1. **Luke 3:21-22**
* Reflect on what the participants of this event were doing and answer the following.
* What were “the people” doing?
* What was God:
1. The Son doing?
2. The Father doing?
3. The Holy Spirit doing?
* **Catechism 261 – 267**
* According to the **Catechism**, what are we called to “share in the life of” by the “grace of our Baptism”?
* **Isaiah** **42:1-4**
* Reflect on **Luke** and **Isaiah** and share how this prophecy from the **Old Testament** was fulfilled in the Baptism of Jesus.
* **Psalm 2:1-11**
* Reflect on **Luke** and the **Psalm** and share how this prophecy from the **Old Testament** was fulfilled in the Baptism of Jesus.
1. **Luke 3:23-38**
* How old was Jesus when “he began his ministry”?
* **Genesis 41:46**
* How old was Joseph when he “entered the service of Pharaoh”?
* What similarities do you recall between “Joseph” a “type” of Christ and Jesus?
* **2 Samuel 5:4**
* How old was David when he “became king”?
* What similarities do you recall between “David” a “type” of Christ and “Jesus”?
* **Matthew 1:1-17**
* Why do you think the Genealogy of “Jesus” differs from **Luke** in **Matthew**? (Note the early church had already discussed this and both are accurate).
* Whose Genealogy goes back the furthest, **Matthew’s** or **Luke’s**?
* What does the Genealogy that goes back the furthest point out to us about Jesus?
* **St. Maximus of Turin** (380 AD – 465 AD) *Sermon 13A On Holy Epiphany*

“Today then, is another kind of birth of the Savior. We see Jesus born with the same sort of signs, the same sort of wonders, but with greater mystery. The Holy Spirit, who was present to him then in the womb, now pours out upon him in the torrent. He who then purified Mary for him now sanctifies the running waters for him. The Father who then overshadowed in power now cries out with his voice. So, God says, ‘This is my beloved Son, in whom I am well pleased. Hear him’. Clearly the second birth is more excellent than the first. The one brough forth Christ in silence and without a witness. The other baptized the Lord gloriously with a profession of divinity. From the one, Joseph, thought to be the father, absents himself. At the other, God the Father, not believed in, manifest himself. In the one the mother labors under suspicion because in her condition she lacked a father. In the other she is honored because God attests to his son.”

* **Eusebius of Caesarea** (260 AD – 339 AD) *Section 1.7 The Person and Work of Christ*

“Names in the families of Israel were reckoned either according to nature or law: by nature in the case of genuine offspring; by law when another man fathered children in the name of a brother who had died childless. Since no clear hope of the resurrection had as yet been given, they depicted the future promise by a mortal “resurrection” so that the name of the deceased might survive.

These genealogies, then, include some who succeeded their actual fathers and others who were children of another. Thus, both the memories of the actual and nominal fathers were preserved. **Hence neither Gospels is in error, since they take nature and law into account.** For the two families-one descended from Solomon and the other from Nathan-were so interconnected through the remarriage of childless widows and the “resurrections” of offspring that the same persons could correctly be deemed as children of different parents at different times – sometimes of reputed fathers, sometimes of actual. **Both accounts are therefore accurate, though complicated, as they bring the line down to Joseph.**”

* Share something new that came to mind today with the group.