

Luke 3:21-38

The immersion of Jesus—3:21-22

- 1) Jesus endorses John's ministry—3:21a
 - a) When? ²¹ *Now it happened when all the people were being immersed* [aor. pass. inf. βαπτίζω],
 - i) Luke uses hyperbole here (cf. 7:30)
 - b) What? *Jesus also was immersed* [aor. pass. ptc. βαπτίζω];
 - i) Jesus is identifying with the people by being immersed
 - c) This completes Luke's transition from focusing on John to Jesus.
- 2) Jesus is endorsed as the Son of God—3:21b
 - a) Preparation in prayer—*and while He was praying, the heavens were opened*,
 - i) First mention in the Gospels of Jesus praying
 - ii) Luke often points out Jesus praying before significant events (cf. 6:12 [choosing the 12]; 9:18 [Peter's confession]; 9:29 [transfiguration]; 11:1 [Lord's Prayer]; and 22:41 [Gethsemane])
 - iii) The opening of the heavens indicates God takes the initiative to enter into the everyday world to address people.
 - b) Response to Jesus' prayer—3:22
 - i) The visual anointing of God the Spirit—²² *and the Holy Spirit descended in bodily form like a dove upon Him*,
 - The Spirit is distinct from the Father and the Son
 - (1) Jesus saw this take place (Mark 1:10), the Spirit floating gracefully down to Him
 - (2) Luke refers to this again in Acts 10:37-38
 - (3) This is the same ministry of the Spirit that the OT kings experienced. It is necessary that Jesus be equipped for the reins of international government by the power of the Spirit.
 - ii) The audible pleasure of God the Father—*and a voice came out of heaven which said*,
 - The Father is distinct from the Son and the Spirit
 - (1) Privilege of the Messiah—*"You are My Son* [υἱός], (cf. Psalm 2:7-8; Isaiah 41:8; 42:1)
 - (2) Chosen—*the Beloved One* [ἀγαπητός],
 - (3) Pleasure—*in You* (emphatic) *I take great delight.*"
 - (a) Cf. John 8:29
 - c) This is what prepares Jesus for His time of temptation in Luke 4.

Luke records Jesus' heritage as the Son of God—3:23-38

- This is crucial background for the temptations in Luke 4:3, 9, and later in 4:41; 8:28; and 22:70 (cf. 1:32, 35)
 - Cf. Genesis 10-11; 1st Chronicles 1:1-3:9
 - Matthew begins with Abraham and works forward to Jesus
 - Some see here that Jesus is the 77th generation, Enoch the 7th
- 1) Jesus back to David through David's son Nathan—3:23-31 (@ 30 AD – 971 BC)

- a) After the Exile—²³ *And Jesus Himself, when He began, was about thirty years old* (similar to Joseph [Genesis 41:46] and David [2nd Samuel 5:4]), *being (as was supposed) the son of Joseph* (but actually the son of Mary), *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 Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai,* ²⁶ *the son of Maath, the son of Mattathias, the son of Semein, the son of Joseph, the son of Judah,* ²⁷ *the son of Joannas, the son of Rhesa, the son of Zerubbabel* (cf. Ezra 2:2), *the son of Shealtiel* (cf. Haggai 1:1, 12, 14), *the son of Neri* (cf. Jeremiah 22:30),
 - b) Before the Exile—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* (Joshua?), *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 Mattatha, the son of **Nathan*** (David's 3rd son), *the son of **David**,*
 - i) Going through Nathan indicates the LEGAL right to rule
- 2) David back to Abraham—3:32-34a (1041 BC – 1780 BC)
- a) 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 Aminadab, 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**,*
- 3) Abraham back to Creation—3:34b-38 (1995 BC - @ 4000 BC) (cf. Genesis 10-11)
- a) After the Flood—*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,*
 - b) Before the Flood—*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.***
 - i) If Adam failed, what will Jesus do when He is tempted by Satan?
 - ii) In God's plan, Jesus is the main figure who puts humanity's creation from God's hand into perspective. ... He is the culmination of a line of descendants stretching back through the great men of promise like Adam, Abraham, Isaac, Jacob, and David. ... In Him, the entire hope of the OT is inseparably and eternally bound. In Him, as well, the fate of all divinely created humans is bound together. (Bock, 360)
 - iii) Adam started a plague of sin in which all humans share. Starting a contagion is easy to do. Jesus came when the plague was in full swing to reverse its effects, which is far more difficult. (Garland, 174)