

Necessity for the Humanity of Christ: (4) to Be the Son of David; the Two Genealogies: Joseph's in Matt 1, Mary's in Luke 3; Prophecies of the Line of Christ through Abraham, Judah, & David; Definitions: Hypostatic Union & Kenosis; The Silent Years: Conjecture; "Proof" Passages: Maybe, Maybe Not: Luke 4:16, 22; Matt 54-56

4. [To be the Son of David](#). Only a person in the direct line of David would qualify to be the true humanity of Messiah. We know from the genealogies of Matthew and Luke that the Lord's bloodline is undeniably Davidic:

Matthew 1:6 - Jesse was the father of David the king, David was the father of Solomon by Bathsheba.

The line established through Solomon continues through verse 16:

Matthew 1:16 - Jacob was the father of Joseph the husband of Mary, by whom Jesus was born, who is called the Messiah.

It must be noted before we go to Luke's genealogy that there are two lines; the one presented by Matthew is Joseph's through Solomon while the other by Luke is Mary's through Nathan. In Hebrew genealogies of the first century, the husband's name is substituted for the wife's when her genealogy is being referenced.

Luke 3:23 - When Jesus began His ministry, Jesus Himself was about thirty years of age, being, as was supposed, the son of Joseph [Joseph's name is substituted for Mary's], the son of Eli [referencing Mary's father].

The genealogy continues in reverse order of Matthew's and proceeds past Abraham all the way to Adam. The bloodline back to David is noted in:

Luke 3:31d - ... the son of Nathan, the son of David.

The prophets forecast that the Messiah would be from the line of Isaac, the tribe of Judah, and the house of David.

Genesis 17:19 - God said, "... Sarah your wife will bear you a son, and you shall call his name Isaac; and I will establish My covenant with him for an everlasting covenant for his descendants after him.

Genesis 49:10 - "The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh comes, and to him shall be the obedience of the peoples.

2 Samuel 7:12 - "When your [David's] days are complete and you lie down with your fathers, I will raise up your descendant after you, who will come forth from you, and I will establish His kingdom.

v. 13 - "He shall build a house for My name, and I will establish the throne of His kingdom forever."

v. 16 - "Your house and your kingdom shall endure before Me forever; your throne shall be established forever."

Psalms 89:34 - "My covenant I will not violate, nor will I alter the utterance of My lips.

v. 35 - "Once I have sworn by My integrity; I will not lie to David.

v. 36 - "His descendants shall endure forever and his throne as the sun before Me.

v. 37 - "It shall be established forever like the moon, and the witness in the sky is faithful." Selah.

Luke 2:4 - Joseph went up from Galilee, from the city of Nazareth, to Judea, to the city of David which is called Bethlehem, because he was of the house and family of David.

Luke 2:10 - The angel said to them [**the shepherds**], "Do not be afraid; for behold, I bring you good news of great joy which will be for all the people;

v. 11 - for today in the city of David there has been born for you a Savior, who is Christ the Lord."

Definitions:

The Hypostatic Union:

In the Person of the incarnate Christ are two natures, divine and human, inseparably united without mixture or loss of separate identity, without loss or transfer of properties or attributes, the union being personal and eternal. Jesus is different from God and the Holy Spirit in that He is Man. He is different from true humanity in that He is God. As Man He is superior to man because He is perfect and impeccable.

Kenosis:

During the dispensation of the hypostatic union, our Lord Jesus Christ voluntarily restricted the independent use of His divine attributes in compliance with the Father's plan for the Incarnation and the First Advent. This means that Jesus Christ did not use the attributes of His divine nature to benefit Himself, to provide for Himself, to glorify Himself, to act independently of the future plan of God for the Church Age in a way that would compromise the prototype spiritual life.

XXI. The Silent Years

A. Introduction:

Since the canon of Scripture was closed at the Council of Damascus in A.D. 382, then the only inspired information we have regarding the life of Jesus Christ is complete.

Matthew 2 concludes in verse 23 with the Lord's arrival with his parents in Nazareth from Egypt; He was almost a year old. Chapter 3 jumps to the events just prior to His public ministry with the arrival of John the Baptist at Bethany on the eastern shore of the Jordan River just north of the Dead Sea.

Luke 2 covers the Lord's youth from His birth up to His return to Nazareth following the Passover of A.D. 13; He was almost 13 years old. Chapter 3 of Luke also begins with the account of John the Baptist.

The Gospels of Mark and John do not mention the Lord's youth at all.

We have taken the time to examine the circumstances under which the Lord functioned during the Incarnation under the doctrine of the humiliation of Christ.

This humiliation occurs under the concept of kenosis and we have done a thorough examination of the various expressions of that humiliation. The primary principle that we extracted from this is that our Lord was required to function in His true humanity inside the prototype divine dynasphere by which He grew in grace and acquired a comprehensive knowledge of the Old Testament.

Once He entered into His public ministry He was completely prepared to face the temptations of the devil and the world he rules. Details of the “silent years” between ages 12 to 30 are not recorded for our instruction and therefore we can be confident that the Holy Spirit did not consider it necessary for those details to be recorded in Scripture.

Efforts to pursue the mystery of the silent years require dependence upon extra-biblical sources. The conclusions reached in such an effort must be classified as nothing more than conjecture.¹

With this in mind, I will enter into the realm of conjecture and supposition, not with the intent to assert anything dogmatically, but to relate the only source that offers any conceivable idea of what may have occurred as the Lord made preparation for His public ministry.

The source is from E. Raymond Capt's *The Traditions of Glastonbury*. Capt's premise for his argument is drawn from several passages of Scripture that seem to imply that the Lord spent a considerable amount of time away from Nazareth and the region of Galilee.

These verses and some background information on Joseph of Arimathaea provide the basis for Capt's argument. There are some exegetical fallacies within his commentary which I will address where necessary. But we will also find that he is able to establish a basis for his argument to such a degree that we will at least be able to contemplate and appreciate the arduous commitment and dedication our Lord had to have invested in His preparation to achieve our so great salvation.

B. “Proof” Passages: Maybe, Maybe Not

Capt selects several verses that, when viewed from his premise, can lead to the conclusion that at the beginning of His ministry, the Lord had not been a recent resident of Palestine.

The first passage we will note follows the Lord's recitation of Isaiah 61:1-2a recorded in Luke 4:18-19. This takes place in the synagogue at Nazareth:

Luke 4:22 - And all were speaking well of Him, and wondering at the gracious words which were falling from His lips; and they were saying, “Is this not Joseph's son?”

Capt assumes the question is one of ignorance as if they were not at all sure of His identity. The Greek demands a positive answer: “Yes, He is.”

At the beginning of the passage there are two clues to support the premise:

¹ “Conjecture: supposition; inference from defective or presumptive evidence; a conclusion deduced by surmise or guesswork” (*Merriam-Webster's Collegiate Dictionary*, 11th ed., s.v.: “conjecture”).

Luke 4:16 - And He came to Nazareth, where He had been brought up [τρέφω (trophō)]; and as was His custom [ἔθω (ethō)], He entered the synagogue on the Sabbath, and stood up to read.

The phrase, “had been brought up,” is a pluperfect periphrastic of the verb *trophō* which places emphasis on results that existed in past time. The passive voice indicates the Lord received the action of the verb.

In classical Greek, *trophō* means “*cause to grow or increase, bring up, rear, especially of children bred and brought up in a house.*”²

The Koine follows precisely with its definition of *trophō*: “*to feed, nourish, support, provide with food; of children rear, bring up, train.*”³

This indicates that Nazareth was the place where the Lord had previously been nurtured as a Child. During His time in Nazareth we know He was a carpenter’s apprentice under His legal father, Joseph, and a master carpenter. He is called “the carpenter’s son” in Matthew 13:35 and “the carpenter” in Mark 6:3.

The phrase “as was His custom, He entered the synagogue on the Sabbath” would be applicable anywhere the Lord happened to be on a Sabbath where a synagogue was located.

There is nothing in this verse that suggests the Lord was a present or recent resident of the city of Nazareth or its environs in Galilee. The question posed by the locals in verse 22 does demand a “yes” answer, but their knowledge of who Jesus is does not in itself imply He was also a local. D. A. Carson agrees in this excerpt:

Nazareth (is) explicitly named only by Luke (4:16). That Jesus taught extensively in the synagogues is certain; but he did not limit himself to this environment.⁴

The parallel passage to Luke’s is found in Matthew 13:54–57:

Matthew 13:54 - He came to His hometown and began teaching them in their synagogue, so that they were astonished, and said, “Where did this man get this wisdom and these miraculous powers?”

Matthew 13:55 - “Is not this the carpenter’s son? Is not His mother called Mary, and His brothers, James [writer of the Epistle of James] and Joseph and Simon and Judas [Ἰούδας (Ioudas): writer of the Epistle of Jude]?”

v. 56 - “And His sisters, are they not all with us? Where then did this man get all these things?” [**See Mark 6:1–3**]

Notice that in all three of the Gospel accounts of this event Jesus is never called by His name. They recite the names of his brothers but He is never so identified.

² Henry George Liddell and Robert Scott, *A Greek-English Lexicon* (New York: Oxford University Press, 1968), 1814.

³ Walter Bauer, William F. Arndt, F Wilber Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 2d ed. (Chicago: The University of Chicago Press, 1979), 825.

⁴ D. A. Carson, “Matthew,” in *The Expositor’s Bible Commentary*, gen. ed. Frank E. Gaebelein (Grand Rapids: Regency Reference Library, 1984), 8:335.