

CHAPTER THREE

Outline

- A. Luke gives a brief account of the ministry of John the Baptist (1-20).
1. He told when it occurred in relation to the civil and the religious rulers (1-2).
 - a) He named the civil rulers of the time and gave their territories.
 - (1) It was in the fifteenth year of the reign of Tiberias Caesar.
 - (2) Pontius Pilate was governor of Judea.
 - (3) Herod was tetrarch of Galilee.
 - (4) Herod's brother Philip I was ruler of Iturea and Trachonitis.
 - (5) Lysanias was ruler of Abilene.
 - b) He named the two high priests of the Jews: Annas and Caiaphas.
 - c) He indicated the place of John's ministry—The word of God came to John the son of Zacharias in the wilderness.
 2. He told about John's message (3-9).
 - a) He preached the baptism of repentance for remission of sins.
 - b) In so doing, he fulfilled what Isaiah had written (Isa. 40:3-5).
 - (1) John's was the voice of one crying in the wilderness.
 - (2) That voice said:
 - (a) Make ready the way of the Lord.
 - (b) Make his paths straight.
 - (3) Obedience to that voice would cause:
 - (a) the valleys to be filled and the mountains to be brought low,
 - (b) and the crooked paths to be straightened and the rough places to be smoothed.
 - (c) And all people would see the salvation of God.
 - c) He rebuked the multitudes and warned them about the thing they were facing.
 - (1) He called them offspring of vipers and asked,

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- "Who warned you to flee from the wrath to come?"
- (2) He told them to bring forth fruits worthy of repentance.
 - (3) He warned them not to rely on the fact that they were descendants of Abraham, for he said, "God can make these stones into Abraham's children."
 - (4) He likened Israel to a fruitless tree that was about to be cut down and burned.
3. He told what John said when the multitudes asked, "What then shall we do?"
- a) To the multitudes, he said, "Let the one who has two coats or food share with the one who has none."
 - b) To the publicans, he said, "Collect no more tax than what is ordered."
 - c) To the soldiers, he said,
 - (1) "Don't force money out of anyone,"
 - (2) "Don't accuse anyone wrongfully,"
 - (3) "Be content with your wages."
4. He told how the people reacted to John's ministry (15-17).
- a) They were in a state of expectation, wondering if John were the Christ.
 - b) John explained his relation to Christ by telling about his baptism and the two baptisms Christ would administer.
 - (1) John, who acknowledged his inferiority to Christ, said, "I baptize in water."
 - (2) Christ would baptize in the Holy Spirit and in fire.
 - (a) He explained baptism in the Holy Spirit with the illustration of gathering the wheat into the granary.
 - (b) He explained baptism in fire as the burning up of the chaff.
5. He gave a brief statement of the further activity of John (18-20).
- a) "With many other exhortations he preached good tidings to the people."
 - b) He rebuked Herod for having married his brother's wife, and was imprisoned because of it.

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- B. Luke told about the baptism of Jesus (21-22).
1. He was baptized when all the people were coming to have John baptize them.
 2. He was praying during His baptism.
 3. The heaven was opened, and the Holy Spirit descended upon Him in bodily form, as a dove.
 4. A Voice from heaven said, "Thou art my beloved son; in thee I am well pleased."
- C. After having presented the evidence to prove that Jesus is the Son of God and the Son of Man, Luke gave the list of His ancestors (23-38).
1. Jesus was about thirty years old when He began His ministry.
 2. Those who didn't know the facts supposed that He was the son of Joseph.
 3. To overcome this erroneous supposition, Luke traced the ancestry of Jesus through Nathan to David and Adam, then added, "the son of God."

The Ministry of John the Baptist

Scripture

3:1-20 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 the region of Ituraea and Trachonitus, and Lysanias tetrarch of Abilene, 2 in the highpriesthood of Annas and Caiaphas, the word of God came unto John the son of Zacharias in the wilderness. 3 And he came into all the region round about the Jordan, preaching the baptism of repentance unto remission of sins; 4 as it is written in the book of the words of Isaiah the prophet,

- The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight.
- 5 Every valley shall be filled,
And every mountain and hill shall be brought low;
And the crooked shall become straight,
And the rough ways smooth;
- 6 And all flesh shall see the salvation of God.
- 7 He said therefore to the multitudes that went out to be baptized

of him, Ye offspring of vipers, who warned you to flee from the wrath to come? 8 Bring forth therefore fruits worthy of repentance, 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, 9 And even now the axe also lieth at the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire. 10 And the multitudes asked him, saying, What then must we do? 11 And he answered and said unto them, He that hath two coats, let him impart to him that hath none; and he that hath food, let him do likewise. 12 And there came also publicans to be baptized, and they said unto him, Teacher, what must we do? 13 And he said unto them, Extort no more than that which is appointed you. 14 And soldiers also asked him, saying, And we, what must we do? And he said unto them, Extort from no man by violence, neither accuse *any one* wrongfully; and be content with your wages.

15 And as the people were in expectation, and all men reasoned in their hearts concerning John, whether haply he were the Christ; 16 John answered, saying unto them all, I indeed baptize you with water; but there cometh he that is mightier than I, the latchet of whose shoes I am not worthy to unloose: he shall baptize you in the Holy Spirit and *in* fire: 17 whose fan is in his hand, thoroughly to cleanse his threshing-floor, and to gather the wheat into his garner; but the chaff he will burn up with unquenchable fire.

18 With many other exhortations therefore preached he good tidings unto the people; 19 but Herod the tetrarch, being reprov'd by him for Herodias his brother's wife, and for all the evil things which Herod had done, 20 added this also to them all, that he shut up John in prison.

Comments

the reign of Tiberias Caesar.—If the outstanding thing that happened in the reign of Caesar Augustus was the birth of Christ, we may safely say that the outstanding thing that happened in the reign of Tiberias was the life, death, and resurrection of Christ.

Pontius Pilate was the governor of Judea during that eventful period of history. His claim to fame depends upon the fact that he presided over the trial of Jesus. Although he tried to wash his hands of responsibility in the case, he finally acceded to the demands of

those who clamored for His death and gave orders for Him to be crucified.

Herod, also known as Antipas, was tetrarch of Galilee and Perea. The kingdom of Herod the Great was divided after his death and Antipas became ruler of a fourth part of it. That's why he was sometimes called Herod the tetrarch (Matt. 14:1). Not only is he known for his infamous deed of having John the Baptist beheaded, but also for the fact that he had some small part in the trial of Jesus.

Lysanias, though not related to the Herods, was tetrarch of the territory that lay to the north of the Sea of Galilee and east of Mount Hermon.

the highpriesthood of Annas and Caiphas.—Actually there was only one office of high priest. But through Roman manipulation the high priesthood of Annas had been given to his son-in-law, Caiphas, and both men were looked upon by Jews as high priest. This is not the first time that the Mosaic law of succession had been set aside. According to that law, at the death of the high priest the oldest son was to be consecrated to the office. Evidently some did not accept the idea of having another appointed high priest during the lifetime of one whom they had recognized as their high priest. It may be that it was for that reason that the Jews led Jesus first to Annas when they brought Him to trial before their court (John 18:13). But before they took the case to the Roman governor, they met with Caiphas and then decided on the course of action in presenting their case to Pilate.

the word of God came to John.—John is acknowledged in every way as a prophet of God. God's word came to the prophet while he was in the wilderness. The same formula is used to describe the Old Testament prophets, for it is said that the word of the Lord came to them, that is, their message was not their own, it was from the Lord.

Luke had to use a very cumbersome method to affix a date to the birth of Christ and to the ministry of John. He began with the Caesar, then told of the local rulers and finally gave the names of those who were filling the office of high priest of the Jews. Now a simple number that recalls the year of Our Lord significantly takes the place of the system Luke used.

baptism of repentance unto remission of sins.—Repentance is the decision that leads to a change of conduct. Through the preaching

of John, the people were convinced that they needed to change their way of life and came to John to be baptized for the remission of their sins.

Isaiah the prophet.—The prophecy of Isaiah introduces the ministry of John the Baptist, and another word from the same prophet introduces the ministry of Jesus (Isa. 40:3-6; 61:1-2). While Matthew gives especial attention to the fulfillment of prophecy by Jesus, Mark and Luke do not neglect the matter. Paul also shows how the gospel is rooted in the Old Testament Scriptures, that is, "the gospel of God which he promised afore through his prophets in the holy scriptures concerning his Son" (Rom. 1:2-3).

The voice.—When the Jews sent a deputation from Jerusalem to John to ask, "Who are you?" he replied, "I am not the Christ." They asked, "Are you Elijah?" He said, "I am not." They tried again, "Are you the prophet?" He said, "No." With no success with the suggestions they had made, they said, "Who are you, that we may give answer to those who sent us?" He said, "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as the prophet Isaiah said." See John 1:19-23.

Their questions were based on Deut. 18:15; Psa. 89:3-4; and Mal. 4:5. John answered them by quoting Isaiah, because it was his message and not his person that was of importance. In this he differs from Jesus, for who He was and what He taught were of great importance. A little later, John explained this to his disciples by saying, "He must increase, but I must decrease" (John 3:30).

Make ready the way of the Lord.—John's task was to get the people to prepare themselves for the coming of the Lord. In the figure of Isaiah, this was like making a straight path for the Lord. Let the valleys be filled and the mountains be leveled and the curves straightened and the rough places smoothed. They would have to repent of their ways and be baptized for the remission of their sins.

All flesh shall see the salvation of God.—All peoples, not just the Jews, were to see the salvation God sent to them in the person of His Son. When Theophilus read this, he must have been deeply grateful that the grace of God had extended to the Gentiles too. Luke stressed the point again as he closed the letter by saying "that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem" (Lk 24:47).

the multitudes that went out to be baptized.—The size of the crowds

might have flattered some preachers, but not John. He greeted them with words intended to shock them into action. Repent! Make ready the way of the Lord! Generation of vipers, who warned you to flee from the wrath to come? You are a tree that has not been producing fruit; and like that tree, you are about to be cut down. Change your minds about your sinful ways and start producing righteous fruit.

We have Abraham to our father.—Since they were the descendants of Abraham, it was easy for them to assume that they were children of God. When they argued the same way with Jesus, He plainly told them that they were not Abraham's children because their attitude toward the Son of God proved that they were children of the devil. See John 8:31-44.

God is able of these stones.—Why didn't God turn the stones into Abraham's children? Why didn't He create people who were incapable of anything except faith and obedience? Evidently God wants those to be His children who will be like Abraham in faith and obedience because of their love for God. This, of course, calls for sinners to repent and be baptized for the remission of their sins and as an indication of their love for the Lord to conduct themselves as intelligent people who want to glorify the heavenly Father by living a life of faith and purity.

the axe also lieth at the root of the trees.—God was ready to destroy the fruitless trees. Sinners who were not producing the fruit of righteousness to the glory of God were facing certain doom unless they changed their minds about the issue of sin. Jesus also likens the nation of Israel to a tree that failed to produce fruit (Lk. 13:6-9). He also called on the people to repent. Jesus pronounced judgment on a tree that had no fruit on it although it did have leaves (Mark 11:12-25). The miracle seems to be a portent of what was about to happen to a nation that was getting ready to crucify the Son of God.

When then must we do?—John was an effective prophet. Little good is accomplished by telling people what to do before they are in a frame of mind to be advised. John's stern warning brought the people to the point where they wanted to do something to avoid the destruction that awaited them. The same thing happened on the day of Pentecost. Peter produced the evidence that let the people know that they were guilty of having crucified the Son of God. Because they were pricked to the heart by his message, they said to

Peter and the rest of the apostles, "Brethren, what shall we do?" Acts 2:37.

John was ready with the answer to the multitudes. He said, "He who has two coats, let him share with him who has none; and do likewise with food." This was not to encourage laziness, but rather to encourage concern for those who are really in need. The progress of the gospel is hindered today, not because God has not provided food for all the people of the world, but because we lack the ability and perhaps the willingness to properly distribute it. Christianity prompted the early Christians to share with any who had need (Acts 2:45) and even to feed a hungry enemy (Rom. 12:20).

publicans to be baptized.—The tax collectors were usually classed as sinners because of the common practice of taking advantage of their office by collecting more than authorized. But they were not all like that. The apostle Matthew reminds us that he was a publican (Matt. 10:3). Zacchaeus, a chief publican, is known for his desire to see Jesus (Lk 19:1-10). There is no indication that Matthew ever abused his office, but Zachaeus seems quite willing to admit that he may have been guilty of doing so. John gave the general order to the publicans: "Extort no more than that which is appointed you."

And soldiers also asked him.—There is no way of knowing whether these soldiers were in the service of some local government or of the Roman emperor. We do not know whether they were Jews or Romans. But John's message was so striking that these military men came to ask what they were to do.

Luke gives the account of at least three other military men who were attracted by Christ and His gospel: (1) the centurion who asked Jesus to heal his servant (Lk 7:2); (2) the centurion who commanded the soldiers who carried out Pilate's order to crucify Jesus (Lk 23:47); (3) Cornelius, the centurion to whom Peter preached the gospel (Acts 10:1).

John's instructions to the soldiers were directed toward things that were common problems of soldiers of that day. They were not to use violence for the sake of getting money; they were not to become informers with intent to injure the innocent or to gain personally from such activity; they were to be content with their wages. The soldier who was content with his wages wouldn't be trying to force people to give him money or informing on others for the same purpose.

the people were in expectation.—It had been a long time since Israel had a prophet living in their midst. When John came, there was a strange stirring in their hearts, wondering if this could be the Messiah. They had been taught about the days of David and the glory of the reign of Solomon. Perhaps they were now dreaming of a Messiah who would free them from the Roman yoke. It is possible, on the other hand, that some were tired of their sins and were wondering if John could be Christ who would lead them back to the glory their nation had once known. But John pointed them to Jesus and the salvation with which He would satisfy the longing of those who wanted to do the will of God.

I indeed baptize you with water.—John baptized in water, not with it. He immersed the people in the Jordan river. To translate "with water" is to suggest the action of sprinkling or pouring, neither of which are suggested by the word baptize.

This immersion in water was for the remission of sins. "John came, who baptized in the wilderness and preached the baptism of repentance unto remission of sins" (Mark 1:4). Repentance preceded the baptism, and without it baptism was meaningless. The same thought is suggested in Matthew's account: "I indeed baptize you in water unto repentance" (Matt. 3:11). This does not say that they were baptized so that they could repent, but that they were baptized with regard to repentance, that is, the repentance that John had demanded of them.

John was sent from God (John 1:6) and we may assume that the baptism he preached was commanded by God. It was for the remission of sins, but like all other provisions under the Old Covenant for remission of sins, it anticipated the sacrifice of Christ that actually blotted out sin (Heb. 9:15; Rom 3:25-26). We may safely assume that the Jews whom John baptized continued to offer the sacrifices required by the law of Moses.

Of the three thousand who were baptized on the day of Pentecost under the New Covenant, no doubt, many had been already baptized into John's baptism. On that day they were baptized in the name of Christ for the remission of sins in order to be in the body of Christ (Acts 2:38; Gal 3:27). Apparently, after the day of Pentecost, all who had been baptized by John were also required to be baptized in the name of the Lord Jesus. See Acts 19:1-7.

he shall baptize you in the Holy Spirit and in fire.—John baptized in water; Christ would baptize in two elements: (1) the Holy

Spirit, that is, in the power of the Holy Spirit; and (2) in fire.

John explained this with the illustration of the threshing floor. The gathering of the wheat into the grannery is like the thing that would be accomplished by those baptized in the Holy Spirit. The burning of the chaff is like the baptism in fire—the destruction of the wicked in hell (II Thes. 1:8-9).

Jesus also explained the baptism in the Holy Spirit when He spoke to the apostles just before His ascension (Acts 1:4-5, 8). They were baptized in the Holy Spirit on the day of Pentecost, and as a result of it they were able to tell the people what to do to be saved (Acts 2:1-4; and 2:37-38).

The "tongues parting asunder, like as of fire" which appeared in connection with the baptism of the apostles in the Holy Spirit should not be confused with the baptism in fire. That phenomenon, together with the sound like the rushing of a great wind, attracted the attention of the people. Then the apostles who were all filled with the Holy Spirit spoke to them in the people's own native languages.

With many other exhortations.—One papyrus roll was not enough to tell all that John said or did. Luke was saving space for those events in the ministry of Jesus that he wanted to tell Theophilus about. See how he made use of this expression in reporting the events of the day of Pentecost (Acts 2:40).

Herod the tetrarch.—This wicked son of a wicked father—he had slain the babes at the time of the birth of Jesus—was reproved by John for the evil things he had done including his marriage to the wife of his half brother, Philip I. For this, John was shut up in prison and before long was beheaded.

The Baptism of Jesus

Scripture

3:21-22 Now it came to pass, when all the people were baptized, that, Jesus also having been baptized, and praying, the heaven was opened, 22 and the Holy Spirit descended in a bodily form, as a dove, upon him, and a voice came out of heaven, Thou art my beloved Son; in thee I am well pleased.

Comments

when all the people were baptized.—For the purpose of this baptism, see comment on 3:16.

Jesus also having been baptized.—It is important to notice the distinction between the purpose of the baptism of the people and the purpose of the baptism of Jesus by John. Jesus said His was "to fulfill all righteousness"—that is, to do all things that meet the approval of God. See Matt. 3:15. John suggests two more reasons why Jesus was baptized. He had been told that the one upon whom he would see the Holy Spirit descending would be the one who would baptize in the Holy Spirit. Although John knew Jesus—he said, "I have need to be baptized by you"—he needed this evidence that came at the time of Jesus baptism to be able to reveal Him to the people as the Son of God. See John 1:29-34.

and praying.—Only Luke tells us that Jesus was praying when He was baptized. He also records a good many other things about the prayer life of Jesus.

the Holy Spirit descended.—This was the sign to John that Jesus was the One who would baptize in the Holy Spirit. Peter also refers to the fact that "God anointed him with the Holy Spirit and with power and that He went about doing good and healing all that were oppressed of the devil; for God was with him" (Acts 10:38).

a voice from heaven.—The One who was designated Son of God at the time of His conception is now publically recognized by the Father. The Voice of God was heard three times during the ministry of Jesus: (1) at His baptism; (2) when He prayed after the Greeks came to see Him (John 12:28); and (3) at the time of His transfiguration (Luke 9:35).

The List of Jesus' Ancestors

Scripture

3:23-38 And Jesus himself, when he began to teach, was about thirty years of age, being the son (as was supposed) of Joseph, the son of Heli, 24 the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph, 25 the son of Matathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai, 26 the son of Maath, the son of Mattathias, the son of Semein, the son of Josech, the son of Joda, 27 the son of Joanan, Cosam, the son of Elmadam, the son of Er, 29 the son of Jesus, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, 30 the son of Symeon, the son of Judas, the son of Joseph, the son of Jonam, the son of Eliakim, 31 the son of Melea, the

son of Menna, the son of Mattatha, the son of Nathan, the son of David, 32 the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon, 33 the son of Amminadab, the son of Arni, the son of Hezron, the son of Perez, the son of Judah, 34 the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, 35 the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah, 36 the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, 37 the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan, 38 the son of Enos, the son of Seth, the son of Adam, the son of God.

Comments

And Jesus himself.—Luke has presented strong evidence in support of his claim that Jesus is the Son of God. The climax of that evidence is the report of God's public acknowledgment of His Son when He said, "Thou art my beloved Son; in thee I am well pleased." He is now ready to tell Theophilus about the ancestors of Jesus who is also the Son of Man. Matthew began the birth record with David and Abraham and traced it to Joseph, the husband of Mary of whom was born the Christ. But Luke—this is much more meaningful to a Gentile—began with Jesus and traced His lineage through Nathan to David and finally to Adam and then adds the final note, "the son of God."

as was supposed.—Two interesting items open the paragraph: (1) Jesus was about thirty years old when He began to teach; (2) It was assumed by those who didn't know the facts that He was the son of Joseph.

Why did He wait until He was thirty? Our impatience makes us wonder why He didn't begin much sooner. But God had waited until the "fulness of time" to bring His Son into the world. There are many things involved in that statement, but one thing is clear, the world was ready for Him; the Jewish people were in expectation; even Gentiles were glad when they heard the news of salvation through Him. The simple answer, of course, to the question is that Jews expected their teachers to have some maturity when they began. This does not bar a younger man who is prepared to undertake a ministry for the Lord today.

It was only natural for those who did not know the facts to suppose that Jesus was the son of Joseph. He grew up in Joseph's home and was obedient to Mary and Joseph. Of course, Mary and Joseph knew that He was the Son of God—how well they understood it may be a question—but there was no good way to tell others about it until after His ministry where He demonstrated it and His resurrection that proved it beyond a doubt. Even the Lord's brothers were not aware of the truth that He is Lord and Christ until after they had become convinced of it by the force of the evidence of the resurrection.

the son of Heli.—The names in this list differ somewhat from those given in Matt. 1:1-16. But both Matthew and Luke and Paul make it clear that Jesus, "according to flesh" was born of the seed of David (Rom. 1:3). Both Matthew and Luke make it clear that Joseph was not Jesus' father; the conception was a miracle and Paul affirms that the resurrection designated Him as Son of God. The difference in the two lists may be explained by assuming—we have no way of proving it—that Luke gives Mary's genealogy and Matthew gives Joseph's.

of Nathan, the son of David.—Matthew traced the line through Solomon, suggesting that Joseph was the legal heir to David's throne. Luke traces it through Nathan, suggesting the blood line of Mary of whom was born Jesus the Christ.

the son of Adam.—Adam was the head of the human race; Christ is the head of the new creation (I Cor 15:45-49). Adam was created by God and so was the son of God. But Jesus' relation to God is unique, for, as John says, "He was God" (John 1:1) and "became flesh" (1-14). Therefore, He can rightly be called "the only begotten Son of God" (John 1:18).

Summary

With this chapter Luke completes the evidence—with the exception of the account of the Temptation—that presents Jesus as the Son of God and the Son of Man who is ready to begin His ministry. He begins with a brief account of the ministry of John, then tells of the baptism of Jesus, and closes the chapter with the genealogy of Jesus.

John came with his stirring message at a time when all the people were in expectation, wondering if he could be the Messiah.

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But he was not the Christ; he was the prophet of God sent to tell the people to make ready for the coming of the Lord. He had a harsh message, for they were sinners. They were like valleys that had to be filled, mountains that had to be leveled, and curves that had to be straightened so that their lives might be suitable for the Lord. They were a fruitless tree that was about to be cut down. He commanded them to repent; he baptized them in the Jordan for the remission of their sins.

John's message bore fruit. Crowds flocked to hear him from Jerusalem and the surrounding country. He baptized them as he saw that they were heeding his command to repent. Tax collectors came asking what they should do; soldiers wanted to know what to do. His answer was simple and direct: Repent and let your lives show that you have changed from your evil ways.

But John directed them to Jesus. He said, "I baptize you in water, but the One who is coming after me will baptize you in the Holy Spirit and in fire." By the baptism in the Holy Spirit He was to enable the apostles to tell men what to do to be saved and like wheat be gathered into the granary. But those who will not respond to their message will, like chaff that is burned up, be destroyed when Christ comes again.

Luke gave only a summary of what John did and taught. Among the many things which he did, John reproved Herod the tetrarch for the evil he had done, including his marriage to the wife of his brother. And for this, John was put in prison.

The climax of the evidence that presents Jesus as Son of God and Son of Man ready to begin His public ministry, came at the time of His baptism. John baptized Jesus because He said it was right to do the thing that God approves, and also that he might see the sign that shows Him as Son of God. At the baptism of Jesus, the Holy Spirit descended upon Him and the Father said to Him, "Thou art my beloved Son; in thee I am well pleased."

Not until this evidence had been presented was Luke ready to tell about the ancestry of Jesus. He traced the line from Jesus all the way to Adam and to God.

One more incident belongs to this section of Luke's story and that is the account of the temptation of Jesus which is in chapter four. It shows that Satan was unable to shake the evidence that proves that Jesus is the Son of God and the Son of Man.

STUDIES IN LUKE

Questions

1. What was the most important event, from the Christian's point of view, in the reign of Caesar Augustus?
2. For what things do we remember Herod the tetrarch?
3. How did it happen that both Annas and Caiaphas were high priests at the same time?
4. What is the significance of the statement that "the word of God came to John"?
5. What is meant by "baptism of repentance"?
6. What was the purpose of John's baptism?
7. How does Isaiah's prophecy fit the condition of John's time?
8. Why is John called "the voice of one crying in the wilderness"?
9. What Scriptures did the Jews have in mind when they asked if John was the prophet or Elijah?
10. How was John to prepare for the Lord?
11. What is there in the prophecy of Isaiah that indicates that the Gentiles were to share in the salvation through Christ?
12. What was John's attitude toward the multitudes who came to hear him?
13. Why did he liken them to a tree about to be cut down?
14. What did he mean by saying that "God is able of these stones to raise up children unto Abraham"?
15. What did John tell the crowds to do? the publicans? the soldiers?
16. What does Luke say about the attitude of the people at the time of John's appearing in the wilderness?
17. Why should we say that John baptized "in" water rather than "with" water?
18. How could John's baptism be "for remission of sins"?
19. Into what two elements was Jesus to baptize?
20. What was the purpose of the baptism in the Holy Spirit?
21. What is the baptism in fire?
22. With what illustration did John explain the two baptisms?
23. Why was John imprisoned?
24. Why was Jesus baptized?
25. What did the descent of the Spirit on Jesus mean to John?
26. What was Jesus doing when He was being baptized?

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27. What is the significance of the fact that the Voice of God spoke at the baptism of Jesus?
28. Why did Luke wait until this point in his narrative to give the genealogy of Jesus?
29. How are we to understand the statement that Jesus was the son of Joseph (as was supposed)?
30. How account for the difference between Luke's list and Matthew's?
31. Why did Luke trace the genealogy to Adam?
32. What is the connection between the temptation of Jesus and what was said about Him at the time of His baptism?