

Zechariah & Luke: The Returning King

Lesson 4: The Messiah King

Key Verse: ...the son of Enos, the son of Seth, the son of Adam, the Son of God. Luke 3.28

"It's NOT a girl!" Re-homing female chicks who in truth are male is a common social media emergency posting. At about 4-5 months old a rooster is compelled to launch into pathetic attempts at crowing. While a rooster soon learns to control the quality of its crow, it cannot control whether it will crow. The truth is that a rooster's crow is an impulse it cannot control because it is in his nature to crow. Like a rooster requires an intervention able to permanently deal with its impulse to crow, our sin requires an intervention able to permanently deal with our natural impulse to sin. In **The Christ**, or Messiah, we have a Savior whose atoning sacrifice on the cross permanently paid the penalty of our sin. Through the **gospel**, or good news of His total defeat of our unavoidable sinful instincts, He, too, provides a re-homing of sorts. All who have faith in Him alone as their redeemer from sin enter eternal life with Him both here on earth, through the internal presence of the Holy Spirit, and eventually when we will live with Him permanently in heaven.

I come to you, Messiah, in repentance for my sins. So often I avoid being honest about my need for Your cleansing of my sins, refusing to humble myself to repent of my sins. Lord, it is the good-looking church people who rejected You, refusing to believe You are The Christ while the demons instantly cried out that You are the Holy One of God! Lord, I beg You to enable me to cry out that You are the Holy One of God. Illuminate where I am the good-looking church people, refusing to listen to You, rejecting Your commands because they violate my desires for my life. May I celebrate your good news to me, eager to share it with all those you place in every detail of my day.

Luke 3.1-5.39 CH 3 In the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituraea and Trachonitis, and Lysanias tetrarch of Abilene, **2** during the high priesthood of Annas and Caiaphas, the word of God came to John the son of Zechariah in the wilderness. **3** And he went into all the region around the Jordan, proclaiming a baptism of repentance for the forgiveness of sins. **4** As it is written in the book of the words of Isaiah the prophet, "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 shall be made low, and the crooked shall become straight, and the rough places shall become level ways, **6** and all flesh shall see the salvation of God.'"

7 He said therefore to the crowds that came out to be baptized by him, "You brood of vipers! Who warned you to flee from the wrath to come? **8** Bear fruits in keeping with repentance. And do not begin to say to yourselves, 'We have Abraham as our father.' For I tell you, God is able from these stones to raise up children for Abraham. **9** Even now the axe is laid to the root of the trees. Every tree therefore that does not bear good fruit is cut down and thrown into the fire."

10 And the crowds asked him, "What then shall we do?" **11** And he answered them, "Whoever has two tunics is to share with him who has none, and whoever has food is to do likewise." **12** 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 you are authorized to do." **14** Soldiers also asked him, "And we, what shall we do?" And he said to them, "Do not extort money from anyone by threats or by false accusation, and be content with your wages."

15 As the people were in expectation, and all were questioning in their hearts concerning John, whether he might be the Christ, **16** John answered them all, saying, "I baptize you with water, but he who is mightier than I is coming, the strap of whose sandals I am not worthy to untie. He will baptize you with the Holy Spirit and fire. **17** His winnowing fork is in his hand, to clear his threshing floor and to gather the wheat into his barn, but the chaff he will burn with unquenchable fire."

18 So with many other exhortations he preached good news to the people. **19** But Herod the tetrarch, who had been reproved by him for Herodias, his brother's wife, and for all the evil things that Herod had done, **20** added this to them all, that he locked up John in prison.

21 Now when all the people were baptized, and when Jesus also had been baptized and was praying, the heavens were opened, **22** and the Holy Spirit descended on him in bodily form, like a dove; and a voice came from heaven, "You are my beloved Son; with you I am well pleased."

23 Jesus, when he began his ministry, was about thirty years of age, being the son (as was supposed) of Joseph, the son of Heli, **24** the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, 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 Josech, the son of Joda, **27** the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, [e] the son of Neri, **28** the son of Melchi,

the son of Addi, the son of Cosam, the son of Elmadam, the son of Er, **29** the son of 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 Jonam, the son of Eliakim, **31** the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David, **32** the son of Jesse, the son of Obed, the son of Boaz, the son of Sala, the son of Nahshon, **33** the son of Amminadab, the son of Admin, the son of Arni, 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 Mahalaleel, the son of Cainan, **38** the son of Enos, the son of Seth, the son of Adam, the son of God.

CH 4 And Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the wilderness **2** for forty days, being tempted by the devil. And he ate nothing during those days. And when they were ended, he was hungry. **3** The devil said to him, "If you are the Son of God, command this stone to become bread." **4** And Jesus answered him, "It is written, 'Man shall not live by bread alone.'"

5 And the devil took him up and showed him all the kingdoms of the world in a moment of time, **6** and said to him, "To you I will give all this authority and their glory, for it has been delivered to me, and I give it to whom I will. **7** If you, then, will worship me, it will all be yours." **8** And Jesus answered him, "It is written, "You shall worship the Lord your God, and him only shall you serve."

9 And he took him to Jerusalem and set him on the pinnacle of the temple and said to him, "If you are the Son of God, throw yourself down from here, **10** for it is written, "'He will command his angels concerning you, to guard you,' **11** and "'On their hands they will bear you up, lest you strike your foot against a stone.'" **12** And Jesus answered him, "It is said, 'You shall not put the Lord your God to the test.'"

13 And when the devil had ended every temptation, he departed from him until an opportune time. **14** And Jesus returned in the power of the Spirit to Galilee, and a report about him went out through all the surrounding country. **15** And he taught in their synagogues, being glorified by all. **16** And he came to Nazareth, where he had been brought up. And as was his custom, he went to the synagogue on the Sabbath day, and he stood up to read. **17** And the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written,

18 "The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, **19** to proclaim the year of the Lord's favor." **20** And he rolled up the scroll and gave it back to the attendant and sat down. And the eyes of all in the synagogue were fixed on him. **21** And he began to say to them, "Today this Scripture has been fulfilled in your hearing."

22 And all spoke well of him and marveled at the gracious words that were coming from his mouth. And they said, "Is not this Joseph's son?" **23** And he said to them, "Doubtless you will quote to me this proverb, "'Physician, heal yourself.'" What we have heard you did at Capernaum, do here in your hometown as well." **24** And he said, "Truly, I say to you, no prophet is acceptable in his hometown. **25** But in truth, I tell you, there were many widows in Israel in the days of Elijah, when the heavens were shut up three years and six months, and a great famine came over all the land, **26** and Elijah was sent to none of them but only to Zarephath, in the land of Sidon, to a woman who was a widow. **27** And there were many lepers in Israel in the time of the prophet Elisha, and none of them was cleansed, but only Naaman the Syrian."

28 When they heard these things, all in the synagogue were filled with wrath. **29** And they rose up and drove him out of the town and brought him to the brow of the hill on which their town was built, so that they could throw him down the cliff. **30** But passing through their midst, he went away.

31 And he went down to Capernaum, a city of Galilee. And he was teaching them on the Sabbath, **32** and they were astonished at his teaching, for his word possessed authority. **33** And in the synagogue there was a man who had the spirit of an unclean demon, and he cried out with a loud voice, **34** "Ha! What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God." **35** But Jesus rebuked him, saying, "Be silent and come out of him!" And when the demon had thrown him down in their midst, he came out of him, having done him no harm. **36** And they were all amazed and said to one another, "What is this word? For with authority and power he commands the unclean spirits, and they come out!" **37** And reports about him went out into every place in the surrounding region.

38 And he arose and left the synagogue and entered Simon's house. Now Simon's mother-in-law was ill with a high fever, and they appealed to him on her behalf. **39** And he stood over her and rebuked the fever, and it left her, and immediately she rose and began to serve them.

40 Now when the sun was setting, all those who had any who were sick with various diseases brought them to him, and he laid his hands on every one of them and healed them. **41** And demons also came out of many, crying, "You are the Son of God!" But he rebuked them and would not allow them to speak, because they knew that he was the Christ. **42** And when it was day, he departed and went into a desolate place. And the people sought him and came to him, and would have kept him from leaving them, **43** but he said to them, "I must preach the good news of the kingdom of God to the other towns as well; for I was sent for this purpose." **44** And he was preaching in the synagogues of Judea.

CH 5 On one occasion, while the crowd was pressing in on him to hear the word of God, he was standing by the lake of Gennesaret, **2** and he saw two boats by the lake, but the fishermen had gone out of them and were washing their nets. **3** Getting into one of the boats,

which was Simon's, he asked him to put out a little from the land. And he sat down and taught the people from the boat. **4** And when he had finished speaking, he said to Simon, "Put out into the deep and let down your nets for a catch." **5** And Simon answered, "Master, we toiled all night and took nothing! But at your word I will let down the nets." **6** And when they had done this, they enclosed a large number of fish, and their nets were breaking. **7** They signaled to their partners in the other boat to come and help them. And they came and filled both the boats, so that they began to sink.

8 But when Simon Peter saw it, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord." **9** For he and all who were with him were astonished at the catch of fish that they had taken, **10** and so also were James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "Do not be afraid; from now on you will be catching men." **11** And when they had brought their boats to land, they left everything and followed him.

12 While he was in one of the cities, there came a man full of leprosy. And when he saw Jesus, he fell on his face and begged him, "Lord, if you will, you can make me clean." **13** And Jesus stretched out his hand and touched him, saying, "I will; be clean." And immediately the leprosy left him. **14** And he charged him to tell no one, but "go and show yourself to the priest, and make an offering for your cleansing, as Moses commanded, for a proof to them." **15** But now even more the report about him went abroad, and great crowds gathered to hear him and to be healed of their infirmities. **16** But he would withdraw to desolate places and pray.

17 On one of those days, as he was teaching, Pharisees and teachers of the law were sitting there, who had come from every village of Galilee and Judea and from Jerusalem. And the power of the Lord was with him to heal. **18** And behold, some men were bringing on a bed a man who was paralyzed, and they were seeking to bring him in and lay him before Jesus, **19** but finding no way to bring him in, because of the crowd, they went up on the roof and let him down with his bed through the tiles into the midst before Jesus. **20** And when he saw their faith, he said, "Man, your sins are forgiven you."

21 And the scribes and the Pharisees began to question, saying, "Who is this who speaks blasphemies? Who can forgive sins but God alone?" **22** When Jesus perceived their thoughts, he answered them, "Why do you question in your hearts? **23** Which is easier, to say, 'Your sins are forgiven you,' or to say, 'Rise and walk'? **24** But that you may know that the Son of Man has authority on earth to forgive sins"—he said to the man who was paralyzed—"I say to you, rise, pick up your bed and go home." **25** And immediately he rose up before them and picked up what he had been lying on and went home, glorifying God. **26** And amazement seized them all, and they glorified God and were filled with awe, saying, "We have seen extraordinary things today."

27 After this he went out and saw a tax collector named Levi, sitting at the tax booth. And he said to him, "Follow me." **28** And leaving everything, he rose and followed him. **29** And Levi made him a great feast in his house, and there was a large company of tax collectors and others reclining at table with them.

30 And the Pharisees and their scribes grumbled at his disciples, saying, "Why do you eat and drink with tax collectors and sinners?" **31** And Jesus answered them, "Those who are well have no need of a physician, but those who are sick. **32** I have not come to call the righteous but sinners to repentance." **33** And they said to him, "The disciples of John fast often and offer prayers, and so do the disciples of the Pharisees, but yours eat and drink." **34** And Jesus said to them, "Can you make wedding guests fast while the bridegroom is with them? **35** The days will come when the bridegroom is taken away from them, and then they will fast in those days."

36 He also told them a parable: "No one tears a piece from a new garment and puts it on an old garment. If he does, he will tear the new, and the piece from the new will not match the old. **37** And no one puts new wine into old wineskins. If he does, the new wine will burst the skins and it will be spilled, and the skins will be destroyed. **38** But new wine must be put into fresh wineskins. **39** And no one after drinking old wine desires new, for he says, 'The old is good.'"

Diamonds: Luke stamps the time and date on this investigative report in 3.1-2. He also provides us with clues into the social, economic, and political issues of the time (3.10-14, 19-20). Greedy, selfish, wealthy people refusing compassion, government tax collectors inflating the true cost of taxes for their personal benefit, soldiers worthy of dishonorable discharge, and a governor, Herod, whose scandalous divorce and remarriage of his sister-in-law kept him on the front page of tabloids. Making John the Baptist a political prisoner for exposing Herod's immorality and evil certainly inspired a script for a binge-worthy Netflix docudrama!

However, God's call through John was to repent. Rather than calling people to join a political party, advocate regarding a social issue, or declare an economic policy as the solution to economic woes, John cries out to all people for "a baptism of repentance for the forgiveness of sins." (3.3) While how the people were governed mattered, John's call for repentance teaches us that the One who governs the heart of the people matters most.

This call to repentance and a subsequent baptism (the outward sign of an inward change) was especially egregious to those who "have Abraham as our father". Confident they were already one of God's chosen elect, legacy-ed into God's kingdom by their father Abraham, they were certain they had no need for repentance much less for baptism (3.8). They were wrong! (See Paul's well thought out explanation of their error in Romans 4.)

1. What role does repentance play in the forgiveness of sins (3.3)? Why does repentance matter?

2. Even at the age of “about 30 years old”, Jesus had no need to repent of any sin. Yet He chose to be baptized. How does Jesus’s baptism reveal His incarnation (see Lesson 2 for a full definition), or both His humanity and His being God (3.21-22)?

What happens with Jesus in chapters 4 and 5 continues to prove that His focus is never on political issues, economic issues, nor social issues. Indeed, God cares about who governs. But most importantly, He cares about who governs your heart. God cares about the collective reality of our actions, or social issues. But even more, He cares about the “fruit” of your heart, your obedience to His commands (summed up by Him as to love Him first and to love your neighbor as much as you love yourself). God cares about the economy, your financial situation, and daily provision. But He cares most about your spiritual provision.

3. Read about Jesus’s engagement with Satan and its aftermath in Luke 4.1-15. Write out each of Jesus’s answers to Satan’s temptations. How do Jesus’s answers reveal what matters most to God?
4. How do you prioritize what matters most to God? Where are you succeeding, and where are you struggling?

Deity: The Christ/Messiah~ (Luke 3.22, 38; 4.17-21; 5.20, 24) The word “Messiah” is the transliteration of the Hebrew word meaning ‘anointed one.’ It is translated into Greek as ‘Christos’. Christ or Messiah is, therefore, a name admirably suited to express both the church’s link with Israel through the Old Testament and the faith that sees in Jesus Christ the worldwide scope of salvation in Him.

In the Old Testament, prophets, kings, and priests were anointed before serving as representatives of God. All prefigured Jesus as THE Christ, God’s promised Messiah or “Anointed One”. In the New Testament, He is revealed as the ultimate prophet, king, and priest, the One God anointed and appointed (Acts 2.36) as His true representative and redeemer.¹

Jesus performed the first “mic drop” in history at a local church (Luke 4.18-21)! From the elevated platform of a synagogue, or local church, Jesus directly quotes Isaiah 61.1, revealing Himself as Messiah. There is little doubt that this was a well-known prophetic passage in Isaiah.

5. Read Isaiah 61. List Messiah’s purpose and plans:
6. It is likely that Jesus further expounded on Isaiah 61 in that moment (Luke 4.22). What do you think these church people wanted of Jesus, and how do you think they were attempting to get what they wanted of Him? (4.22-23)

¹ Adapted from gotquestions.org, ["What Does Messiah Mean"](#)

7. According to both Isaiah 61 and Zechariah 2.11, to whom has Messiah come to liberate from sin?

Alongside Jesus's proclamation as Messiah, He provides a history lesson. He reminds the people that the historic condition of their hearts—against God and disobedient to His commands—is also the current condition of their hearts. Jesus's history lesson reminds this church that the sins of His people had become so deplorable and revolting to God that rather than have His prophet, Elijah, stick around and prophesy and heal God's people, He sent Elijah to heal and bring to life the child of an impoverished single mom on the verge of starvation (1 Kings 16.29-17.24). Adding to the insult of this lesson is that she was not worthy of God's attention by any estimation simply because she wasn't one of God's chosen people (an Israelite). How much less worthy was she of His dramatic provision and healing.

The infuriating history lesson of Naaman pointed out God's unwillingness to meet His own people's expectations of Him. Instead, God continues the fulfillment of His promise to deal with the consequences of sin on behalf of all people. Through a raid of God's own people, Naaman (an enemy Syrian war general) was enabled to connect with Elisha, a "man of God" whom God used to heal Naaman of leprosy! (2 Kings 5). But even more, it was one of God's own people, a servant of the "man of God", who swindled Naaman of money using a lie about Elisha. His justification for his sinful act of extortion was that it was owed from so worthless an enemy, even if Elisha hadn't thought so himself. (Read the story in 2 Kings 5 to see what happens next!)

God's unwillingness to meet His people's expectation of a Messiah that delivered them from Roman occupation and social injustices drove His own people into sin-filled madness. Jesus exposed these good church-going people of their hard, close-minded hearts and sinful nature. This angered them to the point of murderous rage (4.28-29). According to the original translation, they were performing an act of exorcism against Jesus! Yes, they were treating Jesus like He was a demon.²

Consider a time when you were confronted with the truth of your sin nature, and a time when God was unwilling to meet your expectation of Him. (It is likely that the confrontation of the truth of your sin nature resulted from your angst when God did not meet your expectation of Him!)

8. Which part of Jesus's sermon in His reading of Isaiah 61.1 heals sins wounds for you? Which portion of Isaiah 61.1 inspires worship of Your Messiah?

Doctrine: The Gospel (Luke 4.18-19; 5.20, 32) "The gospel" is the good news that Christ died for us, was buried, and rose again (1 Corinthians 15.1-8). This is the only "good news" of salvation; any other gospel is false (Galatians 1.6-10).

The message of the gospel is the good news that sinners can become the children of God through faith in Jesus Christ, God's Son (John 3.16). To add anything to the gospel is to deprive it of its power. We are not saved from our sins by faith in Christ *plus* something else; we are saved by faith in Christ *alone*.³

Luke's focus shifts to Jesus's healing ministry beginning in 4.31. By making clean what was once unclean

² Gladd, Benjamin, *Help Me Teach the Bible, Benjamin Gladd on Teaching Luke*, The Gospel Coalition (April 1, 2020)

³ Weirsbe, Warren *The Weirsbe Bible Commentary, New Testament* (Colorado Springs, Colorado: David C. Cook, 2007) p. 634

through demonic possession or illness, Jesus is revealing the purpose of His earthly ministry: to bring life, to restore, and to cleanse (John 3.17, 8.11, 10.10).⁴ Oh, what good news this is for all of humanity!

9. Choose one of the miraculous cleansings Jesus performs from Luke 4.31-5.26. How does the one you chose reveal the gospel, the good news of salvation (deliverance, freedom) from sin and its consequences?

10. How does what you wrote encourage you? What challenge is there for you in what you wrote?

Just like the book of Zechariah opens with repentance and then a party (Zechariah 1-2), so does Jesus's ministry! Levi throws a house party for Jesus in Luke 5.27-39, using the hashtag #newwinefreshwineskins (5.38)! Levi was a despised tax collector who's lavish, Insta-worthy party was financed by his consistent theft, likely of the party attendees! (Luke 3.12-13) His party infuriated the Pharisees (5.30, 33). Described as "socially conservative teachers who refused to believe that Jesus was The Christ"⁵ the Pharisees threw homemade legalistic darts at Jesus. They even tried to hit their legalism dartboard bullseye by comparing Jesus's disciples to John the Baptist's more religiously perfect disciples (5.33).

11. Using different translations of the Bible, explain Jesus's response to the Pharisees and religious scholars (5.30-39): (We recommend using biblegateway.com for translations like NASB, NLT, The Message, AMP, and NIV.)

12. How are you challenged to celebrate the good news of salvation in Jesus for everyone rather than constructing a legalistic dartboard set (or being hard hearted, deciding who is worthy of the gospel)? How will you be more #newwinefreshwineskins about the gospel this week (or celebratory that this gospel has no exclusionary sins because it is for everyone)?

Your Scripture-Soaked Prayer: Use any collection of verses, or any of the stories about Jesus found in this week's passage for your SSP. You are also welcome to join your prayer with a prayer from A.W. Tozer:
"Our Father, we pray, we would repent before Thee this morning. Lord, rather than just pray, we would repent before Thee, O Lord, for our materialistic mindset, thinking in terms of the world— judging, weighing, measuring, valuing as men do. Father, this is wrong. Forgive us.

And Father, our preoccupation with earthly things also, we would repent this morning. As a people we would repent for our absorption in the things that pass away. O Lord, forgive us, cleanse us, wash us, so that as we quiet our hearts, and in silence hear a voice, we may not have on us the ragged lint and dust of unconfessed sins, that our garments may be white this morning— pure and shining, that we may receive. Unworthy, but believing people. Break the bread of life this morning, O Thou Bread of Life. Break it, wine of the soul, spill it. Feed us until we want no more. In Jesus' holy name. Amen."

⁴ Gladd, Benjamin, *Help Me Teach the Bible*, Benjamin Gladd on Teaching Luke, The Gospel Coalition (April 1, 2020)

⁵ Ryken, p.231

Lecture Outline:

Aim: The true Gospel only has one True Messiah.

- I. Proof in His Preparation (Luke 3.1-22) **T1:** The true Messiah proves that genuine repentance prepares us for His Kingdom work.
 - a. Which sin or sins have you recently turned away from?
 - b. What fruits of repentance do you see and how have they prepared you to serve King Jesus?
- II. Proof in His Power (Luke 3.23-5.39) **T2:** The true Messiah proves He has the power to transform sinners into saints.
 - a. How has Messiah Jesus transformed you?
 - b. What is your before and after testimony?
 - c. In what specific ways are you living proof of Messiah's transforming power?

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