

Jesus fulfilled all righteousness.

Lesson plan for the event of John baptizing Jesus as the Lamb of God is a significant moment in the Bible. This lesson plan is designed for a Christian Sunday School class or youth group setting.

Lesson Title: "John Baptizes Jesus: The Lamb of God"

Objective:

- To understand the significance of John's baptism of Jesus.
- To explore the symbolism of Jesus as the Lamb of God.
- To reflect on the importance of baptism in the Christian faith.

Target Audience: This lesson is intended for middle school or high school students in a Christian religious education setting.

Materials:

- Bibles (or printed copies of the relevant Bible verses)
- Whiteboard and markers

- Visual aids (images of John baptizing Jesus, a lamb)

Israel During the Time of Jesus (The Gospels)

- Prefects
- Herod Antipas
- Philip
- Syrian Territory





- Handouts with discussion questions
- Art supplies (colored pencils, markers, etc.)

Lesson Structure:

1. Introduction (10 minutes)

- Begin by asking the students what they know about John the Baptist and his role in the Bible.
- Briefly introduce the event of John baptizing Jesus, emphasizing its significance.

2. Reading and Discussion (15 minutes)

- Have the students read the relevant Bible passages: Matthew 3:13-17, Mark 1:9-11, Luke 3:21-22, and John 1:29-34.
- After the reading, discuss as a group:
 - Why was John hesitant to baptize Jesus?
 - What happened when Jesus was baptized?

- What did John mean when he referred to Jesus as the "Lamb of God"?

3. Exploring the Significance (15 minutes)

- Write the key terms on the whiteboard: "Baptism LSB p 1369," "The Lamb of God," and "The Holy Trinity."
- Discuss the symbolism of Jesus as the Lamb of God and how this relates to the concept of sacrifice.
- Explore the significance of the Holy Trinity in the baptism event.

4. Application and Reflection (15 minutes)

- Distribute handouts with discussion questions or have students work in small groups to discuss:
 - What does baptism mean to us as Christians?
 - How can we relate the symbolism of Jesus as the Lamb of God to our own faith and lives?
- Reconvene as a group to share insights.

5. Creative Activity (15 minutes)

- Encourage students to create a visual representation of the baptism of Jesus using art supplies. They can also draw a lamb to symbolize Jesus as the Lamb of God.

6. Closing and Reflection (10 minutes)

- Summarize the key points of the lesson.
- Have each student share one thing they've learned or found meaningful during the lesson.
- Conclude with a brief reflection and a closing prayer.

Homework (Optional): Ask students to research and reflect on how different Christian denominations practice and understand baptism. They can share their findings in the next class.

Assessment: You can assess students' understanding through their participation in discussions, the quality of their creative activity, and their ability to relate the lesson's themes to their own faith and beliefs.

In this lesson, students learn that Jesus did everything correctly that we could only do wrongly.



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Isaiah 42:1-4

Psalms 2:1

The lesson From ***The Christ of the Gospels*** by Beck

When all the people were being baptized, Jesus came from Nazareth in Galilee to John at the Jordan to be baptized by him. John tried to stop Him saying, "I need to be baptized by You and You come to me?"

"Let me have My way now," Jess answered him; "that is how we should accomplish every righteous purpose."

Then John gave in to Him and baptized Jesus in the Jordan. Then He stepped out of the water and while He was praying, He

saw the heavens torn open, and God's Holy Spirit coming down on Him in the bodily form of a dove. And a voice from heaven said; "You are My son whom I love. I am well pleased with you."

Jesus was about thirty years old when He began His work. The next day, John saw Jesus coming toward him and said, "Look! The Lamb of God, who takes away the sin of the world! ³⁰ This is the one I was talking about when I said, 'The one coming after me outranks me because he existed before me.' ³¹ I myself did not know who he was, but I came baptizing with water so that he would be revealed to Israel."

MT 3:15 "Fulfill all righteousness; 16: "Immediately" 2112 [e] εὐθὺς *euthys* and "He saw" 455 [e] ἤνεώχθησαν *ēneōchthēsan* break (1), broke (7), open (22), opened (41), opening (2), opens (4), spoken freely (1). 'Ἐπ' *ep'* 1909 [e] on, to, against, on the basis of, at.

"From ancient times the teachers of the Church have found here a wider, larger reference. "Jesus says: ... If that shall be performed that the poor sinners may come to righteousness and be saved, you must baptize Me. Because for the sake of sinners I have become a sinner, must therefore do what God has charged the sinners to do, in order that they may become just through Me." 27)Kretzmann

MK 1:9 "In those days" 10: "torn open" σχιζομένους *Schizomenous* 4977 [e] I rend, divide asunder, cleave. 1519 [e] Εἰς *eis* into, in, unto, to, upon, towards, for, among.

This Jesus saw distinctly; it was a revelation for His benefit. He, who had just received baptism unto the remission of sins, not for His own, but for those of the world that were resting upon Him, was shown the open heaven. It was a manifestation to strengthen Him at the beginning of His ministry, in which He must work out the redemption of mankind. This was further emphasized by the fact that the Holy Spirit, coming down out of the open heavens, descended not merely upon Him, but literally into Him. He was here, in the truest sense of the term, baptized with the Holy Ghost

and with power. God, His God, here anointed Him with the oil of gladness, above His fellows, Ps. 45, 7; Heb. 1, 9. Therefore the Spirit abode in Jesus, filled His heart and mind, made Him ready, according to His human nature, to perform the work for which He had been born into the world. Here Christ really began to be Christ, as Luther remarks. And His weak human nature needed the assistance of the Spirit. The works peculiar to the redemption of the world were of a nature which no mere man could hope to perform. In the same way there was also a definite reason for the assuring words from heaven when the Father called down: Thou art My beloved Son. The prophet like unto Moses, out of the people of Israel, was about to take up His life-work. But this prophet was, at the same time, the Son of the Most High, beloved of His heavenly Father, who took pleasure in Him, who here publicly declared His complete approval of the work undertaken by Jesus. It was an assurance which stood the Savior in good stead more than once in the course of His ministry and His Passion. Note also: John the Baptist saw and heard all these occurrences as well as Jesus Himself, John 1, 32-34. He was a witness for the sake of himself and for the sake of his further message to the people. It is a matter of great consolation to us to know that the Triune God, and all the persons of the Godhead, has a definite share in our salvation, that Jesus entered upon His ministry with the approval and cooperation of the Spirit and the Father.

Luke 3:21 While he was praying, heaven was opened, 455 [e] ἀνεῴχθη

“With these words God makes the heart of all the world laughing and happy and transfuses all creatures with the full measure of divine sweetness and comfort. How so? Why, if I know that and am certain that the man Christ is the Son of God and well-pleasing to God, as I must be certain, since the divine Majesty itself speaks from heaven, which cannot lie, then I am also certain that all that this Man says and does is all the word and work of a beloved Son, which must please God in the highest measure. Well, then, that I note and grasp it well: How could God give me more convincing evidence and offer Himself with greater love and sweetness than by saying that it pleases Him from His heart that His Son Christ speaks so pleasantly with me, loves me so cordially, and out of great

love for me suffers, dies, and does everything? Thinkest thou not, if a human heart should feel such pleasure of God in Christ when He serves us thus, that for joy it would burst into a hundred thousand pieces? For there it would see the abyss of the fatherly heart, yea, the bottomless and eternal goodness and love of God which He bears toward us and has borne from eternity." 35)

John 1:29 "Look! The Lamb of God, who takes away the sin of the world! 31 know εἶδὼν who he was, but I came baptizing with water **so that he would be revealed to Israel.**" 32 3306 [e] ἔμεινεν Emeinen I remain, abide, stay, wait; with acc: I wait for, await. 33 I myself did not recognize him, This incident probably took place after the temptation in the wilderness. The first work of the Savior is this, that He bears and takes away the sin of the world. The second is this, that He sanctifies the sinners that have accepted His salvation through the Holy Spirit.

**John's Six Days (See LSB John 1:29 note)
(A memory tool to keep track of the order)**

1	John 1:19-28	John was Baptizing
The next day	John 1:29-34	Jesus Baptism
The next day	John 1:35-42	Andrew Peter and ____? made disciples
The next day	John 1:43-51	Philip and Nathaneal disciples
on the 3rd day (afterward ie 6th)	John 2:1-12	Wedding at Cana
6 days before	John 12:1	Jesus at Bethany

The Day of Atonement

16 The LORD spoke to Moses after the death of Aaron's two sons, who had died when they approached the presence of the LORD. **2** The LORD said to Moses, "Tell your brother Aaron that he must not enter into the Holy Place at any time he chooses by going inside the veil which is in front of the atonement seat^[a] that is on the ark. This is so that he will not die, for I appear in the cloud over the atonement seat."

3 This is how Aaron shall enter the Holy Place: with a **bull** from the herd for a sin offering and a ram for a whole burnt offering. **4** He is to wear a sacred linen tunic, with linen underwear covering his flesh, with the linen sash as his belt, and with his head wrapped with the linen turban.^[b] These are the sacred garments. He must wash his body with water and then put the garments on. **5** From the congregation of the people of Israel he shall also receive two male goats for a sin offering and one ram for a whole burnt offering.

6 Aaron shall present the bull for his own sin offering, to make atonement for himself and for his household.

7 He shall take the two male goats and stand them before the LORD at the entrance to the Tent of Meeting. **8** Aaron is to cast lots for the **two goats**, one lot marked ""**for the LORD** and the other lot marked "**for the scapegoat.**"^[c] **9** Aaron shall bring forward the goat that received the lot "for the LORD," to prepare it as a sin offering, **10** but the goat that received the lot marked "for the scapegoat" is to be kept alive before the LORD, to make atonement upon it^[d] in order to send it off into the wilderness as the scapegoat.

11 After Aaron has presented the bull for his sin offering to make atonement for himself and for his household, he shall slaughter the bull for his sin offering. **12** Then he is to take a full pan of glowing coals from the top of the altar, which is before the LORD, and two handfuls of finely ground fragrant incense and bring them inside the veil. **13** He is to put the incense on the fire before the LORD so that the cloud from the incense covers the atonement seat that is over the Testimony,^[e] so he will not die. **14** He is to take some of the blood of the bull and sprinkle it with his finger upon the surface of the atonement seat on its east side.^[f] He is also to sprinkle some of the blood seven times with his finger in front of the atonement seat.

15 He shall then **slaughter the goat for the sin offering** of the people. He is to bring its blood inside the veil and do with its blood as he had done with the

blood of the bull. **He is to sprinkle it on the atonement seat and in front of the atonement seat.** **16** He shall make atonement for the sanctuary to cleanse it from the uncleanness of the Israelites and from their rebellions and all their sins. This is what he shall do for the Tent of Meeting, which dwells in the midst of Israel's uncleanness. **17** When he enters to make atonement in the sanctuary, no other person may be in the Tent of Meeting until he has come out. In this way he shall make atonement for himself and his household, as well as for the entire assembly of Israel.

18 He shall then come out to the altar that is before the LORD and make atonement for it. He is to take some of the blood of the bull and some of the blood of the goat and smear it all around the horns of the altar. **19** With his finger he is to sprinkle some of the blood upon it seven times. In this way he is to purify it and set it apart from the uncleanness of the Israelites.

20 When he has finished making atonement to cleanse the sanctuary, the Tent of Meeting, and the altar, he shall present the **live goat**. **21** Then Aaron shall lay his two hands on the head of the live goat and **confess over it all the guilt** of the people of Israel and all their rebellions and all their sins. He is to put them on the head of the goat and **send it away into the wilderness** in the custody of an appointed man. **22** So the goat will carry all their guilt on itself to a remote, desolate place, and the man will send the goat away into the wilderness.

23 Then Aaron shall enter the Tent of Meeting, take off the special linen garments that he had put on to enter into the sanctuary, and leave them there.

24 He shall bathe his body in water in a holy place and put on his regular garments. Then he shall go out and offer the burnt offering for himself and the burnt offering for the people to make atonement for himself and for the people.

25 He shall turn the fat from the sin offering into smoke on the altar.

26 The man who releases the goat designated as the scapegoat shall wash his clothes and bathe his body in water. After that he may re-enter the camp. **27** The bull for the sin offering and the goat for the sin offering, whose blood has been brought in to make atonement in the sanctuary, shall be brought outside the camp. Their hide and flesh and manure are to be burned in fire. **28** The man who burns them is to wash his clothes and bathe his body in water. After that he may re-enter the camp.

29 This shall be a permanent regulation for you: In the **seventh month, on the tenth day of the month**, you shall humble yourselves, and you shall not do any kind of work, neither the native-born nor the alien who resides among you. **30** For on this day atonement will be made on your behalf to cleanse you. You will become clean from all your sins in the presence of the LORD. **31** It shall be a sabbath of complete rest, and you shall humble yourselves. It is a permanent regulation. **32** The priest who is anointed and ordained to serve as priest in his father's place shall make atonement, wearing the linen garments—the sacred garments. **33** He shall make atonement for the Most Holy Place, and he shall make atonement for the Tent of Meeting and for the altar. He shall make atonement on behalf of the priests and all the people of the assembly. **34** This shall be a permanent regulation for you to make atonement for the people of Israel from all their sins once a year.

So Aaron did as the LORD had commanded Moses.

Footnotes

- a. Leviticus 16:2 The Hebrew *kapporet* refers to an object that pertains to atonement. The traditional translation *mercy seat* is based on the translation of Luther, *Gnadenstuhl*, throne of grace. Luther recognized that the chief function of the *kapporet* was not to cover the ark, but to serve as the footstool of the LORD.
- b. Leviticus 16:4 The Hebrew word *mitznephet* has been translated as *mitre* (KJV) or *headdress*. It was most likely a turban, as the word for putting it on comes from a Hebrew root meaning “to wrap.” The turban worn by the high priest was larger than the head coverings of the priests and was wound so that it formed a broad, flat-topped turban, resembling the blossom of a flower or a chef's hat. The head covering of the priests was different, being wound so that it formed a cone-shaped turban, called a *migbahat*.
- c. Leviticus 16:8 The Hebrew means *for azazel*. The meaning of *azazel* is disputed. The phrase probably means *for the goat to be sent away*.
- d. Leviticus 16:10 Verse 21 explains how atonement is made *upon* the goat.
- e. Leviticus 16:13 *The Testimony* is another name for the Ark of the Covenant, which contained the Ten Commandments.
- f. Leviticus 16:14 Or *its front side*

