

Luke 3:1-20

Luke 3:1 – In the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituraea and Trachonitis, and Lysanias tetrarch of Abilene,

1722 [e]	2094 [e]	1161 [e]	4003 [e]	3588 [e]	2231 [e]	1	5086 [e]	2541 [e]	2230 [e]	2	4194 [e]	4091 [e]	3588 [e]
En	etei	de	pentekaidekato	tēs	hēgemonias		Tiberiou	Kaisaros	hēgemoneuontos		Pontiou	Pilatou	tēs
1 'Ev	ἔτει	δὲ	πεντεκαιδεκάτῳ	τῆς	ἡγεμονίας		Τιβερίου	Καίσαρος	, ἡγεμονεύοντος		Ποντίου	Πιλάτου	τῆς
In	year	then	fifteenth	of the	reign		of Tiberius	Caesar	, being governor		Pontius	Pilate	-
Prep	N-DNS	Conj	Adj-DNS	Art-GFS	N-GFS		N-GMS	N-GMS	V-PPA-GMS		N-GMS	N-GMS	Art-GFS

teh-trark

2449 [e]	2532 [e]	5075 [e]	3588 [e]	1056 [e]	3	2264 [e]	4	5376 [e]	1161 [e]	3588 [e]	80 [e]	846 [e]	5075 [e]
Ioudaias	kai	tetraarchountos	tēs	Galilaias		Herōdou		Philippou	de	tou	adelphou	autou	tetraarchountos
Ἰουδαίας	, καὶ	τετραρχοῦντος	τῆς	Γαλιλαίας		Ἡρώδου	,	Φιλίππου	δὲ	τοῦ	ἀδελφοῦ	αὐτοῦ	τετραρχοῦντος
of Judea	and	being tetrarch	-	of Galilee		Herod		Philip	now	the	brother	of him	being tetrarch
N-GFS	Conj	V-PPA-GMS	Art-GFS	N-GFS		N-GMS		N-GMS	Conj	Art-GMS	N-GMS	PPro-GM3S	V-PPA-GMS

ee-tu-ree-a track-on-I-tis Ly-sane-e-us A-buh-Leen teh-trark

3588 [e]	2484 [e]	2532 [e]	5139 [e]	5561 [e]	2532	5	3078 [e]	3588 [e]	9 [e]	5075 [e]
tēs	Itouraias	kai	Trachōnitidos	chōras	kai		Lysaniou	tēs	Abilēnes	tetraarchountos
τῆς	Ἰτουραίας	καὶ	Τραχωνίτιδος	χώρας	, καὶ		Λυσανίου	τῆς	Ἀβιληνῆς	τετραρχοῦντος
-	of Ituraea	and	of Trachonitis	[the] region	and		Lysanias	-	of Abilene	being tetrarch
Art-GFS	Adj-GFS	Conj	N-GFS	N-GFS	Conj		N-GMS	Art-GFS	N-GFS	V-PPA-GMS



@ 3 days ago

This guy doesn't seem to be able to pronounce the names and titles correctly, it's kind of hard to take him seriously after that

👍 🗨️ ❤️ Reply

👤 • 1 reply

@GalynWiemers 3 days ago

that's a fair comment

👍 🗨️ ❤️ Reply

- Phonics went out in the 1950's because advanced readers read by words and not by letters. Educators in the 1950's-1960's came up with the concept that to teach reading by the look-say method.

3:2 – during the high priesthood of Annas and Caiaphas, the word of God came to John the son of Zechariah in the wilderness.

1909 [e] 749 [e] 6 452 [e] 2532 7 2533 [e] 1096 [e] 4487 [e] 2316 [e] 1909 [e] 2491 [e] 3588 [e] 2197 [e] 5207 [e] 1722 [e] 3588 [e]
 epi archiereōs Hanna kai Kaiapha egeneto rhēma Theou epi Iōannēn ton Zachariou huion en tē
 2 ἐπὶ ἀρχιερέως Ἄννα καὶ Καϊάφα , ἐγένετο ῥῆμα Θεοῦ ἐπὶ Ἰωάννην , τὸν Ζαχαρίου υἱὸν , ἐν τῇ
 during [the] high priesthood of Annas and Caiaphas came [the] word of God upon John - of Zechariah son in the
 Prep N-GMS N-GMS Conj N-GMS V-AIM-3S N-NNS N-GMS Prep N-AMS Art-AMS N-GMS N-AMS Prep Art-DFS
 a-nuhz A ki-a-fus B C
 2048 [e]
 erēmō
 ἐρήμῳ .
 wilderness
 Adj-DFS D

1. “word” is **rhema** and is used to refer to the coming of a clear revelation and direction from God. **Logos** would also be translated “word” but refer to the entire scope of God’s word.

a. This use of rhema parallels John’s call to Jeremiah 1:1-4

3:3 – And he went into all the region around the Jordan, proclaiming a baptism of repentance for the forgiveness of sins.

2532 [e] 2064 [e] 1519 [e] 3956 [e] 3588 [e] 4066 [e] 3588 [e] 2446 [e] 2784 [e] 908 [e] 3341 [e] 1519 [e] 859 [e]
 Kai elthen eis pasan tēn perichōron tou Iordanou , keryssōn baptisma metanoias eis aphesin
 3 Καὶ ἦλθεν εἰς πᾶσαν τὴν περίχωρον τοῦ Ἰορδάνου , κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν
 And he went into all the surrounding region of the Jordan , proclaiming a baptism of repentance for forgiveness
 Conj V-AIA-3S Prep Adj-AFS Art-AFS Adj-AFS Art-GMS N-GMS V-PPA-NMS N-ANS N-GFS Prep N-AFS
 266 [e]
 hamartion
 ἁμαρτιῶν ,
 of sins
 N-GFP

1. John’s baptism is directly connected to repentance (*metanoias*)
 - a. Repentance would produce a life lived in a way that was conscious of God and responsible for God’s ways
 - b. Repentance would recognize oneself as a sinner in need of deliverance and salvation. But, this deliverance and salvation were impossible to attain by your own self effort of:
 - i. Repentance
 - ii. Improving lifestyle while conscious of God
 - c. This term will be used by Luke again in the Great Commission of Luke 24:47:

“Then he opened their minds to understand the Scriptures, 46 and said to them, “Thus it is written, that the Christ should suffer and on the third day rise from the dead, and that **repentance for the forgiveness of sins** should be proclaimed in his name to all nations, beginning from Jerusalem. You are witnesses of these things. And behold, I am sending the promise of my Father upon you. But stay in the city until you are clothed with power from on high.” – Luke 24:45-49
2. John’s baptism:
 - a. John’s baptism does not parallel anything in the Law of Moses and does not imitate any previous message.
 - b. John’s baptism is NOT:

- i. Not a washing or immersion indicating a separation from the corrupt religious system in Jerusalem This was the Qumran washing that was combined with separation and ascetic practices.
 - ii. Not an initiatory dipping in water used at time for proselytes to Judaism
 - iii. Not a Jewish religious act of washing before entering the Temple precinct to bring sacrifices
- c. John's baptism was:
 - i. A recognition of personal (and, national) sin
 - ii. Confession of that sin
 - iii. A commitment to live righteously before God and among mankind
 - iv. Waiting for God's deliverance from sin
 - v. A preparation for receiving God's final salvation when it manifested in history
 - vi. It had, in a sense, an eschatological anticipation since once God's salvation from sin manifested a NEW AGE would have arrived.
- d. Acts 19:1-10
- e. Acts 13:24-25 – "Before his coming, John had proclaimed a baptism of repentance to all the people of Israel. And as John was finishing his course, he said, 'What do you suppose that I am? I am not he. No, but behold, after me one is coming, the sandals of whose feet I am not worthy to untie.' "

3:4-6 – As it is written in the book of the words of Isaiah the prophet,

"The voice of one crying in the wilderness:

**'Prepare the way of the Lord,
make his paths straight.**

**5 Every valley shall be filled,
and every mountain and hill shall be made low,
and the crooked shall become straight,
and the rough places shall become level ways,**

6 and all flesh shall see the salvation of God."

1. In Isaiah 40:11 the people are led by God, so they cannot be clearing a path or preparing a physical road for him.
2. In Isaiah 40 and in John's ministry the people are preparing their hearts to receive the grace of salvation.
3. In Isaiah 40 the "glory" of God in Isaiah 40:5 is the manifestation of the "salvation" of God as recorded in Luke 3:6 -
*"And the **glory** of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord has spoken."*
4. John is consciously fulfilling this prophecy in Isaiah.
 - a. The Word of the Lord came to John revealing this
 - b. John's baptism was fresh, unique and new revelation to begin the fulfillment of Is. 40

3:7 – He said therefore to the crowds that came out to be baptized by him, “You brood of vipers! Who warned you to flee from the wrath to come?”

1. This verse indicates many people misunderstood the significance of John's baptism:
 - a. If it matched the temple and the Law it would just be a ritual to keep them safe from God's wrath
 - b. If it matched the Qumran community separation from the corrupt priesthood and ascetic practices that indicated THEY were the select remnant it would miss the point for need for the coming salvation
 - c. If John's baptism was ITSELF the NEW SALVATION it would stop short of the coming salvation
2. The question: “Who warned you to flee from the wrath to come?”
The implied answer from John: “NOT ME! MY BAPTISM IS NONE OF THE ABOVE!”
 - a. Then, John begins to explain:
 - i. What his baptism is.
 - ii. How his baptism should affect their lives.
 - iii. Who his baptism is pointing towards.

3:8 – Bear fruits in keeping with repentance. And do not begin to say to yourselves, ‘We have Abraham as our father.’ For I tell you, God is able from these stones to raise up children for Abraham.

3:9 – Even now the axe is laid to the root of the trees. Every tree therefore that does not bear good fruit is cut down and thrown into the fire.”

1. Individually (individual death)
2. Nationally (70 AD)
3. Eschatologically (End Time)

3:10 – And the crowds asked him, “What then shall we do?”

1. Your repentance and waiting for deliverance of your sins should manifest in social action and changed behavior in your normal, daily lives.
 - a. Not religious ritual. (like Temple)
 - b. Not separation. (like Qumran)

3:11 – And he answered them, “Whoever has two tunics is to share with him who has none, and whoever has food is to do likewise.”

3:12 – Tax collectors also came to be baptized and said to him, “Teacher, what shall we do?”

1. Toll collector
 - a. Romans would collect taxes on provinces, custom duties and transportation of goods.
 - b. Position to collect these revenues was sold to the highest bidder
 - c. Toll collector would make up his investment by adding to the Roman tolls and taxes
 - d. Levi (Matthew) and Zacchaeus had purchased position like this
 - e. John doesn't tell them to stop, but tells them to be honest.

f. Society despised these tax collectors

3:13 – **And he said to them, “Collect no more than you are authorized to do.”**

3:14 – **Soldiers also asked him, “And we, what shall we do?” And he said to them, “Do not extort money from anyone by threats or by false accusation, and be content with your wages.”**

3:15 – **As the people were in expectation, and all were questioning in their hearts concerning John, whether he might be the Christ,**

3:16 – **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.**

3:17 – **His winnowing fork is in his hand, to clear his threshing floor and to gather the wheat into his barn, but the chaff he will burn with unquenchable fire.”**

3:18 – **So with many other exhortations he preached good news to the people.**

3:19 – **But Herod the tetrarch, who had been reproved by him for Herodias, his brother's wife, and for all the evil things that Herod had done,**

3:20 – **added this to them all, that he locked up John in prison.**

Josephus (37-100 AD) wrote in the year 94 AD in his historical work “The Antiquities of the Jews”:

- at 18.5.2 –

“Now some of the Jews thought that the destruction of Herod's army came from God, and that very justly, as a punishment of what he did against **John, that was called the Baptist**: for Herod slew him, who was a good man, and commanded the Jews to exercise virtue, both as to righteousness towards one another, and piety towards God, and so to come to baptism; for that the washing [with water] would be acceptable to him, if they made use of it, not in order to the putting away [or the remission] of some sins [only], but for the purification of the body; supposing still that the soul was thoroughly purified beforehand by righteousness. Now when [many] others came in crowds about him, for they were very greatly moved [or pleased] by hearing his words, Herod, who feared lest the great influence John had over the people might put it into his power and inclination to raise a rebellion, (for they seemed ready to do anything he should advise,) thought it best, by putting him to death, to prevent any mischief he might cause, and not bring himself into difficulties, by sparing a man who might make him repent of it when it would be too late. Accordingly, he was sent a prisoner, out of Herod's suspicious temper, to Macherus, the castle I before mentioned, and was there put to death. Now the Jews had an opinion that the destruction of this army was sent as a punishment upon Herod, and a mark of God's displeasure to him.