

**[Sunday, March 5, 2017] The Luke Series, Luke chapter 3 – Craig Thurman**

Forty days after the birth of Mary's firstborn child, Jesus, she and Joseph left Bethlehem and came to Jerusalem to offer for her according to the law, her burnt offering and her sin offering. Also, for the firstborn child, they offered a lamb. The law required that all the firstborn sons were to be redeemed to the Lord with the sacrifice of a lamb. (Ex.13.15). When they came to Jerusalem they came to the temple. There two elderly saints of God named Simeon and Anna came.

Simeon was a just and devout man. To him the Lord revealed that he would not see death until he had seen the Lord's Christ, the Lord's Messiah. And as it was told to him, he did see the Christ with his eyes, and even took him up in his arms. And he blessed God and said that he had seen the salvation of the Lord.

Anna was a very aged widow of over an hundred years. She resorted to the temple and served the Lord faithfully with fastings and prayer. She came in at that same hour and, like Simeon, gave thanks to God. Afterward, she told all of those that looked for redemption in Jerusalem of the child.

After these things, as we consider Matthew's account, Joseph and Mary with their only child, Jesus, must flee from Herod into Egypt. Herod, in his attempt to kill the child, has issued an edict to slaughter every child that is two years of age and under living in and around the city of Bethlehem. So, Joseph and Mary remained here until an angel revealed that it was safe to return to their homeland. When that time came they moved back to the city of Nazareth.

After resettling in Nazareth we took that opportunity to show that Joseph and Mary had children born to them. They had four sons and at least two daughters. This family had a yearly tradition. Every year they went to Jerusalem to celebrate the feast of Passover. It was on such an occasion, when Jesus was twelve years of age, as they were returning to Nazareth that they realized that Jesus was not with them. After searching for him for three days they finally found him in the temple sitting among the doctors, the teachers, the learned men in Israel. This was obviously something that distressed his mother Mary very much. She then asks her son why he had done this to them, that they had been searching for him three days. To this Jesus' reply was,

*Lu 2:49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?*

Neither Joseph nor Mary understood Jesus' saying, but being subject to them he returned to Nazareth, and increased (προκόπτω, **furthered, advanced**) in wisdom and in stature (tss. age elsewhere, but here must be reference to physical growth), and in favor (χάριτι, *grace*) with God and man.

The mystery of Godliness is such that our Lord Jesus, the Christ and Son of God also went through the human processes of physical growth, acquisition of knowledge, favor with God and favor with men. The God of heaven and earth did this for us. It is what the Word of God states, therefore it is true of Him. I don't understand it. I can't explain it. But I do believe it.

'It is a high thing. We cannot attain unto it.

...

Our Lord is able to sympathize with man in every stage of man's existence from the cradle to the grave. He knows by experience the nature and temperament of the child, the boy, and the young man. He has stood in their place. He has occupied their position. He knows their hearts.' *ibid.*, p.75, 76

*Heb 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.*

He felt the joy and the sorrow, the love, grief and pain; he wept, hungered, and thirsted, became weary and rested; he endured the persecutions of the wicked and felt their hatred; he became angry and was zealous for the name of the Lord and His house; he felt the exceeding sorrow of the cross before Him, and the terror of the grave awaiting. He without sin, by partaking of our humanity really was touched with the feelings of our infirmities. (It wasn't just *legally*, as some might say.)

Before we begin, one thought more. The only witnesses to the coming of the Lord Jesus were an old married couple (John's parents), Joseph and a young woman name Mary; an old man, Simeon, and an old woman, Anna, some

shepherds from the fields about Bethlehem, and wise men from the east. By the time that Jesus matured into adulthood those few living witnesses will have passed away, but for Mary.

### **Chapter 3**

**1 ¶ Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,**

Ituraea, Trachonitis, Abilene were districts lying to the north and northeast of Palestine.

*1 Ἐν ἔτει δὲ πεντεκαίδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος ἡγεμονεύοντος Ποντίου Πιλάτου τῆς Ἰουδαίας καὶ τετραρχοῦντος τῆς Γαλιλαίας Ἡρώδου Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετραρχοῦντος, τῆς Ἰτουραίας καὶ Τραχωνίτιδος χώρας καὶ Λυσανίου τῆς Ἀβιληνῆς τετραρχοῦντος*

**2 *Annas and Caiaphas being the high priests,***

‘There is hardly a name in it which is not infamous for wickedness. ... The earth seemed given into the hands of the wicked. ... When such were the rulers, what must the people have been?—Such was the state of things when Christ’s forerunner was commissioned to begin preaching. Such were the times when the first foundation of Christ’s Church was brought out and laid. We may truly say that God’s ways are not our ways.’ *Expositional Thoughts, Luke*, J. C. Ryle, p.84

Annas was father-in-law to Caiaphas. (Jn.18.13) They were of the religious sect of the Sadducees. The Sadducees denied the doctrine of the resurrection, rejected the reality of angels, and any spiritual entity. (Acts 4.6, Annas, high priest; 5.17, sect of the Sadducees; 23.8, denying the resurrection)

*Ac 23:8 For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.*

***the word of God came unto John the son of Zacharias in the wilderness.***

The Word of God came to John and informed him to begin his ministry. Every God-called man has this beginning. The Word of God speaks to Him, not in an audible voice, but it compels him to want to enter into the work of Christ.

*Eph.4.11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;  
12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ ...*

God calls men to this work. It is a desire for a work that He puts in them. He doesn't put it in all men, but He puts it in some. These in whom the Lord works want to do nothing else. (Oh, but we can become distracted.)

*Gal.1.15 But when it pleased God, who separated me from my mother's womb, and called me by his grace,  
16 To reveal his Son in me, **that** I might preach him among the heathen; immediately I conferred not with flesh and blood ...*

The joy that these God-called men may have in service is unspeakable and full of glory. I am telling you something, dear brethren, that sometimes, we become jaded to, or that we begin to overlook because of the trial or setbacks. Sometimes we need to step back and take a fresh look at what it is that God has called us to.

*Ac 20:24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course **with joy**, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.*

No man should enter into the work but those who have this calling of God upon their lives. And every man having it ought to jump in with both feet, on fire for the Lord, and trusting Him for everything.

‘The word of God must “come to him,” as really and truly as it came to John the Baptist, before he undertakes to “come to the word.” In short, he must be able to profess, with good conscience, that he is inwardly “moved by the Holy Ghost” to take upon him the office of a minister.’ *Expository Thoughts, Luke*, J. C. Ryle, p.86

It is kind of funny in a way, but it seems that the last one to know God’s calling upon their lives to the ministry is the one being called. It seems that those around them have seen it coming for some time. John’s parent’s knew it before John did. Mary knew it. And very likely others did too. And now John knows. He may have heard his parents repeat to him a thousand times the O.T. prophecies which related to him.

*Isa 40:3 The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.*

*Mal 4:5 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:*

*6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.*

And one day it probably struck him like a lightning bolt from heaven. The time has begun. I will go to the work which my Lord has called me.

*2 ἐπ’ ἀρχιερέων Ἄννα καὶ Καϊάφα ἐγένετο ῥῆμα θεοῦ ἐπὶ Ἰωάννην τὸν τοῦ Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ*

***3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;***

What is this baptism of repentance? It is simply *repenter’s baptism*. First, repentance is a change of mind. Suddenly, the sinner understands that he

has sinned against God. For sin there is a sense of shame and guilt. But that is not all. Repentance turns from sin to faith in Christ. Repentance is knowing that God is right. He is trustworthy. He is faithful. Repentance want to do right before God now. Where once there was not such thinking, now there is. The sinner has become alive to God. For the first time in his life he is truly God-aware. Not only that there is a God, but that God loves Him and he loves God. The central figure of this repentance, as the revelation of the Christ of God becomes clearer, is Jesus Christ.

Baptism, which is being plunged completely under the water showing in a type the death, burial and resurrection of Christ for us, is only for those who have a change of heart. (It is not sprinkling, pouring, or christening) Where once they were without Christ and dead in sins. Now they know Christ died for them.

This baptism is said to be *for the remission of sins*. That means that repenter's baptism is because your sins are forgiven. Baptism has nothing to do with washing away sins. Rather baptism publically demonstrates that you know your sins are forgiven. Such persons have a conscience clear before God and men concerning sin.

*1Pe 3:21 The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but **the answer of a good conscience toward God,**) by the resurrection of Jesus Christ ...*

What does that say? Everyone receiving baptism has to be able to express for themselves faith in Christ. Babies cannot express faith in Christ. Baptism belongs to those who can profess faith in Christ.

Listen, most every one of us has a past that we would rather forget about and wished never happened. Those things Jesus Christ took away when He died on the cross. Should anyone bring up anything we know that we are forgiven. While the world might hold our past against us, we know that Jesus came to called sinners, not the (self)-righteous to repentance.

*Mr 2:17 When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.*

Since we have believed we no longer live like we used to. We have truly repented. It is these who are called of God to receive biblical baptism.

*3 καὶ ἦλθεν εἰς πᾶσαν τὴν περίχωρον τοῦ Ἰορδάνου κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν*

***4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.***

So, the ministry of John in administering repentant's baptism, a baptism because of the forgiveness of sins prepared the way of the Lord. In other words those who were baptized were being prepared for the coming of the Christ of God.

What is the common understanding? That at Christ's coming He would set up His kingdom and destroy the wicked. In this very dark period in the history of Israel there were many unprepared for the coming of the Lord. In a sense there was a great revival going in the nation of Israel. Thousands were repenting of sin. They understood what sin is to God. Today, men don't know what sin is. Every sin is reclassified or justified in some way or another. But sin was so devastating to the souls of men that it took the death of the precious Son of God on a cross to remove the punishment and to reconcile us to God. Sin is terrible. And all who die in sin have a terrible eternal judgment awaiting them. Jude reveals that judgment as the *vengeance of eternal fire*. Make no mistake about it,

*Heb 10:31 It is a fearful thing to fall into the hands of the living God.*

*4 ὡς γέγραπται ἐν βίβλῳ λόγων Ἡσαΐου τοῦ προφήτου λέγοντος, Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ Ἐτοιμάσατε τὴν ὁδὸν κυρίου εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ*

**5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth;**

The field is level to God. There will be no favoritism, no partiality. The judgment will be just.

5 πᾶσα φάραγξ πληρωθήσεται καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται καὶ ἔσται τὰ σκολιὰ εἰς εὐθείαν καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας

**6 And all flesh shall see the salvation of God.**

6 καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ

**7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?**

7 Ἐλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ' αὐτοῦ  
Γεννήματα ἐχιδνῶν τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς

**8 Bring forth therefore fruits worthy of repentance,**

*bring forth, ποιήσατε, 2ppl. aor. imper. act. of ποιέω, to do; the imperative is found 11 times in the N.T.: Mt.3.8; Lk.3.8, bring forth; Mt.12.33 [twice]; Lk.16.9; Jn.6.10; He.12.13, make; Lk.12.33, provide; Jn.2.5; 1Co.16.1, do; Col.4.16, make; 11 is the number for judgment or discernment.*

**and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham.**

'It will save no man to have had Abraham's blood in his veins, if he did not possess Abraham's faith and do Abraham's works.' *Expository Thoughts, Luke*, J. C. Ryle, p.92



8 ποιήσατε οὖν καρπούς ἀξίους τῆς μετανοίας καὶ μὴ ἄρξησθε λέγειν ἐν ἑαυτοῖς Πατέρα ἔχομεν τὸν Ἀβραάμ λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ

**9 And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.**

The warning is that the husbandman will come into his garden and identify the trees in it that are good and the trees which are bad. The fruit that the tree bears marks the kind of tree that it is. If a tree produces good fruit then the root is good and the ax will not be applied to the root. But if the fruit of the tree is bad that means there is corruption in the root. These trees are cut down at the root. That means they shall not recover, but these trees are destroyed completely. And these trees clearly represent people.

*Ps.1.1 ¶ Blessed 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.*

*2 But his delight is in the law of the LORD; and in his law doth he meditate day and night.*

*3 And 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.*

*4 ¶ The ungodly are not so: but are like the chaff which the wind driveth away.*

*5 Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.*

*6 For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.*

9 ἤδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ρίζαν τῶν δένδρων κεῖται πᾶν οὖν δένδρον μὴ ποιῶν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται

**10 And the people asked him, saying, What shall we do then?**

The children of Israel had become a pit of snakes. The message should have offended and driven off many folks. But God was at work. What kind of response would I get if I were to go to downtown Anchorage, Alaska and call an assembled crowd a bunch of vipers?

The question is, 'what shall we do to bring forth fruit worthy of repentance. In other words, there is a certain repentance that marks true repentance. What is it? What behavior is it that fits biblical repentance? So to be clear, good works do not cause repentance, but good works are the result of repentance. Brethren, I think the children of Israel had a great concern and fear at the prospect of not being prepared for the coming of Christ.

*10 Καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι λέγοντες Τί οὖν ποιήσομεν*

***11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.***

Repentance is a change in the mind. And a change in the mind will affect the behavior. We will act differently. These are the kinds of things that repentance will move us to do for others. Repentance is very practical in that it touches each of us where we live.

*11 ἀποκριθεὶς δὲ λέγει αὐτοῖς Ὁ ἔχων δύο χιτῶνας μεταδότω τῷ μὴ ἔχοντι καὶ ὁ ἔχων βρώματα ὁμοίως ποιείτω*

***12 Then came also publicans to be baptized, and said unto him, Master, what shall we do?***

Publicans are tax collectors. He didn't tell them to stop with their occupation. But to be just in their duty.

*12 ἦλθον δὲ καὶ τελῶναι βαπτισθῆναι καὶ εἶπον πρὸς αὐτὸν Διδάσκαλε τί ποιήσομεν*

***13 And he said unto them, Exact no more than that which is appointed you.***

13 ὁ δὲ εἶπεν πρὸς αὐτούς Μηδὲν πλέον παρὰ τὸ διατεταγμένον ὑμῖν  
πράσσετε

**14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.**

The soldier was not condemned because of his occupation. He was commanded to be a proper soldier. (cf. 2Pe.2.14, for the phrase, *cease from sin*)

The truth of the Word of God must be kept and it must be preached. This alone causes men to *think*. And if the Spirit of God is at work they will come to Christ in repentance and faith. How else can genuine repentance be proved? How can anyone repent if they do not know what it is that the Word of God commands? One must hear the truth of God's Word before any repentance can be made.

*2Ti 2:25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance **to the acknowledging of the truth** ...*

*Ro.10.13 For whosoever shall call upon the name of the Lord shall be saved.*

*14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?*

14 ἐπηρώτων δὲ αὐτὸν καὶ στρατευόμενοι λέγοντες καὶ ἡμεῖς τί ποιήσομεν καὶ εἶπεν πρὸς αὐτούς Μηδένα διασείσητε μηδὲ συκοφαντήσητε καὶ ἀρκεῖσθε τοῖς ὀψωνίοις ὑμῶν

**15 ¶ And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;**

15 Προσδοκῶντος δὲ τοῦ λαοῦ καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου μήποτε αὐτὸς εἴη ὁ Χριστός

John's proper deferment to Christ, the Greater.

**16 John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:**

Brethren let us always give glory to our Lord. There is nothing that we do, nothing, which we have done that we have not received the desire and ability and strength to accomplish. Give glory to God. John was not the One people were looking for. He didn't pretend to be that One. John had nothing in himself to glory in. His work was because God had called and equipped him for it. The One to glory in is Christ.

All of us are the same. We have nothing in ourselves to glory in. Jesus Christ is our glory. Truth is, nothing that we do, as good as we might be at it, is a gift from God. We have every opportunity to give Him the praise whenever someone might tend to praise us for something. Let's be sure to do that. **It would be better for us to silence our tongues than to glory in ourselves or others.**

*1Co 4:7 For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?*

*2Ti 3:2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,*

16 ἀπεκρίνατο ὁ Ἰωάννης ἅπασιν λέγων, Ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς ἔρχεται δὲ ὁ ἰσχυρότερός μου οὗ οὐκ εἰμι ἰκανὸς λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί

**17 Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.**

There is a day when Christ shall wipe the earth thoroughly, from pole to pole and from east to west. He will bring judgment when He comes.

*2Th.1.7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,  
8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:  
9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;  
10 **When he shall come** to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) **in that day.***

There are two ends and only two. It is the wheat that is kept and remains. It is the chaff that shall be burned. That is the end. At present the tares are among the wheat, the righteous among the unrighteous, the unbelieving among the believing, but it shall not always be that way.

*Mt 13:30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.*

...

*37 He answered and said unto them, He that soweth the good seed is the Son of man;  
38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;  
39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.  
40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.  
41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;  
42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.*

**43** *Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.*

There is only one hope. It isn't a proper president. It isn't a healthy economy. It is Jesus Christ. We preach Christ crucified for sinners, risen from the dead, and coming again. Do we know this to be true? It is, whether or not we agree. But do we believe this?

*Mk.1.15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.*

17 οὐ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ καὶ διακαθαίρει τὴν ἄλωνα αὐτοῦ καὶ συναξει τὸν σῖτον εἰς τὴν ἀποθήκην αὐτοῦ τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ

**18** *And many other things in his exhortation preached he unto the people.*

18 Πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν εὐηγγελίζετο τὸν λαόν

**19** *But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,*

Herod, leader of the northern territory of Israel, imprisoned John because John told him the truth. Whatever other things Herod was reproved for by the Word of God we do not know, but there were other things. But we do know in particular that Herod married his brother Philip's wife (Mk.6.17). And this particularly offended her.

*Mk.6.18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife.*

**19** *Therefore Herodias had a quarrel against him, and would have killed him; but she could not:*

*20 For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.*

19 ὁ δὲ Ἡρώδης ὁ τετράρχης, ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρωδιάδος τῆς  
γυναικὸς φιλίππου τοῦ ἀδελφοῦ αὐτοῦ καὶ περὶ πάντων ὧν ἐποίησεν  
πονηρῶν ὁ Ἡρώδης

**20 Added yet this above all, that he shut up John in prison.**

Cf. Lk.4.14. This is when John is imprisoned. (Mt.4.12; Mk.1.14)

20 προσέθηκεν καὶ τοῦτο ἐπὶ πᾶσιν καὶ κατέκλεισεν τὸν Ἰωάννην ἐν τῇ  
φυλακῇ

**21 ¶ Now when all the people were baptized, it came to pass, that Jesus also  
being baptized, and praying, the heaven was opened,**

Baptism is important. To baptize there has to be enough water.

*Joh 3:23 And John also was baptizing in Aenon near to Salim,  
because there was much water there: and they came, and were  
baptized.*

*Ac 8:36 And as they went on their way, they came unto a certain  
water: and the eunuch said, See, here is water; what doth hinder me  
to be baptized?*

There must be a proper executor. Those who have received biblical baptism may baptize. That means that such know the essential need for a church of the Lord. Baptism is that organic connection to the Lord's church. Whoever has received baptism knows this and would perpetuate the same by baptizing. There must be a proper candidate. None but those who have heard the gospel, repented from their sins, and believed in Jesus Christ are qualified to receive baptism.

John baptized. Our Lord Jesus and multitudes of others, to include the disciples received John's baptism. Baptism is a show of faith in Christ. It is not a cause of faith. Baptist does not impart anything to the believer.

21 Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαὸν καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχομένου ἀνεωχθῆναι τὸν οὐρανὸν

**22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.**

There is here the clear manifestation of God in Three Persons. God the Holy Spirit descending upon the Son of God, our Lord Jesus Christ standing there, and the voice of the Father which sounded from heaven show us God in three Persons. How much more clearly can this be shown in the Word of God?

*1Jo 5:7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. (God)*

(refs. for the Trinity: Mt.3.16, 17; 17.5; Mk.1.9-11; 90.7; Lk.3.22; 9.35; Jn.1.32, 32; 3.34; 14.16, 17, 26; 15.26; Eph.1.3, 13; Col.3.8; 1Th.1.5; 1Jn.5.7; 1Pe.1.2; Re.5.1, 6, 7.)

God, the Three in One, has provided such a salvation that *all* of His elect shall enjoy an eternity in His presence.

22 καὶ καταβῆναι τὸ πνεῦμα τὸ ἅγιον σωματικῶς εἶδει ὡσεὶ περιστερὰν ἐπ' αὐτόν καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι λέγουσαν, Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός ἐν σοὶ ἡυδόκησα

**23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli,**

Thirty is the number for *blood*.

**Concerning the differences in the genealogical records of Luke and Matthew:**

First, what is the purpose for these two genealogies? There is a theory that the reason these two genealogies differ is because the mother of Joseph had married two husbands. Even if that were so, it does not account for



the necessity of recording a genealogy of the man who would have been Joseph's step-step father. However, though it is not state outright, it is far more reasonable that these genealogies relate to Joseph and Mary. Both are shown to be descendants of David and Abraham. But Luke presses the point of an actual relationship with man showing a record which reaches all of the way back to the first man, Adam.

As best that I can tell, these two genealogies are giving us two relationships that our Lord Jesus Christ had through his parents. In Joseph our Lord was legally related to the seed of Abraham and David, and in Mary our Lord was really, materially, organically related to mankind. It is that simple. (More about this in a moment.)

Second, the arrangement of the genealogies differs. Matthew's account descends from Abraham down to Christ. Luke's account takes the reverse order and ascends from Joseph to Adam. Neither account tells us that Jesus *is* the son of Joseph.

*Mt 1:16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.*

*Lu 3:23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli,*

Matthew gives us a legal record of Christ's relationship from Abraham to Joseph. There should be no question about this.

Of Abraham's seed:

*Ga 3:16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of **one, And to thy seed, which is Christ.***

*Heb 2:16 For verily he took not on him the nature of angels; but he took on him the seed of Abraham.*

Of David's seed:

*Ro.1.1 ¶ Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,*

*...*

*3 Concerning his Son Jesus Christ our Lord, which **was made of the seed of David** according to the flesh;*

Though Jesus was not begotten of Joseph, he was legally related to him by virtue of the fact that he married Mary.

‘Nevertheless, the royal line ran as God saw it, and Joseph was the last of the royal line of David, and by marrying Mary, her son Jesus, being born after she entered into wedlock, became the legal heir to the throne of David. That’s why we have this genealogy in the Gospel of Matthew—to prove that Jesus is the legal heir to the throne of David.’ *Addresses on Luke*, H. A. Ironside, p.105

*Ge 38:8 And Judah said unto Onan, Go in unto thy brother’s wife, and marry her, and **raise up seed to thy brother.***

*Mt 22:24 Saying, Master, Moses said, If a man die, having no children, **his brother shall marry his wife, and raise up seed unto his brother.***

The subject of the book of Ruth surrounds this rule. The law stipulated this in Deuteronomy chapter 25.

*De 25:5 If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband’s brother shall go in unto her, and take her to him to wife, and perform the duty of an husband’s brother unto her.*

*6 And it shall be, that **the firstborn** which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel.*

*7 And if the man like not to take his brother’s wife, then let his brother’s wife go up to the gate unto the elders, and say, My*

*husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother.*

*8 Then the elders of his city shall call him, and speak unto him: and if he stand to it, and say, I like not to take her;*

*9 Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house.*

*10 And his name shall be called in Israel, The house of him that hath his shoe loosed.*

So, in the book of Ruth we read that Elimelech took Naomi and his two sons, Mahlon and Chilion, left the country of Israel and moved into the country of Moab. There his sons married wives of the Moabites, Orpah and Ruth. In the process of time Elimelech died, as well as Mahlon, and Chilion, who had no children. The hope for the continuation of the heritage of the house of Elimelech is cut off, unless a near kinsman take to himself one of these daughters in law of Naomi, Orpah or Ruth, to raise up seed to the dead. And this is what happened. Boaz marries Ruth and raises up seed to the dead and the lineage or genealogy through which our Lord Jesus comes continues.

*Ru 4:10 Moreover Ruth the Moabites, the wife of Mahlon, have I (Boaz) purchased to be my wife, **to raise up the name of the dead** upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day.*

*11 And all the people that were in the gate, and the elders, said, We are witnesses. The LORD make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephratah, and be famous in Bethlehem:*

*12 And let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the LORD shall give thee of this young woman.*

How does this apply to our Lord Jesus? Man died in Adam the day that he transgressed in the garden, when he purposely took of the fruit of the knowledge of good and evil. Joseph, as all men, died in Adam. But God Himself stepped in and raised up seed to stand as a son of Joseph. Joseph became legally married to Mary. That makes Jesus legally heir of Joseph and successor to the throne of David. Jesus is accounted Joseph's son and therefore son of David, the son of Abraham. That is in part what Matthew's genealogy sets before us. Matthew's account shows us that Joseph is related to David through Solomon. Luke's account shows us that Mary is related to David through Nathan. (Mt.1.6; Lk.3.31) Both Joseph and Mary are of the royal line. Therefore Jesus is both the legal and real heir to the throne of David.

As we touched on earlier, Luke's record ascends up to Adam. In this the word *beget* is never used. It seems to be inappropriate to use the word *beget* in this account. Obviously Adam was not *begotten* of God. (cf.v.38) God brought forth Adam when he collected of the elements of the *dust of the earth* and then breathed into his nostrils the breath of life. In that way he is the son of, a descendent of God. And so, God took up the material in the womb of the virgin Mary and made for the Son of God an organic and real connection with mankind. Jesus is related to man through her. He is of the seed of the woman Gen.3.15.

*Ge 3:15 And I will put enmity between thee and the woman, and between thy seed and **her seed**; it shall bruise thy head, and thou shalt bruise his heel.*

Luke's account shows that the One coming through the woman and into mankind is truly the Son of man. And that this Man destroyed the works of the Devil.

*1Jo 3:8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.*

23 Καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὡσεὶ ἐτῶν τριάκοντα ἀρχόμενος ὧν ὡς ἐνομίζετο υἱὸς Ἰωσήφ τοῦ Ἡλὶ

**24 Which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph,**

24 τοῦ Ματθαῖ, τοῦ Λευὶ τοῦ Μελχὶ τοῦ Ἰαννά, τοῦ Ἰωσήφ

**25 Which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagge,**

25 τοῦ Ματταθίου τοῦ Ἀμῶς τοῦ Ναοῦμ τοῦ Ἑσλὶ τοῦ Ναγγαί

**26 Which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda,**

26 τοῦ Μάαθ τοῦ Ματταθίου τοῦ Σεμεῖ, τοῦ Ἰωσήφ, τοῦ Ἰουδᾶ,

**27 Which was the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri,**

27 τοῦ Ἰωάννα τοῦ Ῥησᾶ τοῦ Ζοροβαβέλ τοῦ Σαλαθιήλ τοῦ Νηρί

**28 Which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er,**

28 τοῦ Μελχὶ τοῦ Ἀδδὶ τοῦ Κωσᾶμ τοῦ Ἐλμωδάμ, τοῦ Ἑρ

**29 Which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi,**

29 τοῦ Ἰωσῆ, τοῦ Ἐλιέζερ τοῦ Ἰωρεῖμ, τοῦ Ματθαῖ, τοῦ Λευὶ

**30 Which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim,**

30 τοῦ Συμεῶν τοῦ Ἰούδα τοῦ Ἰωσήφ τοῦ Ἰωνάν, τοῦ Ἐλιακείμ,

**31 Which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan, which was the son of David,**

31 τοῦ Μελεὰ τοῦ Μαῖνάν τοῦ Ματταθαΐ τοῦ Ναθαν, τοῦ Δαβίδ,

**32 Which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson,**

32 τοῦ Ἰεσσαὶ τοῦ Ὠβήδ, τοῦ Βόοζ, τοῦ Σαλμών, τοῦ Ναασσών

**33 Which was the son of Aminadab, which was the son of Aram (Ram), which was the son of Esrom, which was the son of Phares, which was the son of Juda,**

33 τοῦ Ἀμιναδάβ τοῦ Ἀράμ, τοῦ Ἐσρώμ τοῦ Φάρες τοῦ Ἰούδα

**34 Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor,**

34 τοῦ Ἰακώβ τοῦ Ἰσαὰκ τοῦ Ἀβραὰμ τοῦ Θάρα τοῦ Ναχώρ

**35 Which was the son of Saruch (Serug), which was the son of Ragau (Reu), which was the son of Phalec (Peleg), which was the son of Heber (Eber), which was the son of Sala (Salah),**

35 τοῦ Σαρούχ, τοῦ Ραγαὺ τοῦ Φάλεκ τοῦ Ἑβερ τοῦ Σαλὰ

**36 Which was the son of Cainan,**

John Gill:

**Cainan is not acknowledged by Moses in Ge.11.12;** no Hebrew or Samaritan copies have him; nor the Targum, Josephus, Beza and most ancient copies of Luke; in Septuagint (LXX) but not originally.

‘The explanation concerning the omission of Cainan’s name in the Genesis genealogical account of chapter 10 could be because his life was

inconsequential to the time-line given in Genesis. Is that not the primary purpose for the Genesis account? Cainan might have died early on and his father, Arphaxad, essentially raised his grandson, Salah, whom Cainan truly fathered. In other words Arphaxad really begat a historical son named Cainan, which Luke by inspiration of the Holy Ghost accurately supplied. But because of Cainan's death Moses' genealogy rightly shows that Arphaxad began fathering his son's son, Salah, being 530 years of age. Therefore both genealogical accounts are correct. Moses' historical time-line is accurate as well as Luke's family tree. Both accounts are in harmony with the Word of God.' cf. *The Genesis Series*, chapter 10, p.381

***which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech,***

36 τοῦ Καϊνάν, τοῦ Ἀρφαξὰδ τοῦ Σὴμ τοῦ Νῶε τοῦ Λάμεχ

***37 Which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan,***

37 τοῦ Μαθουσαλά τοῦ Ἐνῶχ τοῦ Ἰαρέδ, τοῦ Μαλελεήλ τοῦ Καϊνάν,

***38 Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.***

38 τοῦ Ἐνώς τοῦ Σὴθ τοῦ Ἀδάμ τοῦ θεοῦ

So, Jesus Christ is the Son of God. In this way Luke shows him to be really related to man through Mary. Truly He is the Son of man, the last Adam.

*1Co 15:45 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.*

In this way God took to Himself our humanity to come, suffer, die, and raise again for our salvation. All that believe in Him shall never perish. Have we believed that Jesus is the Christ of God, God come in the flesh, the Savior of the world? If so, be baptized and join with the saints of God as they walk with Him until He comes again.