

**Chinese Martyrs Catholic Church
Bible Sharing Program 2011-12
Gospel of Luke #3: The Birth of Jesus; His Baptism & His
Ancestry; The Temptation of Jesus**

*NJBC = New Jerome Biblical Commentary
CSB = Ignatius Catholic Study Bible
SN = Special notes
SK = Chin. Bible (中文思高聖經)
MG = Mary of Galilee
RM = JP II, Redemptoris Mater
CCC = Catechism of the Catholic Church*

A	<p><u>She ... pondered what sort of greeting this might be (Lk 1:9); Intro of Scripture</u></p> <p>“For when the Church ‘enters more intimately into the supreme mystery of the Incarnation,’ she thinks of the Mother of Christ with profound reverence and devotion” (JP II, RM 27).</p>	Lk 2:1-4:13
B	<p><u>The Birth of Jesus</u></p> <ul style="list-style-type: none"> • Is there any discrepancy between Luke’s and the historical record of the “first enrollment” decreed by Quirinius? The answer is uncertain. • “First-born son” => Did Mary have other children? • “Glory to God in the highest, and on earth peace among men with whom he is pleased!” – Gloria in Excelsis Deo – “Peace” is resulted from reconciliation with God through Christ; a peace that is eternal. • “... kept all these things, pondering them in her heart” – this implies a commitment to one’s memory; a conversation from the depth of her heart; this reviews Mary’s insight into the intricate connection among events. = The Holy Spirit helps the Apostles to “remember”. The account of Jesus’ childhood and events related to Mary are unique features found in Luke. 	<p>Lk 2:1-20</p> <p>Ref. CSB</p> <p>Lk 2:7 CSB CCC 500 Mt 13:55, 27:56 Jn 19:25 Lk 2:14 CSB</p> <p>Lk 2:19 CSB BXVI, J of Naz I p 234 Jn 4:26</p>
C	<p><u>Jesus is Circumcised and Named; The Holy Family’s Journey to Jerusalem</u></p> <ul style="list-style-type: none"> • The law considers women unclean after giving birth who, in turn, must offer a sacrifice after 40 days. Is Mary unclean? Jesus’ baptism has already fulfilled all righteousness. • Simeon is witness to the fulfillment of God’s promise of the Messiah in Christ and foretells Mary’s suffering related to Jesus’ mission: Is 40:5, 46:13, 52:9-10 [the salvation of God] as well as 42:6, 49:6 [a light to all nations]. • The narrative about the boy Jesus in the Temple concludes the account of Jesus’ childhood that also begins in the Temple. • Mary “in the night of faith” lives in solitude with the child Jesus. She ponders and keeps everything in her heart. • “And Jesus increased in wisdom and in stature” – Is it possible that the God, Jesus, also needs to grow in wisdom? Is there anything that he does not know? How does he know? 	<p>Lk 2:21-52</p> <p>Lk 2:24 CSB</p> <p>Lk 2:25-36 CSB</p> <p>Lk 2:41-49 CSB</p> <p>Lk 2:50-51 SN1</p> <p>Lk 2:52, CCC 464, 472-4, Mt 24:36</p>
D	<p><u>The Witness of John the Baptist; Jesus’ Baptism; Jesus’ Ancestry</u></p> <ul style="list-style-type: none"> • Historical background of Jesus’ time. • Similar to ancient kings who often send a messenger to prepare the way, John the Baptist prepares the way for Christ as His precursor. Luke refers to the Prophet Isaiah’s message (chp 40-55) found at the beginning of chapter 40 to show that 	<p>Lk 3:1-38</p> <p>Lk 3:1-2 Research Lk 3:1-20 CSB</p>

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	<p>what has been foretold in Isaiah is now fulfilled in Christ. This includes: saving the poor and the oppressed (41:17, 42:7, 49:13); the outpouring of the Holy Spirit (44:3); restoring the name of Israel (43:5-7, 48:20, 49:5); entering Jerusalem like a king (40:9-10, 52:7-10); destruction of His enemies (41:11-13, 47:1-15); blotting out the people's transgressions (43:25, 44:22, 55:7); the climax is the image of the suffering servant (42:1-4, 49:1-6, 50:4-9, 52:13-53:12).</p> <ul style="list-style-type: none"> • The mystery of Jesus' baptism. • The ancestry of Jesus in Matthew emphasizes Jesus' kingship and leadership (descended from the Fathers of Israel and leaders such as Abraham). On the other hand, Luke begins with Jesus and traces all the way back to Adam. This is to show that Jesus is the Saviour of all humanity. 	<p>Lk 3:21-22 SN2</p> <p>Lk 3:23-38 CSB</p>
<p>E</p>	<p><u>The Temptation of Jesus</u></p> <ul style="list-style-type: none"> • The three temptations (food, testing of God, worshiping of idols) are the same ones encountered by the Israelites during their 40 years in the wilderness: complaints about mana [Num 11]; in Meribah where they tested the Lord [Ex 17:7]; worshiping of the golden calf [Ex 32]. These lead to the failure of Israel but Jesus reverses each one of the sins. The three responses of Jesus come from Deu 6-8. The writing criticizes that the failure of Israel is resulted from their disobedience and distrust of God. On the contrary, Jesus, the new Israel, defeats Satan through obedience and trust. • Wilderness is the antithesis of Eden. It is a land filled difficulties and danger; a place where humans dwell after Adam's fall. In NT, the wilderness has turned to Eden because of Jesus (the New Adam). Satan has been defeated and humans reconcile with God (no more disobedience and distrust). Humans and wild animals live in harmony (Mk 1:13, Is 11:6). Jesus defeats Satan's temptation through fasting. This reveals that He is the New Adam who can reverse the damage done by Old Adam. 	<p>Lk 4:1-13</p> <p>Mt 4:1-11 CSB</p> <p>BXVI, J of Naz I, pp 26-27</p>

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SPECIAL HANDOUT

1. “[Mary], his Mother, is in contact with the truth about her Son only in faith and through faith! She is therefore blessed, because ‘she has believed,’ and continues to believe day after day amidst all the trials and the adversities of Jesus’ infancy and then during the years of the hidden life at Nazareth...It is not difficult to see in that beginning a particular heaviness of heart, linked with a sort of ‘night of faith’ – to use the words of St. John of the Cross – a kind of ‘veil’ through which one has to draw near to the Invisible One and to live in intimacy with the mystery. And this is the way that Mary, for many years, lived in intimacy with the mystery of her Son, and went forward in her ‘pilgrimage of faith’...” (JP11, *Redemptoris Mater*, 17).
2. The Mystery Jesus’ Baptism:
 - To fulfill all righteousness (Mt 3:15)
 - The baptism that foretells His death (CCC 536)
 - Jonah: “Pick me up and throw me into the sea!” (Jonah 1:12) => the sacrifice of one man saves the lives of everyone. (BXVI, J. of Nazareth I, p 18)
 - By burying the humanity of Old Adam in the water, the new, divinized, and elevated humanity may elevate all humanity together with the New Adam as He rises from the water. (Fr. Savio Hon, *Love Words on the Lake of Galilee*, p. 226, quoting from St. Gregory of Nazianzus)
 - Christ sanctified the water through His baptism, beginning the economy of salvation. (Ibid)
 - The Holy Spirit descends upon the Son of God like a dove. This glorifies the human body because the body has gained dignity through the Word became flesh and has become the Temple of the Holy Spirit. (Ibid)
 - This brings out the marital relationship between Christ and the Church (Hans Urs von Balthasar, *Explorations in Theology II*, p 164).