

3/23/14

Luke 3

About fourteen years have passed between the end of chapter two and the beginning of chapter three and the words of Gabriel are about to be fulfilled.

The particular events and people involved are used by God to fulfill His prophetic word, yet at no time did God force the hand or will of any person to commit or do evil at any time.

God is Omniscient, all knowing therefore there is nothing He can learn or be surprised by, He simply knows the end from the beginning and sovereignly does as He will, never violating any of His attributes or the will of any person!

3:1-22 The ministry of John the Baptist.

3:1-2 The time period of the ministry of John.

1) Luke records the five secular politicians and two priests that were contemporaries at the John began his ministry.

* The first two chapters took place during the days of Herod the Great.
Lk. 1:5; 2:1

- 2) Luke names five contemporary figures that stand in sharp contrast to the greater authority and importance of John. vs. 1
- a) The fifteenth year of Tiberius Caesar is either 26 A. D. or 28-20 A. D. , depending if the two year he reigned with his father-in-law, from 11-12 A. D. are included or excluded. vs. 1a
* This would mark the beginning of the ministry of John.
- b) Pontius Pilate governor of Judea, who tried Jesus. vs. 1b
- 1)) Governor “hegemoneuo”, means procurator of Judea till 36 A. D. when he was deposed before Passover.
- 2)) The critics denied his existence till they unearth at Caesarea on the Mediterranean, his name on a theatre seats, Pontus Pilot.
- c) Herod Antipas, one of the three sons of Herod the Great, who died in 4 B. C. was a tetrarch “tetrarcho, a ruler of a fourth part. vs. 1c
* He ruled Galilee from 4 B. C.-39 A. D. , a contemporary with John.
- d) His brother Philip also a tetrarch from 4 B. C.-33-34 A. D. vs. 1d
- 1)) The territory north-east of the Sea of Galilee, Iturea extended east and south from Mount Hermon

- from Damascus and Trachonitis lay still farther to the east, east of Jordan, north of Perea.
- 2)) He beautified Baniyas named it Caesarea Philippi, at the foot of Mount Hermon, in honor of Caesar.
 - 3)) Legend saying the god Pan was born out of the cave on one of the head-waters of the Jordan, where God revealed to Peter Jesus was the Son of God. Matt. 16
- e) Lysianias tetrarch of Abilene. vs. 1e
- 1)) He ruled a fourth part also, the territory lay on the eastern region of Antilebanon northwest of Damascus.
 - 2)) Not much is known of Lysianias, the critics charged Luke with a terrible error, but an inscription was found on the site of Abila to the dedication of a temple, “Nymphaios, a freedman of Lysianias, the tetrarch.” Lenski
- f) The fourth brother was Archelaus, he is not mentioned, but he ruled Judea, Samaria and Edom, a bad king.
- * Remember an angel to Joseph in Egypt to return to the land of Israel for all had dies who sough His life and Matthew tells us, “But when

- he heard that **Archelaus** was reigning over Judea instead of his father Herod, he was afraid to go there. And being warned by God in a dream, he turned aside into the region of Galilee.” Matt. 2:22
- 3) Luke names two priest, Annas and Ciaphas. vs. 2a
 - a) There was never two High Priest at the same time, between 37 B. C. and 26 A. D. there were 29 High Priests
 - b) Annas the rightful was priest from 7 A. D. to 14 A. D. , deposed A. D. 15 or 16, followed by four of his sons.
 - c) Caiaphas was son-in-law to Annas and was appointed High Priests by Rome, as a figure-head and was deposed in early 36 A. D.
 - 4) The word of the Lord came to John speaking directly to John, while he was in the wilderness. vs. 2b
 - a) John is called the son of Zacharias born according to God’s word.
 - b) The wilderness is the desert down by the Jordan, in contrast to the city. Lk. 1:80
 - 1)) Matthew and Mark say the wilderness of Judea. Matt. 3:1; Mk. 1:4
 - 2)) John was clothed in camel’s hair with a leather belt around his

- waist; he ate locusts and wild honey. Matt. 3:4, Mk 1:6
- 3)) John was not an acetic Essene, who resided in the Dead Sea area due to the acetic life.
- 4)) Parallel passages. Matt. 3:1-12; Mk. 1:1-8; Lk. 3:1-18; Jn. 1:6-8, 15-28

3:3-6 The fulfillment of the ministry of John was according to Isaiah.

- 1) John went throughout the areas of the Jordan River preaching the gospel. vs. 3
- a) The region of Bethabara and Aenon, near Salim. Jn. 1:28; 3:23
- b) The Jordan flows down to the Dead Sea from 600 feet below sea level to 1385 feet, the lowest place on earth.
- 2) John went preaching a baptism of repentance for the remission of sins. vs. 3b
- a) The word preaching “kerusso”, means to proclaim or announce as a herald.
- 1)) A herald was hired by the state or kings to make official proclamations.
- 2)) The message and authority were not his own.
- 3)) He was not responsible for the obedience to the proclamation, only to proclaim the message.

- b) The message was a baptism that was marked by repentance, “repentance baptism”, repentance alone met the condition for this baptism.
- * Repentance “metanoia”, means a change of mind” about one’s guilt and sin by a change of heart, distinct from regret. 2Cor. 7:9-10
- c) The outcome or result was the forgiveness of a persons sins.
- 1)) The word remission “aphesis” means to release, from the root “aphiemi”, to send away or depart based on the gospel.
- 2) The forgiveness was based on the proclamation of the Gospel that Jesus was the Messiah and Lamb of God to die for our sins. Jn. 1:29
- 2)) The word sin “hamartia”, means to miss the mark, perfection!
- 3) John identified himself as the forerunner of the Messiah quoting Isaiah. vs. 4
- a) “As it is written in the book the words of Isaiah.” vs. 4a
- 1)) The text is Isaiah. Is. 40:3-4
- 2)) The three other gospel also quote it. Matt. 3:3; Mk. 1:3; Jn. 1:23
- b) John was the voice crying in the wilderness to prepare the way for the Messiah to save them from their sins. vs. 4b-e

- * The language and imagery is of a person of royalty coming and the people to make his paths straight “euthus”, level, understanding the meaning was moral and spiritual, to prepare their hearts.
- 4) John proclaimed all manner of sin was going to be confronted and have to be dealt in relation to the Messiah. vs. 5
 - 1)) The imagery is literal and cultural marking the coming of king to repair the roads so he could have a smooth and comfortable journey.
 - 2)) Yet the various defects on the roads could never be remedied to perfection, in fact it was an impossible task and that is the point.
 - 3)) The Messiah was coming to accomplish this , it is in the future tense “shall be” by repentance and transformation. 2Cor. 5:17
- 5) Luke included a passage of Isaiah the other gospel did not quote. “And all flesh shall see the salvation of God.” vs. 6
 - a) The tense again is future including the Gentiles. Is. 40:5
 - b) “The LORD has 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.” Is. 52:10

- 3:7-14** The bold and courageous ministry of John.
- 3:7-9** The uncompromising message to the unrepentant in God’s authority.
 - 1) John rebuked sharply those who were insincere about repentance. vs. 7
 - a) John confronted them with strong language and cautioned them. vs. 7
 - 1)) Brood of vipers, they were children of the wicked one, Satan. Jn. 8:44
 - 2)) Cunning, poisonous and deceptive, hypocritical and treacherous.
 - 3)) Matthew says John told this to the Pharisees and Sadducees. Matt. 3:7
 - b) The wrath “orge” of God is the natural disposition of God against all sin, due to His perfect holiness that demands punishment.
 - * The final judgment refers to the Second Coming and the White Throne Judgment, it is present active, “the coming wrath”.
 - 2) John demanded evidence of repentance in their lives, instead of presuming they were O.K. by their national birth to Abraham, deceiving themselves. vs. 8

- a) The fruits worthy “axios” of repentance meant of equal weight.” vs. 8a
 - b) If they had repented, they had to have a corresponding life-style.
 - c) God was the only One able to turn stony hearts to hearts for God, even from the stones.
- 3) John denounced those refusing to repent to the wrath of God’s judgment. vs. 9
- a) The word now “ede” means already and is emphatic.
 - b) The axe with the article points to divine judgment.
 - c) The present tense of “cut down” and “thrown into” are indicative present passives, referring to a timeless present, when you die no one ceases to exist, you are in heaven or hell.
- 4) John message cut the heart and repentance, prompting people to ask the right questions. vs. 10-14
- a) The average individual inquired and was given an answer. vs. 10-11
 - 1)) They were to be generous and compassionate toward the poor and less fortunate as believers!
 - 2)) Not to be saved, but as evidence of salvation!
 - 3)) They are imperative commands.

- b) The tax collectors were next. vs. 12-14
 - 1)) Tax collectors were the most despised and considered traitor by helping Rome oppressed them.
 - 2)) Rome would contract the job out requiring a set amount and the publicans could keep anything over, so often they abused and power robbing the people.
 - 3))John told them to be honest and fair to the people, as believers.
- c) The soldiers were last. vs. 14-15
 - * The participle rather than the noun conveys they serve voluntarily as soldiers, being mercenaries. Lenski
- b. The answer, “So he said to them, “Do not intimidate anyone or accuse falsely, and be content with your wages.” vs. 14d-f
 - 1)) Soldiers intimidated or accuse falsely, putting fear in people to extort money or property.
 - 2)) Soldiers wages “opsonion” were not always paid in money but rations, the saying, “a person is worth their salt”, came from soldiers being paid in salt.

3:15-18 The clear distinction between the ministry of John and the Messiah.

- 1) The people were anticipation the Messiah and wonder if John was he. vs. 15
- 2) John make a clear distinction between him and Jesus by two baptisms. vs. 16
 - a) John baptize in water, as a public confession of repentance.
 - b) Jesus would baptize in the Holy Spirit and fire, power and purification in context.
 - 1)) The baptism is for power for service. Acts 1:5, 8
 - 2)) The sound of wind, tongues as of fire and speaking in tongues at Pentecost. Acts 2
 - 3)) Jesus didn't baptize in water. Jn. 4:2
 - c) Jesus was mightier than John, greater.
 - d) John declared himself not worthy to loosen the sandal straps of Jesus.
- 3) Jesus was the One to judge every sinner, separating the chaff from the wheat. vs. 17
 - a) The wheat into His barn.
 - b) The chaff He will burn with unquenchable fire.
- 4) John continued with many other exhortations he preached to the people. vs. 18
 - * Preached "euggelizo" to evangelize.

3:19-20 The imprisonment of John by Herod.

- 1) This is Herod Antipas, who convince Herodias the wife of his brother Philip's wife to leave Rome and marry him. Matt. 14:1-12; Mk. 6:17-29
 - * Mr 6:18 For John had said to Herod, "It is not lawful for you to
- 2) This was one more evil deed. vs. 20
 - * Herodias was the daughter of Aristobulus, brother to Herod Antipas, therefore Herod's wife was his sister-in-law and Herodias his niece.

3:21-22 The baptism of Jesus.

- 1) Only Luke tells us Jesus was praying at baptism. vs. 21
 - a) The word prayed "proseuchomai", means adoration and worship. Mk. 1:11-12; Mat. 3:11
 - b) The heavens opened to confirm Jesus as the Son of God, the Messiah.
- 2) The third person of Trinity descended in the form of a dove, symbol of gentleness. vs. 22a
 - * This was the sign given to John to identify the Messiah. Jn. 1:33
- 3) The voice of the Father is found three times in the New Testament. vs. 22b-d
 - a) His baptism.
 - b) The Mount of Transfiguration.
 - c) The cross.

3:23-38 The genealogy of Mary.

- 1) Joseph is declared supposed the father of Jesus because he was not His father. Lk. 3:23b
- 2) She was betrothed to Joseph of the house of David, both were of the line of David. Matt. 1:1-17; Lk. 3:23-38
- 3) Joseph was of the lineage of David through Solomon and Mary through Nathan, but Jeconiah was cursed from the throne on Joseph's side. Matt. 1:11; Lk. 3:31; Jer. 22:24-30