

We will now begin the third lecture on the gospel of Luke. /We will begin with chapter 3.  
/The title of chapter 3 is “John the Baptist.”

/In verses 1-20 /is John the Baptist’s repentance movement. /In verses 1-6, /John the Baptist’s ministry begins /with a voice of one calling in the desert. /When did John begin his ministry? /The historical background is in verses 1-2.

/Read verses 1-2. /In the fifteenth year of the reign of Tiberius Caesar-- when Pontius Pilate was governor of Judea, Herod tetrarch of Galilee, his brother Philip tetrarch of Iturea and Traconitis, and Lysanias tetrarch of Abilene-- during the high priesthood of Annas and Caiaphas, the word of God came to John son of Zechariah in the desert.

/John the Baptist began his ministry /in the fifteenth year /of the reign of Tiberius Caesar. /Tiberius Caesar /was the man who became emperor of Rome /after Caesar Augustus. /He became emperor /in the year 767 /of the Roman regiment. /This was /A.D. 14.

/Tiberius /was a regent for two years /before the death of Augustus. /Therefore, the fifteenth year of his reign /was the year A.D. 27. /Jesus was about thirty years old at this time, /and John the Baptist was also about thirty years old.

/When John the Baptist began to evangelize, /Pontius Pilate was governor of Judea. /Pontius Pilate /was the fifteenth governor of Rome /from A.D. 26 /to A.D. 36. /He is the man who ruled that /the sinless Jesus be crucified on the cross.

/John the Baptist began to evangelize /when Herod was tetrarch of Galilee. /This Herod is /“Herod Antipas.” /He is the son of Herod the Great /who killed all children under the age of two /when Jesus was born.

/Herod Antipas /took his brother’s wife as his own wife. /He is the man who locked up John the Baptist /and beheaded him. /His brother Philip /was tetrarch of Iturea and Traconitis.

/John the Baptist began to evangelize when /Lysanias was tetrarch of Abilene. /At the time, Judea was under the rule of Rome, /and wicked men were political leaders. /John the Baptist /began to preach about repentance near the Jordan River.

/In verse 2, /it says that Annas and Caiaphas /were high priests at the time. /The position of the high priest /was a lifelong position. /Someone else would take over when the person died. /It is a rule that one person have the position.

/Annas became high priest in A.D. 7, /and he was removed from his position /in the seventh year /in A.D. 14 /by the governor of Judea. /Annas was removed from his position. /However, his son-in-law Caiaphas /became high priest /in the year A.D. 17, /and he continued his duties.

/There were wicked politicians at the time, /and it was a generation that had become

religiously corrupt. /When there was no light, /John the Baptist began his ministry. /The Word of God /came to John son of Zechariah in the desert /in a difficult time /where there was political corruption, /religious corruption, /and societal corruption.

/John the Baptist preached God's Word /for the first time since the time of the last prophet Malachi in the Old Testament times. /John cried out /to make a way for the Lord /and make straight paths for Him. /A prophet had appeared for the first time in 400 years.

/The Word of God came to John in the desert. /John understood God's Word in the desert. /There was nothing to rely on in the wilderness, /nothing to look for, /and was a place that was separated from the world. /This was the desert.

/John's spirit became strong in the desert. /He became filled with the Holy Spirit. /The spirit and power of Elijah came upon John. /Verse 3 tells us the place /and contents of what John proclaimed.

/Verse 3. /He went into all the country around the Jordan, preaching a baptism of repentance for the forgiveness of sins.

/John preached /around the Jordan River. /These were places that only John the Baptist could go to, /and they were places worth going to /that God allowed. /John preached about /a baptism of repentance /for the forgiveness of sins.

/“Baptism” /means to believe in Jesus /and receive forgiveness of sins. /In order for us to believe in Jesus, /we must repent so that we would receive forgiveness of sins. /John's baptism /was a baptism of repentance /to lead sinners to Christ. /John the Baptist's calling /is in verses 4-6. /John the Baptist carried out his calling his entire life /as a voice of one who called.

/Verses 4-6. /As is written in the book of the words of Isaiah the prophet: "A voice of one calling in the desert, 'Prepare the way for the Lord, make straight paths for him. Every valley shall be filled in, every mountain and hill made low. The crooked roads shall become straight, the rough ways smooth. And all mankind will see God's salvation.'"

/John the Baptist did his best as a voice of one who called. /This voice would quickly disappear. /Then just the contents would remain. /John the Baptist said that he was not the Christ.

/John 3:30 says, /“He must become greater; /I must become less.” /This was John's faith. /He called out two things in the desert. /Verse 4 says, /“Prepare the way for the Lord.” /“Make straight paths for him.” /What was the way to prepare the way and make straight paths for the Lord?

/Verse 5 says /every valley shall be filled in, /every mountain and hill made low, /the crooked roads shall become straight, /and the rough ways shall become smooth. /Filling

in, /making low, /making straight, /and making smooth /are all ways to greet Jesus.

/This means that deep greed /that are like valleys must be removed. /Pride, /arrogance, /and selfishness that are like mountains and hills /must be thrown out and become humble. /The crooked things /are crooked hearts, /and they are hearts that do not use the good conscience, /unrighteous hearts, /unjust hearts, /and hypocritical hearts. We must repent of all these. /Then we will become straight.

/The rough ways refer to /snares, /tricks, /wicked sins, /and the road of crime. /We must repent of all these things. /Then our ways will be straight /when we become just, /walk down the correct path, /have good and righteous hearts, /and care for others.

/In verse 6, it says, /“And all mankind will see God’s salvation.” /This means that Christ will come /and save the Jews and Gentiles /and all of mankind. /Then, John’s rebuke /and the people’s reactions /are told in verses 7-14. /First, John the Baptist rebukes the people. /This is in verses 7-9.

/Verse 7. /John said to the crowds coming out to be baptized by him, "You brood of vipers! Who warned you to flee from the coming wrath?

/Verse 7 says, “You brood of vipers!” /There were people who tried to flee from the coming wrath. /Believers must not do things that call for wrath. /There are people who have no shame /who do things that call for wrath /and want to receive God’s blessings, /but want to avoid receiving wrath.

/John the Baptist /knew the people’s hearts. /John the Baptist /knew the people’s hearts /because he prayed to God in the desert /and heard God’s voice. /Thus, John rebuked the people. /In verse 8, John correctly pointed out the people’s sins.

/Verse 8. /Produce fruit in keeping with repentance. And do not begin to say to yourselves, 'We have Abraham as our father.' For I tell you that out of these stones God can raise up children for Abraham.

/John told the Jews not to think /that they were biologically /and physically Abraham’s descendants. /It was important that /the people produced fruit of repentance. /John said that God could raise up children for Abraham /out of these stones.

/We do not believe in Jesus nor are we saved /because we have been ethnically chosen. /This is simply personal. /It says, “out of these stones God can raise up children for Abraham,” /which means that /salvation comes solely /from God’s sovereignty.

/This means that they were not saved just because they were born as Abraham’s descendants. /Salvation is solely in God’s hands. /Salvation has nothing to do /with physical conditions.

/Verse 9 implies /that we must repent. /Repentance cannot be done only with words, /but

we must produce fruit of repentance. /There must be good fruit. /It says that there is an ax at the root of the trees, /and every tree that does not produce good fruit will be cut down. /The ax indicates /the nearing judgment.

/Verse 9. /The ax is already at the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire."

/We must bear fruit of repentance. /We must bear good fruit. /We must bear beautiful fruit. /We will be cut down by God /if we do not bear good fruit of repentance, /beautiful fruit, /or acceptable fruit. /Verse 10 speaks about a good heart.

/Verse 10. /"What should we do then?" the crowd asked.

/The people asked, "What should we do then?" /This shows people with hope. /Then John the Baptist explained in three ways about what the people should do.

/Verses 11-14 speak of three ways. /First, in verse 11, /it says to share with others.

/Verse 11. /John answered, "The man with two tunics should share with him who has none, and the one who has food should do the same."

/This means to help poor neighbors /if we have extra food or clothes. /We must not store riches for ourselves, /but we must use them for God and for others, /and that is the fruit of repentance.

/Second, /verses 12-13. /It says not to collect more taxes /than the amount that is required. /At the time, the Roman government /gave local tax collectors /the authority to collect taxes as they pleased, /and from there they were to pay only the fixed amount to the government.

/Thus, the tax collectors collected more taxes and made a lot of money. /Therefore, John told the tax collectors /not to collect more taxes than what they were required to. /This meant that they were to be upright in conscience /and get rid of greed /and be upright in financial affairs.

/Third, /in verse 14 it says, /"Don't extort money /and don't accuse people falsely — /be content with your pay." /To "exhort" /means to brutally and illegally /harm people. /To "accuse" /means to make up lies /and sue people.

/The soldiers at the time /relied on authority /and sued innocent people. /Therefore, we must throw away our greed /and learn to be satisfied /so that we can live in faith. /John the Baptist properly testified /about Jesus Christ.

/This is in verses 15-20. /In verse 15, /many people /waited for the coming Christ. /John baptized them /and carried out the repentance movement.

/Many people saw this and thought, “Can John be the Christ?” /There were many people who thought this way. /Therefore, in verse 16, /John the Baptist /saw that the people /thought of him in this way /and revealed himself to them.

/Verse 16. /John answered them all, "I baptize you with water. But one more powerful than I will come, the thongs of whose sandals I am not worthy to untie. He will baptize you with the Holy Spirit and with fire.

/John baptized with water. /John’s baptism /was to bring people to repent /and lead them to Christ. /Then John the Baptist said, /“I am not worthy to untie” Jesus’ sandals.

/John correctly knew Christ, /and he correctly knew himself. /We must correctly know Christ /so that we could correctly know ourselves. /In verse 17, John testified about Jesus.

/In verse 16 it says, /“He will baptize you with the Holy Spirit and with fire.” /The Holy Spirit /takes the truth of Christ’s redemption through the cross, /allows us to believe /and makes us clean.

/Verse 17. /His winnowing fork is in his hand to clear his threshing floor and to gather the wheat into his barn, but he will burn up the chaff with unquenchable fire."

/His winnowing fork is in his hand /to clear his threshing floor /and to gather the wheat into his barn, /but he will burn up the chaff with unquenchable fire. /Jesus separates those who believe in Him and bear fruit /from those who do not.

/God will allow those who bear fruit to go into the barn in heaven, /and God will judge those who do not have fruit. /At judgment, /God will separate the chosen and the unchosen, /and the chosen will go to the eternal kingdom of heaven, /while the unchosen /will go into the unquenchable fire.

/Verse 18. /And with many other words John exhorted the people and preached the good news to them.

/Here, John the Baptist /rebuked the sins of the people, /exhorted the people, /and preached the good news to them. /The “good news” is the gospel. /It is the way to salvation through Christ.

/Verses 19-20. /But when John rebuked Herod the tetrarch because of Herodias, his brother's wife, and all the other evil things he had done,

/Herod /refers to Herod Antipas, the son of Herod the Great. /Herod Antipas took his brother’s wife Herodias /as his own wife. /John the Baptist rebuked Herod for his evil acts.

/Herod put John the Baptist in prison /because of this. /In verses 21-22, /Jesus is baptized. /Jesus was baptized by John the Baptist.

/Verses 21-22. /When all the people were being baptized, Jesus was baptized too. And as he was praying, heaven was opened and the Holy Spirit descended on him in bodily form like a dove. And a voice came from heaven: "You are my Son, whom I love; with you I am well pleased."

/Why was the sinless Jesus baptized? /He was baptized for three reasons. /First, the Lord was baptized so that He would obey. /Baptism /comes from God, /and therefore, to be baptized means to obey God.

/Second, the verses say that /Jesus was baptized to fulfill God's righteousness. /John the Baptist's baptizing /was done to fulfill God's righteousness /and movement of salvation. /Therefore, when Jesus was baptized by John the Baptist, /He participated in the movement of salvation. /This was fulfilling God's righteousness.

/Lastly, the Lord was baptized to be an example. /Jesus was baptized /to show an example /to the believers. /Jesus showed us an example /so that we could see /and follow His footsteps.

/Jesus was baptized to fulfill righteousness. /The results of Jesus' prayer for the fulfillment of righteousness were fulfilled in four ways. /Jesus was baptized to fulfill righteousness, /and His prayer for righteousness /was fulfilled in four ways.

/First, heaven was opened. /We will all die if heaven closes. /When the doors of heaven are opened, /basic problems will be solved. /When heaven opens, /spiritual gifts /and other gifts will be poured out onto us.

/Also, the Holy Spirit descended on Jesus. /The Holy Spirit descended on Jesus like a dove. /This does not mean that the Holy Spirit is shaped /like a dove. /When it says that the Holy Spirit came in the form of a dove, /it means that Jesus will take on all the sins of the world /and be a sacrifice to God.

/The Holy Spirit worked to help Jesus become /the perfect sacrifice /before God. /Again, Jesus' baptism means that Jesus will be the sin offering. /Jesus was /filled with the power of the Holy Spirit /and with grace and the truth.

/Third, it says /"You are my Son, whom I love." /Jesus took everything that God gave Him /because Jesus is God's Son. /Lastly, it says, "with you I am well pleased." /This means that Jesus is the One who will fulfill God's will.

/In this way, Jesus was baptized and He prayed, /and thus heaven was opened, /the Holy Spirit descended in the form of a dove, /He heard that He was God's Son, /and He became One with whom God was pleased with. /Verses 23-28 /tell us about the genealogy of Jesus.

/Verse 23. /Now Jesus himself was about thirty years old when he began his ministry. He

was the son, so it was thought, of Joseph, the son of Heli,

/Verse 23 tells us /the age when Jesus began his public ministry. /He was about thirty years old. /Thirty years of age /is the age when the Levites began to serve in the temple. /This is in Numbers 4:3.

/In history, /Joseph was made prime minister of Egypt when he was thirty years old. /David also became king /when he was thirty years old. /The age when one became a member of the Sanhedrin /was thirty. /Jesus began His public ministry /when He was a complete adult, /in all ways that included /the way of the law, /the way of society, /the way of tradition, /and the way of customs. /Jesus was perfect /and blameless /as man.

/Verses 23-38 /is a genealogy of Jesus /as is written in Matthew chapter 1. /Why is Jesus' genealogy recorded? /It was recorded for /the salvation /and spiritual benefit /of God's people. /Thus, God had someone record /the genealogy of Jesus.

/Jesus' genealogy shows /that the Lord is not without basis. /Jesus is not a made up figure. /This is not a myth of a nation. /Jesus has a genealogy.

/Jesus' genealogy was recorded /to prove this. /The genealogy in today's passage and the genealogy in Matthew is similar, but there are differences. /Matthew was recorded for a Jewish audience. /Thus, the genealogy begins with their forefather Abraham.

/Luke /recorded the book for all of mankind, /and thus, he recorded backwards from Jesus /to Adam the first father of mankind /to the Creator God.

/Luke /recorded the genealogy /from Jesus /to the first father of mankind, Adam, /to the Creator God. /Matthew's genealogy /and Luke's genealogy /is the same from Abraham to David.

/Then there are different names /in other places /with the exception of Zerubbabel /and Shealtiel. /Then why are the genealogies different? /Matthew /recorded the genealogy of Joseph. /Luke /recorded the genealogy of Mary.

/Again, /Matthew /recorded the genealogy in a succession system of the father's side. /He also recorded in a marital system of each generation. /However, Luke /recorded the names of actual forefathers.

/Verse 23. /Now Jesus himself was about thirty years old when he began his ministry. He was the son, so it was thought, of Joseph, the son of Heli,

/People thought that Jesus was the son of Joseph. /People knew Jesus /as Joseph's son. /Joseph's father was Heli.

/In actuality, Joseph's father was not Heli. /According to Matthew 1:16, /Joseph's father was Jacob. /Then who is Heli? /Heli is Mary's father. /In order to show that Jesus was

born of the virgin Mary, /Luke wrote the name of Mary's father.

/Why did Jesus come through the body of a woman? /This was to fulfill the prophecy /in Genesis 3:15. /People /knew Jesus as Joseph's son, /but Jesus was not actually Joseph's son. /Here, it says Joseph's father's name is Heli, /which shows that Jesus is Mary's son. /The Lord came through the body of a woman.

/Verses 23-38 /speak of the same forefathers of faith /in both Mary's /and Joseph's genealogies. /They were from the line of Seth. /Thus, Jesus's genealogy /is a godly genealogy. /Jesus was not from the line of Cain. /He was from the line of Seth.

/The genealogy shows /how important a line of faith is. /Family line is important. /The tribe is important. /The religious body is important. /Teachers are important. /People act according to what they learn. /Just as people throw up what they eat, /they act according to what they learn.

/Verse 38. /the son of Enosh, the son of Seth, the son of Adam, the son of God.

/Who was the first man? /It was Adam. /Who can all of mankind say they are descendants of? /We are all Adam's descendants. /Adam was also a son of God. /Then, /Jesus was also Adam's descendant. /Jesus is God's Son.

/Jesus was Adam's son, born through a woman, /and He is God's Son. /Therefore, Jesus is completely man /and completely God. /Today's passages say that /the origin of mankind is God.

/The origin of creation of God, /and the origin of man is God. /Those who understand who the origin of mankind and creation is /are those who believe in Jesus. /We know the origin of creation, /the origin of man, /and the origin of the universe through the Bible. /We know this for sure.

/When we believe in Jesus, we know who we are, /what it is that we live for, /and the purpose for why we live. /We know what will ultimately happen to us, /and we know /what will happen after we die. /Therefore, those who believe in Jesus have received great blessings.

/Here we will conclude the third lecture on the gospel of Luke. /Thank you.