

Luke Chapter 3

V: 1 Luke gives several references or time stamps for this portion of the story.

- In the first two verses 8 different important people are named.
- 15th year of Caesar Tiberius, who began his reign in 14 AD, so 29 A.D.
- Pontius Pilot was governor of Judea, from 25-37 AD.
- Herod the Great died in 4 BC and four of his sons split the kingdom, tetrarch means “ruler of a fourth part”. His sons were Herod Antipas, Herod Philip, Herod Lysanias, and Herod Archelaus.
- Herod Archelaus was so corrupt and evil that the Jews petitioned Caesar to have him removed, which Caesar did and replaced him with Pontius Pilot who ruled his fourth part.
- Herod Antipas being tetrarch of the area around Galilee, from 4 BC to 33 AD.
- Philip was tetrarch of Syria and the upper Galilee area. He built Caesarea Philippi in honor of Caesar and himself. He ruled his fourth part from 4 BC to 33 AD.
- Lysanias was ruler of the area of Abilene, a Small mountainous region located about eighteen miles northwest of Damascus in the Anti-Lebanon mountain range. Its capital was Abila. In AD 37 Abilene came under the administrative control of Herod Agrippa I. Later it was part of the kingdom of his son, Agrippa II.

V: 2 Annas and Caiaphas being the high priests. Annas was the High Priest from 7-15 AD. Then his 4 sons, then his son in law Caiaphas.

- Annas was the high priest that was acknowledged by the Jews, the power behind the scenes – whereas his sons and son in law were more the figureheads appointed by the Romans – which is why they are both mentioned.
- The Word of God came “upon” / “**epi**” John the Baptist.
- Re: baptism of the Holy Spirit: para – ene – epi. (in, upon – in the sense of being overwhelmed, or overflowed).

1 Corinthians 9:16 “For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel.”

- Zacharias & Elizabeth having been very old when John was born are more than likely passed on to the Lord. John being the son of a priest would have begun

his priestly duties at the age of 30, just ahead of Jesus. He has instead been serving the Lord in the desert.

- All of this takes place around 28-29 AD.

V: 3 “Baptism” was a Jewish rite. When a person converted / proselytized to Judaism they were baptized, putting to death the old life, symbolically being born again as a Jew.

Malachi 3:1 “Behold, I will send my messenger ^(angel), and he shall prepare the way before Me: and the Lord, whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.”

V: 4-6 Luke is quoting from **Isaiah 40:3-5** acknowledging that this is a fulfillment of prophecy.

- John the Baptist is come to prepare the way:

Amos 4:12 “Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel.”

“All flesh shall see the salvation of God:

Isaiah 52:10 “The Lord hath made bare His holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.”

John 1:29 “Behold the Lamb of God that taketh away the sin of the world.”

V: 7-8 John the Baptist did not speak an easy message, certainly not a seeker friendly message – he got straight to the point.

- Fruit of repentance, proof of repentance – is a changed life.

1 John 3:18 “And the fruit of righteousness is sown in peace of them that make peace.”

Matthew 5:9 “Blessed are the peacemakers: for they shall be called the children of God.”

Romans 5:1 “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.”

- *“We have Abraham”* – essentially claiming that they were saved just because they were Jews. Similar to those who say that they are Christians just because they are Americans.

2 Chronicles 7:14 “If my people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.”

V: 9 The ax is already at the foot of the old fruitless tree of religion, it’s about to be cast down with all it’s tradition and religiosity.

Mark 7:6-9 “⁶... well hath Isaiah prophesied of you hypocrites, as it is written, this people honoureth Me with their lips, but their heart is far from Me. ⁷Howbeit in vain do they worship Me, teaching for doctrines the commandments of men. ⁸For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. ⁹And he said unto them, full well ye reject the commandment of God, that ye may keep your own tradition.”

Fruitless trees are destroyed:

John 15:5-6 “⁵I am the vine, ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing. ⁶If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.”

V: 10 Conviction! The first step. “*What shall we do?*”

Jesus describing the ministry of the Holy Spirit:

John 16:8 “And when He is come, He will reprove the world of sin, and of righteousness, and of judgment.”

Acts 2:37 “Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, men and brethren, what shall we do?”

The Apostle Paul was later asked the same question by the Philippian jailer.

Acts 16:30-31 “³⁰... sirs, what must I do to be saved? ³¹And they said, believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.”

V: 11-14 What shall we do? People, publicans, soldiers.

- John is describing a change in the way they live their lives:

1 John 3:18 “My little children, let us not love in word, neither in tongue; but in deed and in truth.”

- Be different, our actions define our faith.

Micah 6:8 “He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.”

- Give, be honest and don't cheat, do no violence, don't falsely accuse, be content with what you have.

V: 15 “*Expectation*” – they were excited, the 400 years of silence has been broken, a prophet of God is speaking the Word of God to the people. The message is still the same though. “Straighten up and fly right.”

- John is effective, they were in expectation, he was preparing the way.
- Like Simeon and Anna from chapter 2 who had been waiting and watching for the consolation of Israel, the arrival of the Messiah, there were others who were waiting and watching as well.

V: 16 John articulates very clearly that he is not the One they are looking for.

John 1:19-23 “¹⁹And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, who art thou? ²⁰And he confessed, and denied not; but confessed, I am not the Christ. ²¹And they asked him, what then? Art thou Elijah? And he saith, I am not. Art thou that prophet? And he answered, no. ²²Then said they unto him, who art thou? That we may give an answer to them that sent us. What sayest thou of thyself? ²³He said, I am the voice of one crying in the wilderness, make straight the way of the Lord, as said the prophet Isaiah.”

- In a sense John says that the One you're looking for is way above me, I'm not worthy to even wash his feet.

V: 17 The time is however at hand; “repent for he kingdom of heaven is at hand” judgment is about to begin in the threshing floor of God.

Psalms 1 “¹Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. ²But his delight is in the law of the Lord; and in His law doth he meditate day and night. ³And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. ⁴The ungodly are not so: but are like the chaff which the wind driveth away. ⁵Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. ⁶For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish.”

V: 18 “Exhortation”? And many other things did he preach in his exhortation.

1 Peter 1:15-16 “¹⁵But as he which hath called you is holy, so be ye holy in all manner of conversation; ¹⁶because it is written, be ye holy; for I am holy.”

- A word of warning:

Ezekiel 3:17-21 “¹⁷Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. ¹⁸When I say unto the wicked, thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. ¹⁹Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. ²⁰Again, when a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. ²¹Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.”

V: 19-20 This is a parenthetical break describing that John’s exhortation seemed to include a rebuke to Herod the tetrarch who was living in adultery with his brother’s wife, which landed him in prison.

V: 21 Luke is the only Gospel writer that records that Jesus was praying, and that the heaven opened as He came out of the water

- Cause and effect: Not hearing from God, no sense of his will? Prayer works.
- There are 7 different words for “prayer” in Greek. The word used here for prayer encompasses and includes all of them.

Praying: (G 4336). “proseuchomai”, pros-yoo'-khom-ahee; to pray to God, i.e. supplicate, worship:--pray (X earnestly, for), make prayer.

V: 22 The Holy Spirit in the shape of a dove. There is no other description in the Bible of the Holy Spirit that uses this same description “as a dove”. The Talmud (Jewish commentary on the Pentateuch) describes the Spirit of God, which moved upon the face of the Earth, as a dove.

- At the mount of transfiguration and at the triumphant entry there were similar expressions of affirmation from God the Father to Jesus.

Matthew 17:5, John 12:27-28

- We see a depiction of the Trinity, Jesus praying and getting baptized, and the Holy Spirit descending like a dove, and the Father speaking.

John 5:7 “For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.”

V: 23 “As was supposed” = “according to the Law” or legally.

- Son of Heli, by marriage. Son in law, this is Mary’s genealogy. Joseph’s genealogy is contained in Matthew 1:1-16.

V: 31 This is Mary’s genealogy, which is also traced back to the throne of David. Nathan was also David’s son, Solomon’s older brother. Solomon’s son Jeconiah was cursed by God because of his wickedness, part of that curse was that none of his descendants would sit on the throne of David.

Jeremiah 22:24, 30.

- Joseph’s genealogy presents a problem (**Matthew ch.1**) as it goes through Solomon and Jeconiah. The Messiah must be a descendant of king David.
- Jesus is not a descendant of Joseph because of the virgin birth. Mary’s genealogy bypasses the curse also making Jesus a true descendant of David.

V: 34-38 Matthew’s description of Joseph’s genealogy goes to Abraham, Matthew was writing to the Jews. Being a descendant of Abraham was important to them.

- Luke is writing to the Greeks and his description of Mary’s genealogy goes past Abraham all the way to Adam. Adam is the father of all men, not just the Jews this now includes the Greeks along with everybody else.