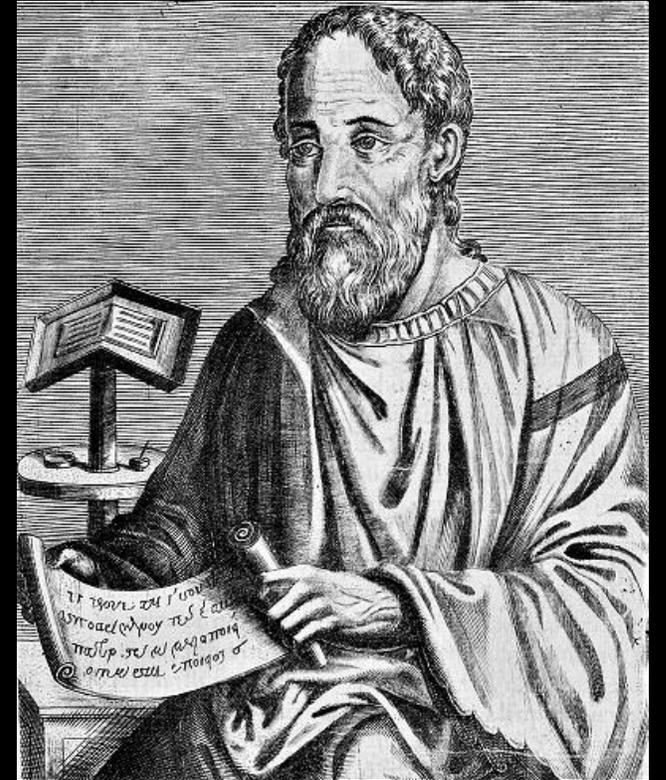




# Luke And His Gospel

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*Luke was by race an Antiochian and by profession a physician. He long had been a companion of Paul and had more than a casual acquaintance with the rest of the apostles. He left for us, in two inspired books, examples of the art of healing souls that he obtained from them. These books are, namely, the Gospel [and] the Acts of the Apostles.*<sup>1</sup>



Eusebius of Caesarea  
(260 – 340)

# Luke And His Gospel

## Luke 1:3-4 (ESV)

<sup>3</sup> it seemed good to me also, having followed all things closely for some time past, to write an orderly account for you, most excellent Theophilus, <sup>4</sup> that you may have certainty concerning the things you have been taught.

# Luke 3 Introduction

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- We now move into the adult life and ministries of both Jesus and John, his relative.
- The chapter begins with John baptizing and teaching.
- It also shows us at least one point at which Jesus and John crossed paths – at the baptism of Jesus.
- Then we get another genealogy of Christ and will look at some possible reasons why.

# Luke 3    Key Verses

# Luke 3 Key Verses

- Luke 3:15-16 (ESV)

<sup>15</sup> As the people were in expectation, and all were questioning in their hearts concerning John, whether he might be the Christ, <sup>16</sup> John answered them all, saying, “I baptize you with water, but he who is mightier than I is coming, the strap of whose sandals I am not worthy to untie. He will baptize you with the Holy Spirit and fire.”

# Luke 3 Outline

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1. The Ministry of John 3:1-20
2. The Baptism of Jesus 3:21-22
3. The Genealogy of the Christ 3:23-38

# 1. The Ministry of John 3:1-20

# 1. The Ministry of John 3:1-20

- **3:1-2** Luke starts by setting up the time and place of the beginning of John's ministry.
- **Lysanias tetrarch of Abilene** This refers to a ruler in Syria.
- Luke may have included this because he was from Syrian Antioch and perhaps where he first published this Gospel.

# 1. The Ministry of John 3:1-20

- 3:3-6 Repentance literally refers to “a change of mind.”
- In context, however, it points to all that is involved in turning away from sin and turning toward God.
- In those days, people prepared for a king’s coming by repairing the roads and cleaning up the town in anticipation.
- John is preparing hearts for the Messiah by calling them to a much-needed repentance.

# 1. The Ministry of John 3:1-20

- 3:7-9 John is not trying to make friends or preach a politically correct message.
- He is not afraid to speak of the wrath of God – a topic we mostly neglect and usually misunderstand in our day.

# 1. The Ministry of John 3:1-20



*God's wrath is not the opposite of his holiness or his love but is instead the expression of it against sin ... When we ignore the holy wrath of God, we trivialize his love, making salvation cheap and paltry. <sup>2</sup>*

*– Tom McCall,  
Trinity Evangelical Divinity School*

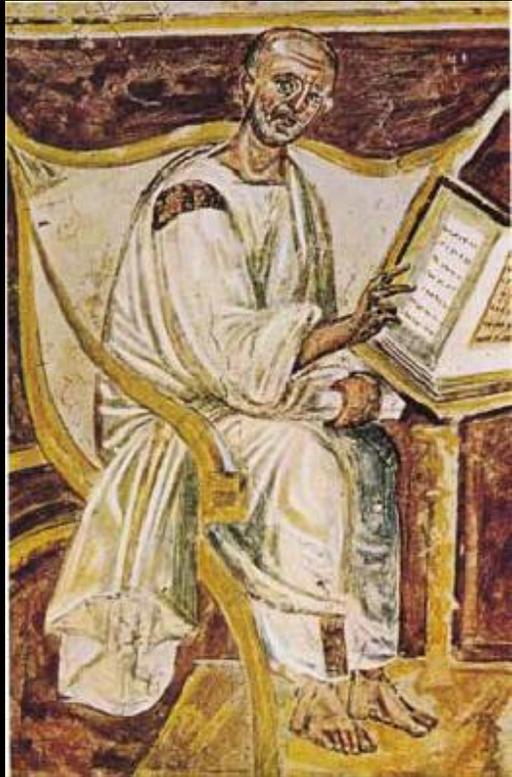
# 1. The Ministry of John 3:1-20

- 3:7-9 We may not see wrath or judgment as consistent with good news.
- Still, if the evil that we know exists will never be dealt with once and for all, how much good news is left?
- Christ's bearing of our sin is an expression of God's holy love – and we might say, “his holy and loving wrath.”

# 1. The Ministry of John 3:1-20

- 3:10-14 He gives examples of what repentance should look like in real life.
- It is not stop with a mental or emotional commitment on our part, or at baptism, but works its way into everyday actions.
- It is doing something nice for someone who irritates us, or giving things away when we used to steal.

# 1. The Ministry of John 3:1-20



Augustine of Hippo  
(354 – 430)

- Augustine of Hippo War and Pacifism:  
*If Christian practice condemned war in general, then the soldiers in the Gospel who asked how they were to be saved should have been given the advice to throw down their arms and give up military service entirely. Instead, they were told, “Rob no one by violence or by false accusation, and be content with your wages.”<sup>3</sup>*

# 1. The Ministry of John 3:1-20

- 3:10-14 Augustine clearly believed there was such a thing as just or righteous military service, even a “just war.”
- Some contrast this with Christ’s words to “turn the other cheek” when struck once, or “going the extra mile.”
- These need not be in conflict because the military represents a government, which has a duty to protect people.
- Complete pacifism has been common throughout church history, but it has not been the main point of view.

# 1. The Ministry of John 3:1-20

- **3:15-20** In ancient times disciples served their teachers much like slaves served their masters.
- It was said, however, that the untying of a sandal thong would be going too far, as in being too lowly a task.
- John agrees that it is going too far, not because it is too menial, but because he is unworthy to serve Christ that way.

# 1. The Ministry of John 3:1-20

- Baptism with the Holy Spirit.
- When we come to Christ by faith, his Spirit comes to indwell us and empower us for service.
- We never lose the Spirit's presence but we may receive further fillings, or empowerings at various times in our life.

## 2. The Baptism of Jesus 2:21-22

## 2. The Baptism of Jesus 2:21-22

- We might wonder why Jesus bothered to be baptized,
- He did not need to repent at all, let alone publicly.
- **Matthew 3:14-16** (ESV)

<sup>14</sup> John would have prevented him, saying, “I need to be baptized by you, and do you come to me?” <sup>15</sup> But Jesus answered him, “Let it be so now, for thus it is fitting for us to fulfill all righteousness.” Then he consented.

## 2. The Baptism of Jesus      2:21-22

- Still, it is hard to even understand what that means – “to fulfill all righteousness.”
- Let’s keep in mind that John and Jesus were relatives and that several of Christ’s disciples were John’s disciples first.
- Keep in mind also that it was mainly the religious leaders that refused John’s baptism.
- By being baptized, Jesus is fully identifying with all of us who see our sin and need for repentance – before the cross.

### 3. The Genealogy of the Christ 3:23-38

### 3. The Genealogy of the Christ 3:23-38

- Luke takes Christ's genealogy all the way back to Adam.
- This shows us that Christ did not come only to the Jewish people as their Messiah.
- He came for all people, since we are all related if we go back far enough.

### 3. The Genealogy of the Christ 3:23-38

- There are a few differences between this genealogy and the one that Matthew gives us. How do we explain that?
  1. It may include one or more examples of Levirate marriage – that is, marriage to a husband’s brother.
  2. It may give us the line of Mary, so that Joseph is actually the “son-in-law” of Heli.
- I tend to go with the second view.

### 3. The Genealogy of the Christ 3:23-38

- You can argue that the genealogy always goes through the father, and Mary is not in it, so this cannot be Mary's line.
- On the other hand, Christ's virgin conception and birth is one of a kind, so **we cannot say how that is normally handled.**
- There is one more reason to think this genealogy is for Mary's side of the family:
- Matthew includes **Jechoniah grandson of king Josiah.**

### 3. The Genealogy of the Christ 3:23-38

- Jeremiah 22:24, 29-30 (ESV)

<sup>24</sup> As I live, declares the LORD, though Coniah the son of Jehoiakim, king of Judah, were the signet ring on my right hand, yet I would tear you off ... <sup>29</sup> O land, land, land, hear the word of the LORD!

<sup>30</sup> Thus says the LORD:

“Write this man down as childless,  
a man who shall not succeed in his days,  
for none of his offspring shall succeed  
in sitting on the throne of David  
and ruling again in Judah.”

## 3. The Genealogy of the Christ 3:23-38

- This genealogy traces Jesus back to David, but not through the royal kingly line.
- God made a covenant for a descendant of David to reign forever on his throne.
- He then stated clearly that no descendant of Jeconiah (Jechoniah or Coniah) would ever reign on that throne.
- If Joseph came from the royal line, then no biological son of his could reign without a conflict with Jeremiah's prophecy.

# Luke 3    What We Just Read

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# Luke 3    Key Points

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1. An attitude of repentance is required when we come to Jesus Christ. That means a willingness to turn from sin.
2. God's wrath is not the opposite of his love or holiness, it is the expression of holy love in the presence of sin.
3. Pacifism has not been the most common Christian view.
4. John the Baptist and Augustine are two examples of teachers who allowed for military service.
5. Jesus was baptized in order to fully identify with sinful people like us – even before he went to the cross.

# Luke The Gospel

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## Luke 1:3-4 (ESV)

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# Luke 3    A Prayer

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- Dear heavenly Father,
- We certainly know that, unlike Jesus, we are in dire need of repentance and forgiveness of our sins.
- Help us to truly and deeply repent, and then help us to live lives that bear fruit worthy of repentance.
- As James would later say, let us be doers of the word and not hearers only, deceiving ourselves.

# Luke 3    A Prayer

- Please also empower us with your Holy Spirit, so that we can faithfully be your witnesses in this present day.
- And help us to fully and faithfully entrust ourselves to your Son Jesus Christ, the King and Savior you sent to deal with our problem of sin – who we know will reign forever.
- To him and to you be all the glory both now and forever.
- In Christ,
- Amen.

## Luke 3    References

1. Arthur A. Just Jr., *Ancient Christian Commentary on Scripture*. Downers Grove, IL: InterVarsity Press, 2003, 2.
2. Thomas H. McCall. *Forsaken: The Trinity and the Cross, and Why It Matters*. Downers Grove, IL: IVP Academic, (Kindle Location 851-858). Kindle Edition.
3. Just, *Ancient Commentary*, 63.