

# 26-0524p - Detailed Summary

## 26-0524p - *Who Are These People?*, John Nousek

**Bible Reader:** John Nousek

This detailed summary by Grok, xAI, (Transcription by TurboScribe.ai)

See the transcript: [Transcript HTML](#) - [Transcript PDF](#)

## Who Are These People?

### Scripture Reading

**Scripture Reading** (0:04 - 1:34): John Nousek

**Luke 3:1-4:** The preacher opened the evening service by introducing the sermon titled "Who Are These People?" based on Luke chapter 3, verses 1-4. He read the passage directly: In the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, Herod being tetrarch of Galilee, his brother Philip tetrarch of Iturea and the region of Trachonitis, and Lysanias tetrarch of Abilene, while

**continued**

Annas and Caiaphas were high priests, the word of God came to John the son of Zacharias in the wilderness. John went into all the region around the Jordan, preaching a baptism of repentance for the remission of sins, as 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."

## Summary of Transcript (0:04 - 31:54), Preacher: John Nousek

### (1:39 - 3:24) Reaction to the Passage and Sermon Origin

The preacher noted the many proper names in the passage, counting eleven including the Jordan River, reflecting his background as an accountant. He explained the sermon's origin from a conversation with a non-Christian who questioned how one person could write the entire Bible and why people should simply accept and live by it. The preacher emphasized that the Bible was not written by one human but by many different people over many years. He mentioned that Paul wrote much of the New Testament while the Old Testament had multiple authors. This question prompted a detailed response about the reliability of Scripture.

### (3:24 - 5:10) Reliability of God's Word

Having studied the Bible for over 25 years, the preacher highlighted multiple lines of evidence for its reliability, including manuscript evidence, archaeology, prophetic writings with types and antitypes, and scientific foreknowledge. Examples included the water cycle, ocean movements, and the earth hanging on nothing—details unknown to people at the time of writing. He stressed that the Bible records real historical events, places, and people, and while not every detail has external corroboration, where credible outside sources exist, the Scriptures align with reality. The Bible supports historical truth rather than relying solely on circular reasoning.

## **(5:10 - 7:59) Historical Verification and Cross-Examination**

The sermon emphasized treating the Bible as a historical document open to examination. Referencing Proverbs 18:17, the preacher noted that the first to speak seems right until cross-examined. He shared the example of Christian apologist Lee Strobel, a former atheist investigative reporter for the Chicago Tribune, who followed the principle that claims need at least two sources for credibility. The preacher applied this to Luke chapter 3, which provides verifiable historical markers for the start of John the Baptist's ministry around A.D. 29, demonstrating precision, credibility, and reliability.

## **(7:59 - 10:58) Tiberius Caesar and Historical Context**

The passage begins with the fifteenth year of Tiberius Caesar's reign. The preacher displayed a family tree of the Caesars, highlighting biblical figures with boxes around their names. Tiberius, whose full name was Tiberius Julius Caesar Augustus, was the second emperor of the Roman Empire after his stepfather Augustus. Augustus died on August 19, A.D. 14, making the fifteenth year A.D. 29. An artist's image of Tiberius was shown. The Jordan River was also mentioned as a real geographical feature flowing from the Sea of Galilee to the Dead Sea, known for its extreme salinity allowing people to float effortlessly.

## **(10:58 - 14:40) Pontius Pilate and Herod Antipas**

Next discussed was Pontius Pilate, governor of Judea from A.D. 26 to 36, who oversaw Jesus' trial and crucifixion, famously washing his hands to declare innocence. The preacher then covered Herod Antipas, son of Herod the Great, who ruled Galilee and Perea from 4 B.C. to A.D. 39. Herod the Great had ordered the killing of children two years and younger in Bethlehem to eliminate the Christ child. After Herod the Great's death, his kingdom was divided among surviving sons, with Antipas, Philip, and Archelaus becoming tetrarchs (rulers of a fourth part of a region).

## **(14:40 - 19:08) The Beheading of John the Baptist**

Herod Antipas is notably remembered for beheading John the Baptist. The preacher read Mark 6:17-29 in detail, explaining how Herod had imprisoned John for condemning his marriage to Herodias, his brother Philip's wife. During Herod's birthday feast, Herodias' daughter Salome danced, pleasing Herod, who swore to give her anything up to half his kingdom. Prompted by her mother, Salome requested John's head on a platter. Though regretful, Herod fulfilled the oath, leading to John's execution. The preacher noted the corporate analogy of ownership percentages to illustrate Herod's retained power despite the offer.

## **(19:08 - 24:06) Corroboration from Josephus**

To provide external validation, the preacher referenced Flavius Josephus' "Complete Works," specifically "Antiquities of the Jews" (Book 18, Chapter 4). Josephus described Herodias divorcing her living husband Philip to marry Herod Antipas, and mentioned their daughter Salome. This extra-biblical historical account aligns with the biblical narrative. The preacher stressed that belief in Scripture is supported by multiple evidences: manuscripts, archaeology, prophecy, scientific foreknowledge, and third-party historical records, avoiding circular reasoning.

## **(24:06 - 28:44) Annas, Caiaphas, and the Trial of Jesus**

The passage mentions Annas and Caiaphas as high priests. The preacher referenced John 18:12-14, noting Annas as the former high priest and father-in-law of Caiaphas, the current high priest who advised that one man should die for the people. He then read from Luke 23:3-11 about Jesus' trial, where Pilate found no fault but sent Jesus to Herod Antipas upon learning He was Galilean. Herod, pleased to see Jesus and hoping for a sign, questioned Him but received no answers. The chief priests accused Jesus while Herod and his soldiers mocked Him, dressing Him in an elegant robe before returning Him to Pilate. The preacher highlighted the disturbing irony of Herod Antipas, who had executed Jesus' cousin John, now seeking entertainment from Jesus.

## **(28:44 - 31:54) Conclusion: Real People in History**

Additional figures included Philip (tetrarch of Iturea and Trachonitis in northern Israel and Syria) and Lysanias (tetrarch of Abilene). The preacher also noted John the Baptist, son of Zacharias and Elizabeth, and the prophet Isaiah. Returning to the family tree slide, he described the complex, intermarried relationships among these historical figures, including cousin marriages and Herodias wedding her husband's brother. All are verifiable real people in history with third-party attestations. The sermon concluded that these details form part of the cumulative case for the reliability and veracity of God's Word, for which the preacher expressed gratitude. Amen.