening of the heavens sometimes means a manifestation of heavenly glory; but **here it means also a cleft, or opening, of the visible heaven, so that John could see something beyond the planets and stars.** The words of Mark can have no other meaning, he saw the heavens cleft asunder [296] An exact inquiry into the way in which this opening was made, would be of no importance, nor is it necessary. **It is sufficient for us to believe, that it was a symbol of the Divine presence.**

As the Evangelists say that John saw the Holy Spirit, it is probable that the opening of the heavens was chiefly on his account. Yet I do not hesitate to admit that **Christ also, so far as he was man, received from it additional certainty as to his heavenly calling.** This appears to be the tendency of the words of Luke: while Jesus was praying, the heaven was opened, ([Luke 3:21:](#)) for, **though his prayers were always directed towards the benefit of others, yet as man, when he commenced a warfare of so arduous a description, he needed to be armed with a remarkable power of the Spirit.**

But **here two questions arise.**

1. The first is, **why did the Spirit, who had formerly dwelt in Christ, descend upon him at that time?** This question is answered by a passage of the prophet Isaiah, which will be handled in another place.

"The Spirit of the Lord God is upon me; because the Lord God hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted," ([Isaiah 61:1](#).)

Though the grace of the Spirit was bestowed on Christ in a remarkable and extraordinary manner, ([John 3:34](#)), **yet he remained at home as a private person, till he should be called to public life by the Father. Now that the full time is come, for preparing to discharge the office of Redeemer, he is clothed with a new power of the Spirit, and that not so much for his own sake, as for the sake of others. It was done on purpose, that believers might learn to receive, and to contemplate with reverence, his divine power, and that the weakness of the flesh might not make him despised.**

This was also the reason why he delayed his baptism till the thirtieth year of his age, ([Luke 3:23](#).)

Baptism was an appendage to the Gospel: and therefore it began at the same time with the preaching of the Gospel. When Christ was preparing to preach the

Gospel, he was introduced by Baptism into his office; and at the same time was endued with the Holy Spirit.

When John beholds the Holy Spirit descending upon Christ, it is to remind him, that nothing carnal or earthly must be expected in Christ, but that he comes as a godlike man, [297] descended from heaven, in whom the power of the Holy Spirit reigns.

We know, indeed, that he is God manifested in the flesh, ([1 Timothy 3:16:](#)) but even in his character as a servant, and in his human nature, there is a heavenly power to be considered.

2. The second question is, **why did the Holy Spirit appear in the shape of a dove, rather than in that of fire?** [The answer depends on the analogy, or resemblance between the figure and the thing represented. We know what the prophet Isaiah ascribes to Christ.](#)

"He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench," ([Isaiah 42:2-3.](#))

On account of this mildness of Christ, by which he kindly and gently called, and every day invites, sinners to the hope of salvation, the Holy Spirit descended upon him in the

appearance of a dove And in this symbol has been held out to us an eminent token of the sweetest consolation, that we may not fear to approach to Christ, who meets us, not in the formidable power of the Spirit, but clothed with gentle and lovely grace.

He saw the Spirit of God

That is, John saw: for it immediately follows, that the Spirit descended on Christ

3. There now arises a third question, **how could John see the Holy Spirit?**

As the Spirit of God is everywhere present, and fills heaven and earth, he is not said, in a literal sense, to descend, and the same observation may be made as to his appearance. Though he is in himself invisible, yet he is spoken of as beheld, when he exhibits any visible sign of his presence.

John did not see the essence of the Spirit, which cannot be discerned by the senses of men; [298] nor did he see his power, which is not beheld by human senses, but only by the

understanding of faith: but he saw the appearance of a dove, under which God showed the presence of his Spirit.

It is a figure of speech, [299]

by which the sign is put for the thing signified, the name of a spiritual object being applied to the visible sign.

While it is foolish and improper to press, as some do, the literal meaning, so as to include both the sign and the thing signified, we must observe, that the connection subsisting between the sign and the thing signified is denoted by these modes of expression.

In this sense, the bread of the Lord's Supper is called the body of Christ, (1 Corinthians 10:16) not because it is so, but because it assures us, that the body of Christ is truly given to us for food.

Meanwhile, let us bear in mind what I have just mentioned, that we must not imagine a descent of the thing signified, so as to seek it in the sign, as if it had a bodily place there, but ought to be abundantly satisfied with the assurance, that God grants, by his secret power, all that he holds out to us by figures.

4. Another question more curious than useful has been put. *Was this dove a solid body, or the appearance of one?*

Though the words of Luke seem to intimate that it was not the substance of a body, but only a bodily

appearance; **yet**, lest I should afford to any man an occasion of wrangling, **I leave the matter unsettled.**

v.17: And, lo, a voice from heaven

From that opening of the heavens, which has been already mentioned, **a loud voice was heard, that its majesty might be more impressive.**

The public appearance of Christ, to undertake the office of Mediator, was accompanied by this announcement, ^[300] in which he was offered to us by the Father, that we may rely on this pledge of our adoption, and boldly call God himself our Father.

The designation of Son belongs truly and naturally to Christ alone: but yet he was declared to be the Son of God in our flesh, that the favor of Him, whom he alone has a right to call Father, may be also obtained for us.

And thus when God presents Christ to us as Mediator, accompanied by the title of Son, he declares that

he is the Father of us all,
([Ephesians 4:6.](#))

Such, too, is the import of the epithet beloved: for in ourselves we are hateful to God, and his fatherly love must flow to us by Christ. The best expounder of this passage is the Apostle Paul, when he says

"who hath predestinated us into adoption by Jesus Christ in himself, according to the good pleasure of his will; to the praise of the glory of his grace, in which he hath accepted us in the Beloved," ([Ephesians 1:5,6](#))

that is, in his beloved Son. It is still more fully expressed by these words, in whom I am well pleased

They imply, that the love of God rests on Christ in such a manner, as to diffuse itself from him to us all; and not to us only, but even to the angels themselves. Not that they need reconciliation, for they never were at enmity with God: but even they become perfectly united to God, only by means of their Head, ([Ephesians 1:22.](#)) For the same reason, he is also called "the first-born of every creature," ([Colossians 1:5;](#)) and Paul likewise states that Christ came

"to reconcile all things to himself, both those which are on earth, and those which are in heavens," ([Colossians 1:20.](#))

Footnotes:

[289] "Empeschoit fort;" -- "strongly opposed him."

[290] "Quum baptizaretur omnis populus;" -- "en baptizant tout le peuple;" -- "in baptizing all the people."

[291] "En apparence corporelle, ou, forme;" -- "in bodily appearance, or, shape."

[292] "Je laisse maintenant ma dignite a part." -- "I now lay my rank aside."

[293] "Lequel de nous deux est plus grand ou excellent;" -- "which of usboth is greater or more excellent."

[294] "Que c'est pour le profit des autres, et non pas pour le sien, que Christ demande d'estre baptize." -- "That it is for the benefit of others, and not for his own, that Christ asks to be baptized."

[295] "Quelque excellent personnage qu'il fust." -- "However excellent a person he was."

[296] "Il vid les cieux mi-partir, ou se fendre." -- "He saw the heavens divided in the middle, or deft."

[297] "Un homme rempli de Dieu;" -- "a man filled with God."

[298] "A parler proprement, il ne descend point, et semblablement ne peut estre veu." -- "Strictly speaking, he does not descend, and in like manner he cannot be seen."

[299] "C'est une maniere de parler par Metonymie, (ainsi que parlent les gens de lettres.)"-
-"It is a way of speaking by Metonymy, (as learned people talk.)"

[300] "Avec ce tesmoignage et recommandation;" -- "with this testimony and commendation."

The panacea some offer, prayer in the public schools, will not do the trick. Increased Sunday church attendance will not stanch the flood of secularism; after all, most Sunday worshippers accept the doctrines of biologic and economic determinism (i.e., evolution and socialism, respectively) just as avowed atheists do. Attempting to unite a people with its God through these measures is surely akin to building a wall with "untempered mortar" (see [Ezekiel 13:9-23](#)). In the coming storm, such a wall will fall.

However, one will never find a Sabbath-keeper who is a secularist, for the Sabbath-keeper has maintained his link with the Creator God. Sabbath-keeping and secularism mix about as well as oil and water.

— Charles Whitaker

2106. eudokeó

Strong's Concordance

eudokeó: to think well of, i.e. to be well-pleased

Original Word: εὐδοκέω

Part of Speech: Verb

Transliteration: eudokeó

Phonetic Spelling: (yoo-dok-eh'-o)

Definition: to think well of, to be well-pleased

Usage: I am well-pleased, think it good, am resolved.

HELPS Word-studies

2106 *eudokéō* (from [2095](#) /*eú*, "good, well" and *dokéō*, "to think, seem") – properly, what seems good (pleasingly acceptable).

NAS Exhaustive Concordance

Word Origin

from [eu](#) and [dokeó](#)

Definition

to think well of, i.e. to be well-pleased

NASB Translation

am well content (1), am well-pleased (5), been pleased (1), chosen gladly (1), good pleasure (1), has...pleasure (1), pleased (2), prefer (1), taken pleasure (1), taken...pleasure (1), thought it best (1), took pleasure (1), well-pleased (4).

Thayer's Greek Lexicon

STRONGS NT 2106: εὐδοκέω

εὐδοκέω, εὐδοκῶ; imperfect 1 person plural εὐδοκοῦμεν ([1 Thessalonians](#)

[2:8](#) (where WH after Vat. ἡυδοκουμεν; Winers Grammar, and Buttman, as below)); 1

aorist εὐδόκησα and (in [Hebrews 10:6, 8](#), L T Tr; [1 Corinthians 10:5](#) L Tr WH; [Romans 15:26, 27](#) and [1 Thessalonians 3:1](#) T Tr WH; [Matthew 12:18](#) T Tr; [Matthew 3:17](#) T; [Colossians](#)

[1:19](#) L marginal reading) ἠυδόκησα, cf. Lob. ad Phryn., p. 456 and 140; Winers Grammar, 71 (69); (Buttmann, 34 (30); Tdf. Proleg., p. 120; WH's Appendix, p. 162); (from εὖ and δοκέω, cf. Fritzsche on Romans, ii., p. 370, who treats of the word fully and with his usual learning (cf. Winers Grammar, 101 (95))); the Sept. mostly for אֶצְרָךְ; among Greek writers used especially by Polybius, Diodorus, and Dionysius Halicarnassus;

1. as in secular authors, followed by an infinitive, **it seems good to one, is one's good pleasure; to think it good, choose, determine, decide:** [Luke 12:32](#); [1 Corinthians 1:21](#); [Galatians 1:15](#); once followed by the accusative with an infinitive, [Colossians 1:19](#) (cf. Lightfoot; Winers Grammar, § 64, 3 b.; Buttmann, § 129, 16); with the included idea of kindness accompanying the decision, [Romans 15:26f](#); **to do willingly** what is signified by the infinitive, **to be ready to,** [1 Thessalonians 2:8](#); **to prefer, choose rather** (A. V. **we thought it good**), [1 Thessalonians 3:1](#); Sir. 25:16; more fully *μαῖλλον εὐδοκῶ*, [2 Corinthians 5:8](#).

2. by a usage peculiar to Biblical writers, followed by *ἐν τίνι*, **to be well pleased with, take pleasure in**, a person or thing (cf. Winers Grammar, 38, 232 (218); Buttmann, 185 (160)): [Matthew 3:17](#); [Matthew 12:18](#) Tr; ; [Mark 1:11](#); [Luke 3:22](#) (on the tense in the preceding passage cf. Winers Grammar, 278 (261); Buttmann, 198 (171)); [1 Corinthians 10:5](#); [2 Corinthians 12:10](#); [2 Thessalonians 2:12](#) R G L brackets; [Hebrews 10:38](#) (*עֲזַבְתָּ אֶת-בְּרִיתֶךָ* [Samuel 22:20](#); [Malachi 2:17](#); *אֶצְרָךְ* [Psalm 149:4](#)). followed by *εἰς τινα* (i. e. when directing the mind, turning the thoughts, **unto**), **to be favorably inclined toward one** (cf. Winers Grammar, § 31, 5; Buttmann, § 133, 23): [Matthew 12:18](#) R G; [2 Peter 1:17](#); with a simple accusative of person to be favorable to, take pleasure in (cf. Winer's Grammar, 222 (209)): [Matthew 12:18](#) L T WH; with the accusative of the thing: [Hebrews 10:6, 8](#) ([Psalm 50:18, 21](#) ()); [Psalm 84:2](#) (); [Genesis 33:10](#); [Leviticus 26:34, 41](#)); as in Greek writings also, with the dative of the person or thing with which one is well pleased: [2 Thessalonians 2:12](#) T Tr WH (see above); 1 Macc. 1:43; 1 Esdr. 4:39. (Compare: *συνευδοκέω*.)

Strong's Exhaustive Concordance

think good, be well pleased, be willing.

From [eu](#) and [dokeo](#); to think well of, i.e. Approve (an act); specially, to approbate (a person or thing) -- think good, (be well) please(-d), be the good (have, take) pleasure, be willing.

see GREEK [eu](#).... see GREEK [dokeo](#)

Englishman's Concordance

[Matthew 3:17 V-A1A-1S](#)

GRK: ἐν ᾧ εὐδόκησα

NAS: Son, in whom *I am well-pleased*.

KJV: in whom *I am well pleased*.

INT: in whom *I am well pleased*

Matthew 12:18 V-AIA-3S

GRK: εἰς ὃν εὐδόκησεν ἡ ψυχὴ

NAS: MY SOUL *is WELL-PLEASSED*; I WILL PUT

KJV: my soul *is well pleased*: I will put my

INT: in whom *has found delight* the soul

Matthew 17:5 V-AIA-1S

GRK: ἐν ᾧ εὐδόκησα ἀκούετε αὐτοῦ

NAS: with whom *I am well-pleased*; listen

KJV: whom *I am well pleased*; hear ye

INT: in whom *I am well pleased* Listen you to him

Mark 1:11 V-AIA-1S

GRK: ἐν σοὶ εὐδόκησα

NAS: Son, *in You I am well-pleased*.

KJV: in whom *I am well pleased*.

INT: in whom *I am well pleased*

Luke 3:22 V-AIA-1S

GRK: ἐν σοὶ εὐδόκησα

NAS: Son, *in You I am well-pleased*.

KJV: in thee *I am well pleased*.

INT: in you *I am well pleased*

Luke 12:32 V-AIA-3S

GRK: ποιμνιον ὅτι εὐδόκησεν ὁ πατήρ

NAS: for your Father *has chosen gladly* to give

KJV: Father's *good pleasure* to give

INT: flock for *took delight* the Father

Romans 15:26 V-AIA-3P

GRK: εὐδόκησαν γὰρ Μακεδονία

NAS: and Achaia *have been pleased* to make

KJV: For *it hath pleased them* of Macedonia

INT: *were pleased* indeed Macedonia

Romans 15:27 V-AIA-3P

GRK: εὐδόκησαν γὰρ καὶ

NAS: Yes, *they were pleased* [to do so], and they are indebted

KJV: *It hath pleased them* verily; and

INT: *they were pleased* indeed and

1 Corinthians 1:21 V-AIA-3S

GRK: τὸν θεόν εὐδόκησεν ὁ θεός

NAS: God *was well-pleased* through

KJV: not God, *it pleased* God by

INT: God *was pleased* God

1 Corinthians 10:5 V-AIA-3S

GRK: πλείοσιν αὐτῶν εὐδόκησεν ὁ θεός

NAS: of them God *was not well-pleased*; for they were laid low

KJV: not *well pleased*: for

INT: most of them *was well pleased* God

2 Corinthians 5:8 V-PIA-1P

GRK: δὲ καὶ εὐδοκοῦμεν μᾶλλον ἐκδημῆσαι

NAS: we are of good courage, *I say, and prefer* rather

KJV: [I say], and *willing* rather

INT: moreover and *are pleased* rather to be from home

2 Corinthians 12:10 V-PIA-1S

GRK: διὸ εὐδοκῶ ἐν ἀσθενείαις

NAS: Therefore *I am well content* with weaknesses,

KJV: Therefore *I take pleasure* in

INT: Therefore *I take pleasure* in weaknesses

Galatians 1:15 V-AIA-3S

GRK: Ὅτε δὲ εὐδόκησεν ὁ θεός

NAS: me through His grace, *was pleased*

KJV: But when *it pleased* God, who

INT: when moreover *was pleased* God

Colossians 1:19 V-AIA-3S

GRK: ἐν αὐτῷ εὐδόκησεν πᾶν τὸ

NAS: *For it was the [Father's] good pleasure* for all

KJV: *For it pleased* [the Father] that in

INT: in him *was pleased* all the

1 Thessalonians 2:8 V-IIA-1P

GRK: ὁμειρόμενοι ὑμῶν εὐδοκοῦμεν μεταδοῦναι ὑμῖν

NAS: fond an affection *for you, we were well-pleased* to impart

KJV: of you, *we were willing* to have imparted

INT: yearning over you *we were pleased* to have imparted to you

1 Thessalonians 3:1 V-AIA-1P

GRK: μηκέτι στέγοντες εὐδοκήσαμεν καταλειφθῆναι ἐν

NAS: [it] no longer, *we thought it best* to be left behind
KJV: forbear, *we thought it good* to be left
INT: no longer enduring *we thought good* to be left in

2 Thessalonians 2:12 V-APA-NMP

GRK: ἀληθεία ἀλλὰ εὐδοκήσαντες τῇ ἀδικίᾳ
NAS: the truth, *but took pleasure* in wickedness.
KJV: but *had pleasure* in
INT: truth but *having delighted* in unrighteousness

Hebrews 10:6 V-AIA-2S

GRK: ἁμαρτίας οὐκ εὐδόκησας
NAS: AND [sacrifices] FOR SIN *YOU HAVE TAKEN NO*
KJV: thou hast had no *pleasure*.
INT: sin not *you delighted in*

Hebrews 10:8 V-AIA-2S

GRK: ἠθέλησας οὐδὲ εὐδόκησας αἵτινες κατὰ
NAS: NOR *HAVE YOU TAKEN PLEASURE* [in them] (which
KJV: neither *hadst pleasure* [therein]; which
INT: you desired nor *delighted in* which according to

Hebrews 10:38 V-PIA-3S

GRK: ὑποστείληται οὐκ εὐδοκεῖ ἡ ψυχὴ
NAS: MY SOUL *HAS NO*
KJV: shall have no *pleasure* in him.
INT: he draw back not *delights* the soul

2 Peter 1:17 V-AIA-1S

GRK: ὃν ἐγὼ εὐδόκησα
NAS: Son with whom *I am well-pleased--*
KJV: whom I *am well pleased*.
INT: whom I *have found delight*

Strong's Greek 2106 21 Occurrences

POSITIVE use of “WELL-PLEASED”

Matthew 12:

God's Chosen Servant

[15](#) Jesus, aware of this, withdrew from there. And many followed him, and he healed them all [16](#) and ordered them not to make him known. [17](#) This was to fulfill what was spoken by the prophet Isaiah:

[18](#) *“Behold, my servant whom I have chosen,
my beloved with whom my soul is well pleased.
I will put my Spirit upon him,
and he will proclaim justice to the Gentiles.*

[19](#) He will not quarrel or cry aloud,
nor will anyone hear his voice in the streets;
[20a](#) a bruised reed he will not break,
and a smoldering wick he will not quench,
until he brings justice to victory;
[21](#) and in his name the Gentiles will hope.”

Blasphemy Against the Holy Spirit

[22](#) Then a demon-oppressed man who was blind and mute was brought to him, and he healed him, so that the man spoke and saw. [23](#) And all the people were amazed, and said, “Can this be the Son of David?” [24](#) But when the Pharisees heard it, they said, “It is only by Beelzebul, the prince of demons, that this man casts out demons.”

Matthew 17:

The Transfiguration

[1](#) And after six days Jesus took with him Peter and James, and John his brother, and led them up a high mountain by themselves. [2](#) And he was transfigured before them, and his face shone like the sun, and his clothes became white as light. [3](#) And behold, there appeared to them Moses and Elijah, talking with him. [4](#) And Peter said to Jesus, “Lord, it is good that we are here. If you wish, I will make three tents here, one for you and one for Moses and one for Elijah.” [5](#) *He was still speaking when, behold, a bright cloud overshadowed them, and a voice from the cloud said, “This is my beloved Son, with whom I am well pleased;*

listen to him." [6](#)When the disciples heard this, they fell on their faces and were terrified. [7](#)But Jesus came and touched them, saying, "*Rise, and have no fear.*" [8](#)And when they lifted up their eyes, they saw no one but Jesus only.

Luke 12:

Do Not Be Anxious

[22](#)And he said to his disciples, "Therefore I tell you, do not be anxious about your life, what you will eat, nor about your body, what you will put on. [23](#)For life is more than food, and the body more than clothing. [24](#)Consider the ravens: they neither sow nor reap, they have neither storehouse nor barn, and yet God feeds them. Of how much more value are you than the birds! [25](#)And which of you by being anxious can add a single hour to his span of life? [26](#)If then you are not able to do as small a thing as that, why are you anxious about the rest? [27](#)Consider the lilies, how they grow: they neither toil nor spin, yet I tell you, even Solomon in all his glory was not arrayed like one of these. [28](#)But if God so clothes the grass, which is alive in the field today, and tomorrow is thrown into the oven, how much more will he clothe you, O you of little faith! [29](#)And do not seek what you are to eat and what you are to drink, nor be worried. [30](#)For all the nations of the world seek after these things, and your Father knows that you need them. [31](#)Instead, seek his kingdom, and these things will be added to you.

[32](#)***"Fear not, little flock, for it is your Father's good pleasure to give you the kingdom.*** [33](#)Sell your possessions, and give to the needy. Provide yourselves with moneybags that do not grow old, with a treasure in the heavens that does not fail, where no thief approaches and no moth destroys. [34](#)For where your treasure is, there will your heart be also.

Romans 15:

Paul's Plan to Visit Rome

[22](#)This is the reason why I have so often been hindered from coming to you. [23](#)But now, since I no longer have any room for work in these regions, and since I have longed for many years to come to you, [24](#)I hope to see you in passing as I go to Spain, and to be

helped on my journey there by you, once I have enjoyed your company for a while. **25**At present, however, I am going to Jerusalem bringing aid to the saints. **26**For Macedonia and Achaia have been pleased to make some contribution for the poor among the saints at Jerusalem. **27**For they were pleased to do it, and indeed they owe it to them. For if the Gentiles have come to share in their spiritual blessings, they ought also to be of service to them in material blessings. **28**When therefore I have completed this and have delivered to them what has been collected, I will leave for Spain by way of you. **29**I know that when I come to you I will come in the fullness of the blessing of Christ.

1 Corinthians 1:

Christ the Wisdom and Power of God

18For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God. **19**For it is written,

“I will destroy the wisdom of the wise,
and the discernment of the discerning I will thwart.”

20Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? **21**For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe. **22**For Jews demand signs and Greeks seek wisdom, **23**but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, **24**but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. **25**For the foolishness of God is wiser than men, and the weakness of God is stronger than men.

1 Corinthians 10: *(potential T/S passage)*

Christ the Wisdom and Power of God

[18](#)For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God. [19](#)For it is written,

“I will destroy the wisdom of the wise,
and the discernment of the discerning I will thwart.”

[20](#)Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? [21](#)For *since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe.* [22](#)For Jews demand signs and Greeks seek wisdom, [23](#)but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, [24](#)but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. [25](#)For the foolishness of God is wiser than men, and the weakness of God is stronger than men.

2 Corinthians 5:

Our Heavenly Dwelling

[1](#)For we know that if the tent that is our earthly home is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. [2](#)For in this tent we groan, longing to put on our heavenly dwelling, [3](#)if indeed by putting it on^a we may not be found naked. [4](#)For while we are still in this tent, we groan, being burdened—not that we would be unclothed, but that we would be further clothed, so that what is mortal may be swallowed up by life. [5](#)He who has prepared us for this very thing is God, who has given us the Spirit as a guarantee.

[6](#)So we are always of good courage. We know that while we are at home in the body we are away from the Lord, [7](#)for we walk by faith, not by sight. [8](#)*Yes, we are of good courage, and we would rather be away from the body and at home with the Lord.* [9](#)*So whether we are at home or away, we make it our aim to please him.* [10](#)For we must all appear before the judgment seat of Christ, so that each one may receive what is due for what he has done in the body, whether good or evil.

2 Corinthians 12: (Amplified Bible)

A Thorn in the Flesh

7Because of the surpassing greatness *and* extraordinary nature of the revelations [which I received from God], for this reason, to keep me from thinking of myself as important, a thorn in the flesh was given to me, a messenger of Satan, to torment *and* harass me—to keep me from exalting myself! **8**Concerning this I pleaded with the Lord three times that it might leave me; **9**but He has said to me, “My grace is sufficient for you [My lovingkindness and My mercy are more than enough—always available—regardless of the situation]; for [My] power is being perfected [and is completed and shows itself most effectively] in [your] weakness.” Therefore, I will all the more gladly boast in my weaknesses, so that the power of Christ [may completely enfold me and] may dwell in me. **10***So I am well pleased with weaknesses, with insults, with distresses, with persecutions, and with difficulties, for the sake of Christ; for when I am weak [in human strength], then I am strong [truly able, truly powerful, truly drawing from God’s strength].*

Galatians 1: (Paul’s testimony)

Paul Called by God

11For I would have you know, brothers, that the gospel that was preached by me is not man’s gospel. **12**For I did not receive it from any man, nor was I taught it, but I received it through a revelation of Jesus Christ. **13**For you have heard of my former life in Judaism, how I persecuted the church of God violently and tried to destroy it. **14**And I was advancing in Judaism beyond many of my own age among my people, so extremely zealous was I for the traditions of my fathers. **15***But when he who had set me apart before I was born, and who called me by his grace, **16**was pleased to reveal his Son to me, in order that I might preach him among the Gentiles, I did not immediately consult with anyone;* **17**nor did I go up to Jerusalem to those who were apostles before me, but I went away into Arabia, and returned again to Damascus.

Colossians 1: (Highest CHRISTOLOGY)

The Preeminence of Christ

¹⁵He is the image of the invisible God, the firstborn of all creation. ¹⁶For by^f him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. ¹⁷And he is before all things, and in him all things hold together. ¹⁸And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent. ¹⁹**For in him all the fullness of God was pleased to dwell**, ²⁰and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.

1 Thessalonians 2: (BEing the Church in koinonia)

Paul's Ministry to the Thessalonians

¹For you yourselves know, brethren, that our coming to you was not in vain, ²but after we had already suffered and been mistreated in Philippi, as you know, we had the boldness in our God to speak to you the gospel of God amid much opposition. ³For our exhortation does not come from error or impurity or by way of deceit; ⁴but just as we have been approved by God to be entrusted with the gospel, so we speak, not as pleasing men, but God who examines our hearts. ⁵For we never came with flattering speech, as you know, nor with a pretext for greed—God is witness— ⁶nor did we seek glory from men, either from you or from others, even though as apostles of Christ we might have asserted our authority. ⁷But we proved to be gentle among you, as a nursing *mother* tenderly cares for her own children. ⁸**Having so fond an affection for you, we were well-pleased to impart to you not only the gospel of God but also our own lives, because you had become very dear to us.**

1 Thessalonians 2 & 3: (pleasing thru persecution)

Paul's Longing to See Them Again

17But since we were torn away from you, brothers, for a short time, in person not in heart, we endeavored the more eagerly and with great desire to see you face to face, **18**because we wanted to come to you—I, Paul, again and again—but Satan hindered us. **19**For what is our hope or joy or crown of boasting before our Lord Jesus at his coming? Is it not you? **20**For you are our glory and joy.

3:1... 1Therefore when we could bear it no longer, ***we were willing*** to be left behind at Athens alone, **2**and we sent Timothy, our brother and God's coworker in the gospel of Christ, to establish and exhort you in your faith, **3**that no one be moved by these afflictions. For you yourselves know that we are destined for this. **4**For when we were with you, we kept telling you beforehand that we were to suffer affliction, just as it has come to pass, and just as you know. **5**For this reason, when I could bear it no longer, I sent to learn about your faith, for fear that somehow the tempter had tempted you and our labor would be in vain.

2 Peter 1: (Peter's testimony/witness of Christ's baptism)

Confirm Your Calling and Election

3*His divine power has granted to us all things that pertain to life and godliness, through the knowledge of him who called us to^c his own glory and excellence, 4***by which he has granted to us his precious and very great promises, so that through them you may become partakers of the divine nature, having escaped from the corruption that is in the world because of sinful desire. 5**For this very reason, make every effort to supplement your faith with virtue, and virtue with knowledge, **6**and knowledge with self-control, and self-control with steadfastness, and steadfastness with godliness, **7**and godliness with brotherly affection, and brotherly affection with love. **8***For if these qualities are yours and are increasing, they keep you from being ineffective or unfruitful in*

the knowledge of our Lord Jesus Christ. ⁹For whoever lacks these qualities is so nearsighted that he is blind, having forgotten that he was cleansed from his former sins. ¹⁰**Therefore**, brothers, be all the more diligent to confirm your calling and election, for if you practice these qualities you will never fall. ¹¹For in this way there will be richly provided for you an entrance into the eternal kingdom of our Lord and Savior Jesus Christ.

¹²**Therefore,**

I intend always to remind you of these qualities, though you know them and are established in the truth that you have. ¹³**I think it right, as long as I am in this body, to stir you up by way of reminder,** ¹⁴since I know that the putting off of my body will be soon, as our Lord Jesus Christ made clear to me. ¹⁵And I will make every effort so that after my departure you may be able at any time to recall these things.

Christ's Glory and the Prophetic Word

¹⁶*For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but **we were eyewitnesses of his majesty.*** ¹⁷*For when he received honor and glory from God the Father, and the voice was borne to him by the Majestic Glory, **"This is my beloved Son,ⁱ with whom I am well pleased,"*** ¹⁸*we ourselves heard this very voice borne from heaven, **for we were with him on the holy***

mountain. *19* And we have the prophetic word more fully confirmed, to which you will do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts, *20* **knowing this first of all, that no prophecy of Scripture comes from someone's own interpretation.** *21* For no prophecy was ever produced by the will of man, but **men spoke from God as they were carried along by the Holy Spirit.**

NEGATIVE use of “WELL-PLEASED”

2 Thessalonians 2: (Eternal division per pleasing)

The Man of Lawlessness

1 Now concerning the coming of our Lord Jesus Christ and our being gathered together to him, we ask you, brothers, *2* not to be quickly shaken in mind or alarmed, either by a spirit or a spoken word, or a letter seeming to be from us, to the effect that the day of the Lord has come. *3* **Let no one deceive you** in any way. For **that day will not come, unless the rebellion comes first,** and the man of lawlessness is revealed, the son of destruction, *4* who opposes and exalts himself against every so-called god or object of worship, so that he takes his seat in the temple of God, proclaiming himself to be God. *5* Do you not remember that when I was still with you I told you these things? *6* And you know what is restraining him now so that he may be revealed

in his time. **7**For the mystery of lawlessness is already at work. Only he who now restrains it will do so until he is out of the way. **8**And **then the lawless one will be revealed, whom the Lord Jesus will kill with the breath of his mouth and bring to nothing by the appearance of his coming.** **9***The coming of the lawless one is by the activity of Satan with all power and false signs and wonders, **10**and with all wicked deception for those who are perishing, because they refused to love the truth and so be saved. **11**Therefore God sends them a strong delusion, so that they may believe what is false, **12**in order that all may be condemned who did not believe the truth but had pleasure in unrighteousness.*

Hebrews 10: (3X vv.6 & 8 = the Law cannot ultimately please God or solve man's sin problem.... v.38 =)

Christ's Sacrifice Once for All

1For since the law has but a shadow of the good things to come instead of the true form of these realities, it can never, by the same sacrifices that are continually offered every year, make perfect those who draw near. **2**Otherwise, would they not have ceased to be offered, since the worshipers, having once been cleansed, would no longer have any consciousness of sins? **3**But in these sacrifices there is a reminder of sins every year. **4**For it is impossible for the blood of bulls and goats to take away sins.

5Consequently, when Christ^a came into the world, he said,

"Sacrifices and offerings you have not desired,
but a body have you prepared for me;

***6 in burnt offerings and sin offerings
you have taken no pleasure.***

7Then I said, 'Behold, I have come to do your will, O God,
as it is written of me in the scroll of the book.'"

8When he said above, "You have neither desired nor taken
pleasure in sacrifices and offerings and burnt offerings and
sin offerings" (these are offered according to the law), ***9***then he
added, "Behold, I have come to do your will." He does away with the first in order to
establish the second. ***10***And by that will we have been sanctified through the offering of
the body of Jesus Christ once for all.

The Full Assurance of Faith

19Therefore, brothers,^e since we have confidence to enter the holy places by the blood
of Jesus, ***20***by the new and living way that he opened for us through the curtain, that is,
through his flesh, ***21***and since we have a great priest over the house of God, ***22***let us draw
near with a true heart in full assurance of faith, with our hearts sprinkled clean from an
evil conscience and our bodies washed with pure water. ***23***Let us hold fast the confession
of our hope without wavering, for he who promised is faithful. ***24***And let us consider how
to stir up one another to love and good works, ***25***not neglecting to meet together, as is the
habit of some, but encouraging one another, and all the more as you see the Day drawing
near.

26For if we go on sinning deliberately after receiving the knowledge of the truth, there
no longer remains a sacrifice for sins, ***27***but a fearful expectation of judgment, and a fury
of fire that will consume the adversaries. ***28***Anyone who has set aside the law of Moses
dies without mercy on the evidence of two or three witnesses. ***29***How much worse
punishment, do you think, will be deserved by the one who has trampled underfoot the
Son of God, and has profaned the blood of the covenant by which he was sanctified, and
has outraged the Spirit of grace? ***30***For we know him who said, "Vengeance is mine; I will
repay." And again, "The Lord will judge his people." ***31***It is a fearful thing to fall into the
hands of the living God.

32But recall the former days when, after you were enlightened, you endured a hard
struggle with sufferings, ***33***sometimes being publicly exposed to reproach and affliction,
and sometimes being partners with those so treated. ***34***For you had compassion on those
in prison, and you joyfully accepted the plundering of your property, since you knew that
you yourselves had a better possession and an abiding one. ***35***Therefore do not throw

away your confidence, which has a great reward. [36](#)For you have need of endurance, so that when you have done the will of God you may receive what is promised. [37](#)For,

“Yet a little while,
and the coming one will come and will not delay;
[38](#)*but my righteous one shall live by faith,
and if he shrinks back,*

my soul has no pleasure in him.”

[39](#)*But we are not of those who shrink back and are destroyed, but of those who have faith and preserve their souls.*

Closing perspective on God’s pleasing & pleasing God:

Isaiah 53:

[1](#)Who has believed what we have heard?

And who has the arm of the LORD**b** been revealed to?**c**

[2](#)He grew up before Him like a young plant**d**
and like a root out of dry ground.

He didn’t have an impressive form
or majesty that we should look at Him,
no appearance that we should desire Him.**e**

[3](#)He was despised and rejected by men,**f**

a man of suffering who knew what sickness was.g
He was like someone people turned away from;h
He was despised, and we didn't value Him.

4Yet He Himself bore our sicknesses,
and He carried our pains;i
but we in turn regarded Him stricken,
struck down by God,j and afflicted.

5But He was pierced because of our transgressions,k
crushed because of our iniquities;l
punishmentm for our peace was on Him,
and we are healed by His wounds.n

6We all went astray like sheep;o
we all have turned to our own way;
and the LORD has punished Him
forp the iniquityq of us all.r

7He was oppressed and afflicted,
yet He did not open His mouth.
Like a lamb led to the slaughter
and like a sheep silent before her shearers,
He did not open His mouth.s

8He was taken away because
of oppression and judgment;
and who considered His fate?t
For He was cut off from the land of the living;
He was struck because of my people's rebellion.

9Theyu made His grave with the wicked
and with a rich man at His death,v
although He had done no violence
and had not spoken deceitfully.w

10 Yet the LORD was pleased x to crush Him severely. y, z
When aa You make Him a •restitution offering, ab
He will see His •seed, He will prolong His days,
and by His hand, the LORD's pleasure will be
accomplished. ac
11 He will see it ad out of His anguish,
and He will be satisfied with His knowledge.
My righteous ae Servant af will justify many, ag
and He will carry their iniquities.
12 Therefore I will give Him ah the many as a portion,
and He will receive ai the mighty as spoil,
because He submitted Himself to death, aj
and was counted among the rebels; ak
yet He bore the sin of many al
and interceded for the rebels. am

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The Second Adam

[Matthew 4:1-11](#)

[MATTHEW 4:1-11](#)

“The tempter came and said to him, ‘If you are the Son of God, command these stones to become loaves of bread.’ But he answered, ‘It is written, Man shall not live by bread alone, but by every word that comes from the mouth of God’” ([Matt. 4:3-4](#)).

Augustine is often quoted as saying: “The New Testament is in the Old concealed; the Old is in the New revealed.” This phrase encapsulates the New Testament’s view that without the teachings of Jesus and His apostles, we cannot grasp the true significance of the old covenant ([Luke 24:25–27](#); [2 Cor. 3:15–16](#); [Heb. 11](#)).

Many Old Testament authors teach us about the Messiah, whether speaking of His ministry, death, resurrection, reign, the life of His church, or the state of the world after He consummates His Father’s plan. In order to understand better how Jesus fulfills the old covenant, we will periodically examine New Testament reflections on the book of Genesis throughout the course of our study. We will now pause to look at the first of three passages having special bearing on [Genesis 1–3](#) before resuming our study of chapter 4.

Scripture separates humanity into two groups: those in Adam and those in Christ ([Hos. 6:7](#); [Rom. 5:12–21](#)). Before grace is given, everyone who has ever lived (except Jesus) is in Adam and thus in bondage to sin and death. To be in Christ solves this problem, for once we trust in Him alone, He becomes our head, and we gain the benefits of His righteous life and atoning death (vv. 18–19).

To regain paradise for His people, Jesus had to become the second Adam. That is, He had to come in our likeness so that He could obey God perfectly and succeed where Adam failed as our representative. Paul teaches this explicitly ([1 Cor. 15:45](#)), but it is also implicit in the stories of Jesus’ temptation found in the synoptic Gospels.

After His baptism, Jesus was driven into the wilderness where He faced the one who used the serpent to tempt Adam. The first Adam was tempted to rely on his own wisdom instead of on the Lord’s revealed will. The second Adam was likewise tempted to abandon God’s will — that He subdue the serpent through suffering — when Satan tried to get Jesus to provide for His needs at the wrong time or to enter into His reign immediately and without pain ([Matt. 4:1–11](#)). However, unlike the first Adam, Jesus overcame Satan’s temptation, setting the stage for his final defeat on the cross ([Col. 2:13–15](#)).

Coram Deo

The greatest benefit we receive from Jesus' victory over sin and death is His perfect righteousness, which gives us access to heaven ([2 Cor. 5:21](#)). On a daily level, His victory enables Him to help us overcome the sins that persist in our lives ([Heb. 2:18](#)). Moreover, those in Christ are never tempted beyond what they can bear ([1 Cor. 10:13](#)). When you consider giving in to sin today, take time to ask for Christ's help to overcome it and flee from the appearance of evil.

Cf: Psalm 40:1-17; Jeremiah 2:3-5; Luke 22:39-46; Philippians 2:5-11

LOGOS - "Word By Word"

BIBLE STUDY

The Trinity:

29 Bible Verses & Quotes about the Triune God

April 24, 2023

SHARE

Understanding the Trinity—one God in three persons (Father, Son, and Spirit)—takes us into deep theological waters, where the simplest math fails us: $1 + 1 + 1 = 1$.

Even though the word "Trinity" never appears in any Bible verses, God reveals himself throughout Scripture as one being. While we can't find answers to every question about the Trinity, we can grow in our love for God by searching Scripture to discover how he reveals himself to us.

Verses about the Trinity

The Trinity exists in 3 persons

1. [Isaiah 48:16](#)

*“Draw near to me, hear this: from the beginning I have not spoken in secret, from the time it came to be I have been there.”
And now the Lord God has sent me, and his Spirit.**

**The Son is speaking but refers to the Father and the Holy Spirit.*

2. [Matthew 3:16–17](#)

And when Jesus was baptized, immediately he went up from the water, and behold, the heavens were opened to him, and he saw the Spirit of God descending like a dove and coming to rest on him; and behold, a voice from heaven said, “This is my beloved Son, with whom I am well pleased.”

3. [Matthew 28:19](#)

Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.

The Father is God

4. [John 6:27](#)

Do not work for the food that perishes, but for the food that endures to eternal life, which the Son of Man will give to you. For on him God the Father has set his seal.

5. Romans 1:7

To all those in Rome who are loved by God and called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

6. 1 Peter 1:1-2

To those who are elect exiles of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, according to the foreknowledge of God the Father, in the sanctification of the Spirit, for obedience to Jesus Christ and for sprinkling with his blood: May grace and peace be multiplied to you.

The Son is God

7. John 1:1 & 14

In the beginning was the Word, and the Word was with God, and the Word was God. And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.

8. Romans 9:5

To them belong the patriarchs, and from their race, according to the flesh, is the Christ, who is God over all, blessed forever. Amen.

9. Colossians 2:9

For in him [Jesus] the whole fullness of deity dwells bodily.

10. Hebrews 1:8

But of the Son he says, “Your throne, O God, is forever and ever, the scepter of uprightness is the scepter of your kingdom.”

11. 1 John 5:20

And we know that the Son of God has come and has given us understanding, so that we may know him who is true; and we are in him who is true, in his Son Jesus Christ. He is the true God and eternal life.

The Holy Spirit is God

12. Genesis 1:2-3

The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters. And God said, “Let there be light,” and there was light.

13. Acts 5:3-4

But Peter said, “Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back for yourself part of the proceeds of the land? While it remained unsold, did it not remain your own? And after it was sold, was it not at your disposal? Why is it that you have contrived this deed in your heart? You have not lied to man but to God.”

14. 1 Corinthians 3:16

Do you not know that you are God’s temple and that God’s Spirit dwells in you?

There is only one God

15. Deuteronomy 6:4

Hear, O Israel: The Lord our God, the Lord is one.

16. **Isaiah 44:6**

Thus says the Lord, the King of Israel and his Redeemer, the Lord of hosts: “I am the first and I am the last; besides me there is no god.”

17. **Isaiah 45:5–6**

I am the LORD, and there is no other, besides me there is no God; I equip you, though you do not know me, that people may know, from the rising of the sun and from the west, that there is none besides me; I am the Lord, and there is no other.

18. **Galatians 3:20**

Now an intermediary implies more than one, but God is one.

19. **1 Corinthians 8:4**

Therefore, as to the eating of food offered to idols, we know that “an idol has no real existence,” and that *“there is no God but one.”*

20. **1 Timothy 2:5**

For there is one God, and there is one mediator between God and men, the man Christ Jesus.

21. **James 2:19**

You believe that God is one; you do well. Even the demons believe—and shudder!

Quotes on the Trinity

Our view on this doctrine affects our views of other doctrines. If the Godhead does not consist of three persons equally divine and yet inseparably one, we must redefine one or more of those persons. Jesus may not be fully God, or if he is, he is a lesser deity than is the Father. The Holy Spirit is in some sense inferior to both the Father and the Son. The doctrine of the atonement is modified as well. Instead of a voluntary self-sacrifice by a member of the Godhead, it is something imposed on a human by God, and thus contains an element of injustice.

—Millard J. Erickson, *Making Sense of the Trinity*¹

There was never a God who was not Father and Son together in the unity of the Spirit, coequal, coeternal in the essence of the divine being.

—Fred Sanders, [Perspectives on the Trinity \(course\)](#)²

The Trinity is the most important doctrine of the Christian faith. It's our Christian understanding of God. We alone believe in a tripersonal God—that the one God is the Father, the Son, and the Holy Spirit.

—Kevin Giles, [Perspectives on the Trinity \(course\)](#)³

To speak of the one God of the Bible is to speak of the Father, Son, and Spirit—they are each God, but they are not each other.

—Brandon D. Smith, *The Biblical Trinity*⁴

The core of Christian thought is that God the Father has saved us by sending the Son and the Holy Spirit, and in doing that He has made known to us that God eternally is Father, Son, and Holy Spirit. So this is a judgment about the entire meaning of everything in the Bible, the entire plan of salvation as it bears on the question “Who is God?”

—Fred Sanders, [Perspectives on the Trinity \(course\)](#)⁵

Love is the quality of God’s Trinitarian nature. Trinitarian persons relate to each other in a loving second-person perspective: in a “you” sense, rather than in the “he, she, or it” senses. This intimate sharing is demonstrated in Jesus’ prayer to his Father in John 17. In this prayer Jesus speaks to the Father about a prior and preexistent relationship of shared knowledge and recognition (glory) before the creation of the world ([John 17:5](#)^L). He prays: “Now, Father, glorify me in your presence with the glory I shared with you before the world was created” ([John 17:5](#)^L ceb). Jesus recalled the Father and Son’s shared memory of a common experience in which the divine persons acknowledged each other’s personhood and significance, which is what glorification is.

—Scott Harrower, *God of All Comfort*⁶

As we read the Scriptures, our default setting should be christological; we should constantly be asking, how does it speak about him? We read trinitarianly when we read christologically because that same God is the God who put on flesh and dwelt among us.
The key to the unity of Scripture is

the mystery of the Trinity in the incarnation of the Son.

—Brandon D. Smith, *The Biblical Trinity*⁷

Christians praise one God in three persons, the blessed Trinity. We do so by proclaiming God's triune name in baptism (Matt. 28:19📖), by invoking his name in benedictions (2 Cor. 13:14📖), by binding ourselves to his name when confessing our faith (1 Cor. 8:6📖; 12:3📖), and by hymning his name in our songs, joining the chorus of heavenly beings with all the saints in heaven and earth (Rev. 4-5📖).

Christians praise God the Trinity because he is supremely worthy of our praise. The blessed Trinity is supreme in being, beauty, and beatitude.

—Scott Swain, *The Trinity: An Introduction*⁸

Ligon Duncan:

Jesus' Baptism: To Fulfill all Righteousness

February 11, 1997

III. The Father's spiritual provision of the Son.

The third thing I would like to point you to is this, and you will find it in verse 16.

Not only in this passage do we see the humility (**and humanity**) of Christ, not only do we see the significance of His baptism, but we also see the Father's spiritual provision for the Son.

We read in verse 16 that after being baptized, Jesus came up immediately from the water and behold, the heavens were open and He saw the Spirit of God descending as a dove and resting on Him.

In this passage we are told that as Jesus and John came back up from the river, onto the banks of the Jordan, John saw the Holy Spirit in the form of or a vision of a dove, coming down and landing on the Lord Jesus.

This, in and of itself, was symbolic of the fact that God Himself equipped the Lord Jesus in His humanity to be our Redeemer.

It is an awesome thing, my friends, to remember that the humanity of

Christ, that Christ in His humanity
was dependent upon the
Holy Spirit in His ministry.

He was filled, like John, above measure with the spirit.

He was sinless, unlike John.

***And yet He was dependent upon God. He
was dependent upon the Holy Spirit
as He ministered.***

And the very sending of the Spirit in this
visible form, this tangible form, reminds
us that the Lord Jesus, the prophet and
head of His church, before He gave gifts
to men, He Himself was equipped by the
heavenly Father for the ministry that He
had. Before He served as God's
representative to His people, He Himself
was equipped by God.

Was He equipped as the Spirit was sent down visibly? No.
Of course not. He was equipped before then. But

descending is a visible sign. It is a symbol of the fact that God Himself equips the Lord Jesus.

What a great encouragement this must have been to the Lord Jesus later on in the midst in of the trials of His ministry, to be able to look back to that day when the heavens were opened. We remember the words of Hebrews 12, "That for the prospect of what lay ahead, for the glory that lay ahead, He despised the shame." Our Lord Jesus endured what He did for us, despising the shame, because He knew what was ahead. And this opening of Heaven was a prospect of glory.

It also reminds us of His constant dependence upon the Holy Spirit. If the Lord Jesus had to be dependent upon the Holy Spirit as He worked on our behalf for our salvation, how much more ought we to be dependent on the Holy Spirit?

Well, what does that mean? Well, it means a lot of things, but it means at least this.

We never ever think either in our sanctification, or in our work for God, that we have in and of ourselves the resources that we need in order to minister.

Did you know that every single act of real ministry is beyond our resources. Do you know that we have not even begun to minister to one another until we minister beyond our own personal capacities, beyond our own talents, beyond our own personalities.

We don't even minister in strict accord with our character. We minister out of the character which has been renovated by God. But ultimately what we minister is heavenly. What in the world can we do to raise men from the dead spiritually? What can we do to bind up the wounded in this world? Nothing. But God, the Holy Spirit, can. And

as we minister, we must minister dependent upon Him, because we cannot do it alone.

This is why it is so wrong for us to think that with just a little enthusiasm, and a little bit of money we can do anything. Oh no. **We are always dependent upon the Holy Spirit.** And though in these next weeks, we are going to do our best to give everything we can to God for His cause and the building up of the Kingdom in this world, none of it will matter. None of it, unless God Himself determines to bring revival. Will you pray that He will do it? Will you pray that He will do it here? Will you pray that He will do it in our state, and in our country and in the world? **Will you be dependent? The Lord Jesus was dependent even in His ministry. Will we be dependent? Will we give Him everything that we can, and then recognize that we must wait for His hand of blessing?**

IV. Heaven's declaration of Christ's identity.

And then we see, finally, my friends, in verse 17, not only the Father's spiritual provision for the Son, but the Father's identification of the Son. **God tells us who the Lord Jesus is in this passage.** He tells us from heaven, what heaven thinks about the Lord Jesus Christ. In verse 17, you see the view of the heavenly Father. You see what the Father thinks of the Son. ***"This is my beloved Son, in whom I am well pleased."***

For two thousand years, for two millennia, for twenty centuries from the time of Abraham, we have been waiting to see the unveiling of the one who would be the deliverer of Israel. The one who would build the city that has foundations. And in Psalm 2, verse 7, and Isaiah chapter 42, we are told that when the one came who would build the city with foundations that the Father would say of Him, this is my Son, today I have begotten Thee. The heavens opened at the baptism of Jesus and the Father's voice is heard from heaven, and He says, "this is My Son." Two millennia of waiting were fulfilled. And the Father has said, this is Him, this is My Son, this is My estimate of who He is, and we must remember this as we work through this Gospel in the weeks to

come, and we see the Lord Jesus despised and misunderstood and rejected and crucified and dead and buried. And when we see the world hating Him, or ignoring or thinking that He is crazy, we must remember that the Father does not see Him that way.

He is the beloved Son, and every time we see the world despise Him, we ought to remember that the Father loves Him.

Any parent in this room, knows what it would be like to watch your child despised. And any parent in this room, knows what it is to love that child with all your heart, even if he is rejected by his contemporaries. And every time we see the Lord Jesus despised by men, we ought to remember what the Father has said of Him, "This is my Son, in whom I am well pleased."

The affection of the Father is poured out on this Son. This Son is, as Paul says in Colossians, "The Son of His love." We will never know to the bottom how much the Father loves the Son.

But my friends, let me say this, if you are in Christ, if you have embraced the Lord Jesus Christ, the heavenly Father delights in you, just like He delights in His Son.

For you have become brothers and sisters in Christ if you are joined to Him. And the Father delights in you. It is one of the hardest things for us to take in as believers.

But the Father delights in His children like that. **This passage also reminds us that we can't be apathetic about**

this Christ. You see, if the Father says, “This is My Son,” then there are only two options, you may either say, “No, I reject Him,” or you must embrace Him. You can't say, “Well, that is good for you, you be religious and worship the Son, and I will get to God in some other way.” No.

The word of the Father from Heaven reminds us that there is but one way.

There is but one Son. There is only one that He has said, ah, this is my only, my unique Son. You hear Him. He is the only way to the Father. We must reject Him and perish or we must embrace Him and find all the treasures of adoption.

Have you embraced Him? Are you apathetic about Him? Are you holding Him at bay? Are you waiting for a more appropriate time? Now is the day of salvation. Embrace the one that God the Father has identified as His Son in whom He is well pleased. Let's look to Him in prayer.

Our Lord and our God, in this passage, we see Your Son. We see Him as you want us to see Him, as humble, as obedient, glorious, beloved of You. Equipped by the Spirit by measure to do ministry to do battle with Satan and with His kingdom on our behalf. But we know in the end that in the gates of hell will not prevail against Your Son's kingdom. And we would be safely within its walls. We can only be there by faith O God. And so if there is anyone O Lord this day, who comes here not trusting in Christ, we would that by the Spirit that You would draw that person to Yourself by faith that they might embrace the beloved Son. Hear our prayers, oh God, and bless us we pray. For we ask it in Jesus' name. Amen.

Why Christians Rebuke Evil in the Name of Jesus

In a moment of great fear, Sonya Massey understood the power of the name of Christ. We should too.

NICOLE MASSIE MARTIN

AUGUST 1, 2024

It was the early '90s when I was first introduced to the idea of rebuking the Enemy in the name of Jesus. My sister and I had just finished watching the horror movie *Candyman*, and I was scared out of my mind.

I cried when the movie was over, terrified to be alone, and I was certain that the man on the screen was out to get me. For days, the Candyman lingered in my thoughts, making it impossible to focus. I was lost in my fears until I shared them with my Aunt Judy, a God-fearing woman. As she listened to me and saw my tears, she reminded me that I did not have to be afraid. "All you have to do," she said with a confident calm, "is rebuke the Enemy, and he will flee from you."

I needed to hear that because, in my young mind, Candyman was not just *an* enemy from a movie but *the* Enemy. The next time thoughts of him entered my mind, I took a deep breath, gathering my small courage, and with eyes closed and fists clinched, shouted out loud, "I rebuke you in the name of Jesus!"

Peeking out of one eye, I felt calm for the first time since I'd watched the movie. My childish conception of evil may have been a little confused, but the peace and deliverance from the sense of foreboding evil that the name of the Savior brought me was deep and real.

Evil takes a different form when we become adults, a subtler and cleverer shape. Talk of the Devil is relegated to charismatics, and those who speak of Satan are often dismissed as unreformed, uneducated, or holdovers from the naive hellfire-and-brimstone version of Christianity that we moderns work hard to forget.

Maybe people in developing countries, where witchcraft is vibrant and corruption prevails, are seeing manifestations of evil, we might allow. But that doesn't happen here. Not in America. Here, when we think of evil, we're more likely to think of those across political and ideological divides. We might well rebuke them, but that has little to do with Jesus.

Yet the Bible is clear about the reality of evil and the importance of rebuke. God regularly exercises this power,

from the cursing of Satan in Genesis (3:14–15) to the rebuke of Satan in Peter (Matt. 16:23) and the chastening of believers who do not repent (Rev. 3:19). In the Old Testament, we see God cursing operatives of the Enemy and reproofing kings who do evil (Mal. 1:3; Ps. 11:5; Isa. 59:18; Jer. 22). In the New Testament, Jesus scolds religious leaders who act with evil intent (Matt. 23). Scripture assumes that evil is real, that it is the enemy of God, and that it is overcome by the name of Christ.

As believers, we still have the authority to rebuke in order to resist Satan and the evil of this world. Scriptural rebuke is not a personal power to be manipulated for our own purposes and rivalries. It is a weapon of spiritual warfare in God's plan to "destroy the devil's work" (1 John 3:8), a sign of the intolerability of evil in the presence of a holy God.

Perhaps this is why Sonya Massey's last instinct, before [being fatally shot](#) by a police officer in her Illinois home last month, was to rebuke evil in the name of Jesus.

Massey [was reportedly](#) having a mental health crisis when she asked police to come to her home to look for a possible prowler. We don't know exactly what was going through her mind in her final exchange with the officer who shot her. But we do know that in extremis, in a moment of great fear, she understood that evil is defeated by the name of Jesus (Luke 10:17). She understood the truth that when we resist the Enemy, he will flee (James 4:7).

I don't think, as some have speculated, that Sonya believed the officer who killed her was literally a demon. But because he had the audacity to authenticate [his threat](#) to shoot her in the face, there is no doubt that evil was present. As believers, "our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms" (Eph. 6:12)—and these are the enemies Sonya was right to rebuke in her final moments.

She called on the only name that could save her. And while her life was not spared on this side, because of her faith in Jesus, we can be confident she has attained the eternal life for which we long.

Sonya's story is a reminder of the necessity of rebuking evil—of refusing to be so "sophisticated" that we imagine ourselves not in need of God's help in the face of the Enemy. With every generation, we yearn for the coming of Christ who will wipe every tear and finally destroy the advancing darkness of this world (1 Cor. 15:24–26; Heb. 2:14–15; Rev. 21:4). But until that time, it is our duty to rebuke the evil around us. The tactics of the enemy are not to be placated or normalized. They are to be bound and defeated.

For this reason, we must rebuke the evils of racism and sexism—not because we simply dislike them, but because they work against the equality of believers (Gal. 3:28) and the goodness of God. We must rebuke political idolatry and apathy to violence not because they are a threat to us,

but because they are a threat to the power and peace of God. Our calling, as followers of Jesus, is to hate the evil that Jesus hated and to love the truth Jesus loved. While the Enemy is not always clear to us, and evil isn't always easy to discern, God will overcome the Enemy once and for all.

The timing of that final victory is unknown, but God's promise is sure. I pray that the church can find courage to hate evil as we cling to what is good (Rom. 12:9). The power to rebuke the Enemy is a privilege we cannot take lightly, a reiteration of the victory of Christ. The one who overcame death on the cross is the same one who overcame my childhood fears—and the same one who heard and loved Sonya Massey as she cried out for his help. In him, God has already triumphed over evil. In him, we can embrace the power of spiritual rebuke with confidence that, one day, evil will surely end.