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Jesus in the Temple; the quiet years (2:41-52)

41 His parents went to Jerusalem every year at the Feast of the Passover. 42 And when He was twelve years old, they went up to Jerusalem according to the custom of the feast. 43 When they had finished the days, as they returned, the Boy Jesus lingered behind in Jerusalem. And Joseph and His mother did not know it; 44 but supposing Him to have been in the company, they went a day’s journey, and sought Him among their relatives and acquaintances. 45 So when they did not find Him, they returned to Jerusalem, seeking Him.

- Jewish males who had come of age were required to attend the three main feasts in Jerusalem: Passover, Pentecost, and Tabernacles. At the age of 13, a Jewish boy took on the obligation to follow the Law of Moses.
- This happened “when the days were fulfilled.” The Passover and the Feast of Unleavened Bread which follows it last for seven days in all.
- People traveled in caravans of friends and neighbors, etc. for safety.

46 Now so it was that after three days they found Him in the temple, sitting in the midst of the teachers, both listening to them and asking them questions. 47 And all who heard Him were astonished at His understanding and answers. 48 So when they saw Him, they were amazed; and His mother said to Him, “Son, why have You [cont’d]

done this to us? Look, Your father and I have sought You anxiously.” 49 And He said to them, “Why did you seek Me? Did you not know that I must be about My Father’s business?” 50 But they did not understand the statement which He spoke to them.

- This is the only glimpse the Bible gives us into Jesus’ childhood.
- The Temple complex had large courtyards for gatherings.
- In that culture a teacher sat and instructed people through the asking of questions. This means that Luke is showing us Jesus functioning as one of the learned, and not as a pupil.
- Mary and Joseph were exasperated. Mary diminishes Jesus by calling him a child. But Jesus is no longer what He was. He is growing!
- Mary says that they have sought Him anxiously; He has caused them pain.
- Jesus has reached a new milestone in His understanding of Himself. Notice the Lord’s two distinct Natures here, human and Divine.
- Jesus thinks it should be obvious where He would be. The Greek says that He would be occupied “in the things of my Father.”
- Jesus has come to understand that He is working with the Father; the Father and the Son have a unity of purpose that others cannot possess.
- He also has a relationship with the Father that no one else has ever had. No Jewish person had ever said, “God is MY Father.” This was shocking!
- This is the third important witness Luke gives us concerning Jesus’ identity: the angel testified; Simeon and Anna testified; and now Christ Himself.

51 Then He went down with them and came to Nazareth, and was subject to them, but His mother kept all these things in her heart. 52 And Jesus increased in wisdom and stature, and in favor with God and men.

- Jesus' beautiful and humble spirit shows itself again.
- Jesus continues to increase in wisdom, stature, and in favor.
- This is the last time we encounter Him until it is time for His ministry to begin.

John's Ministry Begins (3:1-6)

1 Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, Herod being tetrarch of Galilee, his brother Philip tetrarch of Iturea and the region of Trachonitis, and Lysanias tetrarch of Abilene, 2 while Annas and Caiaphas were high priests, the word of God came to John the son of Zacharias in the wilderness. 3 And he went into all the region around the Jordan, preaching a baptism of repentance for the remission of sins, 4 as it is written in the book of the words of Isaiah the prophet, saying:

“The voice of one crying in the wilderness: ‘Prepare the way of the LORD; make His paths straight. 5 Every valley shall be filled and every mountain and hill brought low; the crooked places shall be made straight and the rough ways smooth; 6 And all flesh shall see the salvation of God.’”

- Tiberius, the stepson of Augustus, was the second Roman emperor. He took power when Augustus died in August, 14 AD. John’s ministry would therefore have begun between mid-28 AD and mid-29 AD.
- Pilate governed Judea from 26 to 36 AD.
- The tetrarchs received small territories when the Romans divided the land after the death of Herod the Great. Two of Herod’s sons were still ruling as tetrarchs at this time: Herod (called Antipas), and Philip.
- Annas (6–15 AD) was an incredibly influential high priest. His son-in-law, Caiaphas, served from 18 to 36 AD. The high priests were members of the party of the Sadducees and would preside over the Sanhedrin.
- It is at this specific time that Luke tells us the word of God came to John in the desert. The message is now public and in the open!
- John preached a baptism of repentance. People were baptized as a sign that they had turned away from sin and God was washing them, making them clean.
- John’s ministry was a fulfillment of Isaiah 40:
 - First, the forerunner would prepare the way of the Lord. This speaks of repentance, which clears the obstacles between the Lord and Man.
 - Humble people will be lifted up and the prideful will be brought low.
 - Everyone will see the Lord, because He is coming to His people!

John’s Preaching (3:7-9)

7 Then he said to the multitudes that came out to be baptized by him, “Brood of vipers! Who warned you to flee from the wrath to come? 8 Therefore bear fruits [cont’d]

worthy of repentance, and do not begin to say to yourselves, 'We have Abraham as our father.' For I say to you that God is able to raise up children to Abraham from these stones. 9 And even now the ax is laid to the root of the trees. Therefore every tree which does not bear good fruit is cut down and thrown into the fire."

- John uses the compelling image of vipers, which flee from extreme heat.
- Repentance doesn't simply mean being sorry, or saying that you are. Real repentance has real fruit! We don't do good works to be saved, but we do them because we are saved.
- The message of repentance went to **everyone**.
- Another danger that the people faced was relying on their heritage to save them. Remember, God has no grandchildren.
- Judgment (the axe) was about to fall. God is coming to the tree, and looking for good fruit, real fruit.

The people's response (3:10-14)

10 So the people asked him, saying, "What shall we do then?" 11 He answered and said to them, "He who has two tunics, let him give to him who has none; and he who has food, let him do likewise." 12 Then tax collectors also came to be baptized, and said to him, "Teacher, what shall we do?" 13 And he said to them, "Collect no more than what is appointed for you." 14 Likewise the soldiers asked him, saying, "And what shall we do?" So he said to them, "Do not intimidate anyone or accuse falsely, and be content with your wages."

- Each of these groups of people wants to know how they can do what is right.
 - The common people are told to share food and clothing with the poor.
 - Tax collectors were despised because they made their living by extorting people. People bid for control of territories, and made their profit was by taking money from people over and above the amount of their bid.
 - Soldiers (Herodians) also received counsel that they probably didn't like.
- John calls each group to live ethically in the course of their professions.

John proclaims the Coming One (3:15-20)

15 Now as the people were in expectation, and all reasoned in their hearts about John, whether he was the Christ or not, 16 John answered, saying to all, "I indeed baptize you with water; but One mightier than I is coming, whose sandal strap I am not worthy to loose. He will baptize you with the Holy Spirit and fire. 17 His winnowing fan is in His hand, and He will thoroughly clean out His threshing floor, and gather the wheat into His barn; but the chaff He will burn with unquenchable fire." 18 And with many other exhortations he preached to the people. 19 But Herod the tetrarch, being rebuked by him concerning Herodias, his brother Philip's wife, and for all the evils which Herod had done, 20 also added this, above all, that he shut John up in prison.

- John in his humility always dismissed Messianic speculation.
- In all four gospels, John compares his baptism of water with the Holy Spirit baptism that would be ministered by the Coming One.

- The baptism of fire is much debated. Many take it to refer to purification.
- John presents Messiah as reaping a crop and cleaning the floor after harvest. After the separation process, the chaff, being useless, is only fit to be burned.
- Herodias was the wife of Herod's half-brother, Philip, and he convinced her to divorce Philip and marry him instead.

Jesus is baptized (3:21-22)

21 When all the people were baptized, it came to pass that Jesus also was baptized; and while He prayed, the heaven was opened. 22 And the Holy Spirit descended in bodily form like a dove upon Him, and a voice came from heaven which said, "You are My beloved Son; in You I am well pleased."

- Besides the angels and the prophets, God Himself now points us to Jesus.
- All three Persons of the Trinity are present in this scene.
- Those few times that we hear this Voice from Heaven, it always affirms Jesus!

Luke's Genealogy of Jesus (3:23-38)

23 Now Jesus Himself began His ministry at about thirty years of age, being (as was supposed) the son of Joseph, the son of Heli, 24 the son of Matthat, the son of Levi, the son of Melchi, the son of Janna, the son of Joseph, 25 the son of Mattathiah, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai, 26 the son of Maath, the son of Mattathiah, the son of Semei, the son of Joseph, the son of Judah,

27 the son of Joannas, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri, 28 the son of Melchi, the son of Addi, the son of Cosam, the son of Elmodam, the son of Er, 29 the son of Jose, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, 30 the son of Simeon, the son of Judah, the son of Joseph, the son of Jonan, the son of Eliakim, 31 the son of Melea, the son of Menan, the son of Mattathah, the son of Nathan, the son of David, 32 the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon, 33 the son of Amminadab, the son of Ram, the son of Hezron, the son of Perez, the son of Judah, 34 the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, 35 the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah, 36 the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, 37 the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalalel, the son of Cainan, 38 the son of Enosh, the son of Seth, the son of Adam, the son of God.

- Matthew brings us down from Abraham to Jesus in three groupings of 14; whereas Luke works his way backwards in 77 generations, all the way back to God the Father. This helps to connect Jesus to all mankind.
- Some link Luke's 77 generations to God's forgiveness. Others suggest a connection to the Book of Enoch, with judgment 70 generations after Enoch.
- Luke is often said to be showing us Mary's line, rather than Joseph's.
