

Cultivate Gospel of Luke Study
Lesson Seven

Read and meditate on Luke Chapter 3 this week
and prayerfully answer the following questions before Tuesday's class.

In verses 1 and 2, Luke establishes who was ruling both in government (**Tiberius Caesar**, when **Pontius Pilate** was governor of Judea, and **Herod** was tetrarch of Galilee and his brother **Philip** was tetrarch of the region of Ituraea and **Trachonitis**, and **Lysanias** was tetrarch of Abilene), as well as the religious rulers at the time (in the high priesthood of **Annas and Caiaphas**).

This is often done by those giving a written historical record.
Remember Luke wanted to give an "*orderly account*" - Luke 1:3

In giving us a historical account of the times Luke reminds us of the corruption taking place among the political and religious leaders.

According to David Guzik's commentary:

"**Tiberius** was an emperor known for his cruelty and severity.

Pontius Pilate was also renowned for his brutal massacres of the Jewish people in Judea, and his insensitivity towards the Jews.

The rulers from the family of Herod the Great (**Herod, Philip, and Lysanias**) were known for their corruption and cruelty.

Caiaphas was actually the High Priest, but his father-in-law **Annas** (the patriarch of the family) was the real influence among the priestly class."

Wiersbe Commentary – "When John the Baptist appeared on the scene, no prophetic voice had been heard in Israel for four hundred years. His coming was a part of God's perfect timing, for everything that relates to God's Son is always on schedule (Galatians 4:4; John 2:4; 13:1)."

Verse 3

John began his public ministry of preaching and preparing people's hearts for the Messiah. He preached a baptism of repentance. The Greek word used is *metánoia* – literally, "a change of mind" ("*after-thought*"); *repentance*.

In this case, as it is today, repentance is the first necessity. As John preached in the wilderness, the people were convicted of their sins and had a "change of mind". They turned away from their sin and *then* they got baptized.

This is the reason we do not have infant baptisms at our church. A baby is not able to acknowledge their sin and turn from it. Those who choose to get baptized, do so to show an outward sign (to the world) of the change that has been done inside them. It is an act of faith and obedience (neither of which are strong characteristics of infants).

Verses 4-6

Luke points us to the fulfilment of prophesy by John's ministry.

Read Isaiah 40:3-5

1. John was preaching repentance. What is the definition of repentance? Find two verses on repentance.

Read Psalm 24.

2. How is the "King of Glory" described by David in this Psalm?

Verses 7-9

Warren Wiersbe stated, "Like some "religious sinners" today, many of the Jews thought they were destined for heaven simply because they were descendants of Abraham (see John 8:31–34; Rom. 4:12–17; Gal. 3:26–29). John reminded them that God gets to the root of things and is not impressed with religious profession that does not produce fruit. In the last judgment, the true believers (wheat) will be gathered by God, while the lost sinners (chaff) will be burned in the fire."

Read the Scripture verses that Mr. Wiersbe referenced in the above commentary.

3. What did you learn from these verses?

Verses 10-14

Do you tend to only picture John the Baptist yelling at the “brood of vipers”?

John was filled with the Holy Spirit and being obedient to the ministry God called him to. If he were only a “fire and brimstone” preacher, what kind of representative would he be for God? Here, we see he instructed how to live a Godly life, after people repented.

Did you ever notice that before? Does that surprise you? _____

There are times, when witnessing to the lost, that they need to hear the ugly truth about their sin. But we also need to represent our Lord’s character with patience and in love.

Giving one’s life over to Christ is only the first step and does not always mean that a person always knows what to do. It is important for new believers to ask questions and for mature believers to answer them when we have the proper knowledge to share. Discipleship is important.

Verses 15-17

Could this be the Messiah? People started to wonder if John was the promised Christ. He was quick to deny that falsehood. It may have been tempting for John to get prideful during this time. He was gaining a following of disciples. People were flocking to see him.

If it were today, the paparazzi would have been hounding him, reporting what he was wearing, what he was eating and who was in his entourage. He would be trending on social media.

Verse 16

David Guzik Commentary – “The rabbis of Jesus’ day taught that a teacher might require just about anything of his followers *except* to have them take off his sandals. That was considered too humiliating to demand. Yet John said that he was not even worthy to do *this* for Jesus.”

Read John 3:22-30. These were John’s words later in his ministry.

4. Write out John 3:30.

Does this describe your heart as a follower of Christ? John had it exactly right!

Verses 18-20

More details can be learned about this account by reading Mark 6:17-20 and Matthew 14:3-5.

No one enjoys being called out on their sin. Unlike the people that repented in the wilderness, Herod had no such “change of mind”.

People will have one of three reactions when confronted with their sin through the Gospel message. They will either reject it, accept it, or take time to think about it.

5. Who are you praying for to be convicted of their sin and submit to Jesus? What can you continue to do if they have rejected your attempts to get through to them?

Read Verses 21-22

Jesus’ baptism took place before John was imprisoned by Herod.

Matthew’s Gospel teaches us that John was hesitant to baptize Jesus. (Matthew 3:13-15)

Matthew Henry commented, “Christ did not confess sin, as others did, for he had none to confess; but he prayed, as others did, and kept up communion with his Father. Observe, all the three voices from heaven, by which the Father bare witness to the Son, were pronounced while he was praying, or soon after, Luke 9:35; John 12:28. The Holy Ghost descended in a bodily shape like a dove upon him, and there came a voice from heaven, from God the Father, from the excellent glory. Thus was a proof of the Holy Trinity, of the Three Persons in the Godhead, given at the baptism of Christ.”

Read Genesis 1:1-3, when the Trinity was also recorded being present together.

1 “In the beginning God created the heavens and the earth.” **God the Father**

2 “And the earth was a formless and desolate emptiness, and darkness was over the surface of the deep, and the Spirit of God was hovering over the surface of the waters.” **The Holy Spirit**

3 “Then **God said**, “Let there be light”; and there was light.” **Jesus**

“In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. *3* Through Him all things were made, and without Him nothing was made that has been made.” John 1:1-3

Read Verses 23-38

Warren Wiersbe noted-“Luke interrupted his narrative at this point to give us a genealogy of Jesus. Matthew’s genealogy (Matt. 1:1–17) begins with Abraham and moves forward to Jesus, while Luke’s begins with Jesus and moves backward to Adam. Matthew gives us the genealogy of Joseph, the legal foster-father of Jesus, while Luke gives us the genealogy of His mother, Mary. Luke 3:23 can be translated: “When He began His ministry, Jesus was about thirty years old (being supposedly the son of Joseph), the son of Heli [an ancestor of Mary].” Mary herself would not be mentioned because it was unusual for women to be named in the official genealogies, though Matthew names four of them (Matt. 1:3, 5, 16). By putting the genealogy here, Luke reminded his readers that the Son of God was also the Son of Man, born into this world, identified with the needs and problems of mankind. And, since Joseph and Mary were both in David’s line, these genealogies prove that Jesus of Nazareth has the legal right to David’s throne (Luke 1:32–33).”-

Jesus began His public ministry around thirty years old. The Levitical priests began serving at thirty years old.

“1Then the LORD spoke to Moses and to Aaron, saying, 2“Take a census of the descendants of Kohath from among the sons of Levi, by their families, by their fathers’ households, 3from thirty years old and upward, even to fifty years old, everyone who can enter the service of ministry to do work in the tent of meeting.” Numbers 4:1-3

6. What verses can you find about Jesus being our High Priest?

Read 1Peter 2:9, 10

7. Write your thoughts on this extraordinary verse.
