

Luke 3

ASVh with Comments

Summary. This chapter introduces John as the messenger of the Lord and his work and interaction with people and the Lord Jesus. The chapter also presents the lineage of Joseph, the earthly caretaker of the beloved Son of God. **Luke 3:1-6.** John, the son of Zachariah, is introduced as the messenger of the Lord, preaching the baptism of repentance unto remission of sins, and is linked to the words of Isaiah, the prophet. **Luke 3:7-14, 18-20.** John baptizes multitudes of people and teaches them the way to be, preparing the way of the Lord. But Herod imprisons him. **Luke 3:15-17.** As the messenger of the Lord, John points people to the Lord Jesus as the one who baptizes with the Holy Spirit and fire. **Luke 3:21-22.** The Lord Jesus is baptized in water by John, the Holy Spirit descends upon the Lord Jesus, and the Father's Voice from heaven identifies Him as His beloved Son. **Luke 3:23-38.** We are given the genealogy of Joseph, the caretaker of the Lord Jesus, from Heli, the true father of Joseph, to David through Nathan, to Abraham, and to Adam to show that the Lord keeps His promises to David and Abraham and that Joseph cannot be the birth father of the Lord Jesus, he is just His earthly caretaker.

¹ Now 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,

Comments 3:1. At the beginning of this chapter, the Lord gives details about the leaders of the people at that time. None of them had a heart for the Lord God Almighty. But in all the evil they did, the Lord's blessing overshadowed them all.

"Now in the fifteenth year ..." In this place, the year is mentioned to specify the time that the Lord's work began with His messenger.

² in the high priesthood of Annas and Caiaphas, the word of **God** came **to** John the son of Zacharias in the wilderness.

Comments 3:2. For verses 2-17, see Comments Matthew 3:1-12 and Comments Mark 1:2-8.

"In the high priesthood of Annas and Caiaphas." People appointed high priests to serve the Lord but forgot to consider whether the Lord also approved them. Both of these priests were approved by humans but not by God.

Q: Why did the Lord bring these two and present them both here as high priests? **A:** When both names had been put down, we should have noticed it was not the name that the Lord had chosen to be His high priest at that time. We can notice this by the work that they have done. Their main purpose was to interrupt the Lord's work, and later on, what they did became clear.

"The word of God came to John the son of Zacharias in the wilderness." This verse connects to previous verses, and now we see why John lived alone in the wilderness. John's mind was clear, and he could hear the voice of the Lord, and he was the messenger of the Lord.

³ And he **went** into all the **surrounding** region of the Jordan, **proclaiming** a baptism of repentance unto remission of sins;

Comments 3:1-3. See Comments Matthew 3:1-2.

"Repentance unto remission of sins." We can plainly see what John preached to people. He told them to come and receive forgiveness for their sins from the Lord. John, as a messenger, started the work by preparing the way for people to come to the Lord and pointing to them where they should go to receive forgiveness for their sins. Later, he spoke to people more clearly, saying that the Lord Jesus is the person he refers to.

⁴ as it is written in the book of the words of Isaiah the prophet,
The voice of one crying in the wilderness,
Make ready the way of the **Lord**,
Make **His** paths straight.

Comments 3:4. Cited from Isaiah 40:3. See Comments Matthew 3:3 and Comments Mark 1:2-3.

Verses 4 and 5 are quoted from the book of Isaiah and refer to John and his duty as the messenger of the Lord. Many people use these verses in the wrong way, but truly, they refer to John's duty.

"The voice of one crying in the wilderness." This saying applies to John as the messenger of the Lord.

"Make ready the way of the Lord." The verse tells us of John's duty. John announces to people how they should behave to be ready to receive the begotten Son of God, who is coming soon. His duty was to call people to go to the Lord Jesus.

"Make His paths straight." "Straight" in the sense of direct. The duty of John through his message is to point to the Lord Jesus so people can recognize Him. John's duty is to identify the Lord Jesus to the people directly, so they know who the Lord Jesus is. The path to the Lord is straight and direct through the message of John.

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

Comments 3:5. Cited from Isaiah 40: 4. This verse refers to the work of the Lord in people's hearts after they listen to the message of John.

"Every valley will be filled, and every mountain and hill will be made low." In Isaiah 40:4a, this part of the verse is given as "every valley shall be lifted up, and every mountain and hill be made low," having the same meaning. In Isaiah, "lifted up" is in the sense of being raised up or filled because when it is filled, everything will rise up. When the glory of the beloved Son of God has shined through all the mountains (heart's troubles), it will make straight all the land; no matter what the situation has been, it will be straight as the Lord will clear off all the obstacles. All the hearts that drop down with humility will be raised up to receive the glory of the beloved Son of God.

"And the crooked will become straight, and the rough ways smooth." In Isaiah 40:4b, this part of the verse is given as "the uneven ground shall become level, and the rough places a plain," having the same meaning. In Isaiah, "uneven ground" means being crooked, not leveled, but up and down. In this place, it refers to the heart of the soul itself. When a human's soul has no peace, the path of communication with the Holy Spirit is interrupted. When the heart obeys the deep voice that is telling the meaning of John's message, the heart that receives the message will be filled with the understanding from the Holy Spirit.

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

Comments 3:6. This verse is cited from Isaiah 40:5, where it is given as "and the glory of the Lord shall be revealed, and all flesh shall see it together," which has the same meaning.

"And the glory of the Lord shall be revealed" refers to the Lord Jesus coming in human form when the beloved Son of God takes human flesh on Him.

"And all flesh shall see it together" has two meanings. First, when the beloved Son of God was born in human form, many humans saw God in the flesh, and second, the beloved Son of God is the salvation from God to humans.

⁷ He said therefore to the multitudes that **came** out to be baptized **by** him, Offspring of vipers, who warned you to flee from the wrath to come?

⁸ **Produce** therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham **as** our father; for I say **to** you, that **God** is able of these stones to raise up children **to** Abraham.

Comments 3:7-8. See Comments Matthew 3:7-9.

This gospel says that John addresses the multitudes with this saying, while the Gospel of Matthew tells us that this saying from John was addressed only to the Pharisees and Sadducees coming to him to be baptized. Luke used the term "multitudes" for a reason; this term itself expands wider, and it includes all those groups that consider themselves righteous in the eyes of the Lord. As it says in verse 8, they are all

children of Abraham because all Jews consider themselves in that way. That is why the term “multitudes” is used.

“Offspring of vipers.” Think of the viper snake itself. Their tongues are split in two. Those who have acted as vipers, at one moment, are glorifying the Lord and then crucifying the Lord of life. These are the offspring of vipers.

“Who warned you to flee from the wrath to come.” The multitudes came to John because they were expecting John to provide the way for them, but he was not the way; he was just the messenger. But when the way to be saved has come, they have rejected the Lord of life.

⁹ And even now the axe also **lies** at the root of the trees; every tree therefore **producing not** good fruit is **cut** down and cast into the fire.

Comments 3:9. See Comments Matthew 3:10.

This verse gives a general warning to all humans. Both men and women should be ready and waiting for the Lord of Life to come soon. For all humans, all deeds and thoughts will be accounted for when the final judgment day comes.

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

¹¹ And he answered and said **to** them, **The one** that **has** two **tunics**, let him impart to **the one** that **has** none; and **the one** that **has** food, let him do likewise.

Comments 3:10-11. John was a messenger of the Lord and told people what the Lord had given him. This verse clearly explains what the Lord expects humans to do to one another. They should be generous to one another, as the word says here.

¹² And also came **tax collectors** to be baptized, and they said **to** him, Teacher, what **shall** we do?

¹³ And he said **to** them, **Collect nothing** more **beyond** that which is appointed **to** you.

Comments 3:12-13. These verses tell us that we should do things only according to the duty required.

¹⁴ And soldiers also asked him, saying, And we, what **shall** we **also** do? And he said **to** them, Extort from **no one**, neither accuse **anyone falsely**; and be content with your wages.

Comments 3:14. In this verse, we can concentrate on “be content with your wages.” We should be pleased with what the Lord provides. The Lord helps us to make a living. Some may get more, some less, but all should be content and give thanks to the Lord.

¹⁵ And as the people were in expectation, and all reasoned in their hearts concerning John, whether **perhaps** he **might be** the **Christ**;

¹⁶ John answered, saying **to** all, I indeed baptize you with water; but there **comes He** that is mightier than I, the **lace** of **His sandals** I am not worthy to **untie**; **He will** baptize you **with** the **Holy Spirit** and fire,

Comments 3:16. See Comments Matthew 3:11 and Comments Mark 1:7-8.

John himself never lifted himself up in any way. In this place, we clearly see how humble John is and how he glorifies the beloved Son of God. He tells all that the Holy One of God is coming, and He deserves all the praise, and that the Holy Son of God is the one who gives them the Holy Spirit.

Insert. Q: Having the manifestation of the baptism in the Holy Spirit by speaking in tongues, some say that this would create two tiers of Christians, some more spiritual than others, and that it shouldn't be the case.

A: Speaking in tongues for all Christians is a sign of personal spiritual blessing, and not everyone has the same blessing, but each individual is blessed as they are searching and asking the Lord. The blessing is upon the purpose of the deep inner heart of a person and upon what really the purpose is that they want that gift for. Think about the passage in the Bible where it says that each part of the body has its own duty. What will the rest of the body be if you take one part out? (See 1 Corinthians 12:12-27).

¹⁷ whose **winnowing fork** is in **His** hand, thoroughly to cleanse **His** threshing floor, and to gather the wheat into **His barn**; but the chaff **He** will burn up with unquenchable fire.

Comments 3:17. See Comments Matthew 3:12.

This verse tells all that the beloved Son of God is the one who has the authority to bring those who are worthy into His kingdom, but at the same time, the beloved Son of God has the authority to throw all those blasphemous souls into the lake of fire that cannot be stopped. In that lake of fire, the flames are stronger than the sun itself, and there, everything will burn until it is all gone, even the ashes.

¹⁸ With many other exhortations therefore preached he the **gospel** to the people;

Comments 3:18. Look at the term “many other exhortations”; therefore, John has given many warnings and teachings to the people to be ready to receive the beloved Son of God.

¹⁹ but Herod the tetrarch, being reproved by him **about** Herodias his brother's wife, and **about** all the evil things which Herod had done,

²⁰ added this also to them all, that he shut up John in prison.

Comments 3:19-20. See Comments Matthew 14:3-5 and Comments Mark 6:14-29.

The account of John the Baptist's imprisonment in the Gospel of Luke is given here in these two verses and in Luke 9:9. The Bible does not give many details about John's life and death, not because he is not important but because John has performed his duty as the messenger; John has fulfilled the job he received. The details of John's life need not be given further because his purpose in being born was to be only a messenger of the Lord.

²¹ 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 are My** beloved **Son**; in **Thee I** am well pleased.

Comments 3:21-22. See Comments Matthew 3:13-17 and Comments Mark 1:9-11.

Note. The original Gospel of Luke has verse 22 as given here. Specifically, “in Thee I am well pleased” is the original saying. The rendering of “today I have begotten You” was not in the original gospel; it is a later alteration.

All the gospels will have a narration about this event. When the beloved Son of God has received the baptism, each gospel may say slightly different, but the meaning will be the same. Specifically, when they refer to what the Father has said, the details will be the same. The most important thing to think and meditate about is when the verse says, “a Voice came out of heaven, Thou are My beloved Son; in Thee I am well pleased.” This act is the most important part of this verse because it has confirmed the deity of the beloved Son of God. It confirms that the Lord Jesus is the beloved Son of God, and He is the only begotten Son of God.

Q: How can we understand the concept of the Holy Spirit proceeding within the Trinity of God? In John 15:26, the Bible says, “When the Intercessor comes, whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father, He will bear witness concerning Me.”

A: The concept of the Holy Spirit proceeding has been debated for many generations, but the Holy Spirit is the Spirit of the Father, but the beloved Son of God is one with the Father, so the Holy Spirit becomes the Spirit of both as well. But from the beginning, the Holy Spirit is from the Father since the Son was within the Father. When discussing the Holy Spirit proceeding, we should think of proceeding from the Father and the Son because the Father and the begotten Son are two in one, which is why the Holy Spirit proceeds from the Father and the Son.

The proceeding here has two stages. The Son of God has also been since the beginning, but what we say here refers to the period after the Son's resurrection. When the beloved Son of God took human form, He was almost at the point of being cut off from the Father, but the beloved Son of God was also in two states at the same time; He was still with the Father, and He was here on earth as human as well. Because the human form itself is sinful, that is why we say the Son of God was almost at the point of being cut off from the Father.

The Bible says that the Father loves His beloved Son because He is willing to take the human form. Before the beloved Son of God came to earth, the Father and the Son are One as One unit together. But when the beloved Son of God was resurrected, He gave back the state that was almost apart from the Father and reunited to be complete One again with the Father. This state we talk about, which He has given back, is the

breathing as human; He has given up the need of breathing. His human body and heavenly body are now united together and are seated with the Father in heaven as One.

²³ And **Jesus Himself**, was beginning to be about thirty years, being the **Son**, as was supposed, of Joseph the [son] of Heli,

Comments 3:23. This verse links to the verse before.

“And Jesus Himself, was beginning to be about thirty years.” This verse tells us that the Lord Jesus was about thirty years old when the event in verse 22 happened. But humans started to notice the beloved Son of God because of the many miracles performed and the teachings He holds. He has always told all people whom humans should worship. No human on earth deserves praise, but only the Father of heaven.

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 Mattathias, 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 **Joannen**, the [son] of Rhesa, the [son] of Zerubbabel, the [son] of Shealtiel, the [son] of Neri,

²⁸ the [son] of Melchi, the [son] of Addi, the [son] of Cosam, the [son] of **Elmadam**, the [son] of Er,

²⁹ the [son] of **Joshua**, the [son] of Eliezer, the [son] of Jorim, the [son] of Matthat, the [son] of Levi,

³⁰ the [son] of **Simeon**, 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 **Sala**, the [son] of Nahshon,

³³ the [son] of Amminadab, **the [son] of Admin**, 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 Heber, 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 **Enosh**, the [son] of Seth, the [son] of Adam, the [son] of **God**.

Comments 3:23-38. “And Jesus Himself, was beginning to be about thirty years.” This verse tells us that the Lord of Life Himself is a true human. The beloved Son of God has come in the form of a baby, and He used His life as a human until a certain age, until He was mature, as human terms would call the prime age. And then the beloved Son of God started teaching all humans the way to be saved and go to heaven.

“Being the Son, as was supposed, of Joseph, the [son] of Heli.” The Bible clearly tells us that Joseph was the caretaker of the beloved Son of God. Joseph was an ordinary man, but he and all his earthly family have been blessed because of his duty towards the beloved Son of God.

For verses 23-38, see also Comments Matthew 1:1-16. In the Gospel of Matthew, the lineage of the Lord Jesus is traced from Abraham down to Joseph to emphasize the Lord Jesus’ Jewish heritage; it shows that the Lord Jesus is real Jewish. In the Gospel of Luke, the lineage of the Lord Jesus is traced back from Joseph to Adam because Adam is the first human the Lord created. The beloved Son of God must be human as well, and that is why the Lord Jesus must be linked back to Adam. In both gospels, the earthly lineage of the Lord Jesus is given through Joseph, his earthy caretaker. At first, Joseph had a duty towards the beloved Son of

God as a caretaker, and the Bible has given the lineage that relates to Joseph to confirm to all humans that Joseph himself cannot be the real father of the beloved Son of God.

In this place, “confirm” relates to confirming common human nature; Joseph is just a simple human. The Bible gives further details about Joseph’s life as his work on earth, a man working with his hands, to show that the beloved Son of God lived the way humans live. The beloved Son of God in human form has learned to use His hands as humans do and knows what humans go through while living on earth.

Q: Why is it not essential to know the Lord Jesus’ earthly lineage through Mary? **A:** If the Bible gives Mary’s lineage, humans will make her lineage more important than it should be. Now, we have seen what happened: Mary has become, for some, the root of the way to worship the beloved Son of God. If the Bible gives all her lineage, all her lineage will become the root to go to worship the beloved Son of God Himself, which is not supposed to be that way for humans. Mary herself has received the honor already, and her lineage should not be involved in the work that the Lord has done for humans through the Son of God.

Even though Mary herself was the one who carried the beloved Son of God in her womb, Mary’s soul can be saved only through true faith in the Son of God, which is in the Bible as well. When genealogies are traced back to the first human, it is the same way; the trace is linked back to Adam, not to Eve. For the Lord, there is a difference between a man and a woman in this respect. It is the same way when it comes to the beloved Son of God; the lineage does not go through Mary, and neither goes through Joseph, the caretaker of the Lord. However, all things only account for Mary as the mother who carried the Lord because the Lord must be born through woman to be completely one hundred percent human, but the lineage for her does not need to be mentioned. Because the way Mary conceived was not a normal human way, the Lord did not give any of her lineage in the Bible.

But humans forget to think about who the true Father of the beloved Son of God is. Also, the Father keeps all His promises to humans, and Jesus’ lineage through Joseph will be linked to David as well (Luke 3:31 and Matthew 1:6) and to Abraham (Luke 3:34 and Matthew 1:1). The lineage to David is given through Nathan, the son of David in the Gospel of Luke and through Solomon, the son of David in the Gospel of Matthew (See Comments Matthew 1:7). The lineage in the Gospel of Matthew is traced back from Solomon to the adoptive father of Joseph, who is Jacob (See Comments Matthew 1:16). The lineage in the Gospel of Luke is traced back from Nathan to the real father of Joseph, who is Heli (See Comments Matthew 1:16). We know that the lineage in Luke is the lineage from the real father of Joseph, since the lineage in Matthew goes through Jechoniah (See Comments Matthew 1:11).

Q: Why are we given these two different lineages in these gospels? Why do we need the lineage from Joseph’s adoptive father as well?

A: These two gospels give different lineages for a purpose to point out; each lineage has its own purpose of work. However, both lineages need to be told to reduce confusion about the person who will work for the Lord. Both gospels do not provide specific details related to the adoptive or real father of Joseph, but in the real historical record itself, some details have been written down. Joseph, as a caretaker of the beloved Son of God, has been coached in the way of earthly living as was customary in that time of life when people were working with their hands. Joseph himself has been taught to work with his hands and to relate to nature. When he was married to Mary, and Mary herself had conceived the beloved Son of God through the Holy Spirit, Joseph, as an earthly caretaker, would have had the duty to teach the beloved Son of God in the way humans were living in that time. Joseph worked with his hands, and the Lord of Life Himself will learn to use hands for living as all humans in that time lived.

Life and Faith Applications. From this chapter, we can highlight four main points of application to life and faith. 1) We need to follow the example of our Lord Jesus and baptize ourselves in water for the remission of sins in the name of the Father, the Son Jesus, and the Holy Spirit. 2) True Christians must believe in the Trinity of God, Three in One: God the Father, God the Son Jesus, and God the Holy Spirit. 3) The Lord Jesus worked with His hands as taught by His earthly caretaker until His prime age when He began to teach the Gospel. We should work for our living and be content with what the Lord provides through our job. 4) In our jobs, we should only do what our duty requires.