

# Luke 3

written and compiled by Gary Kukis

**Luke 3:1–38**

**John's Ministry/Baptism Jesus/Jesus' Genealogy**

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, **"For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God."** (John 3:16–18). **"I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!"** (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10).

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These exegetical studies are *not* designed for you to read each and every word. For instance, the Hebrew exegesis is put into greyish tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Hebrew tables to sort it all out. The intent is to make this particular study the most complete and most accurate examination of Luke 3 which is available in writing. The idea is to make every phrase, verse and passage understandable and to make correct application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples, their temporal and spiritual leaders, and their armies as they move across the landscape of the Land of Promise. I hope to provide not only an accurate exegesis of the chapter in view, but to also quote many of the great insights that past commentators have offered us.

Although much of this chapter is based upon narrative from the book of Kings, I will make every attempt possible to provide enough historical information and theological context so that you will have a sufficient background to understand what is going on.

**Preface:** Luke 3 covers two distinct topics: the ministry of John the Herald; and the genealogy of Jesus, on his mother's side.

*Bible Summary: John came from the wilderness preaching repentance. Jesus was baptised. He was son of David, son of Abraham, son of Adam, son of God.<sup>1</sup>*

This should be the most extensive examination of Luke 3 available, where you will be able to examine in depth every word of the original text.

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vv.	23–38	<b>The Genealogy of the Lord</b>
vv.	23–31d	<b>Jesus back to Nathan (David's son)</b>
vv.	31e–34c	<b>David back to Abraham</b>
vv.	34d–38	<b>Terah (Abraham's father) back to Adam</b>

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<sup>1</sup> From <https://biblesummary.info/luke> accessed September 15, 2019.

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<a href="http://www.kukis.org">www.kukis.org</a>	Exegetical Studies in Luke	

Doctrines Covered or Alluded To			
	Intercalation		Kenosis

Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter			
		Luke	Luke 2

Many who read and study this chapter are 1<sup>st</sup> or 2<sup>nd</sup> generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also included are various technical terms from Christian theology along with a few new terms and concepts which I have developed.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

Definition of Terms	
<b>Rebound</b> (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The <b>Doctrine of Rebound</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ).

Some of these definitions are taken from  
<https://www.gotquestions.org/>  
<http://rickhughesministries.org/content/Biblical-Terms.pdf>  
<http://www.gbible.org/index.php?proc=d4d>  
<http://www.wordoftruthministries.org/terms-and-definitions/>  
<http://www.theopedia.com/>

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## An Introduction to Luke 3

**Introduction:** Jesus is age 12 at the end of Luke 2 and He will be about 30 years old when He makes His appearance in this chapter (v. 21). There is only one thing that we know about Jesus and his life during these unrecorded years: He continued to grow spiritually from age 12 to age 30 by taking in the Word of God (Luke 2:40, 52).

Let's return to the book of Luke, chapter 3.

### An Introduction to Luke 3 (Dr. Dan Hill)

In Hampton Court near London, there is a grapevine under glass; it is about 1,000 years old and has but one root which is at least two feet thick.

Some of the branches are 200 feet long. Because of skillful cutting and pruning, the vine produces several tons of grapes each year.

Even though some of the smaller branches are 200 feet from the main stem, they bear much fruit because they are joined to the vine and allow the life of the vine to flow through them.

The Scriptures tell us that the Lord is the vine, and we are the branches.

And when we need pruning, the goal is always more fruit.

We are going to look at the ministry and the message of John the Baptist and at the center of his message we find the statement - bring forth fruits in keeping with repentance.

From <https://www.gracenotes.info/luke/luke.pdf> accessed March 13, 2020.

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There are so many churches and teachers who try to get us out there and doing great things for God right after we are saved. Yet Jesus, the Son of God, prepares for over 25 years prior to His public ministry. That is a long time in preparation; but His ministry was the most significant 3 or 4 year period in human history (apart from the cross, which occurred nearly at the end of His ministry).

The cross—where Jesus took upon Himself the penalty for our sins—is the entire foundation for our relationship with God. The Lord's very short 3–4 year ministry provided us with the bridge between the Age of Israel and the Church Age (His disciples founding the church in the book of Acts).

Whereas some chapter divisions make little sense; Luke 2 ended where it should have, and chapter 3 began where it should have.

Luke 3 may be divided into two disjoint sections: the ministry of John the Baptizer (vv. 1–22) followed by the genealogical line of the humanity of our Lord (vv. 23–38). This is an outline for section on John the baptizer.

### Outline of Luke 3A

- Vv. 1–3 This historical context of John's ministry.
- Vv. 4–6 The prophecy of John's ministry.
- Vv. 7–18 John's teaching ministry.
- Vv. 19–20 John is shut up in prison by Herod the tetrarch.
- Vv. 21–22 John baptizes Jesus.

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John ben Zacharias has been known as, for 2000 years as *John the Baptist*; and, more accurately, *John the baptizer*. However, let me suggest to you that he is better labeled as *John the Herald*, or *John, Herald to the King*. It is his relationship to Jesus that is far more important than his having baptized a few thousand people.<sup>2</sup>

A title or one or two sentences which describe Luke 3.

### **Titles and/or Brief Descriptions of Luke 3 (by Various Commentators)**

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Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

### **Brief, but insightful observations of Luke 3 (various commentators)**

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As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

### **Fundamental Questions About Luke 3**

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It is important to understand what has gone before.

### **The Prequel of Luke 3**

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<sup>2</sup> As an aside, I originally believed myself to have come up with this title myself; but at [syndein.com](http://syndein.com), he makes at least one reference to *John the Herald/Baptist* in chapter 3.

We need to know who the people are who populate this chapter.

The Principals of Luke 3

Characters

Biographical Material


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We need to know where this chapter takes place. I may need to eliminate this one.

The Places of Luke 3

Place

Description


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By the Numbers

Item

Date; duration; size; number


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At this point, we begin to gather up more details on this chapter.



## A Synopsis of Luke 3

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## Outlines and Summaries of Luke 3 (Various Commentators)

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Shmoop tends to be somewhat irreverent. Also, the Shmoop summaries are not much shorter than the chapters themselves. He seems to have a desire, even in a summary, to provide editorial comment.

## Shmoop Summary of Luke 3

### GOSPEL OF LUKE CHAPTER 3:1-20 SUMMARY

#### John Gets Busy

- Prepare yourselves for more dates. Time has elapsed, and it is now the fifteenth year of the reign of the Roman emperor Tiberius. Since he ruled from 14 to 37 CE, it is likely that the year Luke has in mind is 29 CE.
- Luke offers a sketch of the big power-players at this time. First up is Pontius Pilate, who was prefect of Judea from 26 to 36 CE. Herod was tetrarch over Galilee from 4 BCE to 39 CE. And Philip and Lysanius were also tetrarchs over several territories to the north and northeast of Galilee.
- Yes, there will be a test later.
- Along with these political leaders, Luke mentions two religious leaders: Annas was high priest from 6 to 15 CE, while Caiaphas held the position from 18 to 36 CE.
- Now that we're situated in terms of time and the who's who of the region's political elite, Luke gets down to business.
- God taps John on the shoulder in the desert, where he's been for a while (remember 1:80).
- John goes throughout the region that surrounds the Jordan River, announcing that God will forget everyone's sins as they are ritually washed in the river's water.
- Luke mentions that John's the guy who the prophet Isaiah wrote about a while back.
- He's the dude shouting out in the wilderness to get ready for the coming of the Lord. He's going to build sidewalks and flatten out rough ground. Everyone's going to witness God's work of deliverance.
- John also demands quite a lot from the crowds who undergo this ritual bath. Metaphor time: the people

## Shmoop Summary of Luke 3

- are a bunch of snakes who are lucky to have the chance to escape the brutal wrath that is on its way.
- They better follow up their bath with actual actions to prove that they've turned their lives around. They better not act all smug and secure in the fact that they are part of Israel by birth. That's not enough, because God is able to turn stones into Jews (fortunately, not the other way around).
- This whole repentance thing is a lot like a fruit tree, John adds. If the tree doesn't produce fruit, the wood will then be useful for lighting fires.
- With all of these perils, the crowds want to get it right: "What then should we do?" (3:10).
- Well, if you've got an extra coat, give it to a person who doesn't have one. Beat the rush to Goodwill.
- If you've got food, share it with the hungry. Find the local food pantry or soup kitchen, and get busy.
- Baptized tax collectors want to know what they should do, too. Answer: Don't collect a penny more than what you're supposed to.
- Now the soldiers are asking, "What about us?" Simple. Don't bully anybody. Don't intimidate anyone into giving you cash. And just be glad for the wages you do get.
- The ancient blogosphere is buzzing with speculation that John is the Messiah.
- John silences the speculation. His gig is simply baptism by water. Everyone should really look for a super mighty person to follow. New guy will be able to baptize in the Holy Spirit and fire. John's not even important enough to take this guy's sandals off.
- The real messiah is going to have a "winnowing fork" (3:17 NRSV). What's he going to do with a big fork? He'll toss a pile of harvested grain in the air so that the heavy kernels fall to the ground in a pile and the useless chaff flies away with the wind. Then he'll put the scrumptious kernels in his barn, but he'll burn the chaff with fire that will never stop blazing.
- In other news, John's been saying that Herod married his brother's wife, which flies in the face of the Torah (check out Leviticus 18:16). And this was only one of many wicked acts.
- Herod adds another crime to his résumé when he arrests John and throws him in prison. Yeah, this was before the First Amendment.

From [Shmoop Summaries](#), accessed September 15, 2019. Shmoop Editorial Team. "Gospel of Luke Chapter 3:1-20 Summary." Shmoop. Shmoop University, Inc., 11 Nov. 2008. Web. 15 Sep. 2019.

## GOSPEL OF LUKE CHAPTER 3:21-4:13 SUMMARY

### Enter Jesus, All Grown-Up

- Jesus is one of the people baptized by John, but his baptism is unique.
- Why? Well, the heaven opens up, the Holy Spirit descends in bodily form, like a dove, and a heavenly voice echoes forth, deeming Jesus "my Son, the Beloved" (3:22), in words that allude to scripture (check out Psalm 2:7 and Isaiah 42:1). Yeah, we told you it was unique.
- Jesus is about thirty years old at this point.
- Luke includes a long genealogy of Jesus, whose lineage via Joseph can be traced back all the way to Adam—yeah, that Adam—and therefore to God.
- Yes, our eyes glaze over as we read this list, which is about as interesting to us as a phone book. Here are a few highlights.
- First, Luke of course points out that Jesus is only "thought" to have been the son of Joseph. He is in fact the Son of God, and we have read all about the act of conception in 1:35.
- Second, the David of 3:31 is the second king of Israel and the first of a long dynasty of rulers over Judea. You can read all about him in the books of Samuel.
- Conclusion: Jesus's family is impressive. And we thought the Kennedys were something.

From [Shmoop Summaries](#), accessed September 15, 2019. Shmoop Editorial Team. "Gospel of Luke Chapter 3:21-4:13 Summary." Shmoop. Shmoop University, Inc., 11 Nov. 2008. Web. 15 Sep. 2019.

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This summary could be improved upon.

### A Synopsis of Luke 3 from the Summarized Bible

<b>Contents:</b>	Ministry of John the Baptist. Baptism of Jesus. Genealogy of Mary.
<b>Characters:</b>	Holy Spirit, God, John Baptist, Tiberius Caesar, Pontius Pilate, Herod, Philip, Annas, Caiaphas, Zacharias, Abraham.
<b>Conclusion:</b>	Way must be made for the reception of Christ by the removing of all obstructions that stand in the way of Him and of His grace. The seal of His divine authority has been given from the opened heavens; let us therefore prepare to bid His salvation welcome.
<b>Key Word:</b>	Baptism, Luke 3:16, Luke 3:21.
<b>Strong Verses:</b>	Luke 3:16.
<b>Striking Facts:</b>	Luke 3:23. Matthew gives Joseph's genealogy—Luke gives Mary's. Luke does not say Heli "begat" Joseph. Joseph was his son-in-law. If Jesus was the son of Joseph, as some claim, He is forever barred from the throne, being a descendant of Coniah who was cursed, that none of his line might have the throne. Jesus was accordingly conceived by the Holy Ghost in Mary, Mary's father being a descendant of David through another line.

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Luke 3.

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It is helpful to see what came before and what follows in a brief summary.

### The Big Picture (Luke 1–4)

Chapter	Brief Description
Luke 1	The Birth of John the Herald
Luke 2	The Birth of Jesus the Messiah
Luke 3A	The Ministry of John the Herald
Luke 3B	The Genealogy of Jesus
Luke 4A	The Temptation of Jesus
Luke 4B	Jesus Begins His Public Ministry

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The first chapter heading sometimes does double duty, giving an overall view of the chapter and/or telling what the first section is about. Sometimes, it strict speaks of the first section.

### Paragraph Divisions of Modern Translations for Luke 3

NASB	NKJV	NRSV	TEV	NJB (FOLLOWS MT)

## Paragraph Divisions of Modern Translations for Luke 3

NASB

NKJV

NRSV

TEV

NJB (FOLLOWS MT)

From [www.biblegateway.com/passage/?search=Luke%205&version=NASB;NKJV;NRSV;CEB;CEV](http://www.biblegateway.com/passage/?search=Luke%205&version=NASB;NKJV;NRSV;CEB;CEV); concept inspired by Dr. Bob Utley.

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### Changes—additions and subtractions:

This is the first time I am doing a New Testament book, so there are additional translations which I tried to put into reasonable categories—but I may change my mind about that later; and I may even remove some of them.

I have taken up the format and structure of Ecclesiastes model, which I am hoping is appropriate.

I added the Passion Translation with this chapter of Luke. It is a very original translation; it appears to be most a thought-for-thought rendering from the original languages. It also comes with a great many footnotes.

*From Bible Gateway: The Passion Translation® New Testament with Psalms, Proverbs, and Song of Songs is translated from Hebrew, Greek, and Aramaic texts by Dr. Brian Simmons.*

*There is no such thing as a truly literal translation of the Bible, for there is not an equivalent language that perfectly conveys the meaning of the biblical text. It must be understood in its original cultural and linguistic settings. This problem is best addressed when we seek to transfer meaning, not merely words, from the original text to the receptor language.*

*The purpose of the Passion Translation is to reintroduce the passion and fire of the Bible to the English reader. It doesn't merely convey the literal meaning of words. It expresses God's passion for people and his world by translating the original, life-changing message of God's Word for modern readers.*

*You will notice at times TPT italicizes certain words or phrases. These highlighted portions are not in the original Hebrew, Greek, or Aramaic manuscripts but are implied from the context. We've made these implications explicit for the sake of narrative clarity and to better convey the meaning of God's Word. This is a common practice by mainstream translations. We've also chosen to translate certain names in their original Hebrew or Greek form to better convey their cultural meaning and significance. For instance, some translations of the Bible have substituted Jacob with James and Judah with Jude. Both Greek and Aramaic leave these Hebrew names in their original form. Therefore, this translation uses those cultural names.<sup>3</sup>*

<sup>3</sup>From <https://www.biblegateway.com/versions/The-Passion-Translation-TPT-Bible/#vinfo> accessed November 9, 2018.

I added a new section of translations—those which are written in *weird* English, or hard-to-understand English or Old English. Like most translations, those listed in this group could have been placed under another classification just as well. There are simply some translations which are overly literal which are hard to read; and others with a weird translation system (like the Awful Scroll Translation).

I drew from hundreds of sources for this chapter. I literally stand on the shoulders of thousands of men in order to put this document together.

## Chapter Outline

## Charts, Graphics and Short Doctrines

### John the Baptizer, Herald to the King Historical Preface

It was my original intention to separate v. 2b from the vv. 1–2a. However, nearly every translation presented vv. 1–2 as a single sentence. Now, my thought was to emphasize and separate John's ministry from everything else; perhaps I should recognize that Luke is setting the table for us, telling us all that is going on, adding to that, *and the Word of God came to John out in the desert-wilderness*. Perhaps the idea is to present more of an integrated approach to that great historical event.

Only a handful of translations presented this passage as I would: to the New Century Version, the New Living Translation, the NT for Everyone and the Expanded Bible. The New Life Version begins v. 2b as a new paragraph, which I believe is the correct approach.

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal:

**In a year now, a fifteenth of the reign of Tiberius Cæsar: acting as governor Pontius Pilate of Judæa; and being a tetrarch of the Galilee, Herod; and Philip the brother of his, being a tetrarch of the Ituraea and of Trachonitis of a region; and Lysanias of the Abilene being a tetrarch; upon high priest, Annas and Caiaphas. Came to be speech of God to John, the son of Zacharias, in the desert-wilderness.**

Luke  
3:1–2

Kukis moderately literal:

**Now [it is] the fifteenth year of the reign of Tiberius Cæsar: Pontius Pilate is acting as governor of Judæa; Herod is the tetrarch of Galilee; his brother Philip is the tetrarch of Ituraea and of the region Trachonitis; and Lysanias is tetrarch of Abilene. [In the] position of high priest, Annas and Caiaphas. [At this same time in history] The Word of God came to John, the son of Zacharias, [while he was] in the desert-wilderness.**

Kukis paraphrase

**In the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate is governor of Judæa; Herod is the tetrarch of Galilee; his brother Philip is the tetrarch of Ituraea and of the region of Trachonitis; and Lysanias is the tetrarch of Abilene. The high priests are Annas and Caiaphas. [At this same time in history] The Word of God came to John, the son of Zacharias, while he was in the desert-wilderness.**

Here is how others have translated this verse:

**Ancient texts:**

Note: I will use the Westcott-Hort Greek text as the basis for my English translation. I use that text primarily because e-sword has a nice module by Rob Wolfram which has the interlinear English text, Strong's #'s, and the Greek morphology. The e-sword tab is IWH+P. I do not use their English text for my translation. Also, throughout, I take in consideration alternate readings.

As a young Christian, I was quite interested in the alternative readings. After many decades of study, I have found that, as with the Hebrew text, disputed readings rarely have any affect on the interpretation of a text (apart from perhaps a half-dozen fairly well-known alternate readings, like the end of the book of Mark).

I will compare the Greek text to English translations of the Latin and Syriac (= Aramaic) texts, using the Douay-Rheims translation<sup>4</sup> and George Lamsa's translation from the Syriac. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.).

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The Septuagint and the Dead Sea Scrolls are irrelevant, as they preceded the writing of the New Testament by over 200 years.

Underlined words indicate differences in the text.

**Ancient texts:**

Westcott-Hort Text (Greek)	In a year now, a fifteenth of the reign of Tiberius Cæsar: acting as governor Pontius Pilate of Judæa; and being a tetrarch of the Galilee, Herod; and Philip the brother of his, being a tetrarch of the Ituraea and of Trachonitis of a region; and Lysanias of the Abilene being a tetrarch; upon high priest, Annas and Caiaphas. Came to be speech of God to John, the son of Zacharias, in the desert-wilderness.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and Philip his brother tetrarch of Iturea, and the country of Trachonitis, and Lysanias tetrarch of Abilina; Under the high priests Annas and Caiaphas; the word of the Lord was made unto John, the son of Zachary, in the desert.
V. Alexander's Aramaic T. James Murdock's Syriac NT	. And in the fifteenth year of the reign of Tiberius Caesar, in the presidency of Pontius Pilate in Judaea, while Herod was Tetrarch in Galilee, and Philip his brother Tetrarch in Ituraea and in the region of Trachonitis, and Lysanias Tetrarch of Abilene, in the high priesthood of Annas and of Caiaphas; the word of God was upon John the son of Zachariah, in the wilderness.
Original Aramaic NT <sup>5</sup>	But in the 15th year of the Kingdom of Tiberiaus Caesar in the government of Pontius Pilate in Judea, when Herodus was the Tetrarch* in Galilee and Philippus his brother was Tetrarch in Ituria and in the region of Trakona, and Lusania was Tetrarch of Abilina, During The High Priesthood of Khanan and of Qaiapha, the word of God came upon Yohannan, son of Zakharia, in the wilderness.

<sup>4</sup> I have begun to doubt my e-sword Douay-Rheims version, so I now use [www.latinvulgate.com](http://www.latinvulgate.com).

<sup>5</sup> The Aramaic English Interlinear New Testament (7th edition), translated by Rev. David Bauscher. <http://www.aramaicnt.com/> ©2006.



Plain English Aramaic Bible  
Lamsa Peshitta (Syriac)

.  
IN the fifteenth year of the reign of Tiberius Caesar, during the governorship of Pontius Pilate in Judaea, when Herod was tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias tetrarch of Abilene, During the high priesthood of Annas and Caiaphas, the word of God came to John, son of Zacharias, in the wilderness.

Significant differences:

**English Translations:**

I have included translations which I disagree with and footnotes that I do not necessarily agree with. If I believe that the author is too far from the truth, I may even address that at the footnote. However, nearly all of the correct commentary will be found following the Greek text box and the translation of each phrase.

**Limited Vocabulary Translations:**

Bible in Basic English  
Bible in Worldwide English

.  
Tiberius Caesar had been king for fifteen years. Pontius Pilate was the ruler of Judea. Herod was the ruler of Galilee. Herods brother Philip was the ruler of Iturea and Trachonitis. Lysanias was the ruler of Abilene. Annas and Caiaphas were high priests. At that time God spoke to John in the desert. John was the son of Zechariah.

Easy English

***John the Baptist prepares people to welcome Jesus***

This report about John, the son of Zechariah, began while Tiberius Caesar was ruling the Roman world. He had ruled for almost 15 years. Pontius Pilate was ruling the country called Judea. And Herod was ruling the land called Galilee. Philip was the brother of Herod. He was ruling the countries called Iturea and Traconitis. Lysanias was ruling Abilene. While these men were ruling, the most important priests were Annas and Caiaphas. At that time John, the son of Zechariah, was living in the desert. He heard God speak to him.

Tiberius Caesar was the second man to rule the whole Roman world. He began to rule in 11 AD after Caesar Augustus died. (See Luke 2:1.) Luke wants us to know when John the Baptist was teaching. So he tells us all these things about the rulers. This report about John began in 25-26 AD.

Galilee, Iturea, Traconitis and Abilene were the names of some of the different parts of Palestine (or Israel).

Easy-to-Read Version–2001

Easy-to-Read Version–2006

**John Prepares the Way for Jesus**

It was the 15th year of the rule of Tiberius Caesar. These men were under Cæsar:  
Pontius Pilate, the governor of Judea;  
Herod, the ruler of Galilee;  
Philip, Herod's brother, the ruler of Iturea and Trachonitis;  
Lysanias, the ruler of Abilene.

Annas and Caiaphas were the high priests. During this time, John, the son of Zechariah, was living in the desert, and he received a message from God.

God's Word™

**John Prepares the Way**

It was the fifteenth year in the reign of the Emperor Tiberius. Pontius Pilate was governor of Judea. Herod ruled Galilee, and his brother Philip ruled Iturea and Trachonitis. Lysanias was the ruler of Abilene. It was at the time when Annas and Caiaphas were chief priests that God spoke to John, son of Zechariah, in the desert.

Good News Bible (TEV)  
The Message

**A Baptism of Life-Change**

In the fifteenth year of the rule of Caesar Tiberius—it was while Pontius Pilate was governor of Judea; Herod, ruler of Galilee; his brother Philip, ruler of Iturea and Trachonitis; Lysanias, ruler of Abilene; during the Chief-Priesthood of Annas and Caiaphas—John, Zachariah’s son, out in the desert at the time, received a message from God.

NIRV

New Life Version

### John the Baptist Makes the Way Ready for Jesus

Tiberius Caesar had been ruler for fifteen years. Pontius Pilate was ruler of the country of Judea. Herod was the ruler of the country of Galilee. His brother Philip was the ruler of the countries of Iturea and Trachonitis. Lysanias was the ruler of the country of Abilene. Annas and Caiaphas were the head religious leaders. The Word of God came to John the Baptist, the son of Zacharias. John was in the desert.

New Simplified Bible

It was the fifteenth year of the reign of Tiberius Caesar. Pontius Pilate was governor of Judaea. Herod served as tetrarch of Galilee. Herod’s brother Philip was tetrarch of the region of Iturea and Trachonitis. Lysanias was tetrarch of Abilene. This was in the time when Annas and Caiaphas were chief priests. The word of God was delivered to John the son of Zechariah.

The Spoken English NT<sup>6</sup>

### *John the Baptizer Preaches in the Wilderness (Mt. 3:1-12; Mk 1:2-8)*

In the fifteenth year of the reign of Tiberius Caesar,<sup>a</sup> when Pontius Pilate<sup>b</sup> was governor of Judea and Herod<sup>c</sup> was tetrarch of the region of Galilee, and his brother Philip was tetrarch of Iturea<sup>d</sup> and Trachonitis,<sup>e</sup> and Lysanias<sup>f</sup> was tetrarch of Abilene,<sup>g</sup> during the high priesthood of Annas and Caiaphas,<sup>h</sup> God’s message came to John, Zechariah’s son, in the wilderness.

a.

Prn. tyee-bee-ree-us see-zer.

b.

Prn. ponsh-us pye-lit. Pilate was the Roman governor of Judea.

c.

Prn. herr-udd. This was Herod Antipas. Antipas and Philip were sons of Herod the Great, who appears in Luke 1-2 and Matthew 2.

d.

Prn. eye-too-ree-a.

e.

Prn. trak-a-nye-tis.

f.

Prn. lye-say-nee-us.

g.

Prn. abba-lee-nee.

h.

Prn. kay-af-us.

### Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.

For fifteen years Emperor Tiberius had ruled that part of the world. Pontius Pilate was governor of Judea, and Herod was the ruler of Galilee. Herod’s brother, Philip, was the ruler in the countries of Iturea and Trachonitis, and Lysanias was the ruler of Abilene. Annas and Caiaphas were the Jewish high priests. At that time God spoke to Zechariah’s son John, who was living in the desert.

The Living Bible

In the fifteenth year of the reign of Emperor Tiberius Caesar, a message came from God to John (the son of Zacharias), as he was living out in the deserts. (Pilate was governor over Judea at that time; Herod, over Galilee; his brother Philip, over Iturea and Trachonitis; Lysanias, over Abilene; and Annas and Caiaphas were high priests.) Note that John is not even mentioned yet.

New Berkeley Version

New Century Version

New Living Translation

### John the Baptist Prepares the Way

It was now the fifteenth year of the reign of Tiberius, the Roman emperor. Pontius Pilate was governor over Judea; Herod Antipas was ruler over Galilee; his brother Philip was ruler over Iturea and Traconitis; Lysanias was ruler over Abilene. Annas

<sup>6</sup> The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.



## The Passion Translation

and Caiaphas were the high priests. At this time a message from God came to John son of Zechariah, who was living in the wilderness.

**John the Baptizer**

A powerful message from God came to John, Zechariah's son, when he was living out in the lonely wilderness.<sup>[a]</sup> This prophetic commission came to John during the fifteenth year of the reign of Emperor Tiberius, son of Caesar. Pontius Pilate was governor over Judea at that time. Antipas, son of Herod, was governor over Galilee, Herod's brother Philip was over the region of Ituraea and Trachonitis, and Lysanias was over Abilene.<sup>[b]</sup> This happened during the days of two high priests, Annas and Caiaphas.<sup>[c]</sup> TPT split this up as I originally did, placing v. 2a with the first paragraph and 2b with the second.

(a) Some believe that John may have been a member of the Qumran community of Jewish Essenes, who lived in the wilderness because they viewed the Jewish religious system as corrupt.

(b) A region west of Ituraea

(c) As the forerunner of Jesus Christ, the prophet John was a hinge of human history who forever changed the world. Luke carefully dates this event by giving us six markers. Historians have dated the reign of Tiberius Caesar as beginning in AD 14. The fifteenth year of his reign would be AD 28–29. Regarding Annas and Caiaphas, never in Jewish history had there been two high priests. The priesthood was corrupt. Even though Caiaphas, Annas' son-in-law, was the high priest, Annas remained the real authoritative leader behind the scenes (John 18:13; Acts 4:6).

## Unlocked Dynamic Bible

When Tiberius Caesar had been ruling the Roman Empire for about fifteen years, Pontius Pilate was the governor of the province of Judea, Herod Antipas was ruling the district of Galilee, his brother Philip was ruling the regions of Iturea and Trachonitis, and Lysanias was ruling the region of Abilene. During that time, when Annas and Caiaphas were the high priests in Jerusalem, Yahweh spoke to Zechariah's son John while he was living out in the wilderness.

Williams' New Testament<sup>7</sup>

.

**Partially literal and partially paraphrased translations:**

## American English Bible

It was in the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was governor of Judea and Herod was district ruler of Galilee (but Philip his brother was district ruler of the countries of Ituraea and Trachonitis), and Lysanias was district ruler of Abilene, in the days of High Priests AnNas and CaiAphas, that God's words came to John, the son of ZechariAh, [while he was] in the desert.

## Beck's American Translation

.

## Breakthrough Version

In the fifteenth year of Tiberius Caesar's leadership, as Pontius Pilate was the leader of Judea and Herod was the head of the one-fourth region of Galilee, as Philip (his brother) was the head of the one-fourth region of the Ituraea and Trachonitis rural area and Lysanias was the head of the one-fourth region of Abilene. On the head priesthood of Anna and Caiaphas, a statement of God came on John (Zacharias' son) in the backcountry.

## Common English Bible

**John the Baptist's message**

In the fifteenth year of the rule of the emperor Tiberius—when Pontius Pilate was governor over Judea and Herod was ruler [Or *tetrarch*] over Galilee, his brother Philip was ruler [Or *tetrarch*] over Ituraea and Trachonitis, and Lysanias was ruler [Or *tetrarch*] over Abilene, during the high priesthood of Annas and Caiaphas—God's word came to John son of Zechariah in the wilderness.

## International Standard V

**John the Baptist Prepares the Way for Jesus**

Now in the fifteenth year of the reign of Caesar Tiberius, when Pontius Pilate was governor of Judea, Herod tetrarch of Galilee, his brother Philip tetrarch of the region

<sup>7</sup> William's New Testament - 1937 by Charles B. Williams.

	of Ituraea and Trachonitis, Lysanias tetrarch of Abilene, and Annas and Caiaphas high priests, a message from God came to John, the son of Zechariah, in the wilderness.
Len Gane Paraphrase <sup>8</sup>	Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate [was] governor of Judea, Herod tetrarch of Galilee, his brother, Philip, tetrarch of Ituraea and the area of Trachonitis, and Lysanias the tetrarch of Abilene. When Annas and Caiaphas were high priests, the word of God came to John, the son of Zacharias, in the wilderness.
A. Campbell's Living Oracles	Now in the fifteenth year of the reign of Tiberius, Pontius Pilate being procurator of Judea, Herod tetrarch of Galilee, Philip, his brother, tetrarch of Iturea, and the province of Trachonitis, and Lysanias tetrarch of Abilene; in the high priesthood of Annas and Caiaphas, the word of God came to John the son of Zacharias, in the wilderness.
New Advent (Knox) Bible	It was in the fifteenth year of the emperor Tiberius' reign, <sup>[1]</sup> when Pontius Pilate was governor of Judaea, when Herod was prince in Galilee, his brother Philip in the Ituraean and Trachonitid region, and Lysanias in Abilina, in the high priesthood of Annas and Caiphas, <sup>[2]</sup> that the word of God came upon John, the son of Zachary, in the desert. <sup>[1]</sup> There is some uncertainty about the system on which the Romans computed the years of a given reign; probably the fifteenth year of Tiberius would be 28 or 29 A.D. by our reckoning. <sup>[2]</sup> Caiphas was the actual high priest; Annas, who had been deposed from that office, continued to exercise much influence.
NT for Everyone	<b>The Preaching of John the Baptist</b> It was the fifteenth year of the reign of Tiberius Caesar. Pontius Pilate was governor of Judaea; Herod was Tetrarch ["tetrarch" is an obscure term for the modern reader, governor captures the meaning better than king] of Galilee; his brother Philip was tetrarch of Ituraea and Trachonitis; Lysanias was tetrarch of Abilene. Annas and Caiaphas were the high priests. At that time, the word of God came to John, the son of Zechariah, in the wilderness.
20 <sup>th</sup> Century New Testament	In the fifteenth year of the reign of the Emperor Tiberius, when Pontius Pilate was Governor of Judea, Herod Ruler of Galilee, his brother Philip Ruler of the territory comprising Ituraea and Trachonitis, and Lysanias Ruler of Abilene, And when Annas and Caiaphas were High Priests, a Command from God came to John, the son of Zechariah, while he was in the wilderness.

### Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	<b>The Messiah's Herald</b> In the fifteenth year of the reign of Tiberius Caesar, while Pontius Pilate was governor of Judea, Herod was tetrarch [Or ruler] of Galilee, his brother Philip tetrarch of the region of Iturea and Trachonitis, and Lysanias tetrarch of Abilene, during the high priesthood of Annas and Caiaphas, God's word came to John the son of Zechariah in the wilderness.
Conservapedia Translation	In the fifteenth year of the reign of Emperor Tiberius Caesar, Pontius Pilate was governor of Judea, Herod was the tetrarch of Galilee, and his brother Philip was tetrarch of Ituraea and the region known as Trachonitis. Lysanias was the tetrarch of Abilene. In the time when Annas and Caiaphas were high priests, the Living Word of God inspired John, the son of Zacharias, in the desert.
Evangelical Heritage V.	.
Ferrar-Fenton Bible	<b>The Mission of John the Baptizer</b>

<sup>8</sup> Paraphrase by Len Gane ©2006-2012 All Rights Reserved. Based on the Textus Receptus

Free Bible Version<sup>9</sup>

God's Truth (Tyndale)

Jubilee Bible 2000  
Montgomery NT  
NIV, ©2011

Riverside New Testament

Leicester A. Sawyer's NT

Unlocked Literal Bible  
Urim-Thummim VersionWeymouth New Testament  
Wikipedia Bible Project  
Wilbur Pickering's New T.

Now in the fifteenth year of the government of Tiberius Caesar Pontius Pilate being chief governor of Judea, and Herod governor of Galilee, and his brother Philip governor of the territories of Iturea and Trachonitis, and Lysanias governor of Abilene, during the high-priesthood of Annas and Caiaphas—the message of God came to John, the son of Zacharias, while in the desert.

By now Tiberias had been Caesar for fifteen years. Pontius Pilate was governor of Judea. Herod was ruler\* of Galilee, his brother Philip was ruler of Iturea and Trachonitis, and Lysanias was ruler of Abilene. Annas and Caiaphas were the current high priests. This was the time when the word of God came to John, Zechariah's son, who was living in the desert.

In the fifteenth year of the reign of Tiberius the Emperor, Pontius Pilate being lieutenant of Jurie, (Jewry) and Herod being Tetrach of Galilee, and his brother Philip Tetrach in Iturea and in the region of Traconitis, and Lysaniah the Tetrach of Abilene, when Annas and Caiaphas were the high priests the word of God came unto John the son of Zacharias in the wilderness.

### John the Baptist Prepares the Way

In the fifteenth year of the reign of Tiberius Caesar—when Pontius Pilate was governor of Judea, Herod tetrarch of Galilee, his brother Philip tetrarch of Iturea and Traconitis, and Lysanias tetrarch of Abilene—during the high-priesthood of Annas and Caiaphas, the word of God came to John son of Zechariah in the wilderness.

IN the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was Governor of Judaea and Herod Prince of Galilee, and Philip his brother Prince of Ituraea and Trachonitis, and Lysanias Prince of Abilene, during the high-priesthood of Annas and Caiaphas, the word of God came to John the son of Zacharias in the wild lands.

AND in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being procurator of Judea, and Herod tetrarch of Galilee, and Philip his brother tetrarch of Ituria and the country of Trachonitis, and Lysanias being tetrarch of Abilene, under the chief priest Annas, and Caiaphas, the word of God came to John the son of Zachariah, in the wilderness.

Now in the 15th 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, Annas and Caiaphas being the high priests, the Word of Elohim came to John the son of Zacharias in the uninhabited places.

### Enter John the Baptizer—26 AD

Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea and Herod being tetrarch of Galilee, while his brother Philip was tetrarch of the region of Iturea and Trachonitis and Lysanias tetrarch of Abilene, during the high priesthood of Annas (also Caiaphas),<sup>1</sup> the word of God came upon<sup>2</sup> John the son of Zacharias in the wilderness.

<sup>(1)</sup> Annas was the real high priest, which office was for life. But in an effort to diminish the political influence of the high priest (presumably) the Roman government obliged the Jews to name a different high priest each year, and the governor dealt with him—so that particular year it was Caiaphas. Notice how Luke emphasizes historicity.

<sup>(2)</sup> That's what the Text says, 'upon' not 'to'; I take it that that Word compelled him to action.

**Catholic Bibles (those having the imprimatur):**

<sup>9</sup> From [www.freebibleversion.org](http://www.freebibleversion.org) Copyright © 2011, Free Bible Ministry.

Christian Community (1988)<sup>10</sup> .  
The Heritage Bible

And in the fifteenth year of the government of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother, Philip, tetrarch of Ituræa and of the region of Trachonitis, and Lysanias, the tetrarch of Abilene, Upon Annas and Caiaphas *being* head priests, a spoken word of God was upon John, the son of Zacharias, in the wasteland.

New American Bible (2002) .  
New American Bible (2011)

*The Preaching of John the Baptist.\**

In the fifteenth year of the reign of Tiberius Caesar,\* when Pontius Pilate was governor of Judea,a and Herod was tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituræa and Trachonitis, and Lysanias was tetrarch of Abilene, during the high priesthood of Annas and Caiaphas,\* the word of God came to Johnb the son of Zechariah in the desert.

\* [3:1–20] Although Luke is indebted in this section to his sources, the Gospel of Mark and a collection of sayings of John the Baptist, he has clearly marked this introduction to the ministry of Jesus with his own individual style. Just as the gospel began with a long periodic sentence (Lk 1:1–4), so too this section (Lk 3:1–2). He casts the call of John the Baptist in the form of an Old Testament prophetic call (Lk 3:2) and extends the quotation from Isaiah found in Mk 1:3 (Is 40:3) by the addition of Is 40:4–5 in Lk 3:5–6. In doing so, he presents his theme of the universality of salvation, which he has announced earlier in the words of Simeon (Lk 2:30–32). Moreover, in describing the expectation of the people (Lk 3:15), Luke is characterizing the time of John's preaching in the same way as he had earlier described the situation of other devout Israelites in the infancy narrative (Lk 2:25–26, 37–38). In Lk 3:7–18 Luke presents the preaching of John the Baptist who urges the crowds to reform in view of **the coming wrath** (Lk 3:7, 9: eschatological preaching), and who offers the crowds certain standards for reforming social conduct (Lk 3:10–14: ethical preaching), and who announces to the crowds the coming of **one mightier than** he (Lk 3:15–18: messianic preaching).

\* [3:1] **Tiberius Caesar:** Tiberius succeeded Augustus as emperor in A.D. 14 and reigned until A.D. 37. The fifteenth year of his reign, depending on the method of calculating his first regnal year, would have fallen between A.D. 27 and 29. **Pontius Pilate:** prefect of Judea from A.D. 26 to 36. The Jewish historian Josephus describes him as a greedy and ruthless prefect who had little regard for the local Jewish population and their religious practices (see Lk 13:1). **Herod:** i.e., Herod Antipas, the son of Herod the Great. He ruled over Galilee and Perea from 4 B.C. to A.D. 39. His official title tetrarch means literally, “ruler of a quarter,” but came to designate any subordinate prince. **Philip:** also a son of Herod the Great, tetrarch of the territory to the north and east of the Sea of Galilee from 4 B.C. to A.D. 34. Only two small areas of this territory are mentioned by Luke. **Lysanias:** nothing is known about this Lysanias who is said here to have been tetrarch of Abilene, a territory northwest of Damascus.

\* [3:2] **During the high priesthood of Annas and Caiaphas:** after situating the call of John the Baptist in terms of the civil rulers of the period, Luke now mentions the religious leadership of Palestine (see note on Lk 1:5). Annas had been high priest A.D. 6–15. After being deposed by the Romans in A.D. 15 he was succeeded by various members of his family and eventually by his son-in-law, Caiaphas, who was high priest A.D. 18–36. Luke refers to Annas as high priest at this time (but see Jn 18:13, 19), possibly because of the continuing influence of Annas or because the title continued to be used for the ex-high priest. **The word of God came to John:** Luke is alone among the New Testament writers in associating the preaching of John with a call from God. Luke is thereby identifying John with the prophets whose

<sup>10</sup> From <https://www.bibliacatolica.com.br/christian-community-bible/luke/>

ministries began with similar calls. In Lk 7:26 John will be described as “more than a prophet”; he is also the precursor of Jesus (Lk 7:27), a transitional figure inaugurating the period of the fulfillment of prophecy and promise.

New English Bible—1970

***The Preaching of John the Baptist*** c.29ce[ Lk.3.1-20 → ] - Mt.3.1-12, Mk.1.1-8, Jn.1.19-28

IN THE FIFTEENTH YEAR of the Emperor Tiberius, when Pontius Pilate was governor of Judaea, when Herod was prince of Galilee, his brother Philip prince of Ituraea and Trachonitis, and Lysanias prince of Abilene, during the high-priesthood of Annas and Caiaphas, the word of God came to John son of Zechariah in the wilderness.

New Jerusalem Bible

In the fifteenth year of Tiberius Caesar's reign, when Pontius Pilate was governor of Judaea, Herod tetrarch of Galilee, his brother Philip tetrarch of the territories of Ituraea and Trachonitis, Lysanias tetrarch of Abilene, and while the high-priesthood was held by Annas and Caiaphas, the word of God came to John the son of Zechariah, in the desert.

New RSV

Revised English Bible—1989

***John the Baptist and Jesus***

IN the fifteenth year of the emperor Tiberius, when Pontius Pilate was governor of Judaea, when Herod was tetrarch of Galilee, his brother Philip prince of Ituraea and Trachonitis, and Lysanias prince of Abilene, during the high-priesthood of Annas and Caiaphas, the word of God came to John son of Zechariah in the wilderness.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

In the fifteenth year of Emperor Tiberius' rule; when Pontius Pilate was governor of Y'hudah, Herod ruler of the Galil, his brother Philip ruler of Iturea and Trachonitis, and Lysanias ruler of Abilene, with 'Anan and Kayafa being the *cohanim g'dolim*; the word of God came to Yochanan Ben-Z'kharyah in the desert.

exeGesés companion Bible

**YAHN THE BAPTIZER FULFILLS/SHALAMS PROPHECY**

Now in the fifteenth year  
of the governing of Kaisar Tiberius,  
Pontius Pilatos being governor of Yah Hudah,  
and Herod tetrarch of Galiyl,  
and his brother Phillipos tetrarch of Yetur  
and of the region of Trachonitis,  
and Lysanias the tetrarch of Abilene,  
Hanan Yah and Caiaphas being the archpriests;  
the rhema of Elohim

becomes to Yahn the son of Zechar Yah in the wilderness:...

Hebraic Roots Bible

And in the fifteenth year of the government of Tiberius Caesar, Pontius Pilate governing Judea, and Herod ruling as tetrarch of Galilee, and his brother Philip ruling as tetrarch of Iturea and the Trachonitis country, and Lysanias ruling as tetrarch of Abilene, upon the high priesthood of Annas and Caiaphas, the Word of 0 came on John the son of Zachariah in the desert.

The Israel Bible (beta)

Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Yhudah, and Herod being tetrarch of Galil, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Anan and Kayafas being the high kohanim, the word of Elohim came unto Yochanan the son of Zkharyah in the wilderness.

*The Scriptures* 1998

And in the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was governor of Yehudah, and Herodes district ruler of Galil, and his brother Philip district ruler of Yetur and the country of Trachonitis, and Lusantias district ruler of Abilene, Hanan and Qayapha being high priests, the word of Elohim came to Yoḥanan the son of Zekaryah in the wilderness.



## Tree of Life Version

## John the Immerser at the Jordan

It was now the fifteenth year of the reign of Tiberius Caesar—when Pontius Pilate was governor of Judea, and Herod was tetrarch of the Galilee, and his brother Philip was tetrarch of the region of Ituraea and Trachonitis, and Lysanias was tetrarch of Abilene. During the high priesthood of Annas and Caiaphas, the word of God came upon John, the son of Zechariah, in the wilderness.

## Expanded/Embellished Bibles:

*The Amplified Bible*

## An Understandable Version

Now it was the fifteenth year of the reign of Tiberius Caesar. Pontius Pilate was governor of Judea, Herod was ruler of Galilee, his brother Philip was ruler of the regions of Ituraea and Trachonitus [Note: These two men were sons of Herod the Great (See Matt. 2:1) and ruled over provinces east of the Jordan River] and Lysanias was ruler of Abilene [Note: This was a province just north of the two previously mentioned ones]. [During this time], while Annas and Caiaphas [Note: This man was Annas' son-in-law. See John 18:13] were head priests, God's message came to John [the Immerser], son of Zacharias, [when he was] in the desert [of Judea].

## The Expanded Bible

## The Preaching of John

It was the fifteenth year of the rule of Tiberius Caesar [<sup>C</sup> the Roman emperor, AD 14–37]. These men were under Caesar: Pontius Pilate, [<sup>L</sup>...when Pontius Pilate was] the ruler [or governor; <sup>C</sup> his official title was “prefect”; Pilate governed from AD 26–36] of Judea; Herod [<sup>C</sup> Herod Antipas, son of Herod the Great], the ruler [<sup>L</sup> tetrarch; <sup>C</sup> the title meant “ruler of a fourth,” but came to be used of any minor ruler] of Galilee; Philip [<sup>C</sup> another son of Herod the Great], the ruler [<sup>L</sup> tetrarch] of Iturea and Traconitis; and Lysanias, the ruler [<sup>L</sup> tetrarch] of Abilene. Annas and Caiaphas were the high priests [<sup>C</sup> Annas was the former high priest and father-in-law of Caiaphas, the official high priest]. At this time, the word of [a message from] God came to John son of Zechariah in the desert [wilderness].

## Jonathan Mitchell NT

Now in the fifteenth year of the governmental leadership (or: rule) of Tiberius Caesar, while Pontius Pilate continued leading the government (performed as governor) of the Judean [district] and Herod filled the provincial office of 'tetrarch' (= ruler of a fourth part of a kingdom) of the Galilee [district] – yet Philip, his brother, continued ruling as 'tetrarch' of the province of Iturea and Trachonitis, as well as Lysanias continuing rule as 'tetrarch' of Abilene – on the [occasion and term of the priesthood of] chief (or: ranking) priests, Annas and Caiaphas, a gush-effect which was God (or: the result of a flow from God; God's spoken word; a declaration from God) came into existence (came to be; was birthed) upon John, son of Zechariah, within the midst of the wilderness (the uninhabited, desolate place).

## NET Bible®

*The Ministry of John the Baptist*

In the fifteenth year of the reign of Tiberius Caesar,<sup>1</sup> when Pontius Pilate<sup>2</sup> was governor of Judea, and Herod<sup>3</sup> was tetrarch<sup>4</sup> of Galilee, and his brother Philip<sup>5</sup> was tetrarch of the region of Iturea and Trachonitis, and Lysanias<sup>6</sup> was tetrarch of Abilene, during the high priesthood<sup>7</sup> of Annas and Caiaphas, the word<sup>8</sup> of God came to John the son of Zechariah in the wilderness.<sup>9</sup>

<sup>1tn</sup> Or “Emperor Tiberius” (“Caesar” is a title for the Roman emperor).

<sup>sn</sup> Tiberius Caesar was the Roman emperor Tiberius Claudius Caesar Augustus, who ruled from a.d. 14-37.

<sup>2sn</sup> The rule of Pontius Pilate is also described by Josephus, J. W. 2.9.2-4 (2.169-177) and Ant. 18.3.1 (18.55-59).

<sup>3sn</sup> Herod refers here to Herod Antipas, son of Herod the Great. He ruled from 4 B.C.-A.D. 39, sharing the rule of his father's realm with his two brothers. One

brother, Archelaus (Matt 2:22) was banished in A.D. 6 and died in A.D. 18; the other brother, Herod Philip (mentioned next) died in A.D. 34.

<sup>4sn</sup> A tetrarch was a ruler with rank and authority lower than a king, who ruled only with the approval of the Roman authorities. This was roughly equivalent to being governor of a region. Several times in the NT, Herod tetrarch of Galilee is called a king (Matt 14:9, Mark 6:14-29), reflecting popular usage.

<sup>5sn</sup> Philip refers to Herod Philip, son of Herod the Great and brother of Herod Antipas. Philip ruled as tetrarch of Iturea and Trachonitis from 4 B.C.-A.D. 34.

<sup>6sn</sup> Nothing else is known about Lysanias tetrarch of Abilene.

<sup>7sn</sup> Use of the singular high priesthood to mention two figures is unusual but accurate, since Annas was the key priest from a.d. 6-15 and then his relatives were chosen for many of the next several years. After two brief tenures by others, his son-in-law Caiaphas came to power and stayed there until A.D. 36.

<sup>8tn</sup> The term translated “word” here is not λόγος (logos) but ῥῆμα (rJhma), and thus could refer to the call of the Lord to John to begin ministry.

<sup>9tn</sup> Or “desert.”

P. Kretzmann Commentary  
Syndein/Thieme  
Translation for Translators

When the Emperor Tiberius had been ruling *the Roman Empire* for fifteen years, and while Pontius Pilate was the governor of Judea *district*, and Herod Antipas was ruling Galilee *district*, and his brother Philip was ruling Iturea and Trachonitis *districts*, and Lysanias was ruling Abilene *district*, and while Annas and Caiaphas were the high priests in *Jerusalem*, God gave messages to Zechariah's son John while he was living in the desolate region.

The Voice

Our story continues 15 years after Tiberius Caesar had begun his reign over the empire. Pilate was governor of Judea, Herod ruled Galilee, his brother Philip ruled Ituraea and Trachonitis, and Lysanias ruled Abilene.

More than any other Gospel writer, Luke wants to situate the story of Jesus in secular history. In particular, he gives details of the emperor, governor, and other client rulers. With a toxic mixture of cruelty and might, these authorities lord their power over the common people. Yet these high and mighty are—as Mary's poem describes—destined to be brought down in the presence of a new kind of king and a new kind of kingdom. Jesus will exercise His authority in a radically different way—not through domination and violence, but through love, healing, compassion, and service.

John's father Zacharias is a priest who serves in Jerusalem at the temple. Among their other duties, priests perform ritual cleansings necessary for Jewish worshipers who become ceremonially unclean—perhaps through contact with outsiders (non-Jewish people), perhaps through contact with blood or a dead body, perhaps through a physical illness. But when John appears on the scene, he hasn't followed in his father's footsteps. He's not fulfilling the role of the priest, but rather of the prophet. He works far outside of Jerusalem, and he baptizes people in the Jordan River, not near the temple. It's as if John is performing a symbolic drama: If you want to be in tune with God, the temple and its normal routines can't help you anymore. Instead of being cleansed there, you should come out to this radical preacher and let him cleanse you in the river. And his message isn't a polite, tame message. It's fiery and intense! God isn't interested in just routine religion. He wants changed lives!

*In Jerusalem Annas and Caiaphas were high priests in the temple. And in those days, out in the wilderness, John (son of Zacharias) received a message from God.*

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament <sup>11</sup>	in year but fifteenth [of] the reign [of] tiberius caesar governing pontius pilate the judea and having (tetrarchy) [of] the galilee herod philip but the brother [of] him having (tetrarchy) [of] the [of] ituraea and [of] trachonitis land and lysanias [of] the abilene having (tetrarch) on priest (chief) annas and caiaphas becomes Word [of] god to john the [of] zechariah son in the [one] deserted.
Awful Scroll Bible	But from-within the five and tenth year, of the reign of Tiberius Caesar, (Pontius Pilate governing Judaea, and Herod ruling-the-fourth of Galilee, and Philip, he of the same-womb, ruling-the-fourth of Ituraea and the region of Trachonitis, and Lysanias ruling-the-fourth of Abilene, Annas and Caiaphas over against high-priests,) the spoken Word of God itself came to be upon John, the son of Zacharias, from-within the wilderness.
Concordant Literal Version	Now in the fifteenth year of the government of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, yet Philip, his brother, being tetrarch of the province of Iturea and Trachonitis, and Lysanias being tetrarch of Abilene, under Hannas and Caiaphas, the chief priests, came a declaration of God to John, the son of Zechariah, in the wilderness."
The Disciple's Bible Orthodox Jewish Bible	. In the shenat chamesh esreh (15th year) of the reign of Tiberius Caesar, while Pontius Pilate was governing Yehudah, when Herod [Antipas] was tetrarch of the Galil, and when Philip the brother of Herod Antipas was tetrarch of Iturea and Trachonitis, and at the same time Lysanias was tetrarch of Abilene, And when, during the same historical period, Anan and Caiapha were Kohanim Gedolim, then it was that the dvar Hashem came to [the kohen-navi] Yochanan Ben Zecharyah bamidbar (in the wilderness).
Rotherham's Emphasized B.	Now, in the fifteenth year of the supremacy of Tiberius Caesar,—Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and, Philip his brother, tetrarch of Ituraea and the country of Trachonitis, and Lysanias, tetrarch of Abylene,— in the High-priesthood of Annas and Caiaphas, came a word of God unto John the son, of Zechariah, in rue desert;...
Third Millennium Bible Webster's Translation	. .

### **Literal, almost word-for-word, renderings:**

Analytical-Literal Translation	Now in <i>[the]</i> fifteenth year of the government of Tiberius Caesar, Pontius Pilate governing Judea, and Herod being ruler of the quadrant <i>[or, the tetrarch]</i> of Galilee, but Philip his brother being ruler of the quadrant of Ituraea and of the region of Trachonitis, and Lysanias being ruler of the quadrant of Abilene, in the time of <i>[the]</i> high priest Annas and <i>[the high priest]</i> Caiaphas, <i>[the]</i> word of God came to John, the son of Zacharias, in the wilderness.
Charles Thompson NT	Now in the fifteenth year of the government of Tiberius Caesar, Pontius Pilate being governor of Judea; and Herod, tetrarch of Galilee; and his brother Philip, tetrarch of Iturea and the region of Trachonitis; and Lysanias, being tetrarch of Abilene in the pontificate of Annas and Caiaphas, a word of God came to John, the son of Zacharias, in the wilderness,...
Context Group Version Disciples' Literal New T.	. <b>In The Fifteenth Year of Tiberius, John Is Sent Out By God</b> Now in <i>the</i> fifteenth <sup>[a]</sup> year of the government of Tiberius <sup>[b]</sup> Caesar— Pontius Pilate <sup>[c]</sup> being-governor of Judea, and Herod <sup>[d]</sup> being-tetrarch <sup>[e]</sup> of Galilee, and Philip <sup>[f]</sup> his brother being tetrarch of the region of Ituraea and Trachonitis, and Lysanias being

<sup>11</sup> The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. [www.lookhigher.com](http://www.lookhigher.com)



tetrarch of Abilene, in-the-time-of the high priest Annas and Caiaphas— *the word of God came to*<sup>[g]</sup> John, the son of Zechariah, in the wilderness.

<sup>[a]</sup> Luke 3:1 This points to a year between A.D. 26 and 29.

<sup>[b]</sup> Luke 3:1 He was the Roman emperor from A.D. 14 to 37.

<sup>[c]</sup> Luke 3:1 He was the fifth Roman prefect (a military officer put in charge of a district to maintain order) of Judea, serving from A.D. 26 to 36.

<sup>[d]</sup> Luke 3:1 That is, Herod Antipas. See Mt 14:1.

<sup>[e]</sup> Luke 3:1 That is, being-governor, appointed by Rome.

<sup>[f]</sup> Luke 3:1 This Philip II was a half-brother of Herod Antipas. His capital was Philip's Caesarea (seen in Mt 16:13). He reigned from 4 B.C. to A.D. 34.

<sup>[g]</sup> Luke 3:2 Or, upon.

English Standard Version  
Far Above All Translation<sup>12</sup>

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Now in the fifteenth year of the government of Tiberius Caesar, when Pontius Pilate was governor of Judaea, and Herod was tetrarch of Galilee, and Philip his brother was tetrarch of Ituraea, and *the* region of Trachonitis, and Lysanias was tetrarch of Abilene, *at the time when* Annas and Caiaphas were high priest, *the* word of God came to John the son of Zecharias in the desert,...

Green's Literal Translation  
Literal New Testament

.  
IN YEAR NOW [THE] FIFTEENTH OF THE GOVERNMENT OF TIBERIUS CAESAR, BEING GOVERNOR PONTIUS PILATE OF JUDEA, AND BEING TETRARCH OF GALILEE HEROD, AND PHILIP HIS BROTHER BEING TETRARCH OF ITURAEA AND OF TRACHONITIS [THE] REGION, AND LYSANIAS OF ABILENE BEING TETRARCH, IN [THE] HIGH PRIESTHOOD OF ANNAS AND CAIAPHAS, CAME [THE] WORD OF GOD UPON JOHN THE OF ZACHARIAS SON IN THE WILDERNESS.

Modern English Version

**The Preaching of John the Baptist**

In the fifteenth year of the reign of Caesar Tiberius, Pontius Pilate was governor of Judea, Herod was tetrarch of Galilee, his brother Philip was tetrarch of Iturea and the region of Trachonitis, and Lysanias was the tetrarch of Abilene. Annas and Caiaphas being the high priests, the word of God came to John the son of Zechariah in the wilderness. This is vv. 1–2.

Modern Literal Version

{Mk 1:1-8 & Mt 3:1-12 & Lk 3:1-18. Judea near Jordan River 25 or 26 AD.}

Now in the fifteenth year of the government of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being Tetrarch of Galilee, and his brother Philip, Tetrarch of *the* region *made up of* Ituraea and Trachonitis, and Lysanias *being* Tetrarch of Abilene, *in the time of* Annas and Caiaphas, *the* high-priests, *the* declaration of God came\* to John the son of Zacharias in the wilderness.

Modern KJV

New American Standard B.

**John the Baptist Preaches**

Now in the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee, and his brother Philip was tetrarch of the region of Ituraea and Trachonitis, and Lysanias was tetrarch of Abilene, in the high priesthood of Annas and Caiaphas, the word of God came to John, the son of Zacharias, in the wilderness.

New European Version

New King James Version

**John the Baptist Prepares the Way**

Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, Herod being tetrarch of Galilee, his brother Philip tetrarch of Iturea and the region of Trachonitis, and Lysanias tetrarch of Abilene, [a]while Annas and Caiaphas were high priests, the word of God came to John the son of Zacharias in the wilderness.

<sup>12</sup> Online: <http://www.faraboveall.com/> by Graham Thomason.

## NT (Variant Readings)

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, °in the high-priesthood of Annas and Caiaphas, the word of God came unto John the son of Zacharias in the wilderness.

°*TR-Annas and Caiaphas being high priests, the word..* Most of the time you see a variant reading, you may think to yourself, *big deal; I don't even know why that is a variant reading.* Variant readings occur anytime the text of one manuscript differs from the text of another manuscript. The amount that they differ is not really the issue.

Niobi Study Bible  
Restored Holy Bible 6.0

[The testimony of John the Baptist].

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 Ituraea and of the region of Trachonitis,  
and Lysanias the tetrarch of Abilene,  
Annas and Caiaphas being the High Priests,  
the Word of GOD came to John the son of Zacharias in the wilderness.

## Revised Young's Lit. Trans.

And in the fifteenth year of the government of Tiberius Caesar -- Pontius Pilate being governor of Judea, and Herod tetrarch of Galilee, and Philip his brother, tetrarch of Ituraea and of the region of Trachonitis, and Lysanias tetrarch of Abilene —Annas and Caiaphas being chief priests —there came a word of God unto John the son of Zacharias, in the wilderness,...

A Voice in the Wilderness  
World English Bible  
Young's Updated LT

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.

**The gist of this passage:**

Two things are being done in vv. 1–2: (1) Luke is setting the historical stage for all that is about to happen (as he did at the beginning of chapters 1 & 2); and (2) Luke is setting up a dramatic contrast between what people think is important and what God thinks is important.

We should add to this that the doctor/historian Luke spends more time giving us a secular historical context than any of the other gospel writers. This is exactly what we should expect, being that Luke focuses upon the humanity of Jesus more than any of the other biographers.

Bill O'Reilly wrote a book, *Killing Jesus*; and he was criticized by some because it concentrated on what we know about the man, Jesus. It has been several years since I read this excellent book, but the divine aspect of our Lord was either downplayed or non-existent in O'Reilly's book. Similarly, Jesus' humanity is also very much the emphasis of Luke's book. We will know Jesus the Divine, the Son of God, in the book of Luke; but primarily, we come to know Jesus, the man, often called the Son of Man by Himself and by Luke (that is, Luke took note of this and recorded it).

Luke gives us some historical context of this period of time and place, which includes some of the important people of that day (just as he did at the beginning of Luke 1 & 2). But most of his text in the first half of this chapter will center on John the baptizer. We have had many examples throughout the Old Testament of such a contrast, where the importance of God's man is far and above the importance of any political leader of that day and time.

From the Voice (a Bible translation with some commentary): *More than any other Gospel writer, Luke wants to situate the story of Jesus in secular history. In particular, he gives details of the emperor, governor, and other client rulers. With a toxic mixture of cruelty and might, these authorities lord their*

*power over the common people. Yet these high and mighty are—as Mary’s poem describes—destined to be brought down in the presence of a new kind of king and a new kind of kingdom. Jesus will exercise His authority in a radically different way—not through domination and violence, but through love, healing, compassion, and service.*<sup>13</sup>

Most of us know who Abraham is and perhaps we also know a few things about him. Perhaps minimally, most people correctly associate him with the founding of the Hebrew race. Or, as the father of the Jewish people. He lived around 2100 B.C. Can you name a single king or prince from that same era, give or take a few hundred years? Most people have heard Abraham’s name and many know, to some degree or another, who he is. These same people could not name a single political leader of that era. Yet Abraham is just a shepherd who moved from one place to another. There is no reason for us to know anything about the historical Abraham and, at the same time, not know the Pharaoh of Egypt at this time, or any of the leaders of city-states in Canaan, or any leader in Assyria. We know Abraham because God has shown His light on him; we do not know these other people because God has not shown a light on any of them (with the exception of the few who found their way into the pages of Scripture).

As an aside, many critical of Scripture have disputed Abraham’s history and said, “Well, you can’t find Abraham in any other historical book.” And that is true, despite there not being a surfeit of history books from 3000 years ago. But, let’s say that we had all of the history books from that era, do you really think that there would be a chapter on a shepherd who moved from point A to point B? Don’t be ridiculous! Abraham is a VIP in the plan of God; but in the cosmic system, he is a nobody. No historian would have known about Abraham and thought, “I ought to devote a few paragraphs or a chapter to this man.”

It is like you—it is highly unlikely that any historian is going to be aware of your life and think, “I really need to put Charley Brown in my *New History of the United States*.” But, if you execute the Protocol Plan of God for your life—and God has a plan for every believer—then you will find your name (and the divine good that you produced) recorded in the permanent annals of history.

With man, it is always the short game; with God, it is the long game. How many politicians are willing to do whatever is necessary in order to be elected? How many of them will have unsavory political partners in the background? All of them? 99% of them? How many politicians expound on this or that problem, but when they get into power, that problem—sometimes a centerpiece of their campaign—ends up getting put on the back burner?

Many people are worked up about the coming American election in 2020 (or whatever year this happens to be for you), and there is the incumbent (or incumbent party) and there is the challenger and most people you know have a passionate opinion about one or both candidates. One candidate is often portrayed as the worst person ever to walk the earth (which may not be too far from the truth); and the other is seen as the savior of America (in most cases, this *is* far from the truth). Yet, the people who make the difference for the United States and God’s dealings with the United States are those who are growing spiritually, day by day, year by year (or the one who should be, but they are not). The great blessings enjoyed by the United States is not based upon who the president of the United States is, but upon the spiritual state of this country’s citizens—99.99% of whom would never be thought to be historically important by the secular historian.

At most, a president will reflect the spiritual state of the United States; but he is far less important than you might think.

There were a number of caesars to rule from Rome, and their power and influence at the time seemed overwhelming. So many of them could arbitrarily order the death of any person that they chose; and often exercised that power. But, even when the secular historian looks back at this period of time, it is clear that Jesus has far more of an effect on human history than all of the caesars put together.

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<sup>13</sup> From <https://www.biblegateway.com/passage/?search=luke+3&version=VOICE> accessed March 13, 2020.

We know some of the people in these next two verses primarily because of their interactions with John the baptizer or with Jesus or with some other saint in the Bible. For instance, many people know about Pontius Pilate and his interactions with Jesus before our Lord was crucified. But do you know anything about Pilate except for that which is found in Scripture? Do you even know how long he reigned over Palestine? Most of us do not.

Luke names the most important people of that time period—and in that day and age, most people thought that these men were pretty big deals. They were feared and obeyed. In that day, you might live or die based on the whim of one of these men. Furthermore, these political leaders risked all for their power. We know them, because they emerged on top. How many other such potential leaders fell by the wayside? But, do you know who is far more important than any of these world leaders? John the baptizer.

John the baptizer, at least for a time, was living a rather isolated and eccentric life out in the desert-wilderness. People should not even know that this man exists; yet people went out to him the desert-wilderness to hear him and to be baptized by him.

### **Name Recognition, Celebrityship and the Christian Life:**

I write this in 2018 and 2020, and most people reading this know the names of the current president and the previous president. These two men have virtually 100% name recognition in the United States. People think that their presidencies were/are very big deals. You probably have very strong opinions about either or both men.

However, in this day and time, you may not know the names of the men who are truly important to God. You may not know, right now, the names of those doing God's work. But in eternity, you are going to find that there are thousands—and maybe tens of thousands—of men—your contemporaries—in the United States doing God's work according to their guidance by the Word of God and God the Holy Spirit.

There may be a prayer group of 3 or 4 little old ladies—women who may have lost their husbands (or not), who gather one or more times a week, and bring various things before the Lord in prayer. These are people that, if you saw them in the store or walking along the way, you would not give them a second thought; you might not even see them. Yet, these people, if they are mature believers operating under God's protocol plan, are doing far more for the United States than Presidents Obama or Trump could ever think of doing.

There may be a church with a congregation of 7 (on a good day) who meet 4x a week; and the pastor studies and teaches them with great excellence. They may not be able to afford a church building; they may not have enough to pay the pastor. That pastor may sell used cars, for all we know, in order to make ends meet. Maybe he paints houses or mows lawns in order to survive. But these 8 people, by their spiritual growth and witness, could be partially responsible for the direction that the United States is moving in.

There are human celebrities; and there are God's people. The former may have high name and facial recognition; and the latter may be people that we intentionally ignore. But God knows what's up. God knows His Own plan. He knows those who are moving ahead spiritually and accomplishing His mission on earth; and He knows the people who love being recognized and admired by others.

The works of the spiritually advancing believer will be known to all eternity; and the human works of the human celebrity—if they are believers—will be burned up as human good. If they are unbelievers, their end is too terrible to imagine.

The men we will briefly study—the men whose names are found below in our passage—they were the political celebrities of that day. The men in the first couple verses in this chapter would be like a mention of Obama, Trump and perhaps some of their more celebrated cabinet members.

At the same time, from the human perspective, John and Jesus appeared to be men of little distinction. Both men had very short ministries; both men had very limited ministries (in terms of time and location). Yet, far more people know about John the baptizer and Jesus our Lord than any of the men listed in the first couple verses of Luke 3—the secular rulers and the religious leaders. It is exactly opposite of what most men of that era would have expected.

And, interestingly enough, the names of these political leaders are known simply because they are referenced in the book of Luke (throughout the book of Luke and Acts, the author will continue to speak of the intersection of political power and God's power).

If you were to ask—or post—who is more important to human history, Jesus the Christ or Julius Cæsar? I occasionally meander to a facebook page which features debate between Christians (sometimes others) and atheists (or agnostics). The answer to that question is simple, and any honest person would be able to answer it in exactly 2 seconds. However, most of the responses were deflections; a few opted for Cæsar; a few wanted to know if they could select someone else. At the point that I had left and there had been 30–50 responses, not a single person answered, “Jesus, obviously.” None of them could say this because this goes against everything that they believe (one might remark, “That would be like saying Dumbo or Daffy Duck are important men in human history).

As I expected, virtually everyone who responded had a very strong opinion about Jesus; and all who provided a reason for Cæsar being more important, went to the internet to find an article to cite. How many of them knew anything about Cæsar prior to this question is but a small minority; but even that fact did not inform them of their answers. But, almost guaranteed, everyone with a comment would have a clear opinion about Jesus, and they would be going to Wikipedia to find out what their opinion ought to be about Cæsar (which opinion would be based more about what they thought about Jesus than Cæsar, who, prior to reading/hearing that question, would not have been thought about at all).

This is because the true celebrity of human history is Jesus Christ and not any of the political figures named by Luke.

### Luke 3:1a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
etos (ἔτος) [pronounced EHT-oss]	<i>year, years</i>	neuter singular noun; dative, locative or instrumental case	Strong's #2094
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
Post-positive particle used as an adversative conjunction, an adversative particle, a transitional particle or a connective conjunction. Post-positive simply means that it does not occur at the beginning of a sentence or a phrase.			
pentekaidekatos (πεντεκαίδέκατος) [pronounced pen-tek-ahee-DEHK-at-oss]	<i>the fifteenth, fifteen; five and tenth</i>	neuter singular adjective; dative, locative or instrumental case	Strong's #4003



Luke 3:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tês (τῆς) [pronounced <i>tayc</i> ]	<i>of the; from the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
hêgemonia (ἡγεμονία) [pronounced <i>hayg-em-on-EE-ah</i> ]	<i>reign, government, official term of a government official; chief command, rule, sovereignty; of the reign of a Roman emperor</i>	feminine singular noun; genitive/ablative case	Strong's #2231
Tiberios (Τιβέριος) [pronounced <i>tib-ER-ee-os</i> ]	<i>from the Tiber (as god-river), transliterated Tiberius (the second Roman emperor)</i>	masculine singular proper noun; genitive/ablative case	Strong's #5086
Kaisar (Καῖσαρ) [pronounced <i>KAHee-sahr</i> ]	<i>severed; transliterated Cæsar</i>	masculine singular noun; originally a proper noun which became a title; genitive/ablative case	Strong's #2541

This name has become a title for the ruler of Rome.

**Translation:** Now [it is] the fifteenth year of the reign of Tiberius Cæsar:...

At this point, we begin the narrative of the public ministries of John the baptizer and Jesus the Christ. John the baptizer is the herald of the King; so we will study him first in this chapter. The first half of this chapter will focus upon John; the rest of this chapter of Luke will focus upon the genealogy of Jesus Christ.

We have a great contrast here between the rulers of that day—both secular and religious—and John and Jesus. We tend to get caught up in a world of politics and voting and hoping for one candidate, and fearing the damage wrought by his opposing candidate.

In this first verse, we hear about the most important political figures of that day; and at the beginning of v. 2, the most important religious figures of that day. But, who is more important than them? John the baptizer, the Herald of the King. And Who is more important than John? The King, Jesus Christ.

Most people who know a little history know the name *Cæsar*; but far fewer know who Tiberius Cæsar is.

Luke 3:1a In the fifteenth year of the reign of Tiberius Caesar,... ESV (capitalized)

This being the 15<sup>th</sup> year of Tiberius places the date somewhere between A.D. 26 and 29 (someone else suggests A.D. 27–29, as Tiberius was the Roman emperor between A.D. 14 and 37 (there apparently is some wiggle room in these numbers). The Easy English Bible presents some slightly different dates: Tiberius is the second man to rule over all of Rome, beginning in A.D. 11, indicating that John began proclaiming the Kingdom and the Messiah in A.D. 25–26 (these dates are approximate).<sup>14</sup>

Tiberius succeeded Augustus, who is mentioned in Luke 2:1.

<sup>14</sup> Although the modern calendar was set up to celebrate the birth of Jesus as the beginning of the new era, there were chronological errors made, so that Jesus was born between 6–4 B.C.

According to Wikipedia, there is a very ancient history of the first 12 Caesars. This is a good list, as it covers the time that the Apostles and the first followers of Jesus began to teach Jesus. Apparently, this *book* was published part way through the reign of Hadrian (A.D. 76–138; emperor A.D. 117 to 138).

### The 12 Cæsar's

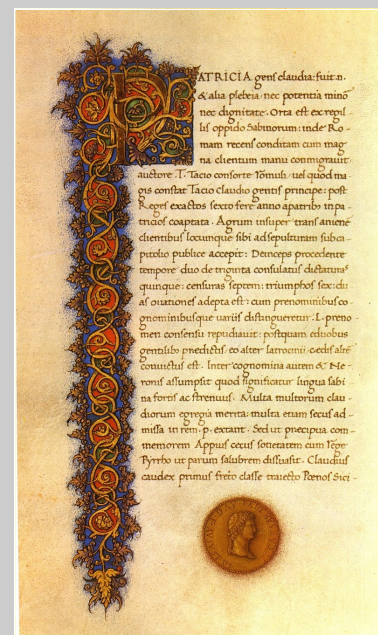
1. Julius Cæsar (46–44 B.C.)
2. Augustus (27 B.C.–A.D. 14)
3. Tiberius (A.D. 14–37)
4. Caligula (A.D. 37–41)
5. Claudius (A.D. 41–54)
6. Nero (A.D. 54–68)
7. Galba (A.D. 68–69)
8. Otho (A.D. 69—3 months)
9. Vitellius (A.D. 69—8 months)
10. Vespasian (A.D. 69–79)
11. Titus (A.D. 79–81)
12. Domitian (A.D. 81–96)

There is apparently a history of the 12 Cæsar's published in A.D. 121. This picture is from an ancient manuscript dated A.D. 1477.

Apparently the material is not necessarily accurate history, but includes some gossip and overly-dramatized histories.

Take note of the short amount of time that these men reigned. How fleeting is human fame and power.

**12 Caesar's Graphic from Wikipedia**; accessed November 4, 2018.



The dates of Tiberius' reign is found in quite a number of places.

From [https://en.wikipedia.org/wiki/The\\_Twelve\\_Caesars](https://en.wikipedia.org/wiki/The_Twelve_Caesars) accessed November 4, 2018. Some of the information was gathered from other links in Wikipedia. Reigning dates came from Wikipedia.

**Chapter Outline**

**Charts, Graphics and Short Doctrines**

For the 3<sup>rd</sup> and last time, Luke presents to us the political leadership of that day. Since the public ministry of Jesus is relatively short, these are the men in charge (politically speaking) during His public ministry.

Luke 3:1a **In the fifteenth year of the reign of Tiberius Caesar,...** ESV (capitalized)

We have already discussed Tiberius Cæsar.

Luke 3:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hêgemoneuô (ἡγεμονεύω) [pronounced hayg-em-on-YOO-oh]	<i>ruling, reigning [as a ruler, governor]; while ruling, while acting as governor</i>	masculine singular, present active participle; genitive/ablative case	Strong's #2230
Pontios (Πόντιος) [pronounced PON-tee-oss]	<i>of the sea, transliterated, Pontius [Pilate] (the sixth Roman procurator of Judah who crucified Christ)</i>	masculine singular proper noun; genitive/ablative case	Strong's #4194
Pilatos (Πιλάτος) [pronounced pil-AT-oss]	<i>armed with a spear; transliterated Pilate, (the sixth Roman procurator of Judah and Samaria who ordered Christ to be crucified)</i>	masculine singular proper noun; genitive/ablative case	Strong's #4091
tês (τῆς) [pronounced tayc]	<i>of the; from the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
loudaia (Ιουδαία) [pronounced ee-oo-DAH-yah]	<i>he shall be praised; transliterated, Judæa, Juda</i>	Proper noun/locative	Strong's #2449

**Translation:** ...Pontius Pilate is acting as governor of Judæa;...

Pontius Pilate is named next. He ruled over Judæa as their governor.

According to the Disciples' Literal New Testament, Pilate was a military officer put in charge of keeping order in Judæa. His servitude in this position was relatively short, from A.D. 26–36.

Of the people named in this verse, the one best known today is Pontius Pilate; but we know Pilate only because of his interactions with Jesus at the end of our Lord's life on this earth. Many of us know 3 things about him: (1) he warns Jesus, "Don't You know I have the power over Your life?" (2) Pilate went to the Jews and asked them, "Should I release Jesus or the heinous criminal Barabas to you today?" (The Jews called for Barrabas) (3) In the end, Pontius ceremonially washed his hands of what was happening. Many people know these things about Pilate. But to name a 4<sup>th</sup> item about this man, separate from Jesus—most people would be hard-pressed to do that.

Luke 3:1c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
tetrarcheô (τετραρχέω) [pronounced tet-rar-KHEH-oh]	<i>being a governor of a tetrarchy, being tetrarch of a region</i>	masculine singular, present active participle; genitive/ablative case	Strong's #5075



### Luke 3:1c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tês (τῆς) [pronounced tayc]	<i>of the; from the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
Galilaia (Γαλιλαία) [pronounced gal-il-I-yah]	circuit, circle; transliterated <i>Galilee</i>	feminine proper noun/location; genitive/ablative case	Strong's #1056
From Thayer: <i>It is the name of a region of northern Palestine, bounded on the north by Syria, on the west by Sidon, Tyre, Ptolemais and their territories and the promontory of Carmel, on the south by Samaria and on the east by the Jordan. It was divided into Upper Galilee and Lower Galilee.</i>			
Hêrôdês/Hêrôs (Ἡρώδης/ἥρως) [pronounced hay-ROW-dace/HAY-rohc]	<i>heroic; transliterated Herod</i>	proper noun; masculine; genitive/ablative case	Strong's #2264

The name of a royal family that flourished among the Jews in the times of Christ and the Apostles.

**Translation:** ...Herod is the tetrarch of Galilee;...

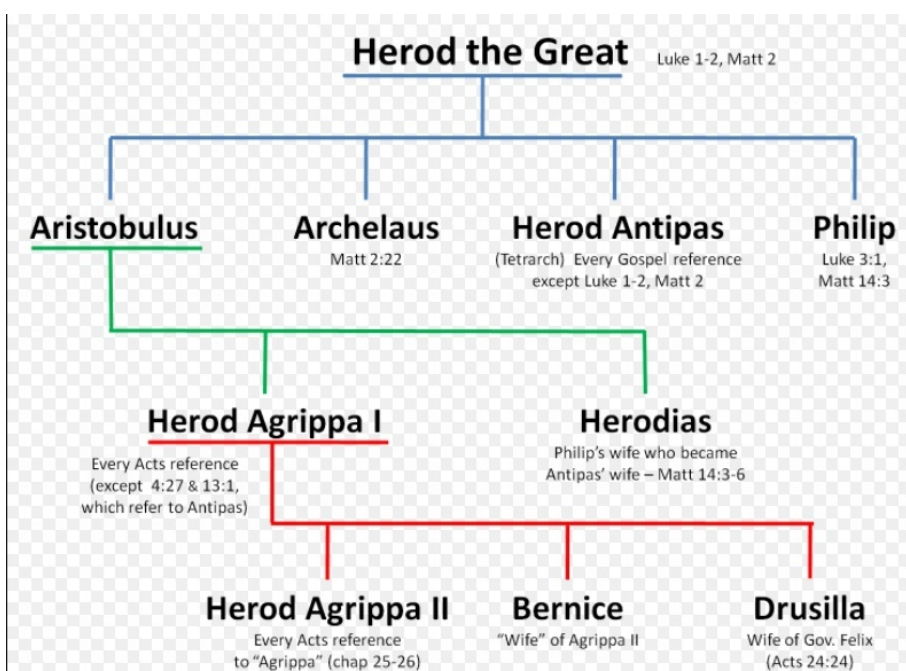
This ruler named here is not Herod the Great, who has died by this time (about 30 years previous), but this is Herod Jr., one of his sons. He is often referred to as *Herod Antipas*.

We will briefly study these sons of Herod; primarily when their lives intersection with God's men of this era.

You just cannot know or appreciate the men here without knowing something about their father, Herod the Great and who was descended from him (and how).

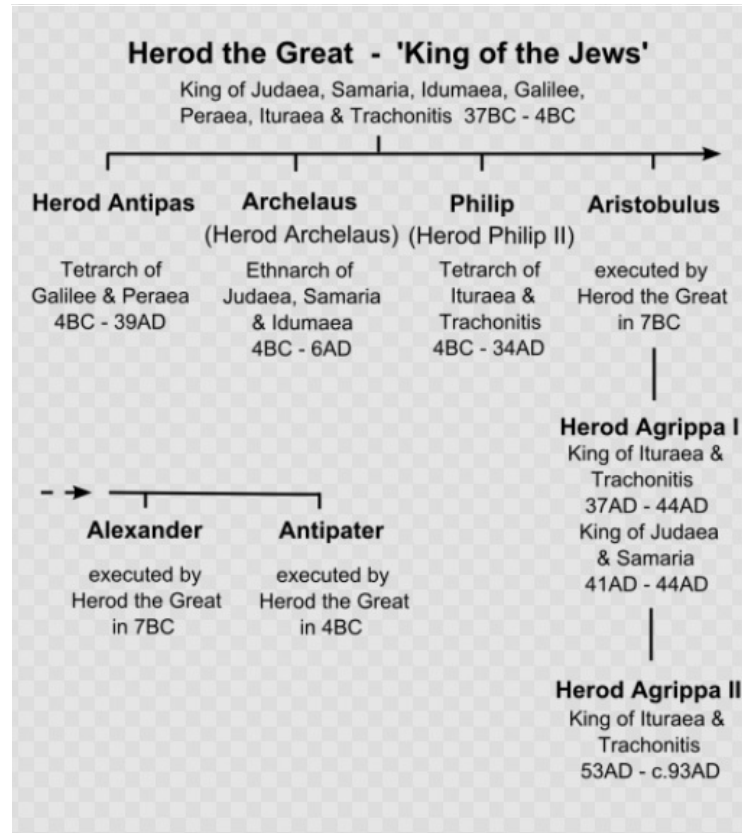
**The Line of Herod the Great** (a chart); from [WordPress](#); accessed November 4, 2018.

We associate Herod the Great with the birth of our Lord, Herod Antipas with John the herald and later with Jesus. Herod Agrippa I and Herod Agrippa II interact with the disciples of Jesus as they participate in the growing of the church in the book of Acts.



**Herod the Great's Genealogy** (a chart); from [The Bible Journey](#); accessed November 4, 2018.

Herod the Great is an Idumæan whom we studied briefly in Luke 1. He has 4 sons (of Biblical note); and one of them has a son and daughter of Biblical note.



We will refer back to this chart as we move further along in v. 1.

As an aside, Herod's genealogy is much more complex than this. We are simply concentrating on those related to Herod who are spoken of in Scripture. This chart does not take into account all of his wives or other children or grandchildren.

Herod ruled over a land which he apparently split into 4 districts, and his sons ruled over each of those districts (the reading I have done seems to suggest that Herod divided up this land himself).

We do not know exactly how this division of Herod's kingdom was set up, but for these men to have assumed rulership at the time that their father died suggests that Herod the Great was a very organized and determined man. He split up his kingdom into 4 parts for 4 sons to rule.

However, before you nominate Herod for father of the year, Herod the Great executed 3 of his sons. Augustus remarked "It is better to be Herod's pig than his son." (I am assuming that Herod did not eat pork as per his adherence to the Jewish faith, so that his pigs were relative safe.) Also, to be fair, it was

not unusual for a ruler's sons to plot the death of their father, thus giving them access to the throne (I believe that [Wikipedia](#) lists 15 such instances from history; and how many such plots by sons were frustrated by their fathers?).

Herod Tetrarch is Herod Antipas, sometimes known simply as Antipas. He is the 1<sup>st</sup> son listed in the genealogy chart, born to Malthace, Herod's Samaritan wife. He reigned over Galilee and Peraea from 4 B.C. to A.D. 39. Galilee is the region where Jesus primarily presented Himself as the Messiah (although He revealed this fact only a very few times) and as the Savior of mankind.

Herod Antipas will see to the beheading of John the Herald (Matt. 14:1–12). He will be referred to as a fox by our Lord, which is an insult. Whereas we think of a fox as sly and cunning, in the ancient world, sometimes a ruler was understood to be a lion (a strong ruler) or, by way of contrast, a fox. There are several quotations from ancient history contrasting these two animals. "The lion you mentioned turns out to be a [mere] fox." (Babylonian Talmud, Bava Kamma 117a). Most of the quotations from ancient history concerning lions and foxes are references to scholarship; but we take from it the contrast of the two animals. Herod Antipas would be one of the men who presides over one of the illegal trials of Jesus (Luke 23:7).

We have an interest in Herod Antipas, as he ruled over the land where Jesus primarily taught the Word of God.

Throughout, we may have mostly negative views about these rulers. Bear in mind that, without them, there is no Christianity, despite these people being negative toward the Word of God and behaving viciously towards the disciples of Jesus. On the positive side, these rulers provided law and order. They made it possible for Jesus to

walk from point A to point B in Galilee in relative safety; where the people could follow Him and listen to Him as well. On the other hand, Herod and his sons many times exceeded their earthly authority as rulers.

### Luke 3:1d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Philippos (Φίλιππος) [pronounced FIHL-ip-positive]	<i>lover of horses; transliterated Philip</i>	masculine singular proper noun; genitive/ablative case	Strong's #5376
<p>From Thayer: 1) an apostle of Christ; 2) an evangelist and one of the seven deacons of the Jerusalem church; 3) tetrarch of Trachonitis, was brother to Herod Antipas, by the father's, but not by the mother's side. Philip was born of Cleopatra, of Jerusalem, and Herod of Malthace, a Samaritan: he died in the twentieth year of Tiberias, five years after his mention in Luke 3:1. He built Caesarea Philippi. His step brother Herod Antipas, married his wife unlawfully. (Gill); 4) see G2542, Caesarea Philippi.</p>			
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
adelphos (ἀδελφός) [pronounced ad-el- FOSS]	<i>a brother (literally or figuratively)</i>	masculine singular noun; genitive/ablative case	Strong's #80
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ ablative case	Strong's #846
tetrarcheô (τετραρχέω) [pronounced tet-rar- KHEH-oh]	<i>being a governor of a tetrarchy, being tetrarch of a region</i>	masculine singular, present active participle; genitive/ablative case	Strong's #5075
tês (τῆς) [pronounced tayc]	<i>of the; from the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
Itouraia (Ἰτουραία) [pronounced ee-too- RAH-yah]	<i>past the limits or he will arrange; transliterated, Ituraea</i>	feminine singular adjective; genitive/ablative case	Strong's #2484
<p>This is a mountainous region, lying northeast of Palestine and west of Damascus. At the time when John the Baptist made his public appearance it was subject to Philip the tetrarch, son of Herod the Great, among the regions assigned to this prince after his father's death. It was brought under Jewish control by king Aristobulus around 100 B.C. Its inhabitants had been noted for robbery and skilful use of the bow..</p>			
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532

## Luke 3:1d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Trachônitis (Τραχωνίτις) [pronounced <i>trash-oh-NEE-tis</i> ]	<i>a rugged region</i> ; transliterated Trachonitis	feminine singular proper noun/location; genitive/ablative case	Strong's #5139
This was a rough region in Syria, inhabited by robbers, situated between Antilibanus on the west and on the east by the mountains of Batanaea and on the north by the territory of Damascus.			
chôra (χώρα, ας, ἡ) [pronounced <i>KHOH-ra</i> ]	<i>country, land; district, region, place; [open] country [as opposed to the city]; [dry] land [as opposed to the sea]</i>	feminine singular noun; genitive/ablative case	Strong's #5561

**Translation:** ...his brother Philip is the tetrarch of Ituraea and of the region Trachonitis;...

Another of Herod the Great's sons is Philip. He is also referred to as Herod Philip II.

Whereas, you might have some idea about where Galilee is and where Jesus lived; you may not be able to figure out Ituraea or Trachonitis. The Galilee region is mostly west of the Sea of Galilee (and the northern river feeding into the sea); Ituraea and Trachonitis are east.

According to the Disciples' Literal Translation, this Philip II was a half-brother of Herod Antipas. His capital was Philip's Caesarea (mentioned in Matt. 16:13). He reigned from 4 B.C. to A.D. 34, making him almost an exact contemporary of Jesus. He is also called Herod Philip II and Philip the Tetrarch.



**Herod the Great's Kingdom** (a map); from **God's Word First**; accessed November 4, 2018. All of these specified areas were once ruled by Herod the Great.

Herod divided his kingdom into 4 parts, hence the words *tetrarchy* (a fourth of a kingdom) and *tetrarch* (a ruler over a fourth).

In grey, you see Galilee and Perea, regions ruled by Herod Antipas. Philip rules over the regions northeast of the Sea of Galilee called Ituraea and Trachonitis. When Jesus sailed across the Sea of Galilee, this would have placed Him in Philip's territory (or in Decapolis).

Prior to the public ministry of Jesus, Archelaus, another son of Herod, ruled a region known to us as Judæa, Samaria and Idumea. However, he only reigned between 4 B.C. and A.D. 6. However, during his relatively short reign, we find this comment in Matthew: **But when he [Joseph] heard that Archelaus was reigning over Judea in place of his father Herod, he was afraid to go there, and being warned in a dream he withdrew to the district**



of Galilee. (Matt. 2:22; ESV) This circumsppection on the part of Joseph fulfills Old Testament prophecy. **And he went and lived in a city called Nazareth, so that what was spoken by the prophets might be fulfilled, that he would be called a Nazarene.** (Matt. 2:23; ESV) Interestingly enough, we do not have an Old Testament passage to correlate with this.

According to the NET Bible, Archelaus was banished in A.D. 6 and died in A.D. 18.

This region, first ruled over by Herod the Great and then by his son Herod Archelaus; was the region that Pontius Pilate ruled over during the earthly ministry of Jesus.

Luke 3:1e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
Lusaniās (Λυσανίας) [pronounced <i>loo-san-EE-as</i> ]	<i>that drives away sorrow; transliterated, Lysanias</i>	masculine singular proper noun; genitive/ablative case	Strong's #3078
He was a tetrarch of Abilene (i.e. the district around Abila) in the thirteenth year of Tiberias (A.D. 29), at the time when Herod Antipas was tetrarch of Galilee and when Herod Philip was tetrarch of Ituraea and Trachonitis.			
tês (τῆς) [pronounced <i>tayc</i> ]	<i>of the; from the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
Abilênê (Ἀβιληνῆ) [pronounced <i>ab-ee-lay-NAY</i> ]	<i>grassy meadow; transliterated, Abilene</i>	feminine singular proper noun/location; genitive/ablative case	Strong's #9
tetrarcheō (τετραρχέω) [pronounced <i>tet-rar-KHEH-oh</i> ]	<i>being a governor of a tetrarchy, being tetrarch of a region</i>	masculine singular, present active participle; genitive/ablative case	Strong's #5075

**Translation:** ...and Lysanias is tetrarch of Abilene.

This guy is somewhat interesting because he is mentioned here and nowhere else in the Bible. Furthermore, we do not have historical confirmation on him as we have on the other rulers in this chapter. There was another ruler by this name, but he was put to death by Mark Anthony in 36 B.C. (Obviously not the same person)

Given Luke's accuracy on all other historical matters, it is unlikely, from a human perspective, that he is wrong here, even though we do not have the proper confirmation either of this man or this territory. Furthermore, we do not know when (or if) this confirmation will come. Throughout man's history, this and that Biblical name, region or event is confirmed by secular history, through documents and artifacts which are unearthed.

As an aside, just because there is no confirmation from history of this person or that person; that does not in any way disprove the Bible. It is simply an indication that, our historical knowledge of that era is spotty (there are limited documents from that time which survive today). The most well-preserved set of documents from that era is, unsurprisingly, the New Testament (and the Old also continued to be preserved).

Luke 3:1 Now [it is] the fifteenth year of the reign of Tiberius Cæsar: Pontius Pilate is acting as governor of Judæa; Herod is the tetrarch of Galilee; his brother Philip is the tetrarch of Ituraea and of the region Trachonitis; and Lysanias is tetrarch of Abilene.

Luke, more than the other gospel writers, sets the historical stage for us. No other gospel writer includes all of this historical information, which places these events into an historical context.

Luke 3:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπί (ἐπί) [pronounced eh-PEE]	on, upon; at, by, before; of position, over, against; to, at, across; about (the times), above, after, against, among, as long as	preposition of superimposition; used of motion and rest	Strong's #1909
I need to redo this for the genitive/ablative case.			
archiereus (ἄρχιερέυς) [pronounced ar-khee-er-YUCE]	chief priest, high priest	masculine singular noun; genitive/ablative case	Strong's #749
<p>1) He above all others was honoured with the title of priest, the chief of priests. It was lawful for him to perform the common duties of the priesthood; but his chief duty was, once a year on the day of atonement, to enter into the Holy of Holies (from which the other priests were excluded) and offer sacrifices for his own sins and the sins of the people, and to preside over the Sanhedrin, or Supreme Council, when convened for judicial deliberations. According to Mosaic law, no one could aspire to the high priesthood unless he were of the tribe of Aaron and descended from a high priestly family; and he on whom the office was conferred held it till death. But from the time of Antiochus Epiphanes, when the kings of Seleucideae and afterwards the Herodian princes and the Romans arrogated to themselves the power of appointing the high priests, the office neither remained vested in the pontifical family nor was conferred on any for life; but it became venal, and could be transferred from one to another according to the will of civic or military rulers. Hence it came to pass, that during the one hundred and seven years intervening between Herod the Great and the destruction of the holy city, twenty eight persons held the pontifical dignity.</p>			
<p>2) the high priests, these comprise in addition to one holding the high priestly office, both those who had previously discharged it and although disposed, continued to have great power in the State, as well as the members of the families from which high priest were created, provided that they had much influence in public affairs.</p>			
<p>3) Used of Christ because by undergoing a bloody death he offered himself as an expiatory sacrifice to God, and has entered into the heavenly sanctuary where he continually intercedes on our behalf.</p>			
Annas (Ἄννας) [pronounced AN-nass]	humble; transliterated, Annas	masculine singular proper noun; genitive/ablative case	Strong's #452
<p>He was the high priest of the Jews, elevated to the priesthood by Quirinius the governor of Syria c. 6 or 7 A.D., but afterwards deposed by Valerius Gratus, the procurator of Judaea, who put in his place, first Ismael, son of Phabi, and shortly after Eleazar, son of Annas. From the latter, the office passed to Simon; from Simon c. 18 A.D. to Caiaphas; but Annas even after he had been put out of office, continued to have great influence.</p>			
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but	conjunction	Strong's #2532

### Luke 3:2a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Kaiaphas (Καϊάφας) [pronounced <i>kah-ee-AF-as</i> ]	<i>as comely; the dell</i> ; transliterated, <i>Caiaphas</i>	masculine singular proper noun; genitive/ablative case	Strong's #2533

He was the high priest of the Jews appointed to that office by Valerius Gratus, governor of Judaea, after removal of Simon, son of Camith, A.D. 18, and was removed A.D. 36 by Vitellius, governor of Syria, who appointed Jonathan, son of Ananus (Annus, father-in-law of Caiaphas), his successor.

**Translation:** [In the] position of high priest, Annas and Caiaphas.

As Luke has already done at the beginning of Luke 1 and Luke 2, he places these events into a very careful historical context.

Luke strikes me as being a very organized writer; and even if there were no chapter divisions in that era, he likely saw these divisions as being there, each defined by its historical preface. These will not be found throughout the book of Luke, but they do begin each of the first 3 chapters.

You may recall that there were two high priests during the time of King David. At this point, we do not have two *official* high priests, but a high priest, Annas; and his successor, Caiaphas, his son-in-law. We do not know exactly the reason for this, but given the passages in the gospels featuring both men, it is clear that Annas continues to exercise great influence in this religious/political domain.

According to the NET Bible, Annas was the chief priest from A.D. 6-15, apparently removed from power by the Romans. Although relatives were brought in, Annas appears to have continued with the power and authority of a high priest,. At some point in time, his son-in-law Caiaphas came to power in A.D. 18 and remained there until A.D. 36, which is a remarkably long time.

Wilbur Pickering presents a point of view different from the opinions of most commentators. He believes that the Romans required a new high priest each year in order to reduce the power and influence of the high priest. He writes, *in this particular year, it was Caiaphas*. This puts him at odds with other historians. The fact that some assign a period of time to his reign as high priest goes against Pickering's view. Whatever the exact circumstances, there were two high priests at the time that Luke focuses upon. Recall that there was to only be one High Priest; as his was the highest religious authority; and he represented the Lord.

Annas is found 4 times in Scripture; always in conjunction with Caiaphas (Luke 3:2 John 18:13, 24 Acts 4:6). Caiaphas—and perhaps this indicates greater power or more independence from Annas—is found by himself in Matt. 26:3, 57 John 11:49 18:14, 28.

John Knox claims that Caiaphas is the actual high priest, but that Annas continues to wield considerable influence regarding religious and civil matters.

Sometimes, it can be very instructive to know the backgrounds of these various men. After all, there are clearly parallels which we may draw between personalities in this era and today's era.

### Annas

1. Annas was appointed High Priest in A.D. 7, at age 37 by Quirinius, the imperial governor of Syria.
2. Annas was obliged to give up his position to Ismael by Valerius Gratus, the procurator of Judaea, in the beginning of Tiberius' reign, A.D. 14.
3. Annas being removed from office did not appear to lessen his influence or authority.

## Annas

4. Several High Priests were appointed after him, while he was still alive: Eleazar, son of Annas; Simon; and Joseph Caiaphas, son-in-law of Annas (John 18:13.), who remained the High Priest until A.D. 37.
5. It appears that Annas never fully relinquished his power, as Annas and Caiaphas, are both called *high priests* in Luke 3:2 Acts 4:6.
6. Annas apparently used his position to bolster his wealth, establishing and maintaining money-making enterprises at the Temple and the Mount of Olives. One revenue stream was provided by the selling of approved animals for sacrifices to be offered at the Temple. There were specific requirements of animal sacrifices specified in the Law. Annas apparently extrapolated the authority over these sacrifices, providing Temple-approved sacrifices at a price (I do not know when this practice was begun). Is it not human nature for those who have power and wealth try to use one in order to increase the other? In any case, this practice was condemned by Jesus in no uncertain terms (Matt. 21:13).
7. Annas was known by many as the High Priest, as we see in John 18:19, 22.
8. In the pre-dawn morning prior to the crucifixion, Jesus' case was first heard by Annas (John 18:19–23), who appeared to fully wield the power of high priest's office. Some interpret this to be a set of formal questions, which information might be summarized and sent along to Caiaphas. Others see this as a hearing (or perhaps a preliminary hearing). It is possible that Annas made a decision of what was to happen to Jesus, and somehow passed this decision along to Caiaphas.
9. That Jesus was first taken to Annas is significant.
10. In any case, Jesus was then formally tried before Caiaphas. Matt. 26:57–68
11. Some believe that the power and influence of Annas was the driving force behind the final persecution of Jesus. From ISBE: *Renan's emphatic statement is substantially correct, "Annas was the principal actor in the terrible drama, and far more than Caiaphas, far more than Pilate, ought to bear the weight of the maledictions of mankind"* (Life of Jesus). In support of this, ISBE reads: *Caiaphas, indeed, as actual high priest, was the nominal head of the Sanhedrin which condemned Jesus, but the aged Annas was the ruling spirit. According to John 18:12–13, it was to him that the officers who arrested Jesus led Him first.*
12. Nevertheless, it is futile to try to find any single person to blame for the crucifixion. Ultimately, it was the sins of us all that placed the Lord on the cross.
13. Annas lived to an old age, having five sons high priests.
14. He did not live long enough to see his fifth son, Annas (or Ananus II) become High Priest. Ananus II will cause James, the half brother of our Lord, to be stoned to death circa A.D. 62.
15. Interestingly enough, Annas and his family are cursed *in the Talmud*, "Woe to the family of Annas! Woe to the serpent-like hisses" (Pes 57a). (ISBE). Hastings understands this to mean: *they exerted private influence on the judges and perverted justice for their own ends.* You would think this quote was about some contemporary politician.

Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Annas.

James Hastings, D.D., *Dictionary of Christ and the Gospels; Dictionary of the Apostolic Church*; © 1918. By Charles Scriber's Sons; (from e-sword); topic: Annas.

*The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Annas.

### Chapter Outline

### Charts, Graphics and Short Doctrines

Both Annas and Caiaphas are called high priests in Luke 3:2 Acts 4:6. The way that their names are used in John 18:13, 19, 22, 24 indicates that both men had that office and that title—and were clearly recognized by others with that office and authority—but there does not appear to be any sort of power struggle or competition between them. Our only exposure to them as working together is at the trials of Jesus, and they seemed to be cooperative or possibly in collusion with each other.

In our society, some men retain their political office titles long after they retire; but that is not what is happening here. Josephus refers to various men as High Priests after they have left office, but simply retaining a title is not what is happening here.



## How exactly are there two High Priests at the same time?

1. We do not know the exact answer to this question, so all of the answers offered below are speculative.
2. It is important to note that, this office of High Priest was, at one time, to have a particular man represent the Lord Jesus Christ. He was a type of Christ. However, over the years, this became more of an office of political power and influence.<sup>1</sup>
3. The most natural explanation is, Annas, as the father, has a number of sons who are high priests and one son-in-law (Caiaphas). The authority of a father is strong, and it is possible that Annas retained some real authority as a High Priest and some psychological authority over his adult sons.
4. One commentator suggested that the powers-that-be did not want the same High Priest to remain in office and continue to increase his power and authority in office, so that it was mandated that there be a new High Priest (either yearly or often enough).
5. ISBE's explanation: *The explanation seems to be that owing to age, ability and force of character Annas was the virtual, though Caiaphas the titular, high priest. He belonged to the Sadducean aristocracy, and, like others of that class, he seems to have been arrogant, astute, ambitious and enormously wealthy. He and his family were proverbial for their rapacity and greed. The chief source of their wealth seems to have been the sale of requisites for the temple sacrifices, such as sheep, doves, wine and oil, which they carried on in the four famous "booths of the sons of Annas" on the Mount of Olives, with a branch within the precincts of the temple itself. During the great feasts, they were able to extort high monopoly prices for theft goods. Hence, our Lord's strong denunciation of those who made the house of prayer "a den of robbers" (Mark 11:15-19).*
6. From Hastings: *At the time of our Lord's trial he was merely high priest emeritus, and his son-in-law Caiaphas, the acting high priest, presided ex officio over the meeting of the Sanhedrin (John 18:24, Matt. 26:67). Nevertheless, since the high priest emeritus retained not only his title (cf. John 18:15-16; John 18:19; John 18:22, Acts 4:6), but all his obligations and many of his prerogatives, it is not surprising that the masterful Annas took an active and independent part in the proceedings.*
7. That Jesus was first taken to Annas is significant. I see him as making the ultimate decision which Caiaphas later ratifies (that, like much of what is in this doctrine, is opinion).
8. If Rome did require a change in the high priesthood, a natural recognized authority could have been vested in Annas simply in rebellion to Rome.
9. It is not completely clear the term length for the high priestly office. It was passed along from father to son, but even in the Old Testament, there were times when a different line would assume that office. As Rome began to take over, the political power in Judæa began to select the high priest, as Herod the Great chose 6 of them. I had assumed that the Mosaic Law vested lifetime authority in the High Priest, but I have been unable to verify that. Given that the political leaders began to select the high priests, there may have been some quiet rebellion among the Jews, asking, *who do we obey, man or God?* This could account for the continued power of Annas.
10. Given that Annas has held this position for a very long time, there may have been a group of men who looked to him as their leader (Fausset suggests that Annas was the president of the Sanhedrin).
11. It is not impossible to imagine an older group of men giving their allegiance to Annas, resulting in an amiable split in the spiritual authority.
12. Perhaps Annas was the true power, and those in his family who became priests were figureheads.
13. More than one of the possible ways that Annas and Caiaphas were high priests suggested above could be true; and some of these theories could be true in part.
14. When David was king, there were two high priests, which was the result of Saul killing off nearly all of the priests at the Tabernacle (Saul did not personally kill them, but a general under him did). The young man who escaped became the High Priest; but there was another man who became High Priest who probably functioned in or near Gibeon so that Saul could keep an eye on him.

<sup>1</sup> Throughout human history, it has become clear that there was not to be a melding of political and religious power. Saul once tried to assume the prerogatives of Samuel the prophet, a move that turned out badly for Saul. King David, on the other hand, was voluntarily subject to spiritual authorities. When Nathan the prophet excoriated David for his immorality, David took it to heart. In this instance above, Annas wields both religious and political power, but to no good end. The Catholic Church, despite its promising beginnings, soon became corrupt, using its considerable religious influence to wield political power. At least one man with strong religious influence in the United States properly and carefully maintained political neutrality—the evangelist Billy Graham. Although he was often seen in the company of presidents of both parties, he offered advice and spiritual guidance without violating the separation of church and state (whether presidents listened to him and took his advice is quite another matter).

Much of this doctrine was original. Some came from:

Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Annas.

James Hastings, D.D., *Dictionary of the Bible*; © 1909. By Charles Scriber's Sons; (from e-sword); topic: Annas.

*The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Annas.

## Chapter Outline

## Charts, Graphics and Short Doctrines

Caiaphas's name occurs more times in the New Testament than Annas's. The ESV; capitalized is used below.

### Caiaphas

1. Caiaphas is also known as Joseph Caiaphas. He married the daughter of Annas in A.D. 25; thereby becoming the son-in-law of Annas. John 18:13
2. He was appointed to the office of High Priest between A.D. 26–37. This would have been for the entirety of governorship of Pilate.
3. Most authors believed him to be under the authority of Annas, even if that authority structure was ill-defined (both he and Annas are called high priests in Luke 3:2). We might understand him to take his cues from his father-in-law.
4. Caiaphas had to have been a wily politician, being able to hold onto his position for such a long period of time. This suggested that he was able to work both with the Romans over him and the priests, Levites and sadducees under him. Boyd in Hastings' NT commentary suggests that Caiaphas's willingness to set aside both justice and religion made this possible. W. F. Boyd: *Caiaphas is a type of the wily ecclesiastical opportunist, who places the success of himself and the institution he represents before all claims of truth or justice.* Part of this is seen in his evaluation of Jesus. He did not want to anger the public who followed Jesus; but, he also believed that if Jesus's movement became too big, Rome would crush it and Judæa along with it.
5. He presided over the Jewish Sanhedrin and pronounced Jesus guilty of blasphemy. Different sources had Annas or Caiaphas as presiding over the Sanhedrin. I did not come across any single source which told me that both men presided over the Sanhedrin at one time or another. Therefore, I don't know if both were leaders of the Sanhedrin or not.
6. It is quite fascinating that Caiaphas's words concerning Jesus were unintentionally prophetic.
  - 1) John 11:47–48 **So the chief priests and the Pharisees gathered the council and said, "What are we to do? For this Man performs many signs. If we let Him go on like this, everyone will believe in Him, and the Romans will come and take away both our place and our nation."**
  - 2) John 11:49–50 **But one of them, Caiaphas, who was high priest that year, said to them, "You know nothing at all. Nor do you understand that it is better for you that one Man should die for the people, not that the whole nation should perish."**
  - 3) John 11:51–53 **He did not say this of his own accord, but being high priest that year he prophesied that Jesus would die for the nation, and not for the nation only, but also to gather into one the children of God who are scattered abroad. So from that day on they made plans to put Him to death.**
  - 4) These words of Caiaphas may be the reason he receives so much attention in the gospels.
7. The idea was, the Sanhedrin would wait for the right time, and grab up Jesus to put Him to death. John 11:45–53

## Caiaphas

8. When Jesus was apprehended the night before His crucifixion, He was first taken to Annas and then to Caiaphas. Both trials were illegal, bringing forward false witnesses, holding court in the middle of the night, attempting to drum up some false charge to take to Pontius Pilate (as only Pilate could pronounce a sentence of death).
9. Caiaphas asked Jesus straight out if He was the Messiah, and when Jesus answered directly, Caiaphas tore his clothes, saying, "What more do we need?"
  - 1) Matt. 26:62 *And the high priest stood up and said, "Have you no answer to make? What is it that these men testify against You?"*
  - 2) Matt. 26:63 *But Jesus remained silent. And the high priest [Caiaphas] said to Him, "I adjure You by the living God, tell us if You are the Christ, the Son of God."*
  - 3) Matt. 26:64 *Jesus said to him, "You have said so. But I tell you, from now on you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven."*
  - 4) Mat 26:65–66 *Then the high priest tore his robes and said, "He has uttered blasphemy. What further witnesses do we need? You have now heard His blasphemy. What is your judgment?" They answered, "He deserves death."*
  - 5) This gave them only the charge of blasphemy to take to Pilate.
10. Since the Hebrew people could not execute anyone, so Caiaphas sent Jesus to Pilate in order for Him to receive the death sentence. Matt. 27:1–2 John 18:28
11. Caiaphas also persecuted the Apostles as they began to establish the church. Acts 5:14–18
12. According to Fausset, Caiaphas was the end of the earthly priesthood. However, another commentator suggests that another of Annas's sons became High Priest after Caiaphas.
13. Fausset on Caiaphas: *Unscrupulous vigor, combined with political shrewdness, characterizes him in the New Testament, as it also kept him in office longer than any of his predecessors.*
14. There are 3 specific incidents involving Caiaphas in the Bible.
  - 1) Right after the raising of Lazarus from the dead, Caiaphas realized that he would have to deal with this Jesus fellow. However, because of the Lord's popularity with the people, Caiaphas knew that he had to wait this situation out.
  - 2) Caiaphas is one of the many who presided over an illegal hearing of the Lord prior to His crucifixion.
  - 3) Caiaphas also went after the Apostles of Jesus in Acts.
  - 4) Boyd further suggests that Caiaphas imprisoned Peter and John, presided over the trial of Stephen, and gave Saul of Tarsus letters to enable him to apprehend Christians in Damascus. See Acts 5:17-21, 27 7:1 9:1

M.G. Easton M.A., D.D., *Illustrated Bible Dictionary*; 1897; from e-Sword, topic: Annas.

Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Caiaphas.

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James Hastings, D.D., *Dictionary of Christ and the Gospels; Dictionary of the Apostolic Church*; © 1918. By Charles Scriber's Sons; (from e-sword); topic: Caiaphas.

*The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Caiaphas.

### Chapter Outline

### Charts, Graphics and Short Doctrines

One of the reasons why we study Caiaphas and Annas is, there are men with power like them today. What is right and true rarely enters into their thinking. They concern themselves primarily with whatever retains their power. Power is of the utmost importance to them. What puts coin into their pockets is also of the utmost importance to them

**Illustration:** Men who have power and wealth often use one of those possessions to gain more of the other. Have you ever seen

Men who have power and wealth often use one of those possessions to gain more of the other.

a politician appear to sell out everything that he professes to believe in? That is called Tuesday in Washington D.C. Whereas, there are some politicians who truly believe the things that they say (whether naive or brilliant), most of them will say whatever they believe is necessary to hold onto their power and wealth. And, if necessary, they simply obfuscate, giving 100 word answers to simple *yes or no* questions.

We have set the historical context, and now we proceed with the historical narrative that Luke will concentrate on:

Luke 3:1–2a Now [it is] the fifteenth year of the reign of Tiberius Cæsar: Pontius Pilate is acting as governor of Judæa; Herod is the tetrarch of Galilee; his brother Philip is the tetrarch of Ituraea and of the region Trachonitis; and Lysanias is tetrarch of Abilene. [In the] position of high priest, Annas and Caiaphas.

The stage is set in history and all of these things are going on; and Luke lists the important people of that era; the human celebrities of that day. But while all that is going on, then this happens:

Luke 3:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gínomai ( γίνομαι ) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 <sup>rd</sup> person singular, aorist (deponent) middle indicative	Strong's #1096
hrêma ( ῥῆμα, ατος, τό ) [pronounced HRAY-mah]	<i>speech, discourse, utterance; words, that which is spoken; command, order, direction proclamation; thing, object, matter, event; idea</i>	neuter singular noun; nominative case	Strong's #4487
theos ( θεός ) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun; genitive/ablative case	Strong's #2316
epí ( ἐπί ) [pronounced eh-PEE]	<i>to, towards; on, upon; at, by, before; over, against; to, across</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
Iōannês ( Ἰωάννης ) [pronounced ee-oh-AHN-nace]	<i>Jehovah is a gracious giver; transliterated, John</i>	proper singular noun; masculine; accusative case	Strong's #2491
ton ( τόν ) [pronounced tahn]; also to ( το ) [pronounced toh]	<i>the</i>	masculine singular definite article in the accusative case	Strong's #3588
Zacharias ( Ζαχαρίας ) [pronounced zahkh-ahr-EE-ahs]	<i>Jehovah remembers [in the Hebrew]; Greek transliteration: Zacharias Hebrew transliteration: Zechariah</i>	masculine proper noun; genitive/ablative case	Strong's #2197

Luke 3:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
huios (υἱός, οὐ, ό) [pronounced <i>hwee-OSS</i> ]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, accusative case	Strong's #5207
en (ἐν) [pronounced <i>en</i> ]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced <i>tay</i> ]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
erêmos (ἐρημος) [pronounced <i>EHR-ay-moss</i> ]	<i>desert-wilderness, a solitude, an uninhabited region [land, area], a waste</i>	feminine singular adjective used as a substantive; dative, locative or instrumental case	Strong's #2048

**Translation:** [At this same time in history] The Word of God came to John, the son of Zacharias, [while he was] in the desert-wilderness.

I have inserted the phrase *while he was*.

This is John the baptizer (or, John the Herald), the son of Zacharias, who we studied in the first chapter of Luke.

Bear in mind that 400 years have gone by since any Scripture has been written; and the Jewish people might even be thinking, *is God gone? Has He left us entirely?* There was no direct communication from God to anyone in Israel (insofar as we know); and there was no future promise of Israel's independence. But then, the Word of God comes to John. Only biographer Luke associates John with the prophets of old, where the Word of God has come to him.

So, we have acquainted ourselves with those who wield political power in this area, operating under the auspices of Rome. We also have the religious hierarchy, which seems to be headed by Annas and Caiaphas. All of the people mentioned in vv. 1–2a were human celebrities. They were thought to be very important in that era so many people knew who they were. However, no matter how important these human celebrities think they are or others think they are—the ones that we studied in the first two verses—the real important stuff is occurring out in the desert-wilderness by the Jordan River. The political leaders were right in the midst of everything that was happening—in their own minds—but John is out in the middle of nowhere, out by the Jordan River. And that is where God is.

We are not told how or why John is in the desert-wilderness. It would seem to me that the Word of God would have come to him first, and then he would have gone into the desert-wilderness. In any case, it appears that the speech, discourse, direction of God comes to John in while the wilderness.

If you will recall, John was born to very aged parents and I would hypothesize that John lost his parents at a very early age. We know very little about John, other than events which took place prior to his birth; and his life out in the desert-wilderness. Did he learn, at a young age, how to survive in the desert-wilderness? Are the descriptions of him that we find in Scripture—his eating habits and the odd clothing which he wore—something



which were a matter of necessity? Did his parents pass away while he was young, and John did all of this to survive? All of this seems reasonable; but this is still conjecture on my part.

Notice how this reads:

Luke 3:2b [At this same time in history] The Word of God came to John, the son of Zacharias, while he was in the desert-wilderness.

The Word of God does not come to John, and then John, in obedience, goes out into the desert-wilderness. It comes to him *while* he is in the desert-wilderness. This suggests that, for a time, John lived in the desert-wilderness. Whether this was most of his life or something which is recent, we do not know.

On the one hand, God could have come to John and told him, “I want you to go out to the desert-wilderness near the Jordan River;” however, this verse seems to indicate that this is where John has have been living when God’s Word comes to him.

Luke 3:2 [In the] position of high priest, Annas and Caiaphas. [At this same time in history] The Word of God came to John, the son of Zacharias, [while he was] in the desert-wilderness.

We are not given any actual mechanics by which John receives the Word of God, when it does not come by means of the written word.

Jesus is a King; and He will require a herald to speak of Him. Surely, you have seen a president give the State of the Union address at one time or another. He walks into a very crowded House, and suddenly, there is this loud booming voice, “The President of the United States, Donald J. Trump”<sup>15</sup> The man who introduces the president is known as the herald. He announces the president’s entry into the House of Representatives. In part, that is John’s very important function.

Luke 3:1–2 In the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate is governor of Judæa; Herod is the tetrarch of Galilee; his brother Philip is the tetrarch of Ituræa and of the region of Trachonitis; and Lysanias is the tetrarch of Abilene. The high priests are Annas and Caiaphas. [At this same time in history] The Word of God came to John, the son of Zacharias, while he was in the desert-wilderness.

Luke sets the historic stage for John’s entrance onto the scene. He speaks of the human celebrities of that era; and then he mentions John—a man who had a celebrated birth, but a man about whom only a few people gave thought to some 30 years later.

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### John’s Mission; Isaiah’s Prophecy About John

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<sup>15</sup> Who is president as I write this.



And he went to all the region of the Jordan proclaiming a baptism of a change of mind toward forgiveness of sin. As it was written, in a book of words of Isaiah the prophet, A voice crying out in the desert-wilderness, you [all] make ready the way of [the] Lord. Straight you [all] will make the path of Him. Every valley will be filled; and every mountain and hill will be brought low; and will be the crooked to straight; and the rough [and rocky] [places will be made a road smooth. And will see all flesh the salvation of the God.

Luke  
3:3–6

And he went out into all the region of the Jordan [valley] proclaiming the baptism of repentance [= a change of mind] to the forgiveness of sin. As it stands written in the book, [in] the words of Isaiah the prophet: [There is] a voice crying out in the desert-wilderness, [saying], “[You all] Make ready the way of the Lord; you [all] will make His path straight. Every valley will be filled; every mountain and hill will be brought low; the crooked will be [made] straight; and the rough [and rocky] [places will be made into] a [flat and] smooth road. Furthermore, all flesh will see the salvation of God.”

And he went out into all the region of the Jordan valley proclaiming a baptism to reflect a changing of one's mind as well as the forgiveness of sin. As it stands written in the book of Isaiah the prophet: There is a lone voice calling out in the desert-wilderness, saying, “Make ready the way of the Lord; you will make His path straight. Every valley will be filled; every mountain and hill will be brought low; the crooked things will be made straight; and all the rough and rocky places will be made into a smooth, level road. Furthermore, all flesh will soon see the salvation of God.” **Isaiah 40:3-5**

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	And he went to all the region of the Jordan proclaiming a baptism of a change of mind toward forgiveness of sin. As it was written, in a book of words of Isaiah the prophet, A voice crying out in the desert-wilderness, you [all] make ready the way of [the] Lord. Straight you [all] will make the path of Him. Every valley will be filled; and every mountain and hill will be brought low; and will be the crooked to straight; and the rough [and rocky] [places will be made a road smooth. And will see all flesh the salvation of the God.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And he came into all the country about the Jordan, preaching the baptism of penance for the remission of sins; As it was written in the book of the sayings of Isaias the prophet: A voice of one crying in the wilderness: Prepare ye the way of the Lord, make straight his paths. 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 plain; And all flesh shall see the salvation of God.
V. Alexander's Aramaic T.	.
James Murdock's Syriac NT	And he came into all the region about the Jordan, proclaiming the baptism of repentance for the forgiveness of sins. As it is written in the book of the discourses of Isaiah the prophet, who said: The voice of one crying in the wilderness, Prepare ye the way of the Lord; and make straight paths in the plain for our God. All valleys shall be filled up, and all mountains and hills be lowered; and the hillock shall be levelled down, and the rough place become smooth. And all flesh shall see the life which is of God.
Original Aramaic NT	And he came into the whole region which is around the Jordan while he was preaching a baptism of repentance for the forgiveness of sins,

Just as it is written in the book of the words of Isaiah the Prophet, which says\*, "The voice which cries in the wilderness, 'Prepare the way of THE LORD JEHOVAH and straighten in the plain\* a road for our God.'

'All the valleys will be filled and all the mountains and high places will be leveled and the rugged place will be smooth and the difficult region a plain, And everybody will see The Life\* of God.'"

Plain English Aramaic Bible  
Lamsa Peshitta (Syriac)

. And he came throughout the country around Jordan, preaching the baptism of repentance for the forgiveness of sins; As it is written in the book of the words of Isaiah the prophet, who said, The voice which calls in the wilderness, Prepare the way of the Lord, make the paths of our God straight in the plain. Let all the valleys be filled up, and all the mountains and hills be levelled; let the crooked places be made straight, and the rough places like a plain; And let every flesh see the salvation of God.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English

And he came into all the country round about Jordan, preaching baptism as a sign of forgiveness of sin for those whose hearts were changed.

As it says in the book of the words of Isaiah the prophet, The voice of one crying in the waste land, Make ready the way of the Lord, make his roads straight.

Every valley will be lifted up, and all the mountains and hills made low, and the twisted will be made straight, and the rough ways smooth;

And all flesh will see the salvation of God.

Bible in Worldwide English

Then John went to all the country around the Jordan River. He told the people to stop doing wrong things, turn back to God and be baptised. And God would forgive them for the wrong things they did.

Isaiah, the prophet of God, wrote about him long ago in his book: A man is calling out in the desert: "Make the way ready for the Lord. Make the road straight for him. Every valley will be filled. Every big hill and every small hill will be cut down flat. Crooked roads will be made into straight roads. Bad roads will be made into good roads.

And all people will see that God can save."

Easy English

John travelled to many places near to the river Jordan. 'You are doing many bad things', he taught everybody. 'Stop doing them. You should be sorry for what you have done. If you are, I will baptise you with water. God will then forgive you.'

Baptism is for a person that turns away from doing wrong things. He then turns to God. God promises to forgive the person that now wants to obey him.

Some people think that John poured water over people to baptise them. Other people think that they went right under the water.

John was teaching as Isaiah had spoken a long time before. God gave him messages. Someone wrote down these messages in a book. Isaiah told people what would happen. He said:

'People will hear someone who is shouting in the desert:

"The Lord is coming. Make the road ready for him.

Make it straight.

Fill in every valley and make every mountain and hill flat.

Take away every curve so that the road is straight.

Take away all the rocks so that the road is flat.

Then you will see how God will save you." '

John is using a picture to show people how to prepare themselves for the Lord to come. At that time, people mended the roads before a ruler arrived.

To be ready for Jesus, they should stop doing wrong things. And they should start to do what is right..

Easy-to-Read Version—2001 John went through the whole area around the Jordan River. He told the people {God's message}. John told them to be baptized to show that they wanted to change their hearts and lives. Then their sins would be forgiven. This is like the words written in the book of Isaiah the prophet : "There is a person shouting in the desert: 'Prepare the way for the Lord. Make his paths straight. Every valley will be filled. And every mountain and hill will be made flat. Roads with turns will be made straight. And rough roads will be made smooth. Every person will know about the salvation of God!'"

Easy-to-Read Version—2006 So he went through the whole area around the Jordan River and told the people God's message. He told them to be baptized to show that they wanted to change their lives, and then their sins would be forgiven. This is like the words written in the book of Isaiah the prophet:

"There is someone shouting in the desert:

'Prepare the way for the Lord.

Make the road straight for him.

Every valley will be filled,

and every mountain and hill will be made flat.

Crooked roads will be made straight,

and rough roads will be made smooth.

Then everyone will see

how God will save his people!"

God's Word™

Good News Bible (TEV)

. So John went throughout the whole territory of the Jordan River, preaching, "Turn away from your sins and be baptized, and God will forgive your sins." As it is written in the book of the prophet Isaiah:

"Someone is shouting in the desert:

'Get the road ready for the Lord;

make a straight path for him to travel!

Every valley must be filled up,

every hill and mountain leveled off.

The winding roads must be made straight,

and the rough paths made smooth.

The whole human race will see God's salvation!"

The Message

He went all through the country around the Jordan River preaching a baptism of life-change leading to forgiveness of sins, as described in the words of Isaiah the prophet:

Thunder in the desert!

"Prepare God's arrival!

Make the road smooth and straight!

Every ditch will be filled in,

Every bump smoothed out,

The detours straightened out,

All the ruts paved over.

Everyone will be there to see

The parade of God's salvation."

NIRV

There he preached that people should be baptized and turn away from their sins. Then God would forgive them. Here is what is written in the book of Isaiah the prophet. It says,

"A messenger is calling out in the desert,

'Prepare the way for the Lord.

Make straight paths for him.

Every valley will be filled in.

Every mountain and hill will be made level.  
 The crooked roads will become straight.  
 The rough ways will become smooth.  
 And all people will see God's salvation.' " (Isaiah 40:3–5).

New Life Version

The Word of God came to John the Baptist, the son of Zacharias. John was in the desert. He went into all the country around the Jordan River. He preached that people should be baptized because they were sorry for their sins and had turned from them, and they would be forgiven. The early preacher Isaiah wrote these words: "His voice calls out in the desert. 'Make the way ready for the Lord. Make the road straight for Him! Every valley will be filled and every mountain and hill will be brought down. The turns in the road will be made straight and the rough places will be made smooth. And all men will see God saving people from the punishment of their sins.'" v. 3b is included for context.

The Spoken English NT

He went into the whole area around the Jordan river, preaching a baptism for a change of heart<sup>i</sup> for the forgiveness of sins.  
 As it says<sup>j</sup> in the book of the words of Isaiah the Prophet,  
 There is a sound of someone calling out in the wilderness:  
 "Prepare the Sovereign One's way! Straighten up God's pathways!"<sup>k</sup>  
 Every valley is going to be filled in,  
 Every mountain and hill is going to be leveled,  
 What's crooked is going to get straight,  
 And the rough roads are going to be made smooth-  
 Every human being<sup>l</sup> is going to see God's salvation.<sup>m</sup>

i. Traditionally: "a baptism of repentance" (see "Bible Words").

j. Lit. "is written."

k. Lit. "Straighten out his paths."

l. Lit. "all flesh."

m. Isa. 40:3–5.

### Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study  
 Contemporary English V.

.  
 So John went along the Jordan Valley, telling the people, "Turn back to God and be baptized! Then your sins will be forgiven."  
 Isaiah the prophet wrote about John when he said, "In the desert someone is shouting, 'Get the road ready for the Lord! Make a straight path for him. Fill up every valley and level every mountain and hill. Straighten the crooked paths and smooth out the rough roads.  
 Then everyone will see the saving power of God.' "

The Living Bible

Then John went from place to place on both sides of the Jordan River, preaching that people should be baptized to show that they had turned to God and away from their sins, in order to be forgiven. [*preaching that people should be baptized to show that they had turned to God and away from their sins, in order to be forgiven, or "preaching the baptism of repentance for remission of sins."*]  
 In the words of Isaiah the prophet, John was "a voice shouting from the barren wilderness, 'Prepare a road for the Lord to travel on! Widen the pathway before him! Level the mountains! Fill up the valleys! Straighten the curves! Smooth out the ruts! And then all mankind shall see the Savior sent from God.' "

New Berkeley Version  
 New Century Version

.  
 He went all over the area around the Jordan River preaching a baptism of changed hearts and lives for the forgiveness of sins. As it is written in the book of Isaiah the prophet:  
 "This is a voice of one  
 who calls out in the desert:  
 'Prepare the way for the Lord.

	<p>Make the road straight for him.          Every valley should be filled in,          and every mountain and hill should be made flat.          Roads with turns should be made straight,          and rough roads should be made smooth.          And all people will know about the salvation of God!” <i>Isaiah 40:3–5</i></p>
New Living Translation	<p>Then John went from place to place on both sides of the Jordan River, preaching that people should be baptized to show that they had repented of their sins and turned to God to be forgiven. Isaiah had spoken of John when he said,          “He is a voice shouting in the wilderness,          ‘Prepare the way for the Lord’s coming!          Clear the road for him!          The valleys will be filled,          and the mountains and hills made level.          The curves will be straightened,          and the rough places made smooth.          And then all people will see          the salvation sent from God.” <i>Isa 40:3-5 (Greek version).</i></p>
The Passion Translation	<p>John went preaching and baptizing throughout the Jordan Valley. He persuaded people to turn away from their sins and turn to God<sup>[d]</sup> for the freedom of forgiveness.<sup>[e]</sup>          This was to fulfill what was written in the book of the prophet Isaiah:          “Listen! You will hear a thunderous voice in the lonely wilderness telling you to wake up and get your heart ready for the coming of the Lord Jehovah.<sup>[f]</sup>          Every twisted thing in your lives must be made straight. Every dark way must be brought to the light. Wrongs righted. Injustices removed. Every heart of pride will be humbled low before him. Every deception will be exposed and replaced by the truth so that everyone everywhere will be ready to see the Life of God!”<sup>[g],[h]</sup> TPT places v. 2b with the second paragraph.</p> <p>[d] Luke 3:3 This is the definition of repentance, and it has two concepts. One is turning away from sin; the other is turning to God for freedom. They are linked together as one word, translated “repentance.” The Aramaic word has the concept of returning to God, to unite with Unity.          [e] Luke 3:3 John’s message was revolutionary, for the religion of the day taught that forgiveness could only be found temporarily by offering sacrifices in the temple. John, an Essene, told the people that forgiveness of sin was a heart issue, not gained by an animal sacrifice offered in the corrupt religious system of the day. Repentance, breaking open the heart, is more important than gaining forgiveness by religious acts.          [f] Luke 3:4 Translated from the Aramaic.          [g] Luke 3:5 The Greek text, quoting from Isa. 40:3-5, is literally translated “Wake up and make lines for the Lord, make his side alleys straight. Every ravine will be filled, every mountain and hill shall be leveled, the crooked straightened, rough ways smoothed, and all flesh shall see the salvation of God.” Every honest scholar recognizes this as more than a road construction project, implying a spiritual renewal in hearts.          [h] Luke 3:5 Translated from the Aramaic. The Aramaic word translated “life” often refers to salvation.</p>
Unlocked Dynamic Bible	<p>John was traveling all around the area near the Jordan River. He kept telling people, “If you want Yahweh to forgive your sins, you must repent; then I will baptize you!” The prophet Isaiah wrote these words on a scroll long ago: “In the wilderness, someone will be calling out: Prepare the way of the Lord, Make straight paths for him.          Every valley will be filled, And every mountain and hill will be made level; The crooked roads will become straight, And the rough ways will be made smooth.          Then everyone will see Yahweh’s way of saving people.”</p>
William's New Testament	<p>And he went all over the Jordan valley, preaching a baptism conditioned on repentance to obtain the forgiveness of sins,</p>



as it is written in the sermon-book of the prophet Isaiah: "Here is a voice of one shouting in the desert, 'Get the road ready for the Lord, make the paths straight for Him.

Every ravine must be filled up, and every mountain and hill leveled down; the crooked places must become straight roads, and the rough roads must be made smooth,

And all mankind must see the salvation of God."

### Partially literal and partially paraphrased translations:

American English Bible

So he traveled throughout the country around the Jordan preaching a baptism of repentance for forgiveness of sins, just as it was written about him in the book of the Prophet IsaiAh:

'Listen!

Someone calls out in the desert:

Prepare the way for the Lord.

Straighten out all of his roads;

Fill the gullies and level the mountains and hills;

Straighten the curves and smooth-out the ruts,

So all flesh will be able to see

What God has provided to save them.'

Beck's American Translation .

Breakthrough Version

And he went into every rural area surrounding the Jordan River speaking publicly about a change of ways submersion for forgiveness of sins, as it has been written in the preacher Isaiah's scroll of messages in Isaiah 40:3–5, "A voice is shouting in the backcountry, 'Get the Master's road ready. Make His paths straight.' Every valley will be filled in, every mountain and hill will be put down low, the crooked things will be turned into a straight road, and the jagged roads into smooth roads. And every physical body will see God's rescue process."

Common English Bible

John went throughout the region of the Jordan River, calling for people to be baptized to show that they were changing their hearts and lives and wanted God to forgive their sins. This is just as it was written in the scroll of the words of Isaiah the prophet,

*A voice crying out in the wilderness:*

*"Prepare the way for the Lord;*

*make his paths straight.*

*Every valley will be filled,*

*and every mountain and hill will be leveled.*

*The crooked will be made straight*

*and the rough places made smooth.*

*All humanity will see God's salvation."* Isa 40:3-5

International Standard V

John [Lit. He] went throughout the entire Jordan region, proclaiming a baptism about repentance for the forgiveness of sins, as it is written in the book of the words of the prophet Isaiah,

"He is a voice calling out in the wilderness:

'Prepare the way for the Lord! Make his paths straight!

¶ Every valley will be filled,

and every mountain and hill will be leveled.

The crooked ways will be made straight,

and the rough roads will be made smooth.

¶ Everyone [Lit. All flesh] will see the salvation that God has provided.'" [Isa 40:3-5] .

Len Gane Paraphrase

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A. Campbell's Living Oracles	<p>And he went through all the country along the Jordan, publishing the immersion of reformation for the remission of sins. As it is written in the book of the prophet Isaiah, "The voice of one proclaiming in the wilderness, Prepare a way for the Lord, make for him a straight passage.</p> <p>Let every valley be filled, every mountain and hill be leveled; let the crooked roads be made straight, and the rough ways smooth, that all flesh may see the salvation of God."</p>
New Advent (Knox) Bible	<p>And he went all over the country round Jordan, announcing a baptism whereby men repented, to have their sins forgiven: as it is written in the book of the sayings of the prophet Isaia, There is a voice of one crying in the wilderness, Prepare the way of the Lord, straighten out his paths. Every valley is to be bridged, and every mountain and hill levelled, and the windings are to be cut straight, and the rough paths made into smooth roads, and all mankind is to see the saving power of God.</p>
NT for Everyone	<p>At that time, the word of God came to John, the son of Zechariah, in the wilderness. He went through all the region of the Jordan, announcing a baptism of repentance for the forgiveness of sins. This is what is written in the book of the words of Isaiah the prophet:</p> <p style="padding-left: 40px;">A voice shouting in the wilderness: get ready a path for the Lord, make the roads straight for him! Every valley shall be filled in, and every mountain and hill shall be flattened, the twisted paths will be straightened out, and the rough roads smoothed off, and all that lives shall see God's rescue. V. 3b is included for context.</p>
20 <sup>th</sup> Century New Testament	<p>And John went through the whole district of the Jordan, proclaiming baptism upon repentance, for the forgiveness of sins. This was in fulfillment of what is said in the writings of the Prophet Isaiah--'The voice of one crying aloud in the wilderness: "Make ready the way of the Lord, Make his paths straight.</p> <p>Every chasm shall be filled, Every mountain and hill shall be leveled, The winding ways shall be straightened, The rough roads made smooth, And all mankind shall see the Salvation of God."</p>

### Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	<p>All through the Jordan valley he preached the baptism of repentance for the forgiveness of sins; As it is written in the Book of Isaiah, a voice cries out in the desert, 'Prepare a route for the Lord and straighten his path.' Every valley shall be filled, and every mountain and hill shall be leveled; and the crooked shall be made straight, and the rough paths shall be made smooth; And all flesh will see the salvation of God.</p>
Evangelical Heritage V. Ferrar-Fenton Bible	<p>.</p> <p>And he went about the whole country of the Jordan, proclaiming a baptism of conversion for forgiveness of sins; as it is recorded in the book of the sayings of Isaiah the prophet:</p> <p style="padding-left: 40px;">A VOICE SHOUTING IN THE DESERT, PREPARE THE HIGHWAY FOR THE LORD, MAKE HIS PATHS SMOOTH. LET EVERY VALLEY BE FILLED UP AND EVERY MOUNTAIN AND HILL CUT DOWN, AND THE ROUGH GROUNDS SMOOTH THAT ALL PERSONS MAY SEE THE SALVATION OF GOD. Isaiah XL:3–5</p>

Free Bible Version  
God's Truth (Tyndale)

.  
And he came into all the coasts about Jordan, preaching the baptism of repentance for the remission of sins, as it is written in the book of the sayings of Esaias the Prophet which says: The voice of a crier in wilderness: prepare the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low. And crooked things shall be made straight: and the rough ways shall be made smooth: and all flesh shall see the saviour sent of God.

Jubilee Bible 2000  
Montgomery NT  
NIV, ©2011  
Riverside New Testament

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. .  
Then he came into all the neighborhood of the Jordan proclaiming baptism for a change of heart in order to forgiveness of sins, as it is written in the book of the words of Isaiah the prophet, "The voice of one shouting in the wilderness, 'Prepare the way of the Lord, make his paths straight!' Every ravine shall be filled and every mountain and hill shall be graded down, and the crooked places shall become straight and the rough roads shall become smooth, and all men shall see the salvation of God."

Leicester A. Sawyer's NT

And he went into all the region about the Jordan, preaching the baptism of a change of mind for the forgiveness of sins; as it is written in the book of the words of Isaiah the prophet; A voice of one crying in the wilderness, prepare the way of the Lord, make his paths straight. Every ravine shall be filled up, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough ways smooth; and all flesh shall see the salvation of God.

Unlocked Literal Bible  
Urim-Thummim Version

.  
And he came into all the country around Jordan, heralding the baptism of a change of mind for the pardoning of sins; As it is written in the scroll of the words of Isaiah the prophet saying, The Voice of one crying in the uninhabited places, Prepare the way of the LORD, make his paths straight. Every valley will be filled and every mountain and hill will be made into a plain; and the curved will be made level, and the rocky way will be made level; And all flesh will see the salvation of Elohim.

Weymouth New Testament

John went into all the district about the Jordan proclaiming a baptism of the penitent for the forgiveness of sins; as it is written in the book of the prophet Isaiah, »The voice of one crying aloud! `In the Desert prepare ye a road for the Lord: make His highway straight. Every ravine shall be filled up, and every mountain and hill levelled down, the crooked places shall be turned into straight roads, and the rugged ways into smooth; and then shall all mankind see God's salvation.'«

Wilbur Pickering's New T.

So he went into all the region around the Jordan, proclaiming a baptism of repentance for forgiveness of sins; as it is written in the book of the words of Isaiah the prophet, saying: "A voice calling out: 'Prepare the way of the Lord in the wilderness, make His paths straight.'<sup>3</sup> Every ravine will be filled up, and every mountain and hill will be leveled;<sup>4</sup> the crooked parts of the roads will be straightened out, and the rough parts will be smoothed out; and all flesh<sup>5</sup> will see the salvation of God.'

<sup>(3)</sup>The Hebrew text of Isa. 40:3 has "in the desert" here, making it overtly parallel to "in the wilderness", so both are part of what the 'voice' is saying.

<sup>(4)</sup>That is, where the highway passes, not all over the place; just like modern super-highways.

<sup>(5)</sup>That's what the Text says. I resist the temptation to limit the reference to people, because the animals will also see it (Isa. 11:6–9). In Gen. 6:17 “all flesh” clearly includes the animals.

Wikipedia Bible Project

He moved around the whole Jordan region, publicly telling people they needed to repent and be baptized to be freed from their sins. As Isaiah the prophet wrote, “A voice crying out in the desert, ‘Prepare the Lord’s way, make his paths straight. Every valley will be filled in, and every hill and mountain will be leveled; the crooked ways will be straightened, and the rough ways made smooth. Everyone will see God’s salvation.’”

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) John proclaimed a baptism for repentant people to obtain forgiveness of sins and he went through the whole country bordering the Jordan River. It was just as is written in the book of the prophet Isaiah: listen to this voice crying out in the desert: prepare the way of the Lord, make his path straight. The valleys will be filled and the mountains and hills made low. Everything crooked will be made straight and the rough paths smooth; and every mortal will see the salvation of God.

The Heritage Bible

And he came into all the region around the Jordan preaching the baptism of repentance into forgiveness of sins;

4 As it has been written in the scroll of the words of Isaiah, the prophet, saying, The voice of one shouting in the wasteland, Prepare the way of the Lord; make his paths straight. Isa 40:3

5 Every valley will be filled level, and every mountain and hill will be laid low, and the crooked will become into straight, and the rough ways into smooth;

6 And all flesh will gaze at the salvation of God.

New American Bible (2002)

New American Bible (2011)

\* He went throughout [the] whole region of the Jordan, proclaiming a baptism of repentance for the forgiveness of sins, [Acts 13:24; 19:4.]

\* as it is written in the book of the words of the prophet Isaiah: [Is 40:3–5.]

“A voice of one crying out in the desert:

‘Prepare the way of the Lord, [Jn 1:23.]

make straight his paths.

Every valley shall be filled

and every mountain and hill shall be made low.

The winding roads shall be made straight,

and the rough ways made smooth,

and all flesh shall see the salvation of God.”

\* [3:3] Repent: the Baptist calls for a change of heart and conduct, a turning of one’s life from rebellion to obedience towards God. The kingdom of heaven is at hand: “heaven” (lit., “the heavens”) is a substitute for the name “God” that was avoided by devout Jews of the time out of reverence. The expression “the kingdom of heaven” occurs only in the gospel of Matthew. It means the effective rule of God over his people. In its fullness it includes not only human obedience to God’s word, but the triumph of God over physical evils, supremely over death. In the expectation found in Jewish apocalyptic, the kingdom was to be ushered in by a judgment in which sinners would be condemned and perish, an expectation shared by the Baptist. This was modified in Christian understanding where the kingdom was seen as being established in stages, culminating with the parousia of Jesus.

\* [3:4] The Essenes from Qumran used the same passage to explain why their community was in the desert studying and observing the law and the prophets (1QS 8:12–15).

New English Bible–1970

New Jerusalem Bible	He went through the whole Jordan area proclaiming a baptism of repentance for the forgiveness of sins, as it is written in the book of the sayings of Isaiah the prophet: A voice of one that cries in the desert: Prepare a way for the Lord, make his paths straight! Let every valley be filled in, every mountain and hill be levelled, winding ways be straightened and rough roads made smooth, and all humanity will see the salvation of God
New RSV Revised English Bible—1989	. And he went all over the Jordan valley proclaiming a baptism in token of repentance for the forgiveness of sins, as it is written in the book of the prophecies of Isaiah: A voice cries in the wilderness, "Prepare the way for the Lord; clear a straight path for him. Every ravine shall be filled in, and every mountain and hill levelled; winding paths shall be straightened, and rough ways made smooth; and all mankind shall see God's deliverance."

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	He went all through the Yarden region proclaiming an immersion involving turning to God from sin in order to be forgiven. It was just as had been written in the book of the sayings of the prophet Yesha'yahu, <b>"The voice of someone crying out: 'In the desert prepare the way for Adonai! Make straight paths for him! Every valley must be filled in, every mountain and hill leveled off; the winding roads must be straightened and the rough ways made smooth. Then all humanity will see God's deliverance.'"</b> Isaiah 40:3–5
exeGesés companion Bible	and he goes to all the region around Yarden preaching the baptism of repentance for the forgiveness of sins - as scribed in the scroll of the words of Yesha Yah the prophet, wording, The voice of one crying in the wilderness, Prepare the way of Yah Veh, make his paths straight. Every valley is filled, and every mountain and hill humbled; and the crooked made into straight, and the jagged ways made smooth; and all flesh sees the salvation of Elohim. Isaiah 40:3-5
Hebraic Roots Bible	And he came into all the regions of the Jordan proclaiming a baptism of repentance for remission of sins, as it has been written in the scroll of the Words of Isaiah the prophet, saying: "The voice of one crying in the wilderness, Prepare the way of YAHWEH, make His paths straight. All the valleys will be filled and all the mountains and heights will be leveled. And the rough will become smooth, and the difficult land a plain and all flesh shall see the Salvation of YAHWEH." (Isa. 40:3-5)
Israeli Authorized Version <i>The Scriptures</i> 1998	. And he went into all the neighbourhood of the Yardēn, proclaiming an immersion of repentance for the forgiveness of sins, as it has been written in the book of the

words of Yeshayahu the prophet, [Isa. 40:3-5.] saying, "A voice of one crying in the wilderness, 'Prepare the way of הוה, make His paths straight. 'Every valley shall be filled and every mountain and hill shall be made low, and the crooked shall become straight, and the rough become smooth ways, and all flesh shall see the deliverance of Elohim.' "

Tree of Life Version .

### Expanded/Embellished Bibles:

*The Amplified Bible* .

An Understandable Version

He went into the whole region around the Jordan River proclaiming that those immersed on the basis of their repentance [*i.e., determining to change their hearts and lives*] would receive the forgiveness of sins [*from God*]. This was according to what is written in the book containing the words of Isaiah, the prophet [Isa. 40:3ff], "The voice of a man who speaks out in the desert [*urging people*] to make the road for the Lord ready [*for Him to travel*]; to make a straight pathway for Him [*to walk on*].

Every valley will be filled up and every mountain and hill will be leveled. And crooked [*roads*] will become straight and rough ones smoothed out.

And all mankind will see the salvation of God [*i.e., become available to them*]."

The Expanded Bible

He went all over the area [country; region] around the Jordan River preaching a baptism of changed hearts and lives [repentance] for the forgiveness of sins. As it is written in the book of [<sup>L</sup> book of the words/oracles of] Isaiah the prophet:

"This is a voice of one

who calls out [shouts; cries out] in the desert [wilderness]:

'Prepare the way for the Lord.

Make the road straight [a clear path] for him.

Every valley [ravine; wadi] should be filled in,

and every mountain and hill should be made flat [level; low].

Roads with turns [<sup>L</sup> Curved/<sup>T</sup> Crooked places] should be made straight,

and rough roads [paths; ways] should be made smooth.

And all people [humanity; <sup>T</sup> flesh] will know about [<sup>L</sup> see] the salvation of God [Is. 40:3-5]!"

Jonathan Mitchell NT

And so he came (or: went) into all [the] region around the Jordan [River], repeatedly making a public proclamation heralding an immersion (or: baptism) of a change of mind and way of thinking [which also implied a return to God], into a flowing-away of failures (a sending-away of mistakes; a letting-go and release of failed attempts to hit the target and attain the goal; abandonment of sins; a divorce from, and a forgiveness of, errors).

As it has been and stands written within the scroll of [the] words of Isaiah the prophet, "A voice (or: sound) of someone repeatedly exclaiming and imploring loudly within the midst of the wilderness (the desolate place): 'You people at once make ready (or: 'Within the wilderness [now] prepare) the Way (Road) of [the] Lord [= Yahweh's Path]! Be progressively making His worn thoroughfares and highways straight.

'Every ravine (or: gully; place narrowly enclosed by cliffs) will be progressively filled, and every mountain and hill (or: all hill country and rising ground) will continue being made low. Then the crooked things (or: places) will proceed in being [made] into straight ones, and rough and uneven places, into smooth roads!

'Then all flesh will proceed in seeing God's Deliverance (Salvation; Rescue; health and wholeness; Returning [all; things] to the original state and condition)!" [Isa. 40:3-5].

NET Bible®

He<sup>10</sup> went into all the region around the Jordan River,<sup>11</sup> preaching a baptism of repentance for the forgiveness of sins.<sup>12</sup>



As it is written in the book of the words of Isaiah the prophet,  
***“The voice<sup>13</sup> of one shouting in the wilderness:<sup>14</sup>***  
***‘Prepare the way for the Lord,***  
***make<sup>15</sup> his paths straight.***  
***Every valley will be filled,<sup>16</sup>***  
***and every mountain and hill will be brought low,***  
***and the crooked will be made straight,***  
***and the rough ways will be made smooth,***  
***and all humanity<sup>17</sup> will see the salvation of God.’”***

<sup>10tn</sup> Grk “And he.” Here καί (kai) has not been translated because of differences between Greek and English style. Due to the length and complexity of the Greek sentence, a new sentence was started here in the translation.

<sup>11tn</sup> “River” is not in the Greek text but is supplied for clarity.

<sup>12sn</sup> A baptism of repentance for the forgiveness of sins was a call for preparation for the arrival of the Lord’s salvation. To participate in this baptism was a recognition of the need for God’s forgiveness with a sense that one needed to live differently as a response to it (Luke 3:10-14).

<sup>13tn</sup> Or “A voice.”

<sup>14tn</sup> Or “desert.” The syntactic position of the phrase “in the wilderness” is unclear in both Luke and the LXX. The MT favors taking it with “Prepare a way,” while the LXX takes it with “a voice shouting.” If the former, the meaning would be that such preparation should be done “in the wilderness.” If the latter, the meaning would be that the place from where John’s ministry went forth was “in the wilderness.” There are Jewish materials that support both renderings: 1QS 8:14 and 9.19-20 support the MT while certain rabbinic texts favor the LXX (see D. L. Bock, Luke [BECNT], 1:290-91). While it is not absolutely necessary that a call in the wilderness led to a response in the wilderness, it is not unlikely that such would be the case. Thus, in the final analysis, the net effect between the two choices may be minimal. In any case, a majority of commentators and translations take “in the wilderness” with “The voice of one shouting” (D. L. Bock; R. H. Stein, Luke [NAC], 129; I. H. Marshall, Luke [NIGTC], 136; NIV, NRSV, NKJV, NLT, NASB, REB).

<sup>15tn</sup> This call to “make paths straight” in this context is probably an allusion to preparation through repentance as the verb ποιέω (poiew) reappears in vv. 8, 10, 11, 12, 14.

<sup>16sn</sup> The figurative language of this verse speaks of the whole creation preparing for the arrival of a major figure, so all obstacles to his approach are removed.

<sup>17tn</sup> Grk “all flesh.”

<sup>18sn</sup> A quotation from Isa 40:3-5. Though all the synoptic gospels use this citation from Isaiah, only Luke cites the material of vv. 5-6. His goal may well be to get to the declaration of v. 6, where all humanity (i.e., all nations) see God’s salvation (see also Luke 24:47).

P. Kretzmann Commentary  
 Syndein/Thieme  
 Translation for Translators

So John went all over the area close to the Jordan River. He kept telling people, “If you want God to forgive you for your sins, you must ◀repent/turn away from your sinful behavior▶ before you ask me to baptize you!”

John was the one who fulfilled these words that had been written by the prophet Isaiah {that the prophet Isaiah had written} on a scroll long ago:

In a desolate area, someone [SYN] will be heard shouting to the people who pass by,

Prepare yourselves to receive the Lord when he comes!

Make yourselves ready so that you will be prepared when he comes, just like people straighten out the road [MET] for an important official [MET, DOU]!

Just like people level off all the places where the land rises and just like they fill all the ravines,

and just like people make the road straight wherever it is crooked,

and just like people make smooth the bumps in the road,

Similarly you need to remove all the obstacles which prevent God from blessing you!



## The Voice

Then people [SYN] everywhere will understand how God can save [MTY] people.

John brought this divine message to all those who came to the Jordan River. He preached that people should be ritually cleansed through baptism as an expression of changed lives for the forgiveness of sins. As Isaiah the prophet had said,

A solitary voice is calling:

"Go into the wilderness;

prepare the road for the Eternal One's journey.

In the desert, repair and straighten

every mile of our True God's highway.

Every low place will be lifted

and every high mountain,

every hill will be humbled;

The crooked road will be straightened out

and rough places ironed out smooth;

Then the radiant glory of the Eternal One will be revealed.

All flesh together will take it in." Isaiah 40:3–5

### Weird English, Old English, Anachronistic English Translations:

#### Accurate New Testament

and [He] comes to every the [one] surrounding [of] the jordan Proclaiming washing [of] rethinking to release [of] offenses as [It] has been written in book [of] words [of] isaiah the forecaster Sound [of] [him] shouting {is} in the [one] deserted prepare! the way [of] lord immediate make! the paths [of] him Every Valley will be filled and Every Mountain and Hill will be lowered and will be The [Things] Crooked to [her] immediate and {will be} The [Ones] Rough to ways smooth and will see Every Flesh the [thing] saving [of] the god

#### Awful Scroll Bible

Even himself went into the entire region-around the Jordan, proclaiming a baptism of after-thinking, to the sending-away discharged misses-of-the-mark. As it has come to be written from-within the scroll, of the considerations of Isaiah, the exposer-to-light-beforehand, confirming, "A voice of he crying aloud from-within the wilderness, 'Be preparing the Way of the Lord, be making His path well-laid-forth! (" ")Every ravine will become filling, and every mountain and hill will come about low, and the crooked into that well-placed-forth, also the rough ways into that smooth. (" ")Indeed all flesh will see for themselves the Deliverance of God!" "

#### Concordant Literal Version

And he came into the entire country about the Jordan, heralding a baptism of repentance for the pardon of sins, as it is written in the scroll of the sayings of Isaiah the prophet, saying, "The voice of one imploring: 'In the wilderness make ready the road of the Lord! Straight...be making the highways'of Him!" 'Every ravine shall be filled And every mountain and hill shall be made low, And the crooked shall be straight, And the rough places into smooth roads,..." And all flesh shall see the salvation of God."

#### The Disciple's Bible Orthodox Jewish Bible

. And Yochanan went into all the surrounding region of the Yarden preaching a tevilah of teshuva for the selichat avon, As it has been written in the sefer divrei Yeshayah Hanavi, KOL KOREY BAMIDBAR (A voice of one shouting in the wilderness, YESHAYAH 40:3): Prepare the Derech Hashem (the Way of the L-rd). Make his paths straight! KOL GEY YINNASE VKHOL HAR VGIVAH YISHPALU (Every valley will be filled in and every mountain and hill will be leveled off), VHAYAH HEAKOV LEMISHOR VHARKHASIM LVIKAH (The crooked will be made straight, the rough paths made into smooth roads); VRAU CHOL BASAR ES YESHUAT ELOHEINU (and all basar will see the salvation of our G-d). [YESHAYAH 40:3-5; TEHILLIM 98:2; YESHAYAH 42:16; 52:10]

Rotherham's Emphasized B. ...in the High-priesthood of Annas and Caiaphas, came a word of God unto John the son, of Zechariah, in rue desert; and he came into all the country about the Jordan, proclaiming an immersion of repentance into remission of sins: as it is written in the book of the discourses of Isaiah the prophet: A voice of one crying aloud! In the desert, prepare ye the way of the Lord, straight, be making his paths; Every chasm, shall be filled up, and, every mountain and hill, be made low; and the, crooked, places shall become, straight, and the, rugged, places, smooth ways;— And all flesh shall see the salvation of God. V. 2 is included for context.

Third Millennium Bible  
Webster's Translation

### **Literal, almost word-for-word, renderings:**

Analytical-Literal Translation And he went into the whole surrounding region of the Jordan [*River*], proclaiming a baptism [*or, immersion, and throughout book*] of repentance to [*or, for; or, because of*] forgiveness of sins, as it has been written in a scroll of the words of Isaiah the prophet, saying, "A voice of [*one*] shouting in the wilderness, 'Prepare the way of the LORD; be making His paths straight!'"  
'Every valley will be filled and every mountain and hill will be leveled, and the crooked [*roads*] will be [*made*] into straight [*roads*] and the rough [*roads made*] into smooth roads.  
'And all flesh will see the salvation of God!'" [*Isaiah 40:3-5*].

Charles Thompson NT  
Context Group Version

.  
And he came into all the region round about the Jordan, proclaiming the immersion of reoriented lives to remission of disgraceful acts; as it is written in the book of the words of Isaiah the prophet, The voice of one crying in the wilderness, Make (pl) ready the way of the Lord, Make his paths straight.  
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;  
And all flesh shall see the rescue of God.

Disciples' Literal New T.

**John Proclaims a Baptism of Repentance, In Fulfillment of Isaiah**  
And he went into all the surrounding-region of the Jordan, proclaiming a baptism of repentance for the forgiveness of sins, as it has been written in the book of the words of Isaiah the prophet [in Isa 40:3-5], "A voice of one shouting in the wilderness: 'Prepare the way of the Lord; be making His paths straight. Every valley will be filled and every mountain and hill will be made-low. And the crooked *paths* will become straight, and the rough will become smooth paths. And all flesh will see the salvation of God'"

English Standard Version  
Far Above All Translation

.  
...and he went to the whole area around the Jordan, proclaiming *the* baptism of repentance for forgiveness of sins, as it stands written in *the* book of *the* words of Isaiah the prophet, where he says, "*The* voice of one crying out in the desert, 'Prepare the way of the Lord; make his paths straight.  
Every ravine will be filled in, and every mountain and hill will be made level and the crooked *places* will be *made* straight, and the rough tracks *will be made* smooth roads.  
And all flesh will see the salvation of God.' "

Green's Literal Translation  
Literal New Testament

.  
AND HE WENT INTO ALL THE COUNTRY AROUND THE JORDAN, PROCLAIMING [THE] BAPTISM OF REPENTANCE FOR REMISSION OF SINS; AS IT HAS BEEN WRITTEN IN [THE] BOOK OF [THE] WORDS OF ISAIAH THE PROPHET, SAYING, [THE] VOICE OF ONE CRYING IN THE WILDERNESS, PREPARE THE WAY OF [THE] LORD; STRAIGHT MAKE PATHS HIS.

Modern English Version	<p>EVERY RAVINE SHALL BE FILLED UP, AND EVERY MOUNTAIN AND HILL SHALL BE MADE LOW; AND SHALL BECOME THE CROOKED [PLACES] INTO A STRAIGHT [PATH], AND THE ROUGH INTO WAYS SMOOTH; AND SHALL SEE ALL FLESH THE SALVATION OF GOD.</p> <p>He came into the region surrounding the Jordan, preaching the baptism of repentance for the remission of sins. As it is written in the book of the words of Isaiah the prophet, saying:</p> <p>“The voice of one crying in the wilderness:  ‘Prepare the way of the Lord;  make His paths straight.  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;  and all flesh shall see the salvation of God.’ ” Isa 40:3–5.</p>
Modern Literal Version	.
Modern KJV	.
New American Standard B.	<p>And he came into all the district around the Jordan, preaching a baptism of repentance for the forgiveness of sins; as it is written in the book of the words of Isaiah the prophet,</p> <p>“THE VOICE OF ONE CRYING IN THE WILDERNESS,  ‘MAKE READY THE WAY OF THE LORD,  MAKE HIS PATHS STRAIGHT.  ‘EVERY RAVINE WILL BE FILLED,  AND EVERY MOUNTAIN AND HILL WILL BE BROUGHT LOW [Or <i>leveled</i>];  THE CROOKED WILL BECOME STRAIGHT,  AND THE ROUGH ROADS SMOOTH;  AND ALL [B]FLESH [Or <i>mankind</i>] WILL SEE THE SALVATION OF GOD.’ ”</p>
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	.
Restored Holy Bible 6.0	.
Revised Young's Lit. Trans.	<p>...and he came to all the region round the Jordan, proclaiming a baptism of reformation -- to remission of sins, as it has been written in the scroll of the words of Isaiah the prophet, saying, 'A voice of one crying in the wilderness, Prepare you the way of the Lord, straight make you His paths; every valley shall be filled, and every mountain and hill shall be made low, and the crooked shall become straightness, and the rough become smooth ways; and all flesh shall see the salvation of God.'</p>
A Voice in the Wilderness	.
World English Bible	.
Young's Updated LT	.

### The gist of this passage:

Luke 3:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (kaí) [pronounced <i>kí</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532

Luke 3:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
érchomai (ἔρχομαι) [pronounced AIR-khoh-my]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2064
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
pasan (πάσαν) [pronounced PAH-sahn]	<i>each, every, any; all, entire; anyone, some</i>	feminine singular adjective; accusative case	Strong's #3956
perichôros (περίχωρος) [pronounced per-IKH-oh-ross]	<i>around the region, the country (round) about, region (that lies) round about</i>	feminine singular adjective; accusative case	Strong's #4066
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Iordanês ('Ιορδάνης) [pronounced ee-or-DAN-ace]	<i>the descender; transliterated Jordan</i>	masculine singular proper noun/location; genitive/ablative case	Strong's #2446

This is the one river of Palestine, has its course of little more than 200 miles (300 km), going from the roots of Anti-Lebanon to the head of the Dead Sea..

**Translation:** And he went out into all the region of the Jordan [valley]...

John, at some point, was moved by God the Holy Spirit to go out into the Jordan valley. Apparently, he moved around, as it says *all the region of the Jordan valley*. So, he did not establish himself an exact place where everyone knew to go. He went wherever, and God provided the people.

**Application:** This does not mean that if you have the gift of pastor-teacher, that you go to a variety of buildings, subways, and malls, and begin teaching; moving to a new place every day. But this does mean that, if you have the gift of pastor-teacher, and you allow yourself to be led by God, then wherever you end up is the right place with the right congregation, no matter how many or few there are.

**Application:** The most difficult church to pastor is a congregation of 5 or 10 people who are positive towards doctrine. Such a pastor probably has to meet either at a rented building, in the home of a parishioner, or at a place that can be used rent-free (there are some public spaces which allow for this—I have seen them). And then that pastor-teacher must have a job in order to support himself. This is quite difficult and a pastor-teacher with that assignment is called to a very important assignment. Only a pastor with a soul filled with doctrine is able to recognize that, he is in the right church at the right time, doing God's will.

**Application:** I mention this because we are in a country where negative volition seems to on the increase, but that does not mean that God has forgotten or neglected His people—the people who have believed in Him and want to know Him. Just as some missionaries go out to a place where they might speak the gospel to a few hundred

people each year; and maybe only witness the conversion of 10 or so each year; so a pastor-teacher with a limited congregation must act with faithfulness directed towards God.

**Application:** Many of us enjoyed attending Berachah Church during its heyday; during a time when it was hard to find a seat in a large auditorium; and the Colonel was teaching 8 or 9 lessons a week. This was a tremendous blessing for all who were graced-out by attending Berachah during that period of time. But God calls a variety of men to a variety of pulpits; and you do not reject a pulpit that God has placed you in charge of.

God told John—in some way or another—go out into the Jordan valley and teach there. Move around. And God provided the hearers.

You may recall that the birth of John was very unusual, and many of the people in that region wondered, “What manner of man will he become?” How did John get people to come out to listen to him? John did nothing; he simply began speaking and baptizing people. Did some of the people come out to see him because they recall his unusual birth? No doubt, those who first came to him knew him from that period of time. Did some hear about where he was and go out to see him as a result? That seems very likely to me. Did some of them come back and tell others? Also, that seems likely to me. Were there people who were simply traveling through and they came upon John? That is very possible as well. In whatever way, God provided the hearers.

Why did God not send John to the Temple, to proclaim the truth outside the Temple walls? Let me offer up two reasons: (1) John would have been persecuted and perhaps killed even more quickly than he was; and (2) God did not want him to be too closely associated with the apostasy that filled Jerusalem. Even most of the Lord’s ministry took place far from Jerusalem.

Luke 3:3b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
kêrussô (κηρύσσω) [pronounced kay-ROOS-so]	<i>proclaiming, publishing; heralding (as a public crier), especially divine truth (the gospel): preaching; the one preaching, preacher</i>	masculine singular, present active participle; nominative case	Strong’s #2784
baptisma (βάπτισμα) [pronounced BAP-tis-mah]	<i>baptism (real or figurative); immersion</i>	neuter singular noun; accusative case	Strong’s #908
metánoia (μετάνοια) [pronounced met-AHN-oy-ah]	<i>a change of mind regarding one’s purpose, what one has done or thought, a change of attitude, direction; a turning around; repentance</i>	feminine singular noun; genitive/ablative case	Strong’s #3341
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong’s #1519
áphesis (ἄφεσις) [pronounced AWF-ess-iss]	<i>forgiveness, remission, freedom</i>	feminine singular noun; accusative case	Strong’s #859



### Luke 3:3b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hamartia (ἁμαρτία, ας, ῆ) [pronounced <i>hahm-ahr-TEE-ah</i> ]	<i>sin, transgression, [intentional] failure, aberration [from the truth, or from a law or duty]; wrong, error, mistake, offense, violation [of a divine law]; sin nature; practice of sin; proneness to sin; imputation, guilt or consequences of sin</i>	feminine plural noun, genitive/ablative case	Strong's #266

**Translation:** ...proclaiming the baptism of repentance [= a change of mind] to the forgiveness of sin.

The word *repentance* means a change of mind. The people of that era were inundated with a false form of Judaism—a very legalistic misinterpretation of the Law and the Prophets.

The baptism offered by John, in and of itself, did not make a person change his mind; nor did it provide forgiveness of sin. The baptism was for those who were positive towards God; who were awaiting the revealing of God's Messiah. John spoke of a number of things, including the Messiah. In the future, Jesus Christ would be the Person about Whom they would change their minds. By offering Himself on the cross, Jesus provided the means by which our sins would be forgiven; and through which we would be cleansed before God.

John very much functioned as a herald; he would announce the Coming Messiah.

**Luke 3:3** And he went out into all the region of the Jordan [valley] proclaiming the baptism of repentance [= a change of mind] to the forgiveness of sin.

For many centuries, it appears, that the word repentance has been misused. It simply refers to a change of mind. The change of mind was not about John but about the Messiah, about to come on the scene.

### Luke 3:4a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōs (ὥς) [pronounced <i>hohç</i> ]	<i>like, as; about; in such a way; even as</i>	comparative particle	Strong's #5613
graphō (γράφω) [pronounced <i>GRAF-oh</i> ]	<i>to write, to delineate (or form) letters on a tablet, parchment, paper, or other material, to commit to writing, to give information, directions; to fill with writing; to compose</i>	3 <sup>rd</sup> person singular, perfect passive indicative	Strong's #1125

In the perfect tense, when referring to Old Testament Scripture, this can be rendered *it stands written, it is written*.

en (ἐν) [pronounced <i>en</i> ]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
biblos (βίβλος) [pronounced <i>BIB-loss</i> ]	<i>a written book, a roll, a scroll; properly the inner bark of the papyrus plant</i>	neuter singular noun; dative, locative or instrumental case	Strong's #976



### Luke 3:4a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
logos (λόγος, ου, ό) [pronounced LOHG-ohss]	<i>a word; conception, idea; matter; thing; decree, mandate; doctrine, teaching; the act of speaking, speech; reason, account; revelation</i>	masculine plural noun, genitive/ablative case	Strong's #3056
Hêsaïas (Ἡσαΐας) [pronounced hay-sah-EE-as]	<i>Jehovah's help; transliterated, Isaiah, Hesaias, Esaias</i>	masculine singular proper noun; genitive/ablative case	Strong's #2268
He is the famous Hebrew prophet who prophesied in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah.			
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
prophêtês (προφήτης) [pronounced prof-AY-tace]	<i>prophet, one who foretells events; one who spoke via divine inspiration</i>	masculine singular noun; genitive/ablative case	Strong's #4396

**Translation:** As it stands written in the book, [in] the words of Isaiah the prophet:...

This is a fascinating quote, because we don't know if Luke is inserting it here as apropos; or whether this would be the passage that John recited for those who came to hear him. In any case, these words of Isaiah were speaking of John, the herald of the King.

As an aside, these things that are quoted from the Old Testament often have a double-meaning. When these things were originally spoken, there was something happening to the author of these words; or something to which the author was speaking different from the way than we see it today (Psalm 22 is an excellent example of this). The author and his audience (if this was spoken aloud) had one understanding of these words; but, as time progressed, it was recognized that these words had a different and future application; or a spiritual application, if you will.

Let me state this in a different way: Isaiah, in Isa. 53, had something in mind. He was not thinking of the crucifixion; he did not have a full and complete understanding of the suffering of the Messiah. In fact, for many, this was a very unusual passage—it was hard for anyone to read this and think, "This is God's Messiah." But, after the fact, after the public ministry of Jesus Christ, after His rejection by the people of Israel, culminating in His crucifixion, it became clear to many that Isa. 53—regardless of its original meaning—was about the suffering of our Lord and His payment for our sins. In fact, there is no chapter anywhere, Old Testament or New, which better describes the crucifixion than Isa. 53.

Back in Gen. 22, we studied Abraham offering up his only son, the son whom he loved, to God—the only time that God ever called for a human sacrifice (apart from offering up His Own Son). Abraham trusted God and was willing to offer up his son in obedience—and, for many centuries, this willingness on Abraham's part was understood to indicate great faith and obedience by Abraham. But, we understand this today to refer to God offering up His Only Son, the Son Whom He loves, in our place, for our sins. Abraham did not know this; Abraham did not realize what his actions actually meant. He was simply obeying God. For hundreds of years, what Abraham did was understood to be an act of great trust and obedience—and nothing more. But when we read this passage today, we understand that this is telegraphing the idea that God would offer up His Son on our behalf.

Now let's look at this quotation taken from Isaiah.

Luke 3:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
phônê (φωνή) [pronounced foh-NAY]	<i>sound, voice; language</i>	feminine singular noun; nominative case	Strong's #5456
boaô (βοάω) [pronounced bo-AH-oh]	<i>crying out, calling out, the one shouting [out]; proclaiming loudly</i>	masculine singular, present active participle; genitive/ablative case	Strong's #994
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
erêmos (ἐρημος) [pronounced EHR-ay-moss]	<i>desert-wilderness, a solitude, an uninhabited region [land, area], a waste</i>	feminine singular adjective used as a substantive; dative, locative or instrumental case	Strong's #2048

**Translation:** ...[There is] a voice crying out in the desert-wilderness, [saying],...

The word *crying* does not mean *crying*, but it means, *calling out [in a loud voice]*.

We understand in this context, that this voice crying out in the desert-wilderness is John's voice. He is herald to the King. He will announce the King.

Luke 3:4c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hetoimazô (ἐτοιμάζω) [pronounced het-oy-MAHD-zoh]	<i>to make ready, prepare; to make the necessary preparations, get everything ready</i>	2 <sup>nd</sup> person plural, aorist active imperative	Strong's #2090
tên (τὴν) [pronounced tayn]	<i>the, to the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
hodos (ὁδός, οὐ, ἡ) [pronounced ho-DOSS]	<i>a way, road; a journey; traveling; a course of conduct; a way [of thinking, feeling, deciding]</i>	feminine singular noun in the accusative case	Strong's #3598

## Luke 3:4c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962

**Translation:** ...*[You all] Make ready the way of the Lord;*...

John is the herald of the Lord. John comes before the Lord and tells us, "The King is about to appear; make yourselves ready." Here, this is all very metaphorical. John is the one making ready the way of the Lord; but then, the hearts of those who hear John are also to make themselves ready for the Lord. They have to be willing to change their minds (that is, *repent*). They believed that they were related to God by birth and by obedience to the Law, but Jesus would require them to change their minds about that. Their relationship to God could be established in only one way: faith in His Son.

These must be the words that John is speaking, because the verb is the 2<sup>nd</sup> person plural, meaning that he is speaking to a group.

I say metaphorical, because John did not turn his congregation into a road crew that fixed up the road that Jesus could access and easily walk down. What did they do, exactly? They made themselves ready; they prepared themselves to be able to see God's Messiah for exactly as He would present Himself. They had to be willing to believe in a Messiah who did not fit their pre-conceived notions exactly.

Luke 3:4c ...*'Prepare the way of the Lord;*... ESV (capitalized)

Although the *way of the Lord* can be used in a technical sense in the Old Testament; here, it simply indicates that the Lord is coming and the people before John are to prepare His way (and to prepare their own hearts—by which, I mean, prepare their thinking).

## Luke 3:4d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
euthus (εὐθύς) [pronounced yoo-THOOS]	straight, level; straight forward; upright, true, sincere; straightway, immediately, forthwith	feminine plural adjective; accusative case	Strong's #2117
poieō (ποιέω) [pronounced poi-EH-oh]	<i>to do, to make, to construct, to produce; to carry out, to execute [a plan, an intention]; to practice; to act</i>	2 <sup>nd</sup> person plural, present active imperative	Strong's #4160
tas (τάς) [pronounced tahss]	<i>the</i>	feminine plural definite article; accusative case	Strong's #3588
tribos (τρίβος) [pronounced TREE-boss]	<i>a worn way, a path, a roadway which is worn down; rut</i>	feminine plural noun; accusative case	Strong's #5147
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846

**Translation:** ...you [all] will make His path straight.

Again, there is no road crew being organized by John here; they need to view Jesus unencumbered by human viewpoint or by false impressions or distorted teachings.

If there is a smooth path between yourself and the Lord, then you can see Him exactly as He is. He approaches you and there are no impediments between you, to slow Him down, or to confuse you concerning what you are seeing.

Luke 3:4 As it stands written in the book, [in] the words of Isaiah the prophet: [There is] a voice crying out in the desert-wilderness, [saying], “[You all] Make ready the way of the Lord; you [all] will make His path straight.

Obviously, the one calling out in the desert-wilderness is John. This prophecy is about him. John is out in the desert-wilderness, baptizing people and telling them about the Messiah.

The quotation from Isaiah is continued into vv. 5–6:

Luke 3:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pasa (πάσα) [pronounced PAH-sah]	each, every, any; all, entire; anyone, some	feminine singular adjective; nominative case	Strong's #3956
pharagx (φάραγξ) [pronounced FAHR-anx]	a valley [shut off by cliffs and precipices], a chasm; a ravine; a torrent	feminine singular noun; nominative case	Strong's #5327
plêroô (πληρώω) [pronounced play-ROH-oh]	to fill [a vessel, a hollow place, a valley]; to fill [something] with [something]; to supply [abundantly with something] [fully, completely], to impart, to imbue with; to fulfill; to perform fully; to bring to a full end, to complete [finish, accomplish]	3 <sup>rd</sup> person singular, present future passive indicative	Strong's #4137

**Translation:** Every valley will be filled;...

Since the previous two phrases are clearly metaphorical; then it is reasonable to assume that what follows it also metaphorical. Although this very much describes the work of a road crew, that is not what is being referred to.

The valley here is the empty spirit. Often in Israel, these valley were cut through by rivers and torrents; and, in many cases, those rivers and torrents no longer exist (they exist only during the rainy season). There is no water, but there is the valley—empty of water.

Our human spirit at salvation is empty; there is nothing in it. God wants to fill our human spirit with knowledge of Him. He wants to take the chasm in our souls and fill it with His Word.

It is logical to assume that John the Herald, standing before them, is, with his words, helping to prepare them for the coming Lord.

Luke 3:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
παν (πᾶν) [pronounced <i>pahn</i> ]	<i>each, every, any; all, entire; anyone</i>	neuter singular adjective, nominative case	Strong's #3956
oros (ὄρος, ους, τό) [pronounced <i>OH-ross</i> ]	<i>mountain, hill</i>	neuter singular noun; dative, nominative case	Strong's #3735
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
bounas (βουνάς) [pronounced <i>boo-NOSS</i> ]	<i>a hill, eminence, mound</i>	masculine singular noun; nominative case	Strong's #1015
tapeinoô (ταπεινῶ) [pronounced <i>tap-i-NO-oh</i> ]	<i>to bring low, to depress; figuratively to humiliate (in condition or heart), to abase, humble (self)</i>	3 <sup>rd</sup> person singular, future passive indicative	Strong's #5013

**Translation:** ...every mountain and hill will be brought low;...

When building a road, sometimes what stands between point A and point B is a mountain or a hill, at too great a height to walk or ride over; so that hill or mountain needs to be reduced in size in some way so that one could travel around or through it.

Our attitudes of arrogance need to be brought down; we need to abandon our too-high opinion of ourselves. This is particularly applicable to the religious crowd in that day, who saw themselves at a whole other level above the people whom they served.

So you understand exactly what was happening, the various priests and scribes were more than learned men—they had developed some power, respect and adoration. These things can be quite dangerous to the soul of a man, particularly when combined with religion.

Luke 3:5c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
esomai (ἔσομαι) [pronounced <i>EHS-om-ahee</i> ]	<i>future first person singular of "to be"</i>	3 <sup>rd</sup> person singular, future indicative	Strong's #2071 (& #1510)
ta (τά) [pronounced <i>taw</i> ]	<i>the; this, that</i>	neuter plural definite article; nominative case	Strong's #3588



Luke 3:5c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
skolios (σκολιός) [pronounced skol-ee-OSS]	<i>crooked, curved, warped, winding; perverse, wicked; unfair, surly, froward</i>	neuter plural adjective; nominative case	Strong's #4646
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
euthus (εὐθύς) [pronounced yoo-THOOS]	straight, level; straight forward; upright, true, sincere; straightway, immediately, forthwith	feminine plural adjective; accusative case	Strong's #2117

**Translation:** ...the crooked will be [made] straight;...

Our lives are made crooked by our sin nature and our bad decisions. God wants to straighten us out, to guide us to the straight path.

I do not mean that, we need to reduce our number of sins in order to come to the Lord; but we should not allow our sin nature to cause us to deviate this way or that when coming to the Lord.

To be sure, we do not deserve a relationship with God; nor can we make ourselves more deserving by sinning less.

Luke 3:5d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
hai (αἱ) [pronounced high]	<i>the</i>	feminine plural definite article; nominative case	Strong's #3588
trachus (τραχύς) [pronounced trash-OOS]	<i>rough, rocky; uneven; of places of the sea</i>	feminine plural adjective; nominative case	Strong's #5138
hodos (ὁδός, οὗ, ἡ) [pronounced ho-DOSS]	<i>a way, road; a journey; traveling; a course of conduct; a way [of thinking, feeling, deciding]</i>	feminine singular noun in the accusative case	Strong's #3598
leios (λεῖος) [pronounced LI-oss]	<i>smooth, level</i>	feminine plural adjective; accusative case	Strong's #3006

**Translation:** ...and the rough [and rocky] [places will be made into] a [flat and] smooth road.

In this life, it is obvious that many of us walk down a rough and rocky road; that it seems that over and over again, things are thrown into our path intentionally to throw us off course. God wants this path to be made into a flat and

smooth road. Sometimes He will remove the rocks from our way; sometimes He will make it possible for us to maneuver around these obstacles and difficulties.

Luke 3:5 Every valley will be filled; every mountain and hill will be brought low; the crooked will be [made] straight; and the rough [and rocky] [places will be made into] a [flat and] smooth road.

Whoever divided up the verses in Luke made a mess of things. Over and over again, we come across verses which are split up mid-sentence (this is particularly true of the book of Luke, who wrote some very long sentences).

Luke 3:6			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
optánomai (ὀπτάνομαι) [pronounced <i>op-TAHN-oh-my</i> ]	<i>to see, to perceive with the eyes, to look at; however, we have more than the simple act of seeing here (which would be blépō), but we have a correct perception or understanding of what one is observing, or a concentrated effort to examine what is occurring</i>	3 <sup>rd</sup> person singular, future (deponent) middle indicative	Strong's #3700
pasa (πάσα) [pronounced <i>PAH-sah</i> ]	<i>each, every, any; all, entire; anyone, some</i>	feminine singular adjective; nominative case	Strong's #3956
sarx (σάρξ) [pronounced <i>sarx</i> ]	<i>flesh; body [as opposed to soul/spirit]; meat [of an animal]; figuratively for, human nature, [frailties of] the flesh; sin nature; carnal, fleshly</i>	feminine singular noun; nominative case	Strong's #4561
to (τό) [pronounced <i>toh</i> ]	<i>the; this, that</i>	neuter singular definite article; accusative case	Strong's #3588
sôtêrion (σωτήριον) [pronounced <i>so-TAY-ree-on</i> ]	<i>defender [of salvation]; the one bringing salvation; defense; salvation</i>	neuter singular adjective; accusative case	Strong's #4992 (neuter of #4991)
του (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i> ]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun; genitive/ablative case	Strong's #2316

**Translation:** Furthermore, all flesh will see the salvation of God."

This has a double meaning. At the time that John was teaching, the Messiah would come and reveal Himself to all Judæa and Galilee. He is the salvation of God. The people to whom He would come would see Him and believe in Him and learn about what had been written in the Law and the Prophets.

This also applies today. None of us will ever, in this life, see some physical visage of Jesus. But we understand what God has done on our behalf; and we see in our souls the salvation of God.

Luke is quoting Isaiah 40:3-5. 3 of the gospel writers will present this verse as a prophecy of John. Not too far in the future, we will find out that John also applied this verse to himself (essentially, we have the witness of 3 gospel writers and of John himself that he is the man prophesied in that passage from Isaiah.

Luke 3:6 Furthermore, all flesh will see the salvation of God."

Luke 3:3-6 And he went out into all the region of the Jordan valley proclaiming a baptism to reflect a changing of one's mind as well as the forgiveness of sin. As it stands written in the book of Isaiah the prophet: There is a lone voice calling out in the desert-wilderness, saying, "Make ready the way of the Lord; you will make His path straight. Every valley will be filled; every mountain and hill will be brought low; the crooked things will be made straight; and all the rough and rocky places will be made into a smooth, level road. Furthermore, all flesh will soon see the salvation of God." Isaiah 40:3-5

This is what we have been studying:

Luke 3:3-4 And he went into the whole surrounding region of the Jordan [River], proclaiming a baptism [or, immersion, and throughout book] of repentance to [or, for; or, because of] forgiveness of sins, as it has been written in a scroll of the words of Isaiah the prophet, saying, "A voice of [one] shouting in the wilderness, 'Prepare the way of the LORD; be making His paths straight!'"

Luke 3:5-6 'Every valley will be filled and every mountain and hill will be leveled, and the crooked [roads] will be [made] into straight [roads] and the rough [roads made] into smooth roads. And all flesh will see the salvation of God!'" [Isaiah 40:3-5] (Analytical Literal Translation)

The magenta color represents a quotation that Luke is taking from the Old Testament.

#### Isaiah 40:1-14:

Let's go back to the Old Testament and take a look at the entire context of this passage (I will use Green's Literal Translation for this):

Isa. 40:1 Comfort, O comfort My people, says your God. (Green's Literal Translation throughout)

We do not know the occasion for this sermon. At the end of Isa. 39, Isaiah is speaking with King Hezekiah, but we do not know if this is a continuation of that conversation. Isaiah does not appear to have been written in chronological order; and the context of a passage is not always given.

It is my opinion that prophets did not always fully understand all that they write; and how they came to write these things is unknown to us. In narrative, the human writers write what they see and what they have done—and many times these things have meaning which is only understood hundreds of years later (like Abraham offering up his only son, the son whom he loved).

The prophet's writing is different. Sometimes, there are circumstances and things taking place that the prophet writes about. However, the prophet appear to be inspired and then they write something. Is this unconnected to their lives altogether? Or is there some connection which we do not see?

In this passage written by Isaiah, we do not know if he heard or sensed these words from God and wrote them down; or if there was something very specific on his mind. In any case, today, we understand that these things as spoken by John the Herald, speaking about the coming of the Lord.

Isa. 40:1 Comfort, O comfort My people, says your God.

The people of God are the Jewish people; and, in the historical and dispensational context, God is speaking of comforting them. It is not clear to whom (Whom) God is speaking. I would understand this as God the Father speaking to God the Son; but Isaiah would not have fully understood this (at the same time, I should point out that there are a number of passages in Isaiah which are hard to explain apart from the Trinity). It is possible that Isaiah understood this to be God speaking to His Messiah.

Isa. 40:2a *Speak lovingly to the heart of Jerusalem; yea, cry to her that her warfare is done, that her iniquity is pardoned;...*

The wars which Jerusalem was often engaged were to be ended; the iniquity of her peoples is forgiven. Many times, prophetic messages had a near fulfillment and a far fulfillment. Sometimes the near fulfillment was conditioned upon the response of the people to the message of the prophet. The people of Israel could have peace; they could have a pardon from God—but they had to turn away from their sins and faithlessness towards divine establishment living and God.

In today's United States (I write this in 2020) we have little appreciation for what it means to be at war. We have not been, as a country, directly attacked, since the War of 1812. There was the Civil War, between the north and the south, in the 1860's. However, generally speaking, people in the United States never worry about their homes being blown up or attacked by some invading force. On the other hand, there were periods of time in Israel's history where nearly every year, there was a new war taking place, against another aggressive enemy of Israel.

There are Islamic nations in the Middle East today where one or more generations have known war on their own soil more often than peace. How their people yearn for peace! In the United States, we have no idea what that is like. At any given time—often without warning—a person's own neighborhood might be reduced to rubble. The closest experience that we have to that is rioting and looting, which affects some businesses, but rarely a neighborhood.

In this passage, there is a clear link between the enjoyment of peace and Israel's iniquity being pardoned. This suggests that war on a nation's soil can indicate God's discipline or His displeasure.

National unrest is something that we as a nation often bring on ourselves, through arrogance and self-righteousness.

Isa. 40:2b *...for she has taken from the hand of Jehovah double for all her sins.*

It says that she has taken from Y<sup>e</sup>howah double for all her sins. Let me suggest that, because Jerusalem is the holy city, then when they go astray, God brings severe discipline down upon them.

**Application:** We need to heed this warning. There is no nation in human history which has enjoyed the great blessings that the United States has. But, with great blessing comes great responsibility. This responsibility falls upon the church; and those churches who depend upon gimmicks rather than upon sound teaching, could lead to warfare on our own soil. (I wrote these words prior to the demonstrations, riots and looting which has taken place across the United States in May and June of 2020.)

**Application:** Because we have little understanding about what war is, we live under the delusion that war is the army of one nation fighting against the army of another. We think that warfare takes place on the battlefield. However, when a war draws to a close, the nation which is losing then suffers great military strikes on the civilian population. In order to defeat a nation, the people themselves—not their military—must be cowed. If a people are not completely and totally defeated, then there is no peace.

Isa. 40:3 *The voice of him who cries in the wilderness: Prepare the way of Jehovah; make straight in the desert a highway for our God.*

The desert highway is made straight for Y<sup>e</sup>howah; for Israel's God. This is another reference to the Deity of Jesus Christ. John the herald speaks these words concerning Jesus; whereas, Isaiah writes these words about Y<sup>e</sup>howah.

The Old Testament prophecies concerning Messiah make little sense unless He is also Y<sup>e</sup>howah, the God of Israel.

The voice of the wilderness is calling for the way to be prepared *not* for a messenger of Y<sup>e</sup>howah, but for God Himself.

Isa. 40:4 Every valley shall be exalted, and every mountain and hill shall be made low; and the knoll shall be a level place, and the rough places a plain.

We have all driven along rough roads, and we have wanted to see the valleys filled, in order to save our \$250 tires.

*Peter Pett: The picture is of a great king making a journey, with his people going ahead so as to prepare the road and make the way smooth for him. Mountains were to be levelled off, valleys were to be filled in, crooked roads were to be straightened, rough places were to be made flat so that the king could take his journey with ease (this was often literally done).<sup>16</sup>*

Isa. 40:5 And the glory of Jehovah shall be revealed, and all flesh shall see it together, for the mouth of Jehovah has spoken.

The Glory of Y<sup>e</sup>howah is the Lord Jesus Christ; and He would be revealed. For Isaiah, this was far into the future; but for John who speaks these words, a few weeks or a few months into the future.

This is more than God appearing in the flesh. This is the glorification of the Lord. Jesus appeared originally as a babe growing from a child into a man. He presented Himself as the fulfillment of the Law, as the Messiah. That is the 1<sup>st</sup> advent (= the first appearance of Jesus Christ). When Jesus returns from heaven to take down Israel's enemies, at the end of the Tribulation, He will be glorified, and we, His saints, will be with Him. That is the 2<sup>nd</sup> advent in v.5 (that is, the second appearance of Jesus Christ).

This passage in Isaiah that we are studying is an example of what is known as intercalation. The 1<sup>st</sup> and 2<sup>nd</sup> advents of the Lord are presented together as a singular event (this happens many times in the Old Testament).

The 1<sup>st</sup> advent is when Jesus was born in Bethlehem and lived on this earth for some thirty-plus years; and the 2<sup>nd</sup> advent is when Jesus will return to judge the nations and to save Israel (which is future from today).

What belongs in between these advents is the Church Age, the time period during which we now live. However, since the Church Age was a mystery age, it was not known to the original readers of the Old Testament. (Rom. 11:25 16:25 Col. 1:26–27) As a result, the 1<sup>st</sup> and 2<sup>nd</sup> advents appeared to be a singular event throughout the Old Testament, even though there are thousands of years between them (a fact not revealed in the Old Testament). So there are many prophetic Old Testament about the Lord which appear to be a singular event; but when human history continues, between those two events will be inserted (or, *intercalated*) the Mystery Age, the Church Age.

With that in mind, let's look at this passage in Isaiah as a whole: **The voice of him who cries in the wilderness: "Prepare the way of Jehovah; make straight in the desert a highway for our God. Every valley will be exalted, and every mountain and hill will be made low; and the knoll will be a level place, and the rough places a plain."** And the glory of Jehovah will be revealed, and all flesh will see it together, for the mouth of Jehovah has spoken. The lighter blue represents the 1<sup>st</sup> advent and the darker blue represents the 2<sup>nd</sup>. Some might quibble as to where this

<sup>16</sup> Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Isa. 40:3–5.



ought to be divided up. In any case, the first words are spoken by John about the near future; and the final sentence speaks of all mankind as seeing the glory of Y<sup>e</sup>howah—something which has not yet taken place.

See the **Doctrine of Intercalation** ([HTML](#)) ([PDF](#)) ([WPD](#)) for more Old Testament examples of this. In Luke 4, this will become an extremely important doctrine.

Isa. 40:6 *A voice said, Cry! And he said, What shall I cry? All flesh is grass, and all its grace as the flower of the field!*

Again, the word *cry* means *to cry out, to call out*. Calling flesh *grass* suggests a very temporal existence for mankind. Even though you and I may live seventy-odd years; that is nothing in the realm of the history of creation (which could be millions of years).

Isa. 40:7 *The grass withers, the flower fades because the Spirit of Jehovah blows on it. Surely the people is grass.*

Our beauty as the flower of the field, here today, but gone tomorrow. Both James and Peter refer back to this verse (perhaps after studying the earlier part of this chapter) (James 1:10–11 1Peter 1:24); and it appears that the LORD may have made reference to it as well (Matt. 6:30). It is a common theme found throughout the Word of God.

We all have lives on this earth where we enjoy some peak years. Our energy, our attractiveness, our work, our family—these things all peak for a period of 10 years or 40 or 50 years (depending upon the individual). That peaking is the flower of grass, where we feel young, we look young and our lives are productive. However, that flower will fade.

Interesting that the flower fades because the Spirit of Y<sup>e</sup>howah blows upon it; but I think that simply refers to the wind, which eventually dries out and removes the very temporal flowers (analogous to the shortness of our peak years).

Isa. 40:8 *The grass withers; the flower fades; but the Word of our God shall rise forever.*

The grass withers away in the summer and the flower fades, but the Word of God *stands forever*<sup>17</sup> (which is a better translation than what the LitV has here).

For me, I feel that I have lived a wonderful, productive and energetic life—but that will come to an end. The Word of God was here when I was born; the Word of God will be here after I die. I understand that my divine good production must be in association with the Word of God, which lives and abides forever.

Isa. 40:9 *Go up for yourself on the high mountain, one bearing good news to Zion; lift up your voice with strength, one bearing good news to Jerusalem. Lift up, do not fear. Say to the cities of Judah, Behold! Your God!*

The good news here is not the gospel but the return of Jesus Christ, the 2<sup>nd</sup> advent of our Lord. This will be very good news to the people of Jerusalem, who will find themselves surrounded on all sides by angry armies (Rev. 16:16 17:14 19:15–19).

And, Jesus returning (vv. 4–5, 9) again confirms His Deity. Isaiah says here, “Behold! Your God!” Who is this Isaiah is telling his audience to behold? It is Jesus Christ at His 2<sup>nd</sup> advent. Jesus returns to deliver Israel. Jesus is Israel’s God.

Isa. 40:10a *Behold, the Lord Jehovah will come with strength, and His arm rules for Him.*

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<sup>17</sup> As per the ESV, Webster and WEB.

In the 2<sup>nd</sup> advent, the Lord will be very different from the meek and mild Jesus of the 1<sup>st</sup> advent. He will return to this earth with power and strength and great authority.

The Lord Y<sup>e</sup>howah is a reference to God the Father; and *His Arm* is a reference to His Son, Jesus Christ. Jesus will rule over this earth personally for a thousand years.

Isa. 40:10b **Behold, His reward is with Him, and His wage before Him.**

When Jesus returns, He is prepared to reward believers for the divine good which they have produced.

Isa. 40:11 **He shall feed His flock like a shepherd; He shall gather lambs with His arm; and carry them in His bosom; those with young He will lead;...**

The Lord is still gentle; He shows grace to His Own. Here, He is gathering up the people of Israel, from all over the world, bringing them back to the land which He has given them. The people of Israel will always be scattered throughout the earth. There may be a few million living in the land of promise today; but most Jews will remain scattered.

Great affection and care is indicated by the words used in this verse.

Isa. 40:12 **...He who has measured in His hand the waters and the heavens by a span meted out; and enclosed in the measure the dust of the earth, and weighed in the balance the mountains, and the hills in the scales,**

The amount of water on this earth and the atmosphere which we have is all crucial to our existence. Jesus measured this all out. He determined the amount of ground there would be, and how many mountains and hills there would be. After all, without there being ocean valleys or mountains, hills and plateaus, there would be no balance on this earth. If the earth was flat, we would all be underwater.

God knew the exact balance to strike among the elements of this earth, so that it would be able to support humankind for thousands of years.

Isa. 40:13 **Who has meted out the Spirit of Jehovah, or a man His counsel taught Him?**

Who made these judgments? The Spirit of Y<sup>e</sup>howah or some man to counsel Him? The answer is obvious. No man has the ability to take all of the complex structures and combine them as they have been to form the earth so that it would last and provide a place for mankind as long as God needs for that to be. There are a huge number of scientists today who believe that it is their duty to somehow *save the earth*. Could we be more foolish (and arrogant)?

There are a smaller number of men who believe that the future of mankind is ultimately on Mars, and that we need to plan to send colonies of men to live there. Mars was *not* made for human habitation, and anyone sent to that planet will die there—possibly by their own hand.

Isa. 40:14 **With whom did He take counsel, and who trained Him and taught Him in the path of justice; and taught Him knowledge, and made known to Him the way of discernment? (LitV)**

V. 14 appears to go back to the 1<sup>st</sup> advent and the Lord's spiritual progression in His humanity.

There are very few things found in all 4 gospels, the ministry of John along with the quoting this passage from Isaiah is covered by each of Jesus' biographers.

The ESV; capitalized is used below:

## John the Herald Quotes Isaiah (found in all 4 gospels)

Scripture	Text/Commentary
Matt. 3:1–2 In those days John the Baptist came preaching in the wilderness of Judea, "Repent, for the kingdom of heaven is at hand."	<p>Matthew devotes about the least amount of text to this aspect of John's ministry.</p> <p>John's message to the people was to change their minds (about their legalistic religion, about their perception of the Messiah to come). The Kingdom of Heaven indicates that Messiah will come to the Hebrew people and offer them the kingdom. The Jewish people will be faced with a real decision.</p>
Matt. 3:3 For this is he who was spoken of by the prophet Isaiah when he said, "The voice of one crying in the wilderness: 'Prepare the way of the Lord; make his paths straight.'" (Isaiah 40:3)	<p>Isaiah's message about John is summed up in a single sentence (Matthew provides many citations from the OT).</p> <p>The one crying in the desert-wilderness is John the Herald. He is the one speaking of the coming Messiah. John is the only individual, apart from the Lord, who is prophesied about in the Old Testament (there is a prophecy about the return of Moses and Elijah).</p> <p>Matthew does give more of a description of John's ministry; but I wanted to simply compare the citations of Isaiah found in each gospel.</p>
Mark 1:1 The beginning of the gospel of Jesus Christ, the Son of God.	<p>Mark begins his biography of Jesus with the ministry of John. John is the herald of the Lord, so it is logical for at least one biographer to begin with the herald.</p>
Mark 1:2–3 As it is written in Isaiah the prophet, "Behold, I send My messenger before Your face, who will prepare Your way, the voice of one crying in the wilderness: 'Prepare the way of the Lord, make His paths straight,'" (Mal. 3:1 Isaiah 40:3)	<p>Mark cites the prophecy from Isaiah even before mentioning John's name. This makes sense as, Mark's gospel often places us right into the middle of the action from the beginning.</p> <p>Mark cites Malachi 3:1 as well. Malachi speaks of the 1<sup>st</sup> advent in this verse; but, specifically, Malachi is speaking of John, who is God's messenger sent to prepare the way for the Messiah.</p> <p>Mark's citations are not clearly demarcated. He cites Malachi first, and then, without taking a breath, cites Isaiah.</p>
Mark 1:4 John appeared, baptizing in the wilderness and proclaiming a baptism of repentance for the forgiveness of sins.	<p>It is likely that John would have cited the Old Testament throughout his short public ministry (which I believe is somewhere between a few weeks and a few months). The Messiah does not set aside the Old Testament; He fulfills the promises of the Old Testament.</p> <p>John's baptism involves a change of mind (= repentance) as well as forgiveness of sins (those who believe in Jesus are forgiven for their sins)</p>

## John the Herald Quotes Isaiah (found in all 4 gospels)

Scripture	Text/Commentary
Luke 3:2–3 ...during the high priesthood of Annas and Caiaphas, the word of God came to John the son of Zechariah in the wilderness. And he went into all the region around the Jordan, proclaiming a baptism of repentance for the forgiveness of sins.	<p>Luke gives us the historical context first. He is setting up a contrast between those who are human celebrities and those who speak for God. Historians know the names of the people cited by Luke, but the average person does not.</p> <p>Luke mentions the high priests of that era (usually, there is supposed to only be one). The High Priest should be the religious authority of his time, but Annas and Caiaphas are caught up in a lust for power.</p> <p>Then Luke speaks of John (whose conception and pregnancy he had already discussed in a previous chapter; information not found in the other gospels).</p>
Luke 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. 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, and all flesh shall see the salvation of God.'" (Isaiah 40:3–5)	<p>Luke gives the longest citation from Isaiah. Even though Luke is doing the proper citation of this passage, it is reasonable to suppose that John cited this and many more Old Testament passages.</p> <p>As we have studied, the passage quoted here by Luke takes in both the 1<sup>st</sup> and 2<sup>nd</sup> advents of our Lord. Later on in the book of Luke, Jesus will make a distinction between His two advents. This passage that we will study in the future is a very well-known passage, but not one which is understood by many.</p> <p>The phrase <i>all flesh will see the salvation of God</i>; is equivalent to, <i>every knee shall bow</i> (Isaiah 45:23 Rom. 4:11)</p>
In the synoptic gospels (Matthew, Mark and Luke), the quotation provided from Isaiah appears to be a citation from the authors (Matthew, Mark and Luke), rather than a quote directly from John. However, in the book of John, John the Herald clearly cites this passage and applies it to himself.	
John 1:19 And this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?"	<p>When John the herald's ministry began to catch fire, there were men sent out specifically to speak with him, to gather information. Priests and Levites were sent out to watch John and to ask him some very pointed questions. In this verse, they ask John specifically, "Just who are you?"</p> <p>This reveals that the pharisees were a very suspicious lot, and they feared losing their power and influence. It is possible that there were more <i>messiahs</i> in this era (one could ascertain from the book of Daniel that this would be the time of the Messiah).</p>
John 1:20 He confessed, and did not deny, but confessed, "I am not the Christ."	<p>John makes it clear that he is <i>not</i> the Christ (the Greek word for <i>Messiah</i>).</p> <p>Based upon my own reading of the gospels, which are written in Greek, Jesus, the disciples, and John all appeared to speak in the Koine Greek language (there are a few exceptions to this, which are clearly pointed out in the gospels).</p>

## John the Herald Quotes Isaiah (found in all 4 gospels)

Scripture	Text/Commentary
John 1:21 And they asked him, "What then? Are you Elijah?" He said, "I am not." "Are you the Prophet?" And he answered, "No."	<p>The Levites and priests then further interrogate John, asking him if he is Elijah (who is supposed to return at the 2<sup>nd</sup> advent). John replies that he is not.</p> <p>There is also the Prophet, spoken of my Moses, who is equivalent to the Messiah. When the priests and Levites ask John whether he is the prophet, they might be testing him; or they might not realize the Prophet and Messiah are One and the Same.</p>
John 1:22 So they said to him, "Who are you? We need to give an answer to those who sent us. What do you say about yourself?"	<p>It appears from this passage in John, that John the Herald was closely questioned as to his identity and his purpose.</p> <p>"You are obviously somebody," these men appear to be saying, "Just who exactly would that be?"</p>
John 1:23 He said, "I am the voice of one crying out in the wilderness, 'Make straight the way of the Lord,' as the prophet Isaiah said." Isaiah 40:3	<p>When men began to more closely question John the herald, he replies with Scripture. John makes a rather surprising claim. He claims to be the fulfillment of a passage in Isaiah. This would be quite disconcerting to the religious crowd.</p>
John 1:24 (Now they had been sent from the Pharisees.)	<p>The pharisees, the legalistic religious group who were in charge of preserving Judaism (in their own minds), knew that something was up with John. They sent scouts out to determine just what that was.</p>

I have kept this area of study confined just to the 4 gospel writers and their quotation from Isaiah.

I used the expression *catch fire* in reference to the ministry of John. We really have no idea how many went out to see him. Were there 10 or 20 at a time? Or was his audience in the hundreds? His ministry, whatever its size, was influential enough to attract the attention of Rome and of the religious hierarchy.

When considering the pharisees and John, we have to be careful not to make this about style. John, given his unusual lifestyle from that time, was an unusual personality; and his *sermons* (for lack of a better word) may have been rather animated. Someone today might say, "That was some strong preaching, brother." But, *it is not his style* that is important. It is John's message. The content of what the pastor has to teach is always what is important; his demeanor, cadence, animation (or lack thereof) are not issues.

It is fascinating, seeing the references and views that each gospel writer presents of John the baptizer. Many events in the life of our Lord are discussed in 2 or more of the gospels, and it is always interesting to see how each man reports it.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

### John's Message to the people

We now return to John the baptizer out in the desert, speaking to those who have come to him. There were some pharisees and religious types who have come out to see him, as well as to evaluate him.



John has two sets of messages: the first set is for the legalists who are more interested in Jewish religious traditions than they are in a relationship with God (vv. 7–9); the second set of messages is directed towards those who are willing to turn away from the cold legalism of Judaism (also known as the traditions of man) (vv. 10–14).

John’s message in the book of Luke can be divided into three sections:

**John’s Message (an outline)**

vv. 7–9

John warns the religious and the legalistic about the judgment to come.

vv. 10–14

John gives guidance to those willing to turn away from their false religion.

vv. 15–17

John tells the people plainly that he is not the Messiah.

Chapter Outline

Charts, Graphics and Short Doctrines

This may be a particular day in John’s ministry; or culled from several days.

He was saying to those coming forth in a crowd being baptized by him, “Offspring of vipers, who warned you to flee from coming wrath? Bring forth [you all], therefore, fruit appropriate of repentance [= a change of mind]. And you [all] should not begin to speak among yourselves of a father [saying] ‘We keep on having [and holding] the Abraham.’ For I say to you all that is [continually] able the God from the stones of these to raise up children to the Abraham. Already and indeed the ax against the root of the trees is laid. Therefore, every tree not producing fruit [good] is being cut down and in the fire it was thrown.”

Luke 3:7–9

He kept saying to those who were coming forward in a crowd being baptized by him, “[You] brood of vipers, who warned you to flee from the coming wrath? Therefore, bring forth fruit appropriate of repentance [= a change of mind]. Do not begin to speak among yourselves of [your] forefather, [saying,] ‘We keep on having [and holding] Abraham [as our father];’ for I say to you that God is able to raise up children of Abraham from these stones. Indeed, the ax is already laid against the root of the trees. Consequently, every tree [that] is not producing [good] fruit will be cut down and thrown into the fire.”

John warned those in the crowd—those who came forward to be baptized: “You brood of vipers, do you know about the coming wrath? Therefore, you need to produce fruit appropriate to your change of heart. And do not speak to one another of your forefather, saying ‘We have and hold Abraham as our forefather;’ for I say to you, God is able to raise up children of Abraham from these stones right here. Indeed, already the ax is laid against the root of dead and dying trees. Every tree that is not producing good fruit will be cut down and thrown into the fire.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	He was saying to those coming forth in a crowd being baptized by him, “Offspring of vipers, who warned you to flee from coming wrath? Bring forth [you all], therefore, fruit appropriate of repentance [= a change of mind]. And you [all] should not begin to speak among yourselves of a father [saying] ‘We keep on having [and holding] the Abraham.’ For I say to you all that is [continually] able the God from the stones of these to raise up children to the Abraham. Already and indeed the ax against the root of the trees is laid. Therefore, every tree not producing fruit [good] is being cut down and in the fire it was thrown.”
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Revised Douay-Rheims

Douay-Rheims 1899 (Amer.)

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He said therefore to the multitudes that went forth to be baptized by him: Ye offspring of vipers, who hath shewed you to flee from the wrath to come? Bring forth therefore fruits worthy of penance; and do not begin to say, We have Abraham for our father. For I say unto you, that God is able of these stones to raise up children to Abraham.  
For now the axe is laid to the root of the trees. Every tree therefore that bringeth not forth good fruit, shall be cut down and cast into the fire.

V. Alexander's Aramaic T.

James Murdock's Syriac NT

.  
And he said to the multitudes, who came to him to be baptized: Ye progeny of vipers, who hath instructed you to flee from the future wrath? Bring forth, therefore, fruits comporting with repentance. And begin not to say in yourselves: We have Abraham for our father; for I say to you, that God can, from these stones, raise up sons to Abraham. And lo, the ax is put to the root of trees. Every tree therefore that beareth not good fruits, is hewed down, and falleth into the fire.

Original Aramaic NT

And he said to the crowds who were coming to him to be baptized, "Offspring of Vipers! Who has instructed you to flee from the wrath that is coming?"  
"Produce therefore fruits worthy for repentance and do not start to say within yourselves, 'Abraham is our father', for I say to you that God can raise up from these stones children to Abraham."  
"But behold, the ax is laid on the root of the tree. Every tree therefore, which is not producing good fruit is cut down and falls into the fire."

Plain English Aramaic Bible

Lamsa Peshitta (Syriac)

.  
And he said to the people, who were coming to him to be baptized, O offspring of scorpions, who has warned you to escape from the anger which is coming? Therefore bring forth fruits which are worthy of repentance; and do not begin to say within yourselves, We have Abraham as our father; for I say to you that God can raise up children for Abraham from these stones. Behold, the axe is already placed at the root of the trees; therefore every tree which bears not good fruits will be cut down and dropped in the fire.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English

So he said to the people who went out to him for baptism: You offspring of snakes, at whose word are you going in flight from the wrath to come?  
Make clear by your acts that your hearts have been changed; and do not say to yourselves, We have Abraham for our father: for I say to you that God is able from these stones to make children of Abraham.  
And even now the axe is put to the root of the trees; and every tree which does not have good fruit will be cut down and put into the fire.

Bible in Worldwide English

Many people came out to John to be baptised. He said to them, You family of snakes! Who told you to run away from Gods anger that is coming? Do good things that will show you have stopped your wrong ways! Do not begin to say to yourselves, "We are Abrahams children. "I tell you, God can make children for Abraham from these stones. The axe is ready to cut down the trees. Every tree that does not have good fruit is cut down and thrown into the fire.

Easy English

Crowds of people were coming out into the desert to hear John speak. They wanted John to baptise them. 'Yes', he said, 'God will soon punish people that do wrong things. But you are as dangerous as snakes. 8 You have to show that you are sorry. You have to show it by how you live. Stop doing things that God does not like. Do not begin to say to yourselves, "God will not punish us. After all, we are part of the family of Abraham." Listen! God can make children for Abraham out of these

stones! 9 You are like trees that have bad fruit. People cut down bad trees and they throw them into the fire. In the same way, God will punish bad people. And he will do it very soon.'

The Jews knew that they were God's special people. But how they lived was important to God. God wanted them to live good lives. At that time, many of them did not seem to understand that. When they did not obey him, he was angry with them. He was ready to punish those people, if they would not obey him.

The Jews called themselves 'children of Abraham'. God had used him many centuries before to start their family.

Easy-to-Read Version—2001 .

Easy-to-Read Version—2006

Crowds of people came to be baptized by John. But he said to them, "You are all snakes! Who warned you to run from God's judgment that is coming? Change your hearts! And show by your lives that you have changed. I know what you are about to say—"but Abraham is our father!" That means nothing. I tell you that God can make children for Abraham from these rocks! The ax is now ready to cut down the trees.[a] Every tree that does not produce good fruit will be cut down and thrown into the fire."

God's Word™

Crowds of people were coming to be baptized by John. He would say to them, "You poisonous snakes! Who showed you how to flee from God's coming anger? Do those things that prove that you have turned to God and have changed the way you think and act. Don't say, 'Abraham is our ancestor.' I guarantee that God can raise up descendants for Abraham from these stones. The ax is now ready to cut the roots of the trees. Any tree that doesn't produce good fruit will be cut down and thrown into a fire."

Good News Bible (TEV)

Crowds of people came out to John to be baptized by him. "You snakes!" he said to them. "Who told you that you could escape from the punishment God is about to send? Do those things that will show that you have turned from your sins. And don't start saying among yourselves that Abraham is your ancestor. I tell you that God can take these rocks and make descendants for Abraham! The ax is ready to cut down the trees at the roots; every tree that does not bear good fruit will be cut down and thrown in the fire."

The Message

When crowds of people came out for baptism because it was the popular thing to do, John exploded: "Brood of snakes! What do you think you're doing slithering down here to the river? Do you think a little water on your snakeskins is going to deflect God's judgment? It's your life that must change, not your skin. And don't think you can pull rank by claiming Abraham as 'father.' Being a child of Abraham is neither here nor there—children of Abraham are a dime a dozen. God can make children from stones if he wants. What counts is your life. Is it green and blossoming? Because if it's deadwood, it goes on the fire."

NIRV

John spoke to the crowds coming to be baptized by him. He said, "You are like a nest of poisonous snakes! Who warned you to escape the coming of God's anger? Live in a way that shows you have turned away from your sins. And don't start saying to yourselves, 'Abraham is our father.' I tell you, God can raise up children for Abraham even from these stones. The ax is already lying at the roots of the trees. All the trees that don't produce good fruit will be cut down. They will be thrown into the fire."

New Life Version

John said to the people who came to be baptized by him, "You family of snakes! Who told you how to keep from the anger of God that is coming? Do something to let me see that you have turned from your sins. Do not begin to say to yourselves, 'We have Abraham as our father.' I tell you, God can make children for Abraham out of these stones. Even now the ax is on the root of the trees. Every tree that does not give good fruit is cut down and thrown into the fire."

New Simplified Bible .

## The Spoken English NT

Now, John used to say to the crowds that came out to be baptized by him, “You offspring of poisonous snakes,<sup>n</sup> who warned you to run from God’s anger that’s about to come? Bear fruit worthy of a change of heart.<sup>o</sup> And don’t start saying to yourselves, ‘We have Abraham as our father.’ Because I’m telling you: God can to raise up children for Abraham out of these stones! And the ax is already laid to the root of the trees, and every tree that doesn’t bear good fruit is going to be chopped out and thrown in the fire.”

<sup>n</sup>. Lit. “vipers,” or “adders.”

<sup>o</sup>. Traditionally: “worthy of repentance” (see “Bible Words”).

**Thought-for-thought translations; dynamic translations; paraphrases:**College Press Bible Study  
Contemporary English V.

. Crowds of people came out to be baptized, but John said to them, “You bunch of snakes! Who warned you to run from the coming judgment? Do something to show that you really have given up your sins. Don’t start saying that you belong to Abraham’s family. God can turn these stones into children for Abraham. An ax is ready to cut the trees down at their roots. Any tree that doesn’t produce good fruit will be cut down and thrown into a fire.”

## The Living Bible

Here is a sample of John’s preaching to the crowds that came for baptism: “You brood of snakes! You are trying to escape hell without truly turning to God! That is why you want to be baptized! First go and prove by the way you live that you really have repented. And don’t think you are safe because you are descendants of Abraham. That isn’t enough. God can produce children of Abraham from these desert stones! The ax of his judgment is poised over you, ready to sever your roots and cut you down. Yes, every tree that does not produce good fruit will be chopped down and thrown into the fire.”

New Berkeley Version  
New Century Version

. To the crowds of people who came to be baptized by John, he said, “You are all snakes! Who warned you to run away from God’s coming punishment? Do the things that show you really have changed your hearts and lives. Don’t begin to say to yourselves, ‘Abraham is our father.’ I tell you that God could make children for Abraham from these rocks. The ax is now ready to cut down the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire.” This means that God is ready to punish his people who do not obey him.

## New Living Translation

When the crowds came to John for baptism, he said, “You brood of snakes! Who warned you to flee the coming wrath? Prove by the way you live that you have repented of your sins and turned to God. Don’t just say to each other, ‘We’re safe, for we are descendants of Abraham.’ That means nothing, for I tell you, God can create children of Abraham from these very stones. Even now the ax of God’s judgment is poised, ready to sever the roots of the trees. Yes, every tree that does not produce good fruit will be chopped down and thrown into the fire.”

## The Passion Translation

John kept preaching to the many crowds who came out to be baptized, “You are nothing but the offspring of poisonous snakes, full of deception! Have you been warned to repent before the coming wrath of God? Then turn away from your sins, turn to God, and prove it by a changed life. Don’t think for a moment that it’s enough to simply be the favored descendants of Abraham. *That’s not enough to save you.*<sup>[1]</sup> I’m telling you, God could make more sons of Abraham out of stones if he chose to! “Even now God’s axe of judgment is poised to chop down your barren tree right down to its roots! And every tree that does not produce good fruit will be leveled and thrown into the fire.”

[1] God values reformation over ritual. John’s ministry was to prepare people for the appearing of Jesus Christ through repentance and baptism. Repentance breaks open the heart and changes our attitudes toward God. Baptism was a burial of those who repented, preparing them for the germination of Christ coming to live within by the new birth.

Unlocked Dynamic Bible  
William's New Testament

.  
So he used to say to the crowds that continued to come out there to be baptized by him: "You brood of vipers! Who warned you to escape from the wrath that is coming? Produce, then, fruit that is consistent with the repentance that you profess, and do not even begin to say within yourselves, 'We have Abraham for our forefather,' for I tell you, God can raise up descendants for Abraham even out of these stones. Now the axe is already lying at the roots of the trees. Every tree, then, that fails to bear good fruit is to be cut down and thrown into the fire."

**Partially literal and partially paraphrased translations:**

American English Bible

And as he saw the crowds coming out to be baptized by him, he said to them: 'Offspring of vipers; Who has frightened you into fleeing the rage that is about to arrive? For you must first produce the type of fruitage that shows you're ready for repentance!  
'And you shouldn't say of yourselves, We have AbrahAm as our father, because I tell you that God has the power to raise children of AbrahAm from these stones!  
'Why, the ax is now lying at the roots of the trees and every tree that doesn't produce good fruit will be cut down and thrown into the fire!'

Beck's American Translation  
Breakthrough Version

.  
So he was saying to the crowds traveling out to be submerged by him, "Offspring of poisonous snakes, who put in front of your face to escape away from the future punishment? So produce fruits deserving of the change of ways, and you should not begin to be saying among yourselves, we have a father — Abraham. You see, I tell you that God is able to raise up out of these stones children for Abraham. Already even the ax is lying close to the root of the trees. So every tree not producing nice fruit is cut down and thrown into a fire."

Common English Bible

Then John said to the crowds who came to be baptized by him, "You children of snakes! Who warned you to escape from the angry judgment that is coming soon? Produce fruit that shows you have changed your hearts and lives. And don't even think about saying to yourselves, Abraham is our father. I tell you that God is able to raise up Abraham's children from these stones. The ax is already at the root of the trees. Therefore, every tree that doesn't produce good fruit will be chopped down and tossed into the fire."

International Standard V

John would say to the crowds that were coming out to be baptized by him, "You children of serpents! Who warned you to flee from the coming wrath? Produce fruit that is consistent with repentance! Don't begin to say to yourselves, 'We have father Abraham!' because I tell you that God can raise up descendants for Abraham from these stones! The ax already lies against the roots of the trees. So every tree not producing good fruit will be cut down and thrown into a fire."

Len Gane Paraphrase  
A. Campbell's Living Oracles  
New Advent (Knox) Bible

.  
He said to the multitudes who came out to be baptized by him, Who was it that taught you, brood of vipers, to flee from the vengeance that draws near? Come then, yield the acceptable fruit of repentance; do not think to say, We have Abraham for our father; I tell you, God has power to raise up children to Abraham out of these very stones. Already the axe has been put to the root of the trees, so that every tree which does not shew good fruit will be hewn down and cast into the fire.

NT for Everyone

'You brood of vipers,' John used to say to the crowds who came out to be baptized by him. 'Who told you to escape from the coming anger? You'd better prove your repentance by bearing the proper fruit! Don't start saying to yourselves, "We have Abraham as our father"; let me tell you, God can raise up children for Abraham from



these stones! The axe is already standing by the roots of the tree – so every tree that doesn't produce good fruit will be cut down and thrown into the fire.'

20<sup>th</sup> Century New Testament And John said to the crowds that went to be baptized by him: "You brood of vipers! who has prompted you to seek refuge from the coming judgment? Let your lives, then, prove your repentance; and do not begin to say among yourselves 'Abraham is our ancestor,' for I tell you that out of these very stones God is able to raise descendants for Abraham! Already, indeed, the axe is lying at the root of the trees. Therefore every tree that fails to bear good fruit will be cut down and thrown into the fire."

### Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	Then he said to the crowd that came to be baptized, 'Oh you wicked people, who warned you to run away from the fury that will come?' Prepare a worthy token of your repentance, and do not make the excuse that we have Abraham as our forebear: for I will say to you, that God could make children from these stones. And now also the ax is laid into the root of the trees: every tree that does not produce good fruit is chopped down and cast into the fire. Lithos (λίθος) - stones - may refer to Christ being made by God as a son of Abraham. John is hectoring the crowd here, reminding them that God has given them the ability to seek redemption.
Evangelical Heritage V. Ferrar-Fenton Bible	. Addressing the crowd which had come out to be baptized by him, he then said, "Spawn of vipers! who has warned you to fly from the coming fury? Produce at once, then, fruit befitting conversion; and do not begin to say within yourselves, 'We possess as our forefather, Abraham'; for I tell you that God is able from among these stones to raise up children for Abraham. But already the axe lies at the root of the trees; every tree therefore not producing good fruit will be felled, and thrown into the fire."
Free Bible Version God's Truth (Tyndale)	. Then said he to the people that were come to be baptised of him: O generation of vipers, who has taught you to fly away from the wrath to come? Bring forth due fruits of repentance, and begin not to say in yourselves, we have Abraham to our father. For I say unto you: God is able of these stones to raise up children unto Abraham. Now also is the axe laid unto the root of the trees: so that every tree which brings not forth good fruit, shall be hewn down, and cast into the fire.
Jubilee Bible 2000 Montgomery NT NIV, ©2011	. John said to the crowds coming out to be baptized by him, "You brood of vipers! Who warned you to flee from the coming wrath? Produce fruit in keeping with repentance. And do not begin to say to yourselves, 'We have Abraham as our father.' For I tell you that out of these stones God can raise up children for Abraham. The ax is already at the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire."
Riverside New Testament	He said to the crowds that went out to be baptized by him, "Brood of vipers, who warned you to flee from the coming wrath? Produce then fruits suitable for a change of heart, and do not begin to say to yourselves, 'We have Abraham for our father.' For I tell you, God is able out of these stones to raise up children for Abraham. Already the axe is lying at the root of the trees. Every tree that does not yield good fruit is to be cut down and thrown into the fire."
Leicester A. Sawyer's NT Unlocked Literal Bible	. .



Urim-Thummim Version	Then he said to the crowd that came out to be baptized of him, O generation of vipers, who has shown you by words and arguments to flee from the wrath to come? Produce therefore fruits worthy of a change of mind, and do not begin to say within yourselves, we have Abraham as our father, because I say to you that Elohim is able of these stones to raise up children to Abraham. And now also the ax is laid to the root of the trees: every tree that does not produce good fruit is cut down, and cast into the fire.
Weymouth New Testament	Accordingly John used to say to the crowds who came out to be baptized by him, 'O vipers' brood, who has warned you to flee from the coming wrath? Live lives which shall prove your change of heart; and do not begin to say to yourselves, 'We have Abraham as our forefather,' for I tell you that God can raise up descendants for Abraham from these stones. And even now the axe is lying at the root of the trees, so that every tree which fails to yield good fruit will quickly be hewn down and thrown into the fire.«
Wilbur Pickering's New T.	<b>“Brood of vipers!”</b> Then he said to the crowds that were coming out to be baptized by him: “You sons of poisonous snakes!6 Who tipped you off to flee from the coming wrath? Well then, produce fruits befitting repentance, and don’t even begin to say among yourselves, ‘We have Abraham as father’, because I say to you that God is able to raise up children to Abraham from these stones!7 But even now the axe is being laid to the root of the trees;8 so then, every tree not producing good fruit is cut down and thrown into the fire.”
Wikipedia Bible Project	John told the crowds that came to him to be baptized, “You viper’s brood, who warned you to run away from the coming judgment? Produce some worthwhile ‘fruits of repentance,’ and don’t start telling yourselves ‘we’re descendants of Abraham.’ I’m telling you that God could create children of Abraham from these stones. The ax is already being swung at the base of the trees, and whichever tree doesn’t produce good fruit is being chopped down and thrown into the fire.”

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	John said to the crowds who came out to be baptized by him, "You brood of vipers! How will you escape when divine punishment comes? Produce now the fruits of a true change of heart, and do not deceive yourselves by saying: 'Abraham is our ancestor!.' For I tell you, God can make children of Abraham from these stones. The axe is already laid to the root of the tree and every tree that fails to produce good fruit will be cut down and thrown into the fire."
The Heritage Bible	He said therefore to the crowd going out to be baptized under him, Offspring of vipers, who warned you to flee from the coming wrath? Make therefore fruits worthy of repentance, and do not begin to say within yourselves, We have Abraham as our father, because I say to you that, God has power to raise up children to Abraham out of these stones. And now also the ax lies outstretched toward the root of the trees; therefore every tree which does not make beautifully good fruit is being cut down, and thrown into the fire.
New American Bible (2002)	.
New American Bible (2011)	He said to the crowds who came out to be baptized by him, “You brood of vipers! Who warned you to flee from the coming wrath? [Mt 12:34.] Produce good fruits as evidence of your repentance; and do not begin to say to yourselves, ‘We have Abraham as our father,’ for I tell you, God can raise up children to Abraham from these stones. [Jn 8:39.] Even now the ax lies at the root of the trees. Therefore every tree that does not produce good fruit will be cut down and thrown into the fire.” [Mt 7:19; Jn 15:6.]
New English Bible—1970	.

New Jerusalem Bible He said, therefore, to the crowds who came to be baptised by him, 'Brood of vipers, who warned you to flee from the coming retribution? Produce fruit in keeping with repentance, and do not start telling yourselves, "We have Abraham as our father," because, I tell you, God can raise children for Abraham from these stones. Yes, even now the axe is being laid to the root of the trees, so that any tree failing to produce good fruit will be cut down and thrown on the fire.'

New RSV  
Revised English Bible—1989 . Crowds of people came out to be baptized by him, and he said to them: "Vipers" brood! Who warned you to escape from the wrath that is to come? Prove your repentance by the fruit you bear; and do not begin saying to yourselves, 'We have Abraham for our father.' I tell you that God can make children for Abraham out of these stones. Already the axe is laid to the roots of the trees; and every tree that fails to produce good fruit is cut down and thrown on the fire.'

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible Therefore, Yochanan said to the crowds who came out to be immersed by him, "You snakes! Who warned you to escape the coming punishment? If you have really turned from your sins, produce fruit that will prove it! And don't start saying to yourselves, 'Avraham is our father'! For I tell you that God can raise up for Avraham sons from these stones! Already the axe is at the root of the trees, ready to strike; every tree that doesn't produce good fruit will be chopped down and thrown in the fire!"

exeGesés companion Bible So he words to the multitude  
who proceed to be baptized by him,  
O progeny of vipers,  
who exemplifies you to flee the wrath about to be?  
So produce fruits worthy of repentance:  
and begin not to word within yourselves,  
We have Abraham to our father.  
For I word to you,  
that Elohim is able, from these stones,  
to raise children to Abraham.  
And also  
the axe is already laid to the root of the trees:  
so that every tree not producing good fruit  
is excscinded, and cast into the fire.

Hebraic Roots Bible  
Israeli Authorized Version . Then said he to the multitude that came forth to be immersed of him, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Avraham to our father: for I say unto you, That Elohim is able of these stones to raise up children unto Avraham. 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 Scriptures 1998 He said therefore to the crowds that came out to be immersed by him, "Brood of adders, who warned you to flee from the wrath to come?  
"Therefore bear fruit worthy of repentance, and do not begin to say to yourselves, 'We have Abraham as our father.' For I say to you that Elohim is able to raise up children to Abraham from these stones.  
"And even now the axe is laid to the root of the trees. Therefore every tree that does not bear good fruit is cut down and thrown into the fire."

Tree of Life Version .

## Expanded/Embellished Bibles:

## The Amplified Bible

So he *began* saying to the crowds who were coming out to be baptized by him, "You brood of vipers [i.e. poisonous snakes. An expression intended to describe the repulsive character of many people in the crowd.], who warned you to flee from the wrath [of God that is] to come? Therefore produce fruit that is worthy of [and consistent with your] repentance [that is, live changed lives, turn from sin and seek God and His righteousness]. And do not even begin to say to yourselves [as a defense], 'We have Abraham for our father [and so our heritage assures us of salvation]'; for I say to you that from these stones God is able to raise up children (descendants) for Abraham [for God can replace the unrepentant, regardless of their heritage, with those who are obedient]. Even now the axe [of God's judgment] is swinging toward the root of the trees; so every tree that does not produce good fruit is being cut down and thrown into the fire."

## An Understandable Version

He said to the crowds of people that went out [to the desert] to be immersed by him, "You children of snakes, who warned you to run away from the coming wrath [of God]? Demonstrate by your lives that you have [really] repented, and quit saying to yourselves, 'We claim Abraham as our forefather,' because I tell you, God is able to make Abraham's children out of these stones. And even now the axe is also ready to chop down the trees at their roots [i.e., you Jews]. Every tree [i.e., person] that does not produce wholesome fruit [i.e., a godly life] will be cut down and thrown into the fire [i.e., the punishment of hell]."

## The Expanded Bible

[<sup>L</sup> So; Therefore] To the crowds of people who came to be baptized by John, he said, "You ·are all snakes [<sup>T</sup> brood/offspring of vipers]! Who warned you to ·run [slither; <sup>L</sup> flee] away from God's coming ·punishment [wrath; retribution]? ·Do the things [<sup>L</sup> Produce the fruit] ·that show you really have changed your hearts and lives [that prove your repentance; <sup>L</sup> of repentance]. Don't begin to say to yourselves, 'Abraham is our father [<sup>C</sup> a claim to be God's special people, since their ancestor Abraham was chosen and blessed by God; Gen. 12:1–3].' [<sup>L</sup> For] I tell you that God could ·make [<sup>L</sup> raise up] children for Abraham from these rocks. The ax ·is now ready to cut down [<sup>L</sup> already lies at the root of] the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire [<sup>C</sup> a metaphor for judgment against those who disobey God]."

## Jonathan Mitchell NT

However, he [i.e., John] kept on saying to the crowds that were one after another going their way out to be immersed by him, " [You] offsprings (or: Results of the births) of poisonous snakes (vipers), who (or: what) privately suggested (or: secretly showed; pointed out under [cover]) to you folks to be at once taking flight (fleeing) away from the progressively impending inherent fervor (internal swelling towards fruition; agitation of soul; or: anger; wrath)?

"Be at once, then, producing fruit of corresponding value to (or: of equal worth of; worthy of) the aforementioned change of mind and way of thinking! And so, you should not start (or: begin) to be repeatedly saying among yourselves, 'We continue having Abraham [as; for] a father,' for I am now saying to you folks that God continues able (constantly has power) to raise up children to (or: for) Abraham from out of the midst of these stones!

"Now the ax already continues lying [positioned with its aim] toward the root of the trees. So then, every tree not seasonally producing beautiful (fine; ideal; choice) fruit is customarily cut out [of the orchard] and is regularly being tossed into a fire [to heat or to cook]."

## NET Bible®

So John<sup>19</sup> said to the crowds<sup>20</sup> that came out to be baptized by him, "You offspring of vipers!<sup>21</sup> Who warned you to flee<sup>22</sup> from the coming wrath? Therefore produce<sup>23</sup> fruit<sup>24</sup> that proves your repentance, and don't begin to say<sup>25</sup> to yourselves, 'We have Abraham as our father.'<sup>26</sup> For I tell you that God can raise up children for Abraham

from these stones!<sup>27</sup> Even now the ax is laid at the root of the trees,<sup>28</sup> and every tree that does not produce good fruit will be<sup>29</sup> cut down and thrown into the fire."

<sup>19tn</sup> Grk "he"; the referent (John) has been specified in the translation for clarity.

<sup>20sn</sup> The crowds. It is interesting to trace references to "the crowd" in Luke. It is sometimes noted favorably, other times less so. The singular appears 25 times in Luke while the plural occurs 16 times. Matt 3:7 singles out the Sadducees and Pharisees here.

<sup>21tn</sup> Or "snakes."

<sup>22sn</sup> The rebuke "Who warned you to flee...?" compares the crowd to snakes who flee their desert holes when the heat of a fire drives them out.

<sup>23tn</sup> The verb here is ποιέω (poiew; see v. 4).

<sup>24tn</sup> Grk "fruits." The plural Greek term καρπούς has been translated with the collective singular "fruit" (so NIV; cf. Matt 3:8 where the singular καρπός is found). Some other translations render the plural καρπούς as "fruits" (e.g., NRSV, NASB, NAB, NKJV).

<sup>25tn</sup> In other words, "do not even begin to think this."

<sup>26sn</sup> We have Abraham as our father. John's warning to the crowds really assumes two things: (1) A number of John's listeners apparently believed that simply by their physical descent from Abraham, they were certain heirs of the promises made to the patriarch, and (2) God would never judge his covenant people lest he inadvertently place the fulfillment of his promises in jeopardy. In light of this, John tells these people two things: (1) they need to repent and produce fruit in keeping with repentance, for only that saves from the coming wrath, and (2) God will raise up "children for Abraham from these stones" if he wants to. Their disobedience will not threaten the realization of God's sovereign purposes.

<sup>27sn</sup> The point of the statement God is able from these stones to raise up children to Abraham is that ancestry or association with a tradition tied to the great founder of the Jewish nation is not an automatic source of salvation.

<sup>28sn</sup> Even now the ax is laid at the root of the trees. The imagery of an "ax already laid at the root of the trees" is vivid, connoting sudden and catastrophic judgment for the unrepentant and unfruitful. The image of "fire" serves to further heighten the intensity of the judgment referred to. It is John's way of summoning all people to return to God with all their heart and avoid his unquenchable wrath soon to be poured out. John's language and imagery is probably ultimately drawn from the OT where Israel is referred to as a fruitless vine (Hos 10:1-2; Jer 2:21-22) and the image of an "ax" is used to indicate God's judgment (Ps 74:5-6; Jer 46:22).

<sup>29tn</sup> Grk "is"; the present tense (ἐκκόπτεται, ekkoptetai) has futuristic force here.

P. Kretzmann Commentary  
Syndein/Thieme

So John kept on saying to the crowds who came out to be baptized by him, "You offspring/generations {gennema} of vipers! Who warned you to flee from the coming wrath? Therefore produce fruits 'having the weight of'/'that prove' your repentance. And don't begin to saying within yourselves, 'We have Abraham {as} our father.' For I {John the Herald/Baptist} tell you that God can raise up children to Abraham from these stones! Even now the ax is laid at the root of the trees. And every tree that does not produce good fruit will be cut down and thrown into the fire."

{Note: The religious Jews of the day believed that they were saved by the very fact that they are descendents of Abraham. John is explaining to them that salvation is by faith not by birth, or works, or anything else. We also learn from Paul that Israel was analogous to a 'domesticated Olive Tree' that has great value. But, the Olive tree had 'wild olive branches' (gentiles) grafted in - to replace the Jews that did not believe. Now the 'good fruit' is divine good production. Only a believer, through his own free will, permit God to produce divine good through us. We do that through replacing our human viewpoint with His divine viewpoint and apply that to experience.}

Translation for Translators

Although large groups of people came to John to be baptized {in order that he would baptize them}, *he knew that many of them were not sincere*. So he kept saying to them, "You people are evil [MET] like poisonous snakes! I warn you that God will some day punish [MTY] everyone who sins. And do not think that you can escape from his punishing [MTY] you if you do not turn from your sinful behavior!/did someone tell you that you can escape from his punishing [MTY] you if you do not turn from your sinful behavior?► [RHQ] (OR, Who told you that you



could escape *God's punishment?*) Do the deeds that are appropriate for people who have truly turned from their sinful behavior! *God promised to give Abraham many descendants.* In order to fulfill that promise, God does not need you! I tell you that he can change these stones to make them descendants of Abraham! So do not begin to say to yourselves, 'We (exc) are descendants of Abraham, so *God will not punish us, even though we have sinned!*' *God is ready to punish you if you do not turn away from your sinful behavior, just like a man [MET] lays his axe at the roots of a fruit tree to chop it down and throw it into the fire if it does not produce good fruit [MET]."*

The Voice

In fulfillment of those words, crowds streamed out *from the villages and towns* to be baptized [*Literally, immersed, to show repentance*] by John *at the Jordan*.

**John the Baptist:** You bunch of venomous snakes! Who told you that you could escape God's coming wrath? Don't just talk of turning to God; you'd better bear the authentic fruit of a changed life. Don't take pride in your religious heritage, saying, "We have Abraham for our father!" Listen—God could turn these rocks into children of Abraham!

*God wants you to bear fruit!* If you don't produce good fruit, then you'll be chopped down like a fruitless tree and made into firewood. God's ax is taking aim and ready to swing!.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

[He] said so [to] the departing crowds to be washed by him Generations [of] serpents Who? shows [to] you\* to flee from the intending anger make! so fruits worthy [of] the rethinking and not [You\*] may begin to say in themselves^ father [We] have the abraham [I] say for [to] you\* for has (ability) The God from the stones these to raise children [for] the abraham already but and The Ax to the root [of] the trees lies Every so Tree not Making fruit good is cut (down) and to fire [It] is put

Awful Scroll Bible

Then asserts he to instruct to they of the adjoining area, themselves proceeding-out to come to be baptized by him, "Progeny of vipers! Who showed- you -under you all's eyes, to be fled from the fury meaning to be?

(")Be produced therefore fruits worthy of after-thinking, and let not yourselves be begun to confirm from-within yourselves, 'We hold Abraham father', for I instruct to yous, certainly-of-who God Himself is able out of these-same stones, to be raised up children to Abraham.

(")Moreover assuredly-then, even the ax itself lays at the root of the trees. Every tree therefore not producing choice fruit, is coming to be cut-away and becomes thrown into fire."

Concordant Literal Version

He said, then, to the throngs going out to be baptized by him, "Progeny of vipers! Who intimates to you to be fleeing from the impending indignation? Produce, then, fruits worthy of repentance. And you should not begin to be saying among yourselves, 'For a father we have Abraham,' for I am saying to you that God is able, out of these stones, to rouse children to Abraham." Now already the ax also is lying at the root of the trees. Every tree, then, which is not producing ideal fruit is hewn down and cast into the fire."

The Disciple's Bible

Orthodox Jewish Bible

. Therefore, Yochanan was saying to the multitudes coming out to have the mikveh mayim's tevilah supervised by him, You banim of nachashim, who warned you to flee from the charon af [Hashem] habah (the coming burning wrath of Hashem)? Therefore, produce p'ri tov l'teshuva (fruit worthy of repentance), and do not begin to presume within yourselves, saying, We have the zechut Avot (merit of the Fathers) of Avraham Avinu, for, I say to you, that Hashem is able from these avanim (stones) to raise up banim to Avraham Avinu. And already the ax is laid at the

shoresh haetzim (the root of the trees). Therefore, every etz not producing pri tov is cut down and is thrown into the Eish.

Rotherham's Emphasized B. He was saying, therefore, unto the multitudes who were going forth to be immersed by him—Broods of vipers! who suggested to you, to flee from the coming wrath? Bring forth, therefore, fruits worthy of repentance, and do not begin to be saying within yourselves, As our father, we have, Abraham; for, I say unto you—God is able, out of these stones, to raise up children unto Abraham. And, already, even the axe, unto the root of the trees is being laid; every tree, therefore, not bringing forth good fruit, is to be hewn down, and, into fire, to be cast.

Third Millennium Bible  
Webster's Translation

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### **Literal, almost word-for-word, renderings:**

Analytical-Literal Translation .  
Charles Thompson NT .  
Context Group Version

He said therefore to the multitudes that went out to be immersed of him, You (pl) offspring of vipers, who warned you (pl) to flee from the retaliation that is about to come? Bring out therefore fruits worthy of reoriented lives, and don't begin to say to yourselves, We have Abraham to our father: for I say to you (pl), that God is able from these stones to raise up children to Abraham. And even now the ax also lies at the root of the trees: every tree therefore that does not bring out good fruit is cut down, and cast into the fire.

Disciples' Literal New T.

Therefore he was saying to the crowds coming out to be baptized by him, "Brood of vipers— who showed [Or, indicated to, warned.] you to flee from the coming wrath? Therefore produce fruits worthy of repentance. And do not begin to say within [Or, among] yourselves, 'We have Abraham as our father'. For I say to you that God is able to raise-up children for Abraham from these stones! And indeed the axe is already lying [Or, being laid.] at the root of the trees. Therefore every tree not producing good fruit is cut down and thrown into the fire".

English Standard Version  
Far Above All Translation

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Then he said to the crowds that came out to be baptized by him, "You offspring of adders, who has intimated to you to flee from the coming wrath? Well then, produce fruit worthy of repentance, and do not start saying to yourselves, 'We have our father Abraham.' For I tell you that God is able to raise up children to Abraham from these stones, and the axe also already lies at the root of the trees. For every tree which does not bear good fruit is cut down and thrown into the fire."

Green's Literal Translation .  
Literal New Testament .  
Modern English Version .  
Modern Literal Version

Therefore, he was saying to the crowds that traveled out to be immersed\* by him, Offspring of vipers! Who warned you\* to flee from the future wrath? Therefore produce fruits worthy of repentance and do not begin to say in yourselves, We have Abraham \*for our father; for\* I say to you\*, that God is able to lift up children to Abraham from these stones. Now the ax is also already destined \*for the root of the trees. Therefore, every tree which is not producing good fruit is cut down and cast into the fire.

Modern KJV .  
New American Standard B.

So he *began* saying to the crowds who were going out to be baptized by him, "You brood of vipers, who warned you to flee from the wrath to come? Therefore bear fruits in keeping with repentance, and do not begin to say to [Or *in*] yourselves, 'We have Abraham for our father,' for I say to you that from these stones God is able to raise up children to Abraham. Indeed the axe is already laid at the root of the trees; so every tree that does not bear good fruit is cut down and thrown into the fire."



New European Version  
New King James Version

### John Preaches to the People

Then he said to the multitudes that came out to be baptized by him, "Brood [Offspring] of vipers! Who warned you to flee from the wrath to come? Therefore bear fruits worthy of repentance, and do not begin to say to yourselves, 'We have Abraham as our father.' For I say to you that God is able to raise up children to Abraham from these stones. And even now the ax is laid to the root of the trees. Therefore every tree which does not bear good fruit is cut down and thrown into the fire."

NT (Variant Readings)  
Niobi Study Bible  
Restored Holy Bible 6.0  
Revised Young's Lit. Trans.

Then said he to the multitudes coming forth to be baptized by him, 'Brood of vipers! who did prompt you to flee from the coming wrath? make, therefore, fruits worthy of the reformation, and begin not to say within yourselves, We have a father -- Abraham; for I say to you, that God is able out of these stones to raise children to Abraham; and already also the axe unto the root of the trees is laid, every tree, therefore, not making good fruit is cut down, and to fire it is cast.'

A Voice in the Wilderness  
World English Bible  
Young's Updated LT

### The gist of this passage:

Luke 3:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>to speak, to say; affirm over, maintain; to teach; to exhort, advise, to command, direct; to point out with words, intend, mean, mean to say; to call by name, to call, name; to speak out, speak of, mention</i>	3 <sup>rd</sup> person singular, imperfect active indicative	Strong's #3004
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
tois (τοῖς) [pronounced toiç]	<i>for the; by this, in that</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
ekporeuomai (ἐκπορεύομαι) [pronounced ek-por-YOO-om-ahee]	<i>departing, being discharged, proceeding [out of], projecting; the ones coming (forth, out of), those going (forth, out), issuing [out from]</i>	masculine plural, present (deponent) middle/passive participle; dative, locative or instrumental case	Strong's #1607

## Luke 3:7a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ochlos (ὄχλος) [pronounced OKH-loss]	<i>a crowd, company, multitude, number (of people), people, throng (as borne along); by implication the rabble; by extension a class of people; figuratively a riot; press</i>	masculine plural noun; dative, locative or instrumental case	Strong's #3793
baptizô (βαπτίζω) [pronounced bap-TID-zoh]	<i>to baptize, to wash, to immerse; to do a ceremonial ablution, especially (technically) of the ordinance of Christian baptism</i>	aorist passive infinitive	Strong's #907
hupó (ὑπό) [pronounced hoop-OH]	<i>under, beneath, through; by</i>	preposition with the genitive	Strong's #5259
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846

**Translation:** He kept saying to those who were coming forward in a crowd being baptized by him,...

That are all types of people who are coming forward to be baptized by John the baptizer. My guess is, based upon what is being said here, that many of them are religious types who have come out into the desert to see what is going on. They have heard about John, and he seems to be pulling people away from their legalistic religious services. The pharisees are hearing about John, out in the middle of nowhere, baptizing and speaking of the Messiah. Therefore, the people coming forward are a mixture of regular people and Levites, pharisees and/or sadducees.

## Luke 3:7b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gennêma (γέννημα) [pronounced GHEN-nay-mah]	<i>offspring; brood, generation; by analogy produce, fruit (literally or figuratively)</i>	neuter plural noun; vocative (direct address)	Strong's #1081
echidna (ἔχιδνα) [pronounced EKH-id-nah]	<i>a viper, offspring of vipers, adder; addressed to cunning, malignant, wicked men</i>	feminine plural noun; genitive/ablative case	Strong's #2191
tís (τίς) [pronounced tihç]	<i>who, what, which, how; whether, why</i>	neuter singular pronoun; interrogative particle; nominative case	Strong's #5101
hupodeiknumi (ὑποδείκνυμι) [pronounced hoop-od-IKE-noo-meet]	<i>to warn, forewarn, admonish; properly, to exhibit under the eyes, to show, (figuratively) to exemplify (instruct)</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #5263

Luke 3:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humin (ὕμῖν) [pronounced hoo-MEEN]	you [all]; in you; to you; in you; by you	2 <sup>nd</sup> person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
pheugô (φεύγω) [pronounced FYOO-go]	to escape, to flee (away), to run away (literally or figuratively); by implication to shun; by analogy to vanish	aorist active infinitive	Strong's #5343
apó (ἀπό) [pronounced aw-PO]	from, away from, by	preposition or separation or of origin	Strong's #575
tês (τῆς) [pronounced tayc]	of the; from the	feminine singular definite article; genitive and ablative cases	Strong's #3588
mellô (μέλλω) [pronounced MEHL-low]	being about to, doing, intending [to do something], coming, suffering something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation), willing, would	feminine singular, present active participle; genitive/ablative case	Strong's #3195
orgê (ὀργή) [pronounced ohr-GAY]	anger, indignation, wrath	feminine singular noun, genitive/ablative case	Strong's #3709

**Translation:** ...*[You] brood of vipers, who warned you to flee from the coming wrath?*

John calls them a brood of vipers, which is not necessarily the best way to endear yourself to your new congregation. The religious types before John are not just vipers, but sons of vipers. Jesus will use the exact same sort of language in Matt. 23:33.

The Cambridge Bible: *[John is describing] the venomous hypocrisy which turned religion itself into a vice, and hid a deadly malice under the glittering semblance of a zeal for orthodoxy.*<sup>18</sup>

"You know about the wrath to come—who warned you about that, you offspring of vipers?" This is very harsh language. People would have come from a distance away during a time when this sort of travel was not easy. But John does not welcome them to his assembly; he does not present a visitor's card for them to fill out.

John poses an interesting question: "Who warned you to flee from the wrath to come?"

Although this is left as an open question, these warnings to Israel go as far back as Moses and the 5 stages of national discipline (found in Leviticus 26). All of the prophets warned of the wrath to come. Prophets came onto the scene when Israel turned further and further away from God.

Many times, what the prophets warned of was discipline coming to the Jewish nation in the near future; and these warnings seemed to speak of a final day of wrath as well.

<sup>18</sup> *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Luke 3:7.

Luke 3:7 He kept saying to those who were coming forward in a crowd being baptized by him, “[You] brood of vipers, who warned you to flee from the coming wrath?”

So, not only is John the Herald baptizing people out in the middle of nowhere, but he excoriates some of those who come out to see him. Now, I believe this that was specifically directed to the religious authorities among them and those who hold to their hypocritical and legalistic teachings (the passage in the book of John tells us that some from the pharisees were sent to check out John the herald).

It is difficult to match this with language today, because our language of insult has considerably coarsened over my lifetime. A politician who become prominent might be called Hitler on certain *news* stations. The President himself is subject to a litany of slurs and insults, many of which are filled with angry and vicious language. On some late night shows (well, on all of them), it is considered funny to string together such a long list of insults of the President, that the host almost runs out of breath saying them all at once (I write this in 2018 and 2020).

This wrath that John is speaking of refers to the destruction of Jerusalem, which will come in A.D. 70. Does John know this? Is he aware of what his warning specifically refers to? I doubt that. A pastor-teacher today might address the judgments which appear to be coming upon the United States (as well as upon other nations), and talk about God increasing divine discipline on our nation. That pastor-teacher would be speaking based upon principles found in the Word of God; not upon a future knowledge of a specific disaster to come. Many teachers have warned about the discipline which is going to come to the United States. The original pastor of the church which I go to had warned for years of coming judgment to these United States, given the actions of our government (which are representative of the people). Did he know that, after his death, the United States would face the COVID19 pandemic followed by a massively high unemployment rate, followed by rioting and looting? Certainly not. However, such things can be found in the warnings of Moses, written specifically for Israel, but applicable to us in the 21<sup>st</sup> century.

“...when you are gathered together within your cities I will send the pestilence among you...” (Leviticus 26:25b)

“...you shall eat and not be satisfied...” (Leviticus 26:26d) Have we ever known a more well-fed yet dissatisfied people than Americans in the 21<sup>st</sup> century?

Yet there remains this warning: “And if you walk contrary unto Me and will not hearken unto Me, I will bring seven times more plagues upon you according to your sins.” (Leviticus 26:21; Niobi Study Bible)

Regarding John’s ministry, I believe that the people coming out to the desert to hear him have no idea that the destruction of Jerusalem is coming—for many of the people there, this destruction will take place in their lifetime. They are quite concerned about the control of Rome, but it will get far worse than they can imagine. Do we want this for our own nation? We have people who think that 2020 is the worst year of disaster every; yet, 2020 could be a walk in the park compared to what could happen in the future. The United States has clearly strayed from the teachings of the Word of God. That is not a very smart thing for a Christian people to do.

There have been many cartoons about the United States in 2020 and what we have faced. **Is ET coming back?** (a graphic); from [Powerline Blog](#); accessed July 3, 2020.





**Kids in 2055** (a graphic); from [Power line Blog](#); accessed July 3, 2020.

I believe that, because John is a prophet and guided by the Holy Spirit, that he had some limited understanding of the national judgment to come (to be clear, I believe that we in the Church Age have a much fuller view than even the prophets themselves had; but we do not know what specific events are coming next). For instance, I believe that a pastor-teacher who knows the Word of God can tell—and has understood for years—that the United States faces great discipline in the future.

In the book of Leviticus, chapter 26, God gives the five stages of discipline that Israel could be subjected to. This would be hard for some to believe and understand, because they believe that their legalistic religion of Judaism is legitimate—they are not worshiping the gods of the Romans (or of any other group in that area). But, they are not truly worshiping their God. They did not worship a God of grace; they were worshiping a God of legalism.

The Jews in general were negative towards the Lord at this time; and John warns them of the wrath to come.

kids in 2055 when they see that theres a different history unit for every week of 2020:



### Chapter Outline

#### Charts, Graphics and Short Doctrines

### Luke 3:8a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
poieō (ποιέω) [pronounced <i>poi-EH-oh</i> ]	<i>to do, to make, to construct, to produce; to carry out, to execute [a plan, an intention]; to practice; to act</i>	2 <sup>nd</sup> person plural, aorist active imperative	Strong's #4160
oun (οὖν) [pronounced <i>oon</i> ]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
karpos (καρπός) [pronounced <i>kahr-POSS</i> ]	<i>fruit [plucked]; figuratively for fruit of the womb, fruit [of production, remuneration]</i>	masculine plural, accusative case	Strong's #2590
axios (ἄξιος) [pronounced <i>AX-ee-oss</i> ]	<i>deserving, worthy, suitable, appropriate; comparable (as if drawing praise); due reward</i>	masculine plural adjective; accusative case	Strong's #514
tês (τῆς) [pronounced <i>tayc</i> ]	<i>of the; from the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588

Luke 3:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
metánoia (μετάνοια) [pronounced met-AHN-oy-ah]	<i>a change of mind regarding one's purpose, what one has done or thought, a change of attitude, direction; a turning around; repentance</i>	feminine singular noun; genitive/ablative case	Strong's #3341

**Translation:** Therefore, bring forth fruit appropriate of repentance [= a change of mind].

The people there are encouraged to bring forth production (here called *fruit*) which is in line with a change of heart (or mind). That is, the people there need to change their thinking. They think that they are able to do something which impresses God; and there is nothing that we do that impresses God. Only the person who has faith in the Revealed God, in His Messiah, is able to produce divine good. John the Herald is about to reveal that Messiah to the people of Israel.

Luke 3:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
archomai (ἄρχομαι) [pronounced AR-khom-ah-ee]	<i>to begin; to be the first [to do something], to commence (in order of time); to rehearse [from the beginning]</i>	2 <sup>nd</sup> person plural, aorist middle subjunctive	Strong's #756
légō (λέγω) [pronounced LEH-goh]	<i>to speak, to say; affirm over, maintain; to teach; to exhort, advise, to command, direct; to point out with words, intend, mean, mean to say; to call by name, to call, name; to speak out, speak of, mention</i>	aorist active infinitive	Strong's #3004
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
heautou (ἐαυτοῦ) [pronounced heh-ow-TOO]	<i>[to, in, by] ourselves, himself, herself, itself, themselves; oneself, his, her; their; one another</i>	reflexive pronoun; sometimes used in the reciprocal sense; 2 <sup>nd</sup> person masculine plural, dative, locative or instrumental case	Strong's #1438



Luke 3:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
patêr (πατήρ) [pronounced <i>pat-AYR</i> ]	<i>father, parent (s); forefather (s), ancestors; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun; genitive/ablative case	Strong's #3962
echô (ἔχω) [pronounced <i>EHKH-oh</i> ]	<i>to have [and/or] hold; to own, to posses, to adhere to, to cling to</i>	1 <sup>st</sup> person plural, present active indicative	Strong's #2192
ton (τόν) [pronounced <i>tahn</i> ]; also to (το) [pronounced <i>toh</i> ]	<i>the</i>	masculine singular definite article in the accusative case	Strong's #3588
Abraam (Αβραάμ) [pronounced <i>ab-rah-AHM</i> ]	<i>father of a multitude; transliterated Abraham</i>	indeclinable proper masculine noun	Strong's #11

**Translation:** Do not begin to speak among yourselves of [your] forefather, [saying,] 'We keep on having [and holding] Abraham [as our father];'...

As John says some of these things, the people there began to speak to one another, saying, "We are Abraham's offspring; we are related to God because we are Abraham's. Does John not know this?" This would be the natural response of someone just being called the offspring of vipers. No doubt, this is a wonderful thing to have the genes of Abraham, Isaac, and Jacob. But, there must be more than a genetic relationship to Abraham. They must make the same spiritual decision that their father Abraham made ([He believed the Lord and it was credited to him as righteousness](#)—Gen. 15:6).

Luke 3:8c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légô (λέγω) [pronounced <i>LEH-goh</i> ]	<i>to speak, to say; affirm over, maintain, to teach; to exhort, advise, to command, direct; to point out with words, intend, mean, mean to say; to call by name, to call, name; to speak out, speak of, mention</i>	1 <sup>st</sup> person singular, present active indicative	Strong's #3004
gár (γάρ) [pronounced <i>gahr</i> ]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
humin (ὕμῖν) [pronounced <i>hoo-MEEN</i> ]	<i>you [all]; in you; to you; in you; by you</i>	2 <sup>nd</sup> person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
hóti (ὅτι) [pronounced <i>HOH-tee</i> ]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754

Luke 3:8c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dunamai (δύναμαι) [pronounced DOO-nam-ah-ee]	<i>to be able, to have power to; to be able to do something; to be capable, strong and powerful</i>	3 <sup>rd</sup> person singular, present {deponent} middle or passive indicative	Strong's #1410
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun; nominative case	Strong's #2316
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, of</i>	preposition	Strong's #1537
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
lithos (λίθος) [pronounced LEE-thos]	<i>a stone; of small stones; of building stones; metaphorically of Christ</i>	masculine plural noun, genitive/ablative case	Strong's #3037
toutôn (τούτων) [pronounced TOO-tone]	<i>of these, from these [things], those</i>	demonstrative masculine plural pronoun; genitive/ablative case	Strong's #5130 (masculine/neuter genitive plural form of #3778)
egeirō (ἐγείρω) [pronounced Exodus generation-Ī-row]	<i>to waken (transitively or intransitively), to wake [rouse] [up] (literally from sleep, from sitting or lying, from disease, from death; or figuratively from obscurity, inactivity, ruins, nonexistence): to awaken, to lift (up), to raise (again, up), to rear up, to (a-) rise (again, up), to stand, to take up</i>	aorist active infinitive	Strong's #1453
teknon (τέκνον) [pronounced TEK-non]	<i>child, daughter, son</i>	neuter plural noun, accusative case	Strong's #5043
tô (τῷ) [pronounced toh]	<i>in the; by the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
Abraam (Αβραάμ) [pronounced ab-rah-AHM]	<i>father of a multitude; transliterated Abraham</i>	indeclinable proper masculine noun	Strong's #11

**Translation:** ...for I say to you that God is able to raise up children of Abraham from these stones.

"You think that you are so great," John tells those who pride themselves in being descendants of Abraham. "God can make better descendants out of these rocks." This is not a threat; this is John speaking in hyperbole. God does not make people out of rocks. God does not look at believers in the United States, throw up His hands, and start making rocks turn into people. This statement tells us just how far these Israelites have strayed from their original faith.

Again, bear in mind, the John is speaking to a mixed crowd. Many in this crowd of skeptical of him and his odd appearance; but some are listening to what he has to say and taking it to heart.

**Luke 3:8** Therefore, bring forth fruit appropriate of repentance [= a change of mind]. Do not begin to speak among yourselves of [your] forefather, [saying,] 'We keep on having [and holding] Abraham [as our father];' for I say to you that God is able to raise up children of Abraham from these stones.

The fruit that they bear should be in keeping with a change of mind (towards their sins, towards the religious sensibilities of that day, and towards the Messiah). Simply being related to Abraham is not enough.

John the Herald continues to speak to those who have come out to the desert-wilderness, both to hear him and to be baptized. Some are positive towards what he has to say; many are, apparently, skeptical. Many there may even view John as a heretic.

What John is saying here could be taking place on a particular day; and it could be a compilation of various things which he has said. So far, this is what John has said:

**Luke 3:7–8** 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? 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. ESV (capitalized)

This is very harsh rhetoric. Only by comparing parallel passages in the book of John do we find out that many from the religious establishment came out to see John. These are John's words to the religious types who are there.

Luke 3:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
êdê (ἔδῃ) [pronounced AY-day]	<i>[even] now, already, by this time</i>	adverb of time, immediacy	Strong's #2235
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
I wonder if these have a meaning together.			
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
Perhaps these 3 particles have a meaning together.			
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative and vocative cases	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)

Luke 3:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
axinë (ἄξινῃ) [pronounced ax-EE-nay]	<i>an axe</i>	feminine singular noun, nominative case	Strong's #513
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with</i>	directional preposition with the accusative case	Strong's #4314
tên (τὴν) [pronounced tayn]	<i>the, to the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
rhiza (ρίζα) [pronounced HRID-zah]	<i>a root; that which like a root springs from a root, a sprout, shoot; metaphorically offspring, progeny</i>	feminine singular noun; accusative case	Strong's #4491
tôn (τῶν) [pronounced tohn]	<i>the; of this, from that</i>	neuter plural definite article; genitive and ablative cases	Strong's #3588
dendron (δένδρον) [pronounced DEHN-drong]	<i>tree, trees; possibly an oak</i>	neuter plural noun, genitive/ablative case	Strong's #1186
keimai (κεῖμαι) [pronounced KĪ-mahee]	<i>to lay, to lie, to lay outstretched (literally or figuratively); to be (appointed, laid up, made, set)</i>	3 <sup>rd</sup> person singular, present (deponent) middle/passive indicative	Strong's #2749

**Translation:** Indeed, the ax is already laid against the root of the trees.

This is judgment. When a tree stops producing fruit, a farmer will remove that tree to allow room for other trees to grow and use those resources. It is of no use to a farmer to have a fruit-bearing tree which bears no fruit. The parallel is, when the Jews stop producing children who believe in Y<sup>e</sup>howah, then God will remove them.

The dead and dying trees refers to individual Jews who no longer respond to grace, but act in legalism.

John is saying that there are things in motion—right at this time—which will remove those not bearing fruit in Israel. The axe is just beginning to strike the base of the tree.

As an aside, does John fully appreciate what those forces are? Does he know what is going to happen? In my estimation, he does not. He knows that God will bring judgment against Israel, but I don't think that he knows what it will be.

For the past 50 years, it has been clear that America will fall under a great divine judgment (or many). Many people believed in Jesus in the 1950's, as a result of the Billy Graham crusades. However, even though the United States is filled with churches, there were few churches able to foster that faith and to lead many of these same people into spiritual maturity. Many doctrinal pastors have warned of a judgment to come. Do we understand why

God will judge America? Most do. Do we have any idea what that judgment will be? That we do not fully understand; and I believe that the same is true of John the Herald.

Luke 3:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pan (πᾶν) [pronounced <i>pahn</i> ]	<i>each, every, any; all, entire; anyone</i>	neuter singular adjective, nominative case	Strong's #3956
oun (οὖν) [pronounced <i>oon</i> ]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
dendron (δένδρον) [pronounced <i>DEHN-drong</i> ]	<i>tree, trees; possibly an oak</i>	neuter singular noun, nominative case	Strong's #1186
mê (μή) [pronounced <i>may</i> ]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
poieô (ποιέω) [pronounced <i>poi-EH-oh</i> ]	<i>doing, making, constructing, producing; the one carrying out, those executing [a plan, an intention]; practicing; acting</i>	neuter singular, present active participle; nominative case	Strong's #4160
karpos (καρπός) [pronounced <i>kahr-POSS</i> ]	<i>fruit [plucked]; figuratively for fruit of the womb, fruit [of production, remuneration]</i>	masculine singular, accusative case	Strong's #2590
kalos (καλός) [pronounced <i>kal-OSS</i> ]	<i>good (literally or morally), that is, valuable or virtuous (for appearance or use, and thus distinguished from G18, which is properly intrinsic); beautiful, better, fair, goodly, honest, meet, well, worthy</i>	masculine singular adjective, accusative case	Strong's #2570
<i>Kalos is in brackets in my source material, which suggests that this is an alternative reading.</i>			
ekkoptô (ἐκκόπτω) [pronounced <i>ek-KOP-toe</i> ]	<i>cut down (off, out), hew down, figuratively to frustrate, to hinder</i>	3 <sup>rd</sup> person singular, present passive indicative	Strong's #1581

**Translation:** Consequently, every tree [that] is not producing [good] fruit will be cut down...

We have to be careful here; this is not salvation by works. Legalist Jews believed that their connection to Abraham combined with their religious devotion qualified them to be saved. They were the people of God living in the land of Canaan.

John, by speaking of cutting down a non-producing tree, is telling them that they are wrong. These people are not the children of God. The energy of the flesh does not produce fruit. They are not producing fruit; they are producing human good (at best); and God will cut them down.



Paul sends a very similar warning in the book of Romans, where he speaks of pruning off branches of a tree which do not produce fruit. The branches which were originally pruned were Israelites; they had rejected their Messiah, and God had removed their branches, making way for gentile branches to be grafted in. However, the gentiles were not to glorify themselves over being grafted in, because they might be pruned out just as Israel's branches were pruned. Rom. 11

Luke 3:9c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
eis (εἰς) [pronounced <i>ICE</i> ]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
πῦρ (πύρ) [pronounced <i>purr</i> ]	<i>fire</i>	neuter singular noun; accusative case	Strong's #4442
βάλλω (βάλλω) [pronounced <i>BAWL-low</i> ]	<i>to throw, to cast, to place, to put, to lay, to bring</i>	3 <sup>rd</sup> person singular, present passive indicative	Strong's #906

**Translation:** ...and thrown into the fire."

Being thrown into the fire is more than being burnt up—this is judgment by God against them. The fire speaks of judgment by God and God would judge this and the next generation of Jews.

John is guided to speak prophetically by the Holy Spirit. Given his general language, let me suggest that he does not know when exactly this is going to take place nor does he know exactly what will happen in Israel's future; but he knows that the generation that he is a part of is a corrupt and evil generation; and unless they turn things around, they will face great judgment. Does he know for a fact that this generation or the next will suffer great judgment? In my opinion, I believe that he understands it to be a possibility—even a probability—but nothing more.

**Application:** Personally, I have no magic visions of the United States in the future. However, based upon the rise of atheism, the rise of drug usage, the huge number of abortions being performed, the demand by so many people not to be judged for their evil actions—we know that the United States is headed for national discipline. In the last election (I write this in 2018 and in 2020), so many elections throughout the United States were won by such razor-thin majorities, even when the contest was clearly between good and evil. The momentum appears to be going in the wrong direction; and this is indicative of a nation about to face national judgment. So, I can predict, based upon national trends, that we will encounter dozens of national judgments over the next few years or decades—some of them being quite intense (I wrote these words before the pandemic and recession of 2020). However, I have no idea what these acts of divine discipline will be or exactly when they will occur (I wrote this in the year 2018; and now, it is 2020).

**Application:** I am not a prophet; but I can read historical trends and I can recognize mass degeneracy. This tells me that we in the United States are in for a rough ride for the next few decades—and it will likely go from bad to worse. Unless our country turns itself around—and by this, I mean, more people turn to God and more Christians turning to the teaching of the Word of God—the minor pandemic and economic difficulties that we are experiencing today in 2020 will seem like a walk in the park by comparison. It is possible that the 20's and 30's may have much in common with the Great Depression of the previous century.



John the Herald was guided by God the Holy Spirit in making these statements, but I do not believe that he fully understood what would come to pass or when that would occur (no more than I did, back in 2018, when I suggested that the United States would likely face future judgment).

After John's ministry ended, and after the earthly ministry of the Lord, the Church Age began. There would be tremendous pressures brought to bear against the newly formed Christian church; and soon after that, against the Jewish citizenry and religious establishment in Judæa. Did John foresee the Christian church and its persecution? He did not. Did John see the destruction of Jerusalem? I don't think that he did.

Luke 3:9 Indeed, the ax is already laid against the root of the trees. Consequently, every tree [that] is not producing [good] fruit will be cut down and thrown into the fire."

The trees are the people of Israel, and God will cut them down if they do not produce good works (or divine good). This is not a salvation by works passage; but works are a natural result of salvation + spiritual growth. A person who is not saved cannot produce divine good.

These people might produce fruit, but it is not good fruit. As wicked branches from the tree of Israel, they will be cut down and thrown into the fire. God has no need for a people who produce bad fruit (and this is true for the United States in 2020).

At this point, we get the message directed to those who are willing to turn away from their legalistic religion and to listen to John (that is, John is looking to those willing to change their minds—that is, *to repent*).

Luke 3:7–9 John warned those in the crowd—those who came forward to be baptized: "You brood of vipers, do you know about the coming wrath? Therefore, you need to produce fruit appropriate to your change of heart. And do not speak to one another of your forefather, saying 'We have and hold Abraham as our forefather;' for I say to you, God is able to raise up children of Abraham from these stones right here. Indeed, already the ax is laid against the root of dead and dying trees. Every tree that is not producing good fruit will be cut down and thrown into the fire."

What John has said here is quite harsh; and 3 sets of people will ask him questions about what they should do. But, there is one group that does not.

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And kept asking Him the crowds, saying, "What then should we do?"	Luke 3:10	The crowds continued asking Him, saying, "What then should we do?"
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The crowds continued to inquire of Him, "What, then, should be do?"

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	And kept asking Him the crowds, saying, "What then should we do?"
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And the people asked him, saying: What then shall we do?
V. Alexander's Aramaic T.	.
James Murdock's Syriac NT	And the multitudes asked him, and said: What, then, shall we do ?
Original Aramaic NT	And the crowds were asking him and they were saying, "What, therefore, shall we do?"
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	And the people asked him saying, What then shall we do?

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And the people put questions to him, saying, What have we to do?
Bible in Worldwide English	The people asked John, What shall we do?
Easy English	'So, what should we do?' the crowd asked.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	.
God's Word™	.
Good News Bible (TEV)	.
The Message	.
NIRV	.
New Life Version	The people asked him, "Then what should we do?"
New Simplified Bible	.
The Spoken English NT	.

### Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study	.
Contemporary English V.	.
The Living Bible	The crowd replied, "What do you want us to do?"
New Berkeley Version	.
New Century Version	The people asked John, "Then what should we do?"
New Living Translation	.
The Passion Translation	The crowd kept asking him, "What then are we supposed to do?"
Unlocked Dynamic Bible	Then some of the people in the crowd asked him, "What, then, should we do?"
William's New Testament	So the crowds were asking him this question, "What then ought we to do?"

### Partially literal and partially paraphrased translations:

American English Bible	So the crowds started asking him: 'Then what we must do?'
Beck's American Translation	.
Breakthrough Version	.
Common English Bible	.
International Standard V	The crowds kept asking him, "What, then, should we do?"
Len Gane Paraphrase	The people asked him, saying, "What will we do then?"
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	And the multitudes asked him, What is it, then, we are to do?
NT for Everyone	John the Baptist Confronts the Crowds 'What shall we do?' asked the crowds.
20 <sup>th</sup> Century New Testament	"What are we to do then?" the people asked.

### Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	The crowds began to ask him, "What should we do then?"
Ferrar-Fenton Bible	Enquiries of the Crowd "What then are we to do?" asked the crowd.
Free Bible Version	.
God's Truth (Tyndale)	.
Jubilee Bible 2000	.

Montgomery NT	And the crowd began to ask him questions. "What shall we do then?" they asked. In reply he said to them. Montgomery places a portion of v. 11 with verse 10.
NIV, ©2011	"What should we do then?" the crowd asked.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Weymouth New Testament	The crowds repeatedly asked him, »What then are we to do?«
Wilbur Pickering's New T.	So the people [The Text has 'crowds'.] started asking him, "What then must we do?"
Wikipedia Bible Project	"So what do we have to do?" the crowds asked him.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And the crowd asked him, saying, What therefore shall we do?
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible—1970	The people asked him, 'Then what are we to do?'
New Jerusalem Bible	When all the people asked him, 'What must we do, then?'
New RSV	.
Revised English Bible—1989	.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The crowds asked Yochanan, "So then, what should we do?"
exeGesés companion Bible	And the multitude ask him, wording, So what do we?
Hebraic Roots Bible	.
Israeli Authorized Version	.
<i>The Scriptures</i> 1998	.
Tree of Life Version	.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	Then the crowds asked him, "What then must we do [ <i>i.e., to demonstrate our repentance</i> ]?"
The Expanded Bible	The people [crowd] asked John, "Then what should we do?"
Jonathan Mitchell NT	And so the crowds began putting questions to him, one after another saying, "What, then, should we be doing?"
NET Bible®	So <sup>30</sup> the crowds were asking <sup>31</sup> him, "What then should we do?" <sup>30tn</sup> Here καί (kai) has been translated as "so" to indicate the consequential nature of the people's response. <sup>31tn</sup> Though this verb is imperfect, in this context it does not mean repeated, ongoing questions, but simply a presentation in vivid style as the following verbs in the other examples are aorist.
P. Kretzmann Commentary	.
Syndein/Thieme	So the crowds were asking him {John the Herald}, "What then should we do?"
Translation for Translators	Then various ones in the crowd asked him, "What shall we (exc) do to escape God punishing us (OR), to show that we have repented?"
The Voice	People: What shall we do to perform works from changed lives?

### Weird English, 01dɛ English, Anachronistic English Translations:

Accurate New Testament	and asked him The Crowds Saying what? so [We] may make
------------------------	--

Awful Scroll Bible	Then they of the adjoining area retain to ask-over-against him, speaking out, "What will we effect then?"
Concordant Literal Version	And the throngs inquired of him, saying "What, then, should we be doing?"
The Disciple's Bible	.
Orthodox Jewish Bible	.
Rotherham's Emphasized B.	.
Third Millennium Bible	.
Webster's Translation	.

### Literal, almost word-for-word, renderings:

Analytical-Literal Translation	.
Charles Thompson NT	.
Context Group Version	.
Disciples' Literal New T.	The People Ask John What They Should Do To Produce Fruit Worthy of Repentance
	And the crowds were questioning him, saying, "What then should we do?"
English Standard Version	And the crowds asked him, "What then shall we do?"
Far Above All Translation	.
Green's Literal Translation	.
Literal New Testament	AND ASKED HIM THE CROWDS, SAYING, WHAT THEN SHALL WE DO?
Modern English Version	.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	.
New European Version	.
New King James Version	So the people asked him, saying, "What shall we do then?"
NT (Variant Readings)	.
Niobi Study Bible	.
Restored Holy Bible 6.0	.
Revised Young's Lit. Trans.	And the multitudes were questioning him, saying, 'What, then, shall we do?'
A Voice in the Wilderness	.
World English Bible	The multitudes asked him, "What then must we do?"
Young's Updated LT	.

### The gist of this passage:

Luke 3:10			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kāi</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
eperōtaō (ἐπερωτάω) [pronounced <i>ep-er-o-AH-oh</i> ]	<i>to question, to ask for, to inquire, to seek; to ask (after, questions), to demand, to desire</i>	3 <sup>rd</sup> person singular, imperfect active indicative	Strong's #1905
auton (αὐτόν) [pronounced <i>ow-TAHN</i> ]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846

Luke 3:10			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
ochlos (ὄχλος) [pronounced OKH-loss]	<i>a crowd, company, multitude, number (of people), people, throng (as borne along); by implication the rabble; by extension a class of people; figuratively a riot; press</i>	masculine plural nominative case	Strong's #3793
légō (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine plural, present active participle, nominative case	Strong's #3004
tís (τίς) [pronounced tihç]	<i>who, what, which, how; whether, why</i>	neuter singular pronoun; interrogative particle; nominative case	Strong's #5101
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
poieô (ποιέω) [pronounced poi-EH-oh]	<i>to do, to make, to construct, to produce; to carry out, to execute [a plan, an intention]; to practice; to act</i>	1 <sup>st</sup> person plural, aorist active subjunctive	Strong's #4160

**Translation:** The crowds continued asking Him, saying, "What then should we do?"

The people in general ask John about what they should do; what should they be doing?

There were a crowd of people. John the baptizer is out in the desert-wilderness, at the Jordan River; and there were a lot of people who joined him there.

In every service offered by John where he pronounces some sort of judgment against Israel, the people would ask him, "What should be do?"

John the baptizer is going to give different answers to different groups of people.

People there are paying attention; and some of them believe John and they want this renewal which he is offering. Others are looking carefully to find problems with his message, and to either challenge him or to report back to the religious hierarchy in Jerusalem to determine what the official response should be.

I believe that this question in v. 10 represents a sincere desire to do what is right.

Luke 3:10 The crowds continued asking Him, saying, "What then should we do?"



Luke 3:10 The crowds continued to inquire of Him, “What, then, should be do?”

And answering, he was saying to them, “The one having two tunics, he will share with the one not having; and the one having foods, likewise, he will keep on doing.”

Luke  
3:11

Answering, he said to them, “The one who has two tunics, he will share with the one having none; and the one who has food, likewise he will act.”

Answering, John said to them, “If a man has two tunics, he will share with the man who has none; and the man who has food will do the same with those who lack.”

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	And answering, he was saying to them, “The one having two tunics, he will share with the one not having; and the one having foods, likewise, he will keep on doing.”
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And he answering, said to them: He that hath two coats, let him give to him that hath none; and he that hath meat, let him do in like manner.
V. Alexander’s Aramaic T.	.
James Murdock’s Syriac NT	He answered and said to them: Whoever hath two tunics, let him give [one] to him that hath none; and whoever hath food, let him do the same.
Original Aramaic NT	.
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	He answered and said to them, He who has two shirts, let him give to him who has not; and he who has food, let him do likewise.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And he made answer and said to them, He who has two coats, let him give to him who has not even one; and he who has food, let him do the same.
Bible in Worldwide English	John answered them, Any man who has two shirts should give one to a man who has none. Any man who has food should do the same.
Easy English	‘If you have two shirts, give one away. Give it to a man that does not have a shirt. If you have some food, give some of it away. Give some to a man that has no food.’
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	.
God’s Word™	He answered them, “Whoever has two shirts should share with the person who doesn’t have any. Whoever has food should share it too.”
Good News Bible (TEV)	.
The Message	“If you have two coats, give one away,” he said. “Do the same with your food.”
NIRV	John answered, “Anyone who has extra clothes should share with the one who has none. And anyone who has extra food should do the same.”
New Life Version	He answered them, “If you have two coats, give one to him who has none. If you have food, you must share some.”
New Simplified Bible	.
The Spoken English NT	And he would give them this answer: “If you have two shirts, share with the person who doesn’t have one. And if you have things to eat, do the same.”

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study	.
Contemporary English V.	John told them, "If you have two coats, give one to someone who doesn't have any. If you have food, share it with someone else."
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	John told them, "Give food to the hungry, clothe the poor, and bless the needy." The Greek text is literally "The one with two tunics is to share with him who has none, and he who has food is to do likewise."
Unlocked Dynamic Bible	He answered them, "If any of you has two shirts, you should give one of them to someone who does not have a shirt. If any of you has plenty of food, you should give some to those who do not have food."
William's New Testament	.

### Partially literal and partially paraphrased translations:

American English Bible	And he replied: 'Those who have two suits of clothes should share them with those who have none, and those who have something to eat should do the same thing.'
Beck's American Translation	.
Breakthrough Version	When he answered, he was saying to them, "The <i>person</i> who has two long undershirts must give one out to the person who does not have one, and the person who has food must do likewise."
Common English Bible	.
International Standard V	He answered them, "The person who has two coats must share with the one who doesn't have any, and the person who has food must do the same."
Len Gane Paraphrase	.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	He answered them, The man who has two coats must share with the man who has none; and the man who has food to eat, must do the like.
NT for Everyone	'Anyone who has two cloaks', replied John, 'should give one to someone who hasn't got one. The same applies to anyone who has plenty of food.'
20 <sup>th</sup> Century New Testament	.

### Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	He replied to them, "The one who has two shirts must share with someone who has none, and the one who has food must do the same."
Conservapedia Translation	He answered them: 'he who has two coats, let him donate to he who has none; and he who has food should do the same.'
Evangelical Heritage V.	.
Ferrar-Fenton Bible	Whoever possesses two coats, let him give one to the man who has none; and let him who has food do likewise.
Free Bible Version	"If you have two coats, then share with someone who doesn't have one. If you have food, then share with those who don't," he told them
God's Truth (Tyndale)	He answered and said unto them: He that has two coats, let him part with him that has none: and he that has meat, let him do likewise.
Jubilee Bible 2000	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
Unlocked Literal Bible	.

Urim-Thummim Version	.
Weymouth New Testament	.
Wilbur Pickering's New T.	In answer he said to them, "He who has two coats, <sup>10</sup> let him share with him who has none; and he who has food should do likewise". <sup>11</sup>
	<sup>(10)</sup> Literally, 'tunics'.
	<sup>(11)</sup> The verb 'share' is an aorist imperative, implying a one time event—you give the extra coat, but get to keep one. The verb 'do' is a present imperative, implying a continuing action—food is to be shared all the time.

Wikipedia Bible Project .

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	And John answered, "If you have two coats, give one to the person who has none; and if you have food, do the same."
The Heritage Bible	And He answering, says to them, The one having two tunics, let him share with the one having none; and he having foods, let him do similarly.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible—1970	.
New Jerusalem Bible	he answered, 'Anyone who has two tunics must share with the one who has none, and anyone with something to eat must do the same.'
New RSV	.
Revised English Bible—1989	He replied, "Whoever has two shirts must share with him who has none, and whoever has food must do the same."

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	He answered, "Whoever has two coats should share with somebody who has none, and whoever has food should do the same."
exeGesés companion Bible	He answers them, wording, Whoever has two tunics, impart to him who has none: and whoever has food, do likewise.
Hebraic Roots Bible	.
Israeli Authorized Version	.
<i>The Scriptures</i> 1998	.
Tree of Life Version	He answered them, saying, "Whoever has two coats, let him give to the one who has none; and whoever has food, let him do the same." Isa. 58:7.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	.
The Expanded Bible	John answered, "If you have two shirts [tunics], share with the person who does not have one. If you have food, share that also [Is. 58:7]."
Jonathan Mitchell NT	So, giving a decided reply, he began saying to them, "The person habitually having two tunics (undergarments), let him at once share with the one not normally having [one]; and the person habitually having things to eat (food), let him regularly do likewise."
NET Bible®	John <sup>32</sup> answered them, <sup>33</sup> "The person who has two tunics <sup>34</sup> must share with the person who has none, and the person who has food must do likewise."
	<sup>32tn</sup> Grk "he"; the referent (John) has been specified in the translation for clarity.
	<sup>33tn</sup> Grk "Answering, he said to them." This construction with passive participle and finite verb is pleonastic (redundant) and has been simplified in the translation to "answered them."

<sup>34th</sup> Or "shirt" (a long garment worn under the cloak next to the skin). The name for this garment (χιτὼν, citwn) presents some difficulty in translation. Most modern readers would not understand what a 'tunic' was any more than they would be familiar with a 'chiton.' On the other hand, attempts to find a modern equivalent are also a problem: "Shirt" conveys the idea of a much shorter garment that covers only the upper body, and "undergarment" (given the styles of modern underwear) is more misleading still. "Tunic" was therefore employed, but with a note to explain its nature.

P. Kretzmann Commentary  
Syndein/Thieme

.  
He {John} 'had an answer'/'gave a discerning answer from the ultimate source of himself' {apokrinomai} and said to them, "The person who has two tunics/undergarments let him share with the person who has none. And the person who has food must do likewise."

Translation for Translators

He answered them, "If any of you has two shirts, you should give one of them to someone who has no shirt. If any of you has *plenty of* food, you should give some to those who have no food."

The Voice

**John the Baptist:** The person who has two shirts must share with the person who has none. And the person with food must share with the one in need.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

Answering but [He] said [to] them The [Man] Having two tunics share! {someone} [with] the [man] not having {someone} and The [Man] Having foods similarly make! {something}

Awful Scroll Bible

Being resolved-away, moreover he instructs to them, "He holding two tunics, be he extended-among he holding none, and he holding food, be effecting likewise."

Concordant Literal Version

.

The Disciple's Bible

.

Orthodox Jewish Bible

And in reply, Yochanan was saying to them, Let the one having two kaftans share with the one having none, and let the one having okhel (food) do likewise.

Rotherham's Emphasized B.

.

Third Millennium Bible

.

Webster's Translation

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

### Literal, almost word-for-word, renderings:

Analytical-Literal Translation

Then answering, he says to them, "The one having two tunics must share with the one not having *[any]*, and the one having food must be doing likewise."

Charles Thompson NT

.

Context Group Version

.

Disciples' Literal New T.

And having responded, he was saying to them, "Let the one having two tunics[k] give to the one not having, and let the one having food be doing likewise".

English Standard Version

And he answered them, "Whoever has two tunics is to share with him who has none, and whoever has food is to do likewise."

Far Above All Translation

.

Green's Literal Translation

And answering, he said to them, The one that has two tunics, let him give to him that has not. And the one that has food, let him do the same.

Literal New Testament

.

Modern English Version

.

Modern Literal Version

.

Modern KJV

.

New American Standard B.

.

New European Version

.

New King James Version

.

NT (Variant Readings)

.

Niobi Study Bible	.
Restored Holy Bible 6.0	.
Revised Young's Lit. Trans.	...and he answering said to them, 'He having two coats -- let him impart to him having none, and he having victuals -- in like manner let him do.'
A Voice in the Wilderness	.
World English Bible	.
Young's Updated LT	.

**The gist of this passage:**

Luke 3:11a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apokrinomai (ἀποκρίνομαι) [pronounced ahp-oh-KREE-noh-mai]	answering, a reply; speaking [after someone else]; continuing [speaking, a discourse]	masculine singular, aorist (deponent) passive participle, nominative case	Strong's #611
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong's #1161
légō (λέγω) [pronounced LEH-goh]	to speak, to say; affirm over, maintain; to teach; to exhort, advise, to command, direct; to point out with words, intend, mean, mean to say; to call by name, to call, name; to speak out, speak of, mention	3 <sup>rd</sup> person singular, imperfect active indicative	Strong's #3004
autois (αὐτοῖς) [pronounced ow-TOIC]	in them, by them; to them, for them; by means of them; same	3 <sup>rd</sup> person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846

**Translation:** Answering, he said to them,...

John listens to their questions and he gives them an answer—one which is inspired by God the Holy Spirit (an assumption that I am making, based on the fact that God placed John out in the Jordan Valley with a special ministry).

Luke 3:11b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	the; this, that; who, which	definite article for a masculine singular noun, nominative case	Strong's #3588
echō (ἔχω) [pronounced EHKH-oh]	having [and/or] holding; the one who owns, the possessor, adhering to, clinging to	masculine singular, present active participle; nominative case	Strong's #2192



Luke 3:11b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
duo (δύο) [pronounced DOO-oh]	<i>two, both</i>	Indeclinable adjective; primary numeral	Strong's #1417
chiton (χιτών) [pronounced khee-TONE]	<i>a tunic, an undergarment, usually worn next to the skin, a garment, a vestment; clothes, clothing</i>	masculine plural noun; accusative case	Strong's #5509
metadidōmi (μεταδίδωμι) [pronounced met-ad-IHD-oh-meef]	<i>to share, to give [over]; to impart</i>	3 <sup>rd</sup> person singular, aorist active imperative	Strong's #3330
tô (τῷ) [pronounced toh]	<i>in the; by the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
echô (ἔχω) [pronounced EHKH-oh]	<i>having [and/or] holding; the one who owns, the possessor, adhering to, clinging to</i>	masculine singular, present active participle; dative, locative or instrumental case	Strong's #2192

**Translation:** ...“The one who has two tunics, he will share with the one having none;...

A few passages like this are misused to claim that the Bible preaches some sort of socialism. Socialism is where the government determines who gets what and how each business is run. John is suggesting nothing of that sort. He is saying that, if you have more than you need, and you come across someone who has nothing, you give to them. We who have been blessed during this recent pandemic followed by a recession, we have to be open to sharing what God has blessed us with. This is sometimes a very difficult thing for a believer to do.

Probably John does not realize it, but there is very little time remaining for Jerusalem and the Jewish people. He is speaking around A.D. 25, and in 45 years, the Romans will come in and crush the Jewish people. God, in His Son, will be offering the Kingdom to His people, and they will reject His Son, thereby, rejecting the Kingdom of God as well.

Such actions of voluntary sharing will be necessary to keep people of the Lord alive.

**Application:** During times of judgment, there is national suffering. When you are under national discipline or you know those who are suffering, without enough to get by, then you should share of your substance with those in need. This can be with those of your own nation or with people from other nations.

**Application:** You will notice that John is not saying, “As soon as you get super rich, this is what I want you to do.” Instead, he says, “If you have two tunics, and you come across someone who does not have a tunic, then give your extra one to him.” Having two tunics does not make a person super-rich.

**Application:** We do not know what sort of future we face in the United States, but it could involve great judgment. In difficult time, you, as an individual, ought to share your resources with those who have little. This is an individual choice which you will make; not a choice that the state will make for you (when the state makes this choice for you, that is socialism; when you make this choice yourself, that is Christianity).

Luke 3:11c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
ho (ὁ) [pronounced <i>hoh</i> ]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
echô (ἔχω) [pronounced <i>EHKH-oh</i> ]	<i>having [and/or] holding; the one who owns, the possessor, adhering to, clinging to</i>	masculine singular, present active participle; nominative case	Strong's #2192
brôma (βρῶμα) [pronounced <i>BRO-mah</i> ]	<i>food; that which is eaten, especially (ceremonial) articles allowed or forbidden by the Jewish law</i>	neuter plural noun; accusative case	Strong's #1033
homoiôs (ὁμοίως) [pronounced <i>hom-OY-oh</i> ]	<i>likewise, similarly, so, equally, in the same way</i>	adverb	Strong's #3668
poieô (ποιέω) [pronounced <i>poi-EH-oh</i> ]	<i>to do, to make, to construct, to produce; to carry out, to execute [a plan, an intention]; to practice; to act</i>	3 <sup>rd</sup> person singular, present active imperative	Strong's #4160

**Translation:** ...and the one who has food, likewise he will act."

The same thing will be true of food; in times of difficulty, we should share our food as well.

Another possible interpretation is, there may have been a combination of people who are relatively prosperous and those who are quite poor—and there may have been a great deal of resistance on a part of those who have against sharing with those who had not.

**Application:** Encouraging people to be generous with that with which God has blessed them is *not* the same as socialism. We have a generation of young people in the United States who believe that socialism works and that it is a fair system. This is incredibly confused thinking which denies the last 120 years of human history.

**Application:** The Bible does, on the other hand, require the collection of some taxes for the desperately poor who have no family. The amount which was collected for this, under the Jewish economy, was to be 10% every third year (or, 3.3% per year). Family should take care of family; but *widows and orphans* (spoken of in the Old Testament) are those without remaining family.

**Application:** Right now in the United States, about half the people receive some kind of payment from the government. That is insane! That is bribery for power. That is a political party saying, "I will take money from X, keep some and give what remains to Y, as long as Y votes for us." And we have a considerable number of people willing to make that trade. This is exactly the opposite of our nation's founding principles.

**Application:** There is no such thing as a *free education* (or a *free anything*). This simply means that the person who receives that benefit does not work for it; but someone else does. This does not mean that I am anti-public education or against the government doing anything, but our U.S. government has gone way overboard on such things.

Luke 3:11 Answering, he said to them, "The one who has two tunics, he will share with the one having none; and the one who has food, likewise he will act."

Those who are wealthy, and they have contact with someone who is not, they are to share their wealth. I should not have used the word *wealthy*; because this really applies to people who have a little bit more than what they need. They should be willing to share God's blessings with others.

Do not mistake this for socialism. John the baptizer is not suggesting to the government become a socialistic, redistributor of wealth. He is encouraging instead individuals to act with compassion and generosity because of their own excess.

Luke 3:11 Answering, John said to them, "If a man has two tunics, he will share with the man who has none; and the man who has food will do the same with those who lack."

The passage that we are studying is:

Luke 3:10 And the crowds asked him, "What then shall we do?"

Luke 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."

It would be easy to read this and think that the spiritual life in that era would consist of wandering about looking for people without shirts or food to eat and then supply them. John, whether he fully appreciates it or not, is speaking of a time in the near future where every Jew in Jerusalem is going to be facing great persecution. When this happens, they will need to look to one another for help. There is not going to be a super-wealthy Jew who helps everyone out; but there will be a man with two tunics who shares with a man who only has one. Food and clothing are two of the most basic items; but whatever is necessary to live, those in Jerusalem must be willing to supply it to fellow Jews or fellow believers. Also, even before that, those who follow the Messiah—those who are dubbed Christians—would be at the receiving end of great persecution, both by Rome and by the Jewish religious hierarchy.

**Application:** During a period of judgment, individual believers need to act to alleviate the suffering of others. Some people are naturally givers; and many are not. This is a part of your service to God; particularly if you find yourself in the midst of a great judgment.

In the book of Acts, the church at Jerusalem will share all things in common. Again, this is not a call to socialism, as what was done was completely voluntary among a very specific and limited group of people. This was required due to the great persecution which they faced (many Christians in Jerusalem and throughout the Roman empire would face persecution).

It is possible to voluntarily subject a country to socialism through voting (we appear to be doing that very thing right now in the United States). However, socialism is handing over complete and total control of a nation to a small group of men (those at the top of the socialist party); and over all of them will be a single person. His power will be dictatorial. How is this any different from an all-powerful king? It really isn't, except communists have figured out a way to sell their political system as brand new.

Because people are being led astray when it comes to socialism and because socialists will quote Bible verses in order to support their views, it is necessary for us to understand what this movement is all about.

One problem with discussing socialism and communism is, most people do not really know what these terms actually mean. Some may think that communism is socialism on steroids; or that communism results by a violent overthrow of the government, while socialism is a peaceful overthrow, etc. These words actually have very specified meanings, and what they mean is key to selling this governmental dictatorship to ignorant and unsuspecting populations.

### Distinguishing between Socialism and Communism

1. Most people have no idea as to the actual difference between socialism and communism, and they often believe that it is a matter of degree.
2. There is some degree of socialism in nearly every industrial country (and non-industrial ones).
3. There is no such thing as a true communist government, even if the government is so described as a communist state. Even if Freedonia was called the Communist Paradise of Freedonia, it would not be a true communist state. It would be socialist. Bear in mind, I am making this statement regardless of the actual government which exists in Freedonia.
4. Before I begin to distinguish these concepts, let me start out by stating, there is no such thing as theoretical socialism or theoretical communism. How Karl Marx described these systems does not exist today and has never existed.
5. Karl Marx describes socialism and communism:
  - 1) Socialism is when the means of production belong to the people. So, let's say that there is a factory and it sits on land and there are machines in this factory which are used to produce whatever it produces. If these all belong to the people, then this would be theoretical socialism.
  - 2) What truly takes place under socialism is, the people at the factory do not own this factory, but it belongs to the state. Anytime when socialism says, *such and such belongs to the people*, this means, in reality, that *such and such belongs to the state*. Either the state owns that business and oversees its operation; or some private or governmental group (or individual) owns the factory and/or the land; but the government still controls and administers the function of the factory.
  - 3) The idea that the people own the factory and the means of production sounds great and fair and equal, but that is not what happens in practice. For instance, if you worked at a factory *owned by the workers*, could you build a lean-to next to the factory? Could you erect a house on the land of the factory (which you *own*)? Of course not! That is because you really do not own that land. The workers never own the land where the factory is, and they never own the factory or the means of production; the state does (when a nation is full-on socialist).
  - 4) The way that Karl Marx sells communism goes like this: for a relatively short period of time, there is the state which oversees all of these things; but, at some point in time, the state will disappear—apparently because it is no longer necessary—and you will just have workers working in factories that they themselves own. Once all of the state authorities disappear, then the country is a full-on, theoretical communist state. Under his theory, when the authorities disappear, then each factory, owned by people working in that factory, then the state has become a full-blown example of communism.
  - 5) This final phase of going to true theoretical communism *never* happens; and that for a very simple reason. When a person has power, most of the time, they desire *more* power, not less. Furthermore, they want more perks for being the person in power. No matter how Castro or Stalin dressed in public (they dressed as common people, often in a military uniform), they had great privileges and wealth compared to the people. Millions of people in Russia and Cuba starved; communist leaders in both countries were never in danger of starving.
  - 6) Another reason why communism never happens is, people do not work unsupervised. Now, if they truly own something (like a landlord owns a house, like a farmer owns his land), then they will work unsupervised because it is theirs—and, in most cases, they will work hard. But, no factory worker really believes that the factory belongs to him, so he has little motivation to work hard.
  - 7) Now, there are small collectivist communal businesses and farms; and those working in those places more or less own a piece of it. But this is an agreement which can legally take place in a free enterprise system (such a private agreement *cannot* happen under socialism without the state's permission).

## Distinguishing between Socialism and Communism

6. I do not know my history of Karl Marx well enough to know if he really believed all of the crap that he wrote or not, but his writings have been embraced by many modern dictators in order to make their dictatorship seem palatable. No man can propose to a people, "I will rule over you with an iron fist and I will kill anyone who opposes me." Such a man would never have any support. But if that same man says, "You will all be equals and participate in a society which looks out for itself. You will all be guaranteed a job, medical care, education, etc. You, the workers of this socialist paradise, will truly own and personally benefit by the factory where you work." Well, that sounds like pretty good stuff. But the defacto form of government being proposed is a dictatorship.
7. There are some collectives and cooperatives throughout the United States and elsewhere, and these are entered into by voluntary contract. However, in most cases, there are actual owners of the property and the means of production; and there are actual supervisors. The end result is exactly the same—the leader essentially has dictatorial powers. This does not mean that the owner ignores the suggestions and opinions of its workers—every business needs to have an ear to the ground, just in case there are good ideas coming from the workers (in many cases, some workers can provide excellent suggestions).
8. Students are dishonestly exposed to communism and socialism in the classroom, and they are given this continuum with communism on one side and fascism on the opposite side. That is completely ridiculous, as Hitler ruled over a socialist state (NAZI stands for the *National Socialist German Workers' Party*). A true continuum has anarchy on one side and complete government control on the opposite side (whether a fascist or socialist government). The word *communism* should not appear on the continuum, as that is a theoretical system which will never exist. There is a continuum which is valid has free markets at one end, government control of the market on the other.

What I have done here is presented the actual theoretical difference between socialism and communism. How many people are aware of this distinction made by Karl Marx? I would guess, not even 1 out of a 100. Yet people of all political persuasions toss those terms *socialism* and *communism* out as if they know that there is a difference and what that difference is.

When it comes to the actual use of these terms, most people, if pushed, would agree that communism is socialism on steroids; or communism = super socialism. That is pretty much a defacto definition.

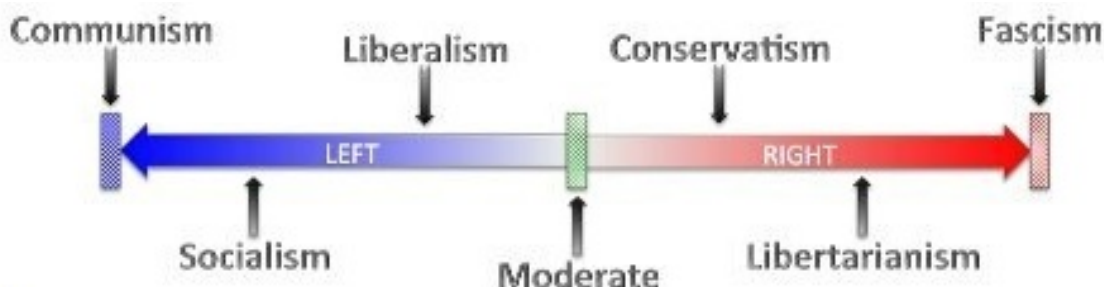
I did not take any sort of a survey of opinions, but I would not be surprised if some thought that communism was the result of a violent overthrow of government; and that socialism was the result of a vote.

Again, neither approach is accurate, historically speaking; but the term *communism* is used constantly, so we need to recognize what the speaker/write means by their use of that word. Most of the time, they mean one or the other of the definitions above.

Chapter Outline

Charts, Graphics and Short Doctrines

**Traditional Political Spectrum** (a graphic); from [OER2Go](#); accessed May 16, 2020





This is how I was *taught* the political spectrum in school, not realizing that it is pure-dee propaganda. In this false model, conservatives are more closely associated with fascism; and libertarians even more so. The idea that we progress from conservatism to libertarianism and then to fascism is completely illogical. Fascism is logically at the opposite end of the spectrum from libertarianism; these two philosophies could not be further apart. Libertarians (and I am not a libertarian) want as little government control as possible, leaving as many decisions as possible in the hands of the general public. In fascism, the government reigns supreme; and they make most of the decisions for their people and their economy.

The whole purpose of presenting such a false view of politics is to try to *sell* socialism to people who cannot think (also know as the *useful idiots*).

The True Political Spectrum (a graphic); from [Meme](#); accessed May 16, 2020.



his is a far more accurate view of the world. Total government control on one end; no government control on the other.

It should be clear to any person who pays attention that no government is strictly one thing or another; but there are elements of most everything you see above, depending upon where you happen to be.

One of the absurdities of today's world is, many of those in the American anarchy movement today also favor socialism. They claim to represent anarchy—which is no government—but what they truly support is a socialist state in charge of everything. Those groups who often confront the police, destroy property, steal and hurt people that they do not like—they are oblivious to their own absurd approach to politics.

When it comes to political power, it is not unusual for a person or movement to promise "X", even though they know that they cannot provide that. They make such promises because that will gain them more support, which leads to them having power. Many politicians will promise "X" even though they have no intention of delivering on that promise; or they know that they have no ability to deliver on that promise.

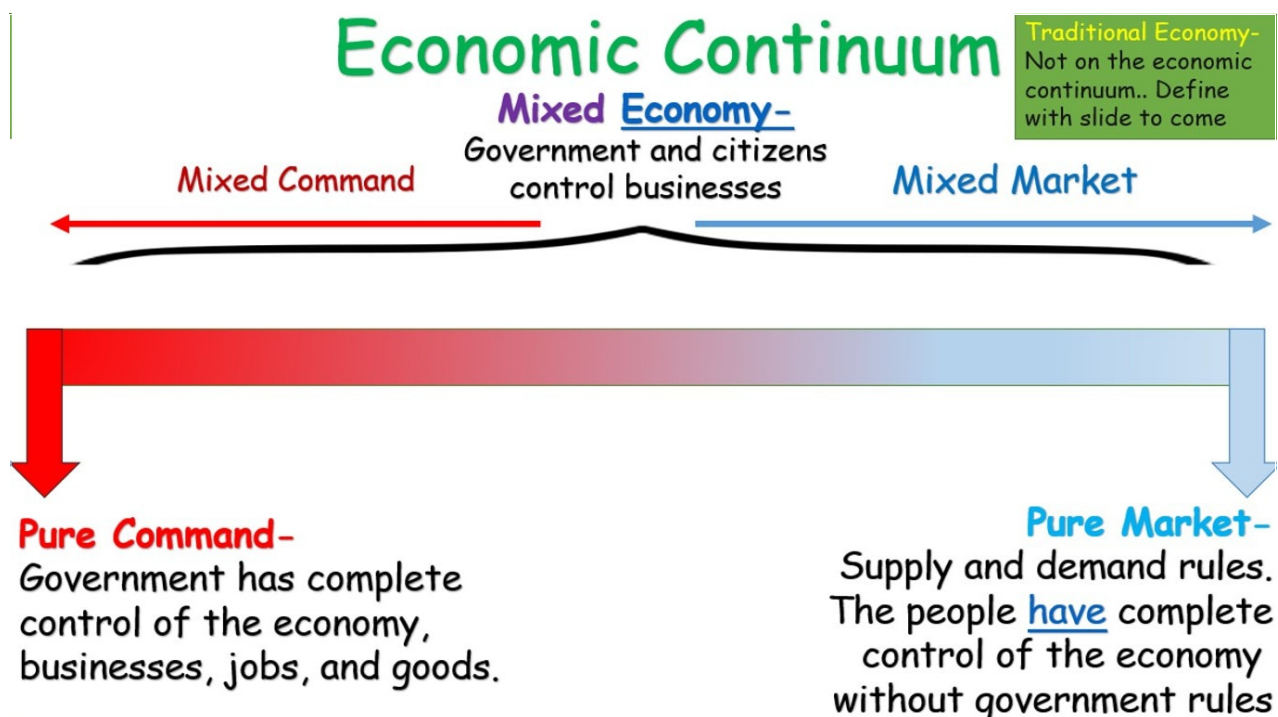
The laws of divine establishment favor things which can be found under every form of government (although a tyrannical leader can change that overnight). Even though the exercise of freedom is a wonderful thing, that is quite rare in world history. The freedom which we enjoy in the United States is an amazing blessing; a blessing which puts us far ahead of most people who have lived on this planet.

We have to be careful, as Christians, not to get so caught up in this or that movement. It is fine to enthusiastically belong to a political party and to enthusiastically support a candidate; but, like everything else, it should never take the place of Bible doctrine. Furthermore, it is not our job to whitewash the devil's world. Political devotion is not necessarily going to accomplish a single important thing in this life. You may think that you got your candidate elected—and he might even be a great candidate—but God is still in charge.

Even more important, a missionary should avoid politics as much as possible. Political points of view should never be an issue to people who come to Jesus Christ. The missionary in the worst, most oppressive government ever needs to concentrate on bringing people to Jesus Christ; not to changing the government. Those who come to the Lord under the ministry of a missionary should not have the slightest idea as to his politics.

One last graphic:

**Economic Continuum** (a graphic); from [Naylork.Weebly.com](http://Naylork.Weebly.com); accessed May 16, 2020.



There were quite a number of different continuums out there; and this particular model stood out as important enough to throw into the mix. A socialist government wants as much control over the economy as possible.

The passage that we are studying is:

Luke 3:10 And the crowds asked him, "What then shall we do?"

Luke 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."

This passage and others have been used by socialist propagandists to claim that the Bible teaches socialism. This is patently untrue.

I will use the term *socialism* below, rather than *socialism and communism* because there is no such thing as true communism and there never will be.

*Socialism* as a political system is sold in such a way as to make total government control over life seem palatable.

The ESV; capitalized is used below:

### (Alleged) Socialism in the Bible

1. Jesus is not a sandal-wearing, long-haired hippy, spreading free love, free government healthcare and socialism. The only thing true about this statement is, Jesus wore sandals, which were the common footwear of that era.

**So Jesus was a Socialist** (a meme); from [Cheezburger](#); accessed July 16, 2020. There are a myriad of memes about Jesus and socialism; many of which allege that He was a socialist.



2. Socialism is sold as a cure-all, no matter what the disease. When a country is impoverished, socialism is sold as helping the poor (which is why socialists who know the Bible will be quick to point out passages where the word *poor* is found). When a country is rich, where poverty, for the most part, is relative; then socialism is sold as a cure for wealth-inequality (which is a term recently brought into American society to sell socialism to those who are relatively poor—there was a recent presidential candidate who continually spoke disparagingly about *millionaires and billionaires who were not paying their fair share of taxes*).
3. Because of this propaganda presentation of socialism, every time the word *poor* is found in the Bible, socialists take this as a proof positive of the socialist leanings of the Bible. However, God's concern for the poor is one of a benevolent God, not a socialist God. God is not trying to get every government to be all-powerful and benevolent.
4. One of the greatest enemies of socialism is religion, because to socialists, the state is the reigning entity over all else. The government wants to determine what is good and bad, or right and wrong. They cannot have people who believe in a power higher than the state. That is where limitations on the power of government come from.
  - 1) This is why suit was filed against the Little Sisters of the Poor, when they refused to supply their staff with free birth control. The Supreme Court **ruled 7-2 in their favor**. The government had determined that any and all forms of birth control should be provided by all employers, and the Little Sisters of the Poor, which I believe is a Catholic-based organization, balked at such a requirement.
  - 2) The idea is, if the state decides to require something, then no exceptions should be allowed, even in the case of religious objection.
  - 3) People who favor socialism believe that the government can overrule any religious teaching.
  - 4) In other words, you can do or believe whatever you want and do whatever your religion prescribes, unless the state says otherwise.
5. Socialist proponents have found out that direct opposition to Christianity can often doom their movement, so they often take a different approach to Christianity. Initially now, socialists propose that socialism is a basic tenet of Christianity (even though, privately, they find Christian doctrine to be distasteful; and they will work to remove it after socialism has been established).
6. Although Christianity is more compatible with a free society, this does not mean that the believer should be working incessantly to establish a constitutional republic wherever he lives. We are not here to whitewash the devil's world. In the United States, we are given the freedom to vote, and it is reasonable

## (Alleged) Socialism in the Bible

for the believer to consider the issues and the candidates in light of the laws of divine establishment and then to cast his vote with those things in mind.

7. Furthermore, it is not wrong for a Christian to lobby for a candidate or for a bill (or proposition); and it is not wrong even to be a politician or to be part of the campaign of a politician. However, if it is ever a choice between Bible doctrine and politics, the growing believer must choose Bible doctrine. We need to grow spiritually, rather than to think that our chosen political movement is the end-all, be-all solution to the world's ills. God did not give Christians life after salvation in order to cure the world's ills.
8. When politics in any form interferes with taking in Bible doctrine, you set the politics aside. If it interferes with evangelization, then you set the politics aside.
9. The attempted association between Christianity and socialism is a relatively recent thing (just as socialism is a recent thing). This happened because direct opposition to Christianity did not work.
10. If you understand socialism for what it is—propaganda designed to make a free people choose to live under a dictatorship—then the incorporation of Christianity into socialism as a propaganda tool makes a great deal of sense. It is the smart thing for the socialist to do, albeit dishonest.
11. The believer must realize that socialists attempt to use the Bible and the words of Jesus in order to sell socialism to people who believe, at least in part, in both. It is a propaganda tactic, nothing more. No socialist paradise can allow for free thought, life after death, or a power higher than the state. As the state has more and more power, they will regulate and control the local church more and more. In many cases, they will outlaw Christianity (for instance, they may allow churches to stand, but they will not allow evangelization to take place).
12. Socialism and the false dichotomy between wealth and socialism:
  - 1) Socialism often sets up a false dichotomy. You are either in favor of a few men having great wealth; or you favor socialism. By the meme below, Jesus made some harsh statements about some rich men; therefore, according to the meme, He must be a socialist.
  - 2) All men have a sin nature. Some wealthy men have enough wealth and power to take advantage of others, and they do. Jesus spoke against such men. It was not their wealth that was the problem; it was their behavior (they use their wealth unjustly). This is not true of all wealthy men. We have seen men of great wealth, particularly near the end of their lives, scramble to figure out what to do about their wealth—since they come to the realization that they cannot take it with them.
  - 3) Jesus' public ministry took place over a very short period of time. Those who wanted to take part in it—like the 12 disciples—needed to commit to Him and His ministry above all else. One man spoke to Jesus, and it was clear to Jesus that his commitment was not complete—in fact, he was not even a believer. Jesus proved this by telling the man to sell all that he had, give to the poor, and to follow Him. The man was certainly not going to do that.
13. Jesus had some association with wealth or with that which approximates wealth. Jesus showed no animosity towards those who were wealthy nor did He explicitly disapprove of extravagant acts.
  - 1) Mary took a pound of very expensive perfume/ointment and oiled the feet of Jesus. Judas was concerned about such a great waste of expensive ointment, but Jesus disagreed with him. John 12:1–8
  - 2) Both Nicodemus and Joseph of Arimathea saw to the burial and anointing of the lifeless body of the Lord. Both men would have had wealth and influence in order to do this; and some of their wealth was used to place the Lord in a tomb. This was the right thing to do and could not have been accomplished apart from their wealth and influence.
  - 3) If you happen to have some wealth, then there are times when you must make a choice between Jesus and your wealth (most often, this is making a choice between attending Bible class or not).
  - 4) In Luke 19:1–10, Jesus accepts a meal at the home of Zacchaeus, a wealthy man; and Jesus does not berate Zacchaeus for his wealth. Jesus does not tell him to give his money away to the poor.
  - 5) In fact, in a parable, apparently spoke in his home, Jesus praises that man who receives some money and by shrew investment, parlays that money into much greater wealth. Even though the point of the story was not about money, the person who did the best in that parable was the person who made the most money. That is certainly not the view of a socialism. Luke 19:11–27

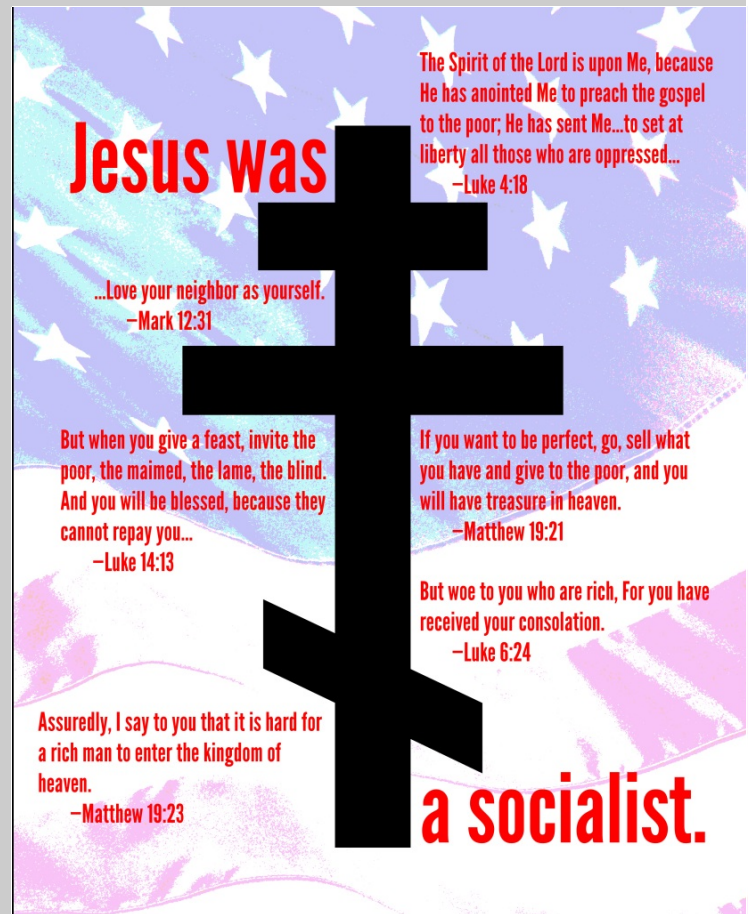


## (Alleged) Socialism in the Bible

**Jesus was a socialist** (a meme); from [Pinterest](#); accessed May 16, 2020.

14. We will look at each and every passage quoted in this meme. These particular quotations are supposed to *prove* that, *Jesus was a socialist*.

- 1) Mark 12:31b [Jesus is speaking] **"You shall love your neighbor as yourself."** This is the correct attitude for all believers to have. This maxim has nothing to do with socialism or with emotionalism. We are to have a relaxed mental attitude towards those around us. We do not think evil thoughts about them and we do not say bad things about them. No government is able to remove a person's mental attitude sins from their day-to-day existence.
- 2) Luke 4:18–19 **"The Spirit of the Lord is upon Me, because He has anointed Me to proclaim good news to the poor. He has sent Me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the year of the Lord's favor."** Jesus is speaking and He is quoting Isa. 61:1–2.



- (1) First of all, every time socialists come across a verse which mentions the poor, they tout this as some sort of affirmation of socialism. That is ridiculous!
- (2) Here, Jesus is quoting an Old Testament passage, and there is a great deal of complexity here which I will not delve into until we get to Luke 4. Jesus is presenting this passage as if it is all about Him (which He later says, **"Today this Scripture has been fulfilled in your hearing."** —Luke 4:21b) So the emphasis is far more upon Jesus here, rather than upon *the poor*.
- (3) The good news that Jesus is proclaiming to the poor (and to everyone else) is called the gospel, which is the news that, if you want a relationship with God, you may have it. All you need to do is believe in Jesus Christ.
- (4) The liberty which Jesus proclaiming is from enslavement to the sin nature. Jesus is not calling for some new governmental system here. Jesus never touted any particular political system; He never urged his disciples to *march for change*; Jesus never touted revolution as the answer to Roman oppression. Most importantly, Jesus never taught socialist tenets.
- (5) Although Jesus gave physical sight to blind people, this is analogous to giving sight to those who were blinded by religion. One might also apply this to people who have been blinded by socialist propaganda.
- (6) Those who are oppressed are oppressed by the cosmic system; and Jesus gives them liberty from the cosmic system. This is not some sort of socialist solution.
- (7) The year of the Lord's grace is the period of time during which Jesus is speaking, because He is there before the people, speaking directly to them, as God in the flesh.
- (8) The things which are said here are in direct contrast to socialism and communism. Socialism is not good news for the poor; socialism does not lift up millions of people from poverty. Look



### (Alleged) Socialism in the Bible

- at even China today where people are eating rats and bats; look at Venezuela today, where this once very rich nation is in an economic free fall. Cuba has never regained its position as a small but reasonably wealthy nation. Almost all Cubans today live in poverty.
- (9) It is people under communism and socialism who are captive to that system and who are oppressed. When you are controlled by the government economically, then you have lost your free will.
  - (10) Medical innovation in communism is almost nonexistent. During the current pandemic, China is doing everything possible to hack into American computer servers of various medical groups to find information and cures which they can use there for COVID19. They know that free scientists in the United States are better equipped to find and develop a cure.
  - (11) Socialism and communism actively harass Christianity and people who believe in Jesus. That is the exact opposite of what Jesus is speaking about here. All socialist governments disparage Christians and the Bible. The very Bible which they claim supports socialism in their propaganda is often banned or restricted in socialist countries.
- 3) Luke 14:12–14 **He said also to the man who had invited him, "When you give a dinner or a banquet, do not invite your friends or your brothers or your relatives or rich neighbors, lest they also invite you in return and you be repaid. But when you give a feast, invite the poor, the crippled, the lame, the blind, and you will be blessed, because they cannot repay you. For you will be repaid at the resurrection of the just."**
- (1) The Bible does make many references to the poor. This does not mean that the Bible is anti-wealth or pro-socialism. It means that God is concerned for the welfare of the least among us. A person who is unimportant because of their financial status is of great importance to God. Throughout the Old Testament, God provides for those in Israel who *cannot* provide for themselves. This involved the largess of landowners as well as a special tax for the poor which was collected (which amounted to 3.3% per year). Contrast this to the federal budget of the United States where about half of it is some kind of payment to various people, including much for the poor. The United States has gone overboard in an experiment to end poverty (which no government can do, as poverty is a relative status).
  - (2) The believer is to give of himself to those less fortunate than him. This is clearly taught in the Bible. This is private and personal giving, unrelated to government.
  - (3) Dinners and banquets are often reciprocal social pleasures. They were offered often to retain one's status on the dinner and banquet circuit. The bigger picture is, much of what is done in life is done with the idea that, there would be some reciprocity in social functions and in economic collaboration. It may *seem* like you are giving, but you are giving to get.
  - (4) Jesus is suggesting that one gives where there is no possibility of return. The banquet for the poor is an illustration, not a mandate.
  - (5) The good that we do in the Spirit is rewardable in heaven. There are times when we are called upon by God to give where we expect no short-term reward. This may occur in a myriad of ways.
  - (6) In the Christian life, make certain that you are filled with the Spirit when you give (that is, you have named your most recent sins to God). Then, not only is your largess a blessing to others, but you receive reward in heaven for your generosity.
- 4) Matt. 19:21 **Jesus said to him, "If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow Me."**
- (1) Again, I hope you can see how socialism takes a passage like this and removes it from all context in order to try to *prove* that the Bible is a treatise on socialism. The immediate context is, *so that you will have treasure in heaven*; is that a socialist tenet? Of course not! They do not believe in heaven and hell.
  - (2) First of all, Jesus did not tell every single potential disciple who came to Him to sell everything that they owned. Jesus interacted with at least two wealthy men, and did not tell them to divest themselves of their wealth or even suggest that was a better way for them to behave.
  - (3) This happened one time with one particular person. This person was trying to become a

## (Alleged) Socialism in the Bible

- disciple of Jesus by claiming obedience to the Law (no one is saved by obeying the Mosaic Law). The entire context of this passage makes that clear. Jesus point was to show this man that he was not keeping the Law as well as he thought he was.
- (4) The idea is, no one is justified by the Law because no one can keep the Mosaic Law perfectly. Rom. 3:20 Gal. 2:16 3:20
  - (5) When Jesus told this man to sell what he has and give to the poor, this was not a general principle that we should all follow (if we did that, all of us would become poor overnight). This stated requirement proved to the man that he did not completely conform to the Law; and, therefore, he could not be saved by the Law.
  - (6) Like the other passages, I will not completely exegete it, because there is a lot to teach from the overall passage. But, suffice it to say that, this rich young ruler came to Jesus from the perspective of legalism. **And behold, a man came up to Him [Jesus], saying, "Teacher, what good deed must I do to have eternal life?"** (Matt. 19:16) Or, rephrasing this, "You seem to be pretty smart about all of this religious stuff, what good thing is there left for me to do in order to be saved?"
  - (7) If this man is going to be legalistic, Jesus approaches him from that particular point of view. "There is just one thing necessary for you to do in order to be perfect," Jesus tells him. "Sell everything, give it to the poor and then follow Me." The man sought to be proclaimed perfect under the Law, and Jesus suggested the one thing that there was one thing that man would not do. This is because we are *not* justified by our deeds.
    - i As an aside, this was not the only shortcoming that this man had regarding the Mosaic Law (that is revealed when this passage is thoroughly exegeted); but it was the most demonstrable shortcoming, which even the rich young ruler had to admit to.
- 5) Luke 6:20–24 **And He lifted up his eyes on His disciples, and said: "Blessed are you who are poor, for yours is the kingdom of God. Blessed are you who are hungry now, for you shall be satisfied. Blessed are you who weep now, for you shall laugh. Blessed are you when people hate you and when they exclude you and revile you and spurn your name as evil, on account of the Son of Man! Rejoice in that day, and leap for joy, for behold, your reward is great in heaven; for so their fathers did to the prophets. But woe to you who are rich, for you have received your consolation."**
- (1) Jesus is teaching His disciples here, as well as those who have come to hear Him speak.
  - (2) If you allege that it is good to be poor and bad to be rich, based upon this; then you must also assume that it is good to be hungry and bad to be filled, it is good to be weeping but bad to be happy, it is good when people hate you but bad when they love you. Context is everything.
  - (3) The Lord's disciples—particular from that point forward for the next few decades (many of them, to the end of their lives), they would suffer hardship as followers of Jesus. They would be poor, they would be persecuted, they would weep on occasion and they would be hated. God is watching all of this and taking all of these things into consideration. People who have faced such difficulties as believers—particularly at this point in time—would be greatly rewarded in heaven. Does socialism promise that to poor people that they will be rewarded in eternity? Of course not! There is no eternity for them (in the view of socialism)! So, again, a few words are taken out of context in order to sell the false concept that being poor is good, being rich is bad (therefore, become a socialist).
  - (4) At any given time, there are rich and there are poor. If the rich depend upon their riches; if the rich believe that their riches are the end-all and be-all (or if they believe that this is the result of God blessing them for being so good)—but they do not seek Jesus Christ as their Savior—then the wealth which they have—that is their reward. That is the sum-total of all that they will get. If they have not believed in the Lord, they will spend eternity in hell.
- 6) Matt. 19:23–24 **And Jesus said to his disciples, "Truly, I say to you, only with difficulty will a rich person enter the kingdom of heaven. Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God."**
- (1) Again, what does this have to do with socialism? What socialism government is selling, "Do

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what we tell you so that you might enter into the kingdom of God"? There is no other kingdom for socialism apart from the state, and the state is to be all-powerful. Under most socialist regimes, churches are outlawed or heavily regulated. Often when churches are allowed, the believers are not allowed to proselytize (or they might be imprisoned, disappeared or executed).

- (2) The concept of this passage, in the time that it was written, is that people who had money in Jewish society believed that this indicated God's blessing and that they were, therefore, acceptable before God already. This approach to life is very much akin to those who believed that they had a relationship with God simply because they were Jewish.
- (3) We are acceptable to God through Jesus Christ; and not by any other means.
- (4) Wealth is *not* necessarily an indicator of God's blessing.

15. There are other passages in the Bible which are supposed to be supportive of socialism. As was clearly demonstrated, Jesus was not a socialist; He was not selling socialism; He did not believe in or teach any socialist principles. Furthermore, socialism does not embrace Jesus or Christianity. It tries to use what it can in order to sell their brand of tyranny to the masses. Socialism believes in whatever propaganda helps install a socialist government.

16. Throughout the Old Testament, there are verses which indicate that God is concerned for the welfare of the poor and helpless, and that He expects His client nation Israel to provide for them.

1) Lev. 19:13 "You shall not oppress your neighbor or rob him. The wages of a hired worker shall not remain with you all night until the morning.

- (1) The owner of a business or the employer of others must take into consideration the needs of those who work for them.
- (2) Sending a man home without any pay often was equivalent to sending him home without the means to purchase food.
- (3) The modern-day employer should take into consideration the needs of his workers. This is not the same as giving into any demand given by a worker.
- (4) The modern-day employer, boss or manager needs to see his workers as more than cogs in a great machine.

2) Lev 19:18 You shall not take vengeance or bear a grudge against the sons of your own people, but you shall love your neighbor as yourself: I am the LORD.

- (1) This would be the exact opposite of socialist dictatorships who take control and often kill their enemies; sometimes they kill millions of them (this has been documented in Russia, China, Vietnam, Cambodia and North Korea).
- (2) When it comes to interaction with your neighbor, consider what their point of view is. So often, it is instructive to mentally change places with your neighbor and think, "What if this situation were reversed? What would be my point of view here?"

3) Deut. 10:18–19 He executes justice for the fatherless and the widow, and loves the sojourner, giving him food and clothing. Love the sojourner, therefore, for you were sojourners in the land of Egypt.

- (1) This speaks of personal giving; and personal respect for others.
- (2) This is not something which can be mandated by government. One's mental attitude towards others is a matter of choice; not of government mandate.
- (3) There is a form of welfare found in the Bible, and this is rarely quoted by socialist propaganda. Socialist governments often collect 50–90% of a person's income (and even higher). The tax for the poor found in the Bible is only 3.3% each year.

4) Deut. 24:19–22 "When you reap your harvest in your field and forget a sheaf in the field, you shall not go back to get it. It shall be for the sojourner, the fatherless, and the widow, that the LORD your God may bless you in all the work of your hands. When you beat your olive trees, you shall not go over them again. It shall be for the sojourner, the fatherless, and the widow. When you gather the grapes of your vineyard, you shall not strip it afterward. It shall be for the sojourner, the fatherless, and the widow. You shall remember that you were a slave in the land of Egypt; therefore I command you to do this.

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- (1) There was a land and crop requirement in Scripture of individuals who owned orchards and fields of grain. They were not to harvest the corners, but allow that to remain for the poor to harvest for themselves.
  - (2) The poor had no ownership in these fields, but they were allowed to work the fields for what remains in order to eat.
  - (3) This is analogous to food banks today (except for the fact that food banks rarely require work from those who come to get food there).
  - (4) Let's say that you are a very successful Christian businessman. Does this mean that you open up part of your store, your farm or factory for the poor to come in and take what they want? Of course not! However, someone who is smart enough to have a successful business is smart enough to figure out how to serve the community and to help the poor.
- 5) Psalm 112:1, 9 **Praise the LORD! Blessed is the man who fears the LORD, who greatly delights in his commandments! He has distributed freely; he has given to the poor; his righteousness endures forever; his horn is exalted in honor.**
  - (1) Distributing freely is the free will gesture of a person with wealth. In fact, it does not necessarily refer to a wealthy person; just a person who has enough to share. This act promises eternal rewards.
  - (2) Under socialism, a person works for the state; accepts from the state whatever the state is willing to give them. There are no eternal rewards.
  - (3) Do you see how this passage has nothing to do with socialism?
  - (4) **Socialism does not mandate that we give to the poor; socialism mandates that we give more to the government.**
- 6) Interestingly enough, socialist propagandists do not quote Psalm 112:3 **Wealth and riches are in his house, and his righteousness endures forever.**
  - (1) In the middle of the passage quoted above in point #5, we have this verse. Those selling socialism will quote vv. 1 & 9; but not v. 3.
  - (2) It promises wealth and riches to the house (family) of a mature believer. So here, wealth and riches are not treated as a bad thing or as a thing to be scorned.
  - (3) Furthermore, such a person blessed by God will have righteousness which endures forever (that is, there is eternal blessing for the man of Psalm 112).
- 7) Isaiah 1:15–17 **When you spread out your hands, I will hide my eyes from you; even though you make many prayers, I will not listen; your hands are full of blood. Wash yourselves; make yourselves clean; remove the evil of your deeds from before my eyes; cease to do evil, learn to do good; seek justice, correct oppression; bring justice to the fatherless, plead the widow's cause.**
  - (1) A person who is out of fellowship is not going to be heard by God.
  - (2) A person who takes advantage of the poor is not going to be blessed by God.
  - (3) God's concern for the poor, as expressed here, has nothing to do with socialism. In the past few decades, Venezuela, one of the richest countries in the world, become a socialist nation. Now, almost the entire nation is in extreme poverty. Socialism is wrong and it does not work.
17. There are a handful of verses to be found in the New Testament which are quoted by socialist propagandists as well:
  - 1) Acts 2:42–45 **And they devoted themselves to the apostles' teaching and the fellowship, to the breaking of bread and the prayers. And awe came upon every soul, and many wonders and signs were being done through the apostles. And all who believed were together and had all things in common. And they were selling their possessions and belongings and distributing the proceeds to all, as any had need.**
    - (1) Twice in the book of Acts, there is mention of newly converted believers selling all of their possessions and belongings and distributing the proceeds to those in need.
    - (2) There are two important considerations in the historical context of these passages: (1) The people believed that Jesus was going to return soon, so that they needed no possessions. (2) The early church was persecuted greatly for many decades, which financially ruined many believers in the church. Fellow Christians would have died from starvation had not other



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Christians stepped in to help.

- 2) Acts 4:32–35 **Now the full number of those who believed were of one heart and soul, and no one said that any of the things that belonged to him was his own, but they had everything in common. And with great power the apostles were giving their testimony to the resurrection of the Lord Jesus, and great grace was upon them all. There was not a needy person among them, for as many as were owners of lands or houses sold them and brought the proceeds of what was sold and laid it at the apostles' feet, and it was distributed to each as any had need.**
  - (1) When the Church Age began, Jesus was expected to return quite soon; therefore, this seemed to be the thing to do.
  - (2) Christians were in a very odd place—they were not Jewish and they were not heathen—but they had placed their faith in Jesus. This was all very new to all of them. Even the Apostles did not have a complete handle on what was taking place (the Age of Israel had given way to the Church Age).
  - (3) Because of the persecution of the early Christian church, this sharing of resources was very helpful to those who were in need in Jerusalem.
  - (4) The church in Jerusalem was always on shaky ground, subject to persecution by both Romans and Jews. At one point in Paul's ministry, he took up a collection for the church in Jerusalem. So they were always in difficult straits. Paul gathering such an offering from the local churches was not done on the basis of legalism or coercion; but people gave based upon their free will.
  - (5) Based upon Acts 5:1–4, it is clear that selling one's land and giving all of the proceeds to the church was not a requirement. Ananas and Sapphira pretended to give all the proceeds from selling their land, but they held back some, and both died the sin unto death as a result. The problem was not that they kept back some of their profit, but that they pretended to give all of the proceeds to the church (Acts 5:3–4).
  - (6) This sort of arrangement was completely voluntary and it is possible that this kept many saints in Jerusalem alive. We are not aware of other churches doing this. However, if a church was heavily persecuted, this would not necessarily be a bad thing to do. It would not be socialist if a wealthy church in the United States sponsored several poor churches in other countries (which has happened in some places).
  - (7) There is nothing parallel in the New Testament epistles. It is in the epistles where we find our guidance for life in the Church Age. There are no commands for us to continue this practice.
  - (8) In the United States and in other free nations, finite collectives can be established, where the workers of a farm both have a say in the direction that the farm goes in and they share in the profits as well. This is perfectly legitimate, and if some like this sort of business model, there are no laws preventing them from developing a business like this (or from becoming a part of an already established collective).
    - i As an aside, when you become a part of a collective, you often do not begin as having an equal say or equal remuneration with others who established the collective in the first place.
    - ii Those who have established a collective or became a part of the collective early on have a real stake in the collective. If you have just shown up with nothing in your hands, then you have far less to lose than those there from the beginning.
    - iii Based upon this, many such collectives bring you in as a provisional worker or as probationary worker. It is possible to join a collective and have no say and no established rights.
- 3) James 5:1–6 **Come now, you rich, weep and howl for the miseries that are coming upon you. Your riches have rotted and your garments are moth-eaten. Your gold and silver have corroded, and their corrosion will be evidence against you and will eat your flesh like fire. You have laid up treasure in the last days. Behold, the wages of the laborers who mowed your fields, which you kept back by fraud, are crying out against you, and the cries of the harvesters have reached the ears of the Lord of hosts. You have lived on the earth in luxury and in self-indulgence. You have fattened**



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your hearts in a day of slaughter. You have condemned and murdered the righteous person. He does not resist you.

- (1) The problem is not the wealth per se, but the mental attitude one has towards his own wealth.
  - (2) If you use your wealth in such a way as to help further the plan of God (giving to your church, to a missionary group, to the poor), then you have the right approach. If God entrusts you with wealth, then use your wealth responsibly.
  - (3) If you would do virtually anything to gain money and use that for self-indulgence, then that approach to wealth is a problem.
  - (4) Furthermore, James here is railing against unfair business practices, such as, not paying your workers. No Christian should ever be guilty of withholding wages from his employees.
18. Encouragement to give money to the poor; and giving money to the poor are activities which are in direct opposition to socialism. Socialism allows for high taxation and the redistribution of this wealth by way of services. This is all accomplished by government force. The taxation is required; the programs and means of redistribution is government determined. When you give money to the poor, it is voluntary and you are making the decisions of who to give to and how much to give totally apart from any government agency.
- 1) Let's say that you really don't know any poor people; you must be within driving distance to poor neighborhoods.
  - 2) Whereas, socialism is not Christian; driving to a poor neighborhood and handing out a few hundred dollar bills is (provided that you are filled with the Spirit when you do this).
19. Again, all propaganda aside, socialism is all about high taxation which goes to the government; it is not about giving to the poor.

This is information which is very important for believers to know and understand, so that they do not find themselves getting caught up in various forms of social action and thinking that they are doing *the Christian thing*.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The best cure to counteract socialist propaganda is the accurate teaching of Scripture. Many of the passages briefly discussed above will be more fully examined as we continue our study in the book of Luke.

As an aside, R. B. Thieme, III has recently been teaching a lot about socialism (June–August 2020). This particular study does not represent a rehashing of his teaching, nor am I following his lead in this subject area. I made a decision to make a study of socialism when we came to this part of Luke well over a year ago, and much of this material was written months ago.

The passage that we have been studying is:

Luke 3:10 **And the crowds asked him [John the herald], "What then shall we do?"**

Luke 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."**

Passages like this have been taken by propagandists for socialism to make the argument that, "The Bible teaches the virtues of socialism."

Socialist propagandists figured out that opposing Christianity head on is a tactical mistake. So, when it comes to interacting with Christian doctrine, they quote a few passages from the Bible, out of context, and present them as if the Bible teaches socialism as a basic tenet.

Throughout, I use the terms *socialism* and *communism* interchangeably. The difference between them was explained previously.

### Final Points on Socialism and the Bible

1. It is very hard to sell the population of a country on the idea that all the people of that country should submit themselves to a tyrannical government run by a few people.
2. It is even harder to sell that form of government, if it is known, in advance, that this new government will persecute, incarcerate and eliminate those who disagree with or act contrary to their policies.
3. The Marxian theory of socialism and communism have given dictators a relatively new way to sell their product—a totalitarian government—to a large population who believe that they will be taken care of by a benevolent government.
4. The end result, in a violent overthrow is, a particular military leader will also, in the end, run a very autocratic government.
5. When dealing with an autocratic system which is already in place, socialism sells itself as providing guaranteed rights. Unlike the current autocratic system, they would promise to do specific things for the people (such as, free education, free healthcare, guaranteed employment).
6. We had a president of the United States who spoke of the *negative rights* found in the Constitution and he proposed it would be better for us to promise what the government would do for the people (positive rights).
  - 1) This revealed a complete lack of understanding of the founding of our country.
  - 2) These so-called *negative rights* are limitations placed upon the government. The Bill of Rights tells us what the government *cannot* do. This historical background for this is, England took advantage of individual citizens of the United States in a variety of ways; and our Bill of Rights was designed to see that our new government did not do that. Our founding fathers did not want to exchange one form of tyranny for another.
  - 3) Our founders actually endured some of the worst aspects of a controlling government, and hoped to design a government which was constrained, to keep it from acting directly against the will of the people.
  - 4) Filling up the Constitution with promises from the government (*positive rights*) sounds great; but it simply grants more and more power to the very few who are in charge of the government.
  - 5) Many presidents have made many promises in the past to do things for their people—promises that many of them have tried to keep—but what has happened has removed freedom and given greater power to government. Education, social security, medicare are all examples of such things. I am not proposing a debate on these topics, nor am I saying they are of the devil; I am saying that, the result of these *benevolent* programs is more government power and, therefore, less freedom (there is always this dynamic between the people being ruled and the people who rule).
  - 6) In a capitalistic economy, money is representative of freedom; the more money a person has, the more freedom they have. If the government makes a promise to give a free program, that free program costs a huge amount of money, and the money will be taken away from people who have it. Therefore, their freedom is reduced, as their money is being used to provide some politician's program. Now, even though many politicians make a big show about taking money only from millionaires and billionaires, they could take *all* of the money of the top 1% and it would not even pay for the government deficit for a year or two. That means, there is not enough money right now to pay for the wonderful programs already in place.
7. When dealing with a very poor country, socialism tries to sell itself as the government providing all of the necessities to the population. Essentially, such a government is promising to be the people's god. Because socialism tries to sell itself to people who are religious, they will not call government *god*, but that is, to some extent, their intent (their primary goal is *power*).
8. When dealing with a very prosperous country, often the concept of wealth inequality is used. The relatively small amount of money which the majority of people have is compared in a variety of ways to a few people who have an incredible amount of money. Great effort is given over to influencing the large majority of people who are middle class or below, and turn them against people who have an incredible amount of money. This approach, if done right, always has the majority siding with the socialists. This

## Final Points on Socialism and the Bible

is because, in any society, those who are rich are going to be in the minority (even in socialist societies).

- 1) As an aside, the more free a nation is, the more likely there will be a great variety of economic situations. This is because freedom is all about choosing one's own vocation, one's place in that vocation, and the amount of effort one might devote to his vocation.
- 2) The same is true of every other aspect of a person's life.
- 3) That same person will also decide which material items are important to have, which can have a great effect upon a person's economic condition.
- 4) Person A may decide that driving an incredible automobile is his top priority; person B may want a large house in an expensive neighborhood; person C may want the best healthcare insurance; person D may want a lot of disposable income; etc. A superficial glance at such people is going to look like they are unequal because of their choices and values. However, their lives may look very different simply because they make different choices of what to accumulate and what to put off to another day.
- 5) The less disposable income a person has, the less freedom they have. In most nations, people fight just to have basic food, shelter and clothing necessities.
9. People are led to believe that somehow, if the wealthy are sufficiently plundered, then things will be better for everyone, economically speaking. This is *never* true. If memory serves, we could take all of the money away from the richest top 1% of Americans and it would not even pay for the government's yearly deficit.
10. When dealing with a democracy, then these ways to sell socialism to the masses make up the fundamental propaganda points. Recently, in 2016 and 2020, Bernie Sanders, an unabashed socialist, became a serious contender to run for president of the United States. This was the first time that this has occurred in American history. In the past, there were other socialist candidates, but they generally expected to get about 1% of the vote. The fact that Sanders was a serious candidate for president marks a great turning point in the thinking of the people of the United States.
11. One thing which has kept socialism at bay in the United States is Christianity. There is no call for socialism in the Bible. Furthermore, socialism is a godless economic system. I remember working in some Hispanic neighborhoods in the 1970's where there were signs in the resident's windows, Christ, yes; Communism, no (except that this was in Spanish: *Cristo sí, comunismo no*). The socialist/communist movement figured out, after many years, that if they villainized Christianity, then communism would lose. So, instead, they tried to show that Christianity was an early form of communism. Many Christians who lack doctrine will actually fall for this.
12. Let us consider the Christians in Acts who held all things in common:
  - 1) This took place in Jerusalem, where the church was persecuted both by Jews and by the Romans.
  - 2) This was completely voluntary; not all Christians were required to do this.
  - 3) The church was not a government agency; nor were the believers encouraged to develop a nation-wide (or empire wide) system of *sharing all things*.
  - 4) This seems to have been an organic movement from people who were grateful and who expected to see the return of Jesus soon.
  - 5) This approach is far more similar to joining a farming collective than it was to government-imposed, top-down socialism.
  - 6) In the United States, any church (or non-church entity or group) can choose to do something like this; any farm can choose to operate as a collective. This is freedom of choice; it is not socialism.
  - 7) Such agreements can be entered into between free people; and these same people may void their agreement and exit the communal agreement when it suits them. That is not possible under socialism.
13. There is certainly the truism that, a nation might vote socialism in as their form of government; however, to return to free markets and freedom of choice, that usually requires a blood-letting revolution. This is one of those things which a society can be convinced to do; but the end results will end up being far different than what is originally promised.

Communism is, strictly speaking, a theoretical concept of a socialist society without a government. Therefore, there will never actually be a true communist government.

For the final doctrine in this realm:

### Some of the Chief Problems of Socialism

1. Socialism, in theory, is a very materialistic view of society, where the highest authority for man is the state. This places the government in natural opposition to the Christian faith, where God is the highest authority. The purging of religion from socialist states is very common. Sometimes it proves to be impossible, so the state does everything possible to regulate what a church does and the government tries to then restrict what a church can do. In most socialist governments, members of a church are not allowed to evangelize.
2. A previous president spoke of the United States as offering up *negative rights*; and that he believed we needed to have more of what the government would do for the people in the Constitution.
  - 1) That particular president seemed to have little understanding or appreciation for the United States Constitution.
  - 2) When a government provides a service of some sort—say, free education or free medical services—then that government taxes in order to pay for these *free* things, thus reducing the options of the workers (who may want similar services, but not in the way that the government provides them).
  - 3) Let's say the government provides 10 free things specifically. What they offer often uses up the entire government budget, which is based upon heavy taxation.
  - 4) There are two problems with this approach. The first is, the government can never provide what it claims that it will provide. Therefore, no matter what is promised to the people, the actual result is going to be far less.
  - 5) The second problem is the heavy taxation. The less money that you have, the less freedom that you have. In a free society, people have much more to choose from. One young person may choose to go to college, another may choose to start a business, another may choose to start work for a business. A very important consideration to a young person is, *Can I afford to move out of my parents' home now?* With some modicum of income, such choices can be made. Remove much of this income, these things are no longer options open to a young person.
  - 6) Free college education sounds wonderful; but it is not free. It is paid for by taxes taken from others, from those who attend, attended or have never attended college.
  - 7) For every free thing which is offered, there are fewer and fewer choices which can be made by individuals in their lives.
  - 8) I have watched many television series from other countries, and I have noticed that, the more a country offers by way of free services to its people, the less freedom the population has regarding what they will do with their lives. For instance, in the United States, for decades, it was a natural thing for a young man or woman (at age 16–21) to buy their first car—in many cases, with their own money. Do you know that is almost unheard of in most countries? Do you realize that sometimes families will go in together and buy a vehicle which may be used by 2 or 3 or 4 different people—often people from different families?
  - 9) Here is why. Let's say that a government offers a free college education and free medical care. What is being offered is determined entirely by the government and everyone partakes of just the options offered by the government. I may, as a young person, want to have a high deductible medical insurance policy and use the money I save to put elsewhere. I may, as a young person, want to attend a less expensive college (or not attend college at all), so that I can put my funds towards something else. When something is provided by government, those options no longer exist. We simply take what the government offers, whether it is good, bad or mediocre (and, when government is in charge of something, odds are that the product offered is mediocre—how many cars are built in Russia and China?). How many cars are built in Great Britain—which has moved very far left—for that matter? And, yes, I am aware that there are car companies in Great Britain and I am aware also of their lack of quality. But since Great Britain is less socialistic than Russia

## Some of the Chief Problems of Socialism

- and China, it provides a better product.
3. Socialism never does what it proposes to do. It does not eliminate poverty, as socialist states are well-known for mass starvation.
  4. Freedom of thought is discouraged, and often illegal, because that could lead to a critical view of the government, and socialism cannot stand up to scrutiny. We see this playing out in Hong Kong, where China has control, and they do not appreciate the freedoms enjoyed by the citizens of Hong Kong (I write this in 2019–2020). Over the very short period of time that I have been working on these lessons, Hong Kong has gone from having a great many freedoms to the point where, they can no longer criticize the Chinese government (without suffering dire consequences).
  5. One simple problem with socialism is its fundamental dishonesty. Many things are done in order to sell the concept of socialism; but what is promised and what is delivered are two very different things (remember Obamacare and all of the promises versus the reality?). If you think that is too political, consider social security and medicare. These two programs threaten to destroy the United States because of their costs. And how many people treat social security as their full retirement (when SS was never designed to be one's entire retirement)? The whole idea of social security (in theory) was to make sure that older people had money guaranteed to supplement their income. However, in reality, a huge percentage of Americans enter into retirement with little more than their social security payments. This means that they face the end of their lives without enough money to cover their basic needs—exactly the thing that SS was supposed to cure.
  6. In the same way, Socialism must be dishonest in order to sell a dictatorship to an unsuspecting public.
  7. A socialistic government is sold as a cure all for so many problems; but it is not. Further, there is no workers' paradise; there is no utopia that results from government trying to do too much.
  8. During one of the Obama campaigns, there was an interactive piece of propaganda called *the Life of Julia* (I do not believe that the original version is available anymore). This follows the life of a woman who, at many points in her life, must look to the government to provide this or that. The chief problem is, our government is unable to provide all of these things for 300 million people. There is not enough money in the world for every person to live the life of Julia.
  9. The greatest nation in human history is the United States. It is based upon a foundation of freedom as being God-granted. Freedom—the basic function of the human soul—is the most fundamental of the divine institutions. Any nation which encourages the divine institutions is a nation which will prosper and be prospered. If you could choose between the life of Solomon or the life of a lower middle class worker in the United States, the choice is easy—be a lower middle class worker in the United States. Right there, you have far more conveniences and far more options than Solomon had; and with about a hundredth of the responsibility of a king.
  10. If you have some understanding of the Angelic Conflict, you would understand why Satan would like to end the United States with all of its freedoms. He much prefers a socialist dictatorship (where religion can be outlawed); or an unstable government in the middle east (where Christians can be killed); or even a socialist-leaning government in Europe (where the church appears to be dying). Moving away from freedom to socialism often goes hand-in-hand with moving away from Bible doctrine.
  11. Whereas, the United States is a wonderful example of freedom and Christianity, there is no socialist government that comes close; or a welfare state that comes close to what we have here, in terms of freedom and economic prosperity. If there were—despite all of the internet articles to the contrary—people would be moving in droves to a different *paradise*. However, if given the choice to move to a different country, a majority of people in the world would choose the United States. It is in this country where freedom and opportunity are greater than anywhere else in the world.

So there is no misunderstanding, if you are a missionary in a socialist nation or a nation moving in that direction, it is not your job to try to stop such a progression. The missionary is to provide the gospel and then, some basic doctrine to get new Christians started. It is the missionary's job to establish a local church and to guide them to the point where one of their own will be able to pastor that church.



As I worked on the next two verses (which are all about a tax man), I kept hearing this song in my head. The Beatles were *not* always the ultimate liberals.

### Some Lyrics to Taxman (by George Harrison)

Let me tell you how it will be  
There's one for you, nineteen for me  
'Cause I'm the taxman, yeah, I'm the taxman

Should five per cent appear too small  
Be thankful I don't take it all  
'Cause I'm the taxman, yeah I'm the taxman

If you drive a car, I'll tax the street,  
If you try to sit, I'll tax your seat.  
If you get too cold I'll tax the heat,  
If you take a walk, I'll tax your feet.  
'Cause I'm the taxman  
Yeah, I'm the taxman

Don't ask me what I want it for  
(Ah, ah, Mr. Wilson)  
If you don't want to pay some more  
(Ah, ah, Mr. Heath)  
'Cause I'm the taxman  
Yeah, I'm the taxman

Now my advise for those who die  
(Taxman!)  
Declare the pennies on your eyes  
(Taxman!)

'Cause I'm the taxman  
Yeah, I'm the taxman

And you're working for no one, but me  
(Taxman!)

From <https://genius.com/George-harrison-taxman-lyrics> accessed November 10, 2018.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Before going on a tangent about socialism, we were studying John the Herald's ministry out in the desert-wilderness of the Jordan River. Despite his ministry taking place *off the beaten path*, as it were, quite a number of people came out to hear John.

You may recall that John's birth was quite remarkable, and that a great many people wondered, *who will this infant become?* John the Herald became a very unusual figure in Judæa. No doubt, there were some who were adults, when John was born, who found out that he was speaking in the desert, and went out there to hear him. His birth was very unconventional; and his life appeared to be rather unconventional as well.

Several groups of people have come before John, both to be baptized and to hear what he has to say. John gave them quite the shock when he warned them, **"You brood of vipers! Who warned you to flee from the wrath to**

come? 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. 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." (Luke 3:7b–9; ESV)

Some individuals asked John, "What should we do?"

John answered them, "Whoever has two tunics is to share with him who has none, and whoever has food is to do likewise." John was warning them of a judgment soon to come to Jerusalem in his answer.

Next, there are two particular groups at this point who have questions for John—tax collectors and soldiers. We do not know if all of this occurred on one afternoon or if these words were collected from several interactive *sermons* given by John.

**And come also tax collectors to be baptized; and they say face to face with him, "Teacher, what should we do?"**

Luke  
3:12

**Tax collectors also came to be baptized, and they said to him, "Teacher, what should we do?"**

**Tax collectors also gathered there to be baptized, and they asked him, "Teacher, what should we do?"**

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	And come also tax collectors to be baptized; and they say face to face with him, "Teacher, what should we do?"
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And the publicans also came to be baptized, and said to him: Master, what shall we do?
V. Alexander's Aramaic T.	.
James Murdock's Syriac NT	.
Original Aramaic NT	And Tax Collectors came also to be baptized, and they were saying to him, "Teacher, what shall we do?"
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	And there came also publicans to be baptized, and they said to him, Teacher, what shall we do?

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	Then tax-farmers came to him for baptism and said to him, Master, what have we to do?
Bible in Worldwide English Easy English	Tax collectors also came to be baptised. They asked John, Sir, what shall we do? In the crowd, there were people that took money on behalf of the government. These men also wanted John to baptise them. 'Teacher, what should we do?' they asked.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	Even the tax collectors came to John. They wanted to be baptized. They said to him, "Teacher, what should we do?"
God's Word™	.
Good News Bible (TEV)	.
The Message	Tax men also came to be baptized and said, "Teacher, what should we do?"
NIRV	.

New Life Version	Tax-gatherers came to be baptized also. They asked him, "Teacher, what are we to do?"
New Simplified Bible	.
The Spoken English NT	.

### Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study Contemporary English V.	.
The Living Bible	When tax collectors came to be baptized, they asked John, "Teacher, what should we do?"
New Berkeley Version	Even tax collectors—notorious for their corruption—came to be baptized and asked, "How shall we prove to you that we have abandoned our sins?"
New Century Version	.
New Living Translation	Even corrupt tax collectors came to be baptized and asked, "Teacher, what should we do?"
The Passion Translation	Even the despised tax collectors came to John to be baptized, and they asked him, "What are we to do to prove our hearts have changed?"
Unlocked Dynamic Bible	.
William's New Testament	Then even the tax-collectors came to be baptized, and said to him, "Teacher, what ought we to do?"

### Partially literal and partially paraphrased translations:

American English Bible	Why, even the tax collectors came to be baptized. And when they asked, 'Teacher, what should we do?' He told them, 'Just collect a fair tax.' V. 13 is included for context.
Beck's American Translation	.
Breakthrough Version	Tax collectors also went to be submerged, and they said to him, "Teacher, what should we do?"
Common English Bible	.
International Standard V	.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	There came also publicans to be immersed, who said, Rabbi, what must we do?
New Advent (Knox) Bible	The publicans, too, came to be baptized; Master, they said to him, what are we to do?
NT for Everyone	.
20 <sup>th</sup> Century New Testament	Some toll-collectors came to be baptized. 'Teacher,' they said, 'what should we do?'

### Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	Tax collectors asked to be baptized, saying, "Sir, what should we do?" modern translations use "teacher" instead of "master", but "teacher" today has a liberal connotation. Also, avoid gender-neuterizing. Suggestions welcome.
Evangelical Heritage V.	.
Ferrar-Fenton Bible	Tax-farmers also came to be baptized, and they asked Him, "What, teacher, must we do?"
Free Bible Version	.
God's Truth (Tyndale)	Then came there publicans to be baptised, and said unto him: Master, what shall we do?
Jubilee Bible 2000	.
Montgomery NT	.

NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
Unlocked Literal Bible	.
Urim-Thummim Version	Then came tax collectors to be baptized and said to him, Teacher, what will we do?
Weymouth New Testament	.
Wilbur Pickering's New T.	.
Wikipedia Bible Project	.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	Even tax collectors came to be baptized and they said to him, "Teacher, what should we do?" Luke 7:29.
New English Bible—1970	.
New Jerusalem Bible	There were tax collectors, too, who came for baptism, and these said to him, 'Master, what must we do?'
New RSV	.
Revised English Bible—1989	Among those who came to be baptized were tax-collectors, and they said to him, "Teacher, what are we to do?"

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Tax-collectors also came to be immersed; and they asked him, "Rabbi, what should we do?"
exeGesés companion Bible	And customs agents also come to be baptized, and say to him, Doctor, what do we?
Hebraic Roots Bible	.
Israeli Authorized Version	.
<i>The Scriptures</i> 1998	.
Tree of Life Version	.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	Then some tax collectors came to him to be immersed and asked him, "Teacher, what must we do [ <i>i.e., to demonstrate our repentance</i> ]?"
The Expanded Bible	Even tax collectors came to John to be baptized [ <sup>c</sup> tax collectors were despised because they worked for the Roman rulers and were notorious for corruption and extortion]. They said to him, "Teacher, what should we do?"
Jonathan Mitchell NT	Now tax collectors (or: government revenue contractors; customs agents) also came to be immersed (baptized), and they said to him, "Teacher, what should we be doing?"
NET Bible®	Tax collectors <sup>35</sup> also came to be baptized, and they said to him, "Teacher, what should we do?" <sup>35sn</sup> The tax collectors would bid to collect taxes for the Roman government and then add a surcharge, which they kept. Since tax collectors worked for Rome, they were viewed as traitors to their own people and were not well liked. Yet even they were moved by John's call.
P. Kretzmann Commentary Syndein/Thieme	Tax collectors also came to be baptized, and they said to him, "Teacher/Master {didaskalos}, what should we do?"
Translation for Translators	Some tax collectors came and asked to be baptized { asked him to baptize them}. They asked him, "Teacher, what shall we (exc) do to please God?"

The Voice

Some tax collectors were among those in the crowd seeking baptism. [Literally, immersion, an act to show repentance]

**Tax Collectors:** Teacher, what kind of fruit is God looking for from us?

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	come but and Tax Collectors to be washed and [They] say to him Teacher what? [We] may make
Awful Scroll Bible	Furthermore the tax-talliers themselves also came to be baptized, and said with respects to him, "Teacher, what will we effect?"
Concordant Literal Version	Now tribute collectors also came to be baptized, and they said to him, "Teacher, what should we be doing?"
The Disciple's Bible	.
Orthodox Jewish Bible	Now came also mochesim (tax collectors) to receive the tevilah of teshuva, and they said to him, Rabbi, what should we do?
Rotherham's Emphasized B.	.
Third Millennium Bible	.
Webster's Translation	Then came also publicans to be baptized, and said to him, Master, what shall we do?

### Literal, almost word-for-word, renderings:

Analytical-Literal Translation	.
Charles Thompson NT	.
Context Group Version	.
Disciples' Literal New T.	.
English Standard Version	.
Far Above All Translation	.
Green's Literal Translation	.
Literal New Testament	.
Modern English Version	.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	And <i>some</i> tax collectors also came to be baptized, and they said to him, "Teacher, what shall we do?"
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	.
Restored Holy Bible 6.0	.
Revised Young's Lit. Trans.	And there came also tax-gatherers to be baptized, and they said unto him, 'Teacher, what shall we do?'
A Voice in the Wilderness	.
World English Bible	Tax collectors also came to be baptized, and they said to him, "Teacher, what must we do?"
Young's Updated LT	.

### The gist of this passage:



Luke 3:12a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
érchomai (ἔρχομαι) [pronounced AIR-khoh-my]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #2064
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
telônês (τελώνης) [pronounced tel-OH-nace]	<i>a tax collector, a collector of public revenue, an IRS agent; a publican</i>	masculine plural noun; nominative case	Strong's #5057
baptizô (βαπτίζω) [pronounced bap-TID-zoh]	<i>to baptize, to wash, to immerse; to do a ceremonial ablution, especially (technically) of the ordinance of Christian baptism</i>	aorist passive infinitive	Strong's #907

**Translation:** Tax collectors also came to be baptized,...

In that era, tax collectors were considered to be the lowest of the low. They taxed their own people, the Jewish people, to then turned around and give that money to the Roman government (or representatives of the Roman government). This was considered darn close to treason. They are often ranked with prostitutes on the social hierarchy of Judæa; and there are many verses where they are spoken of together (*publicans and sinners* in the King James vernacular; meaning, *the tax collectors and prostitutes*).

These tax collectors had an incentive to over-tax their Jewish brothers, as they would keep the overage for themselves. Some tax collectors were reasonably well off as a result. In fact, one of Jesus' disciples is a reasonably well-off tax collector (we have not yet discussed the Lord's disciples, by the way).

Despite their low social standing, these tax collectors were interested in the spiritual life; they were interested in the Messiah. Apparently, they were generally reviled, so coming to the Temple was not necessarily a good experience for them (they often found themselves shunned and whispered about). Therefore, they had come to John to see if their vocation could be compatible with the spiritual life. What about their vocation and their spiritual life?

Luke 3:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
légō (λέγω) [pronounced LEH-goh]	<i>to speak, to say; affirm over, maintain; to teach; to exhort, advise, to command, direct; to point out with words, intend, mean, mean to say; to call by name, to call, name; to speak out, speak of, mention</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #3004

Luke 3:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
πρός (πρός) [pronounced <i>prahç</i> ]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with</i>	directional preposition with the accusative case	Strong's #4314
αὐτόν (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846
διδάσκαλος (διδάσκαλος) [pronounced <i>did-AS-kal-oss</i> ]	<i>teacher, instructor; doctor, master</i>	masculine singular noun; vocative	Strong's #1320
τίς (τίς) [pronounced <i>tihç</i> ]	<i>who, what, which, how; whether, why</i>	neuter singular pronoun; interrogative particle; nominative case	Strong's #5101
ποιεῖν (ποιέω) [pronounced <i>poi-EH-oh</i> ]	<i>to do, to make, to construct, to produce; to carry out, to execute [a plan, an intention]; to practice; to act</i>	3 <sup>rd</sup> person plural, aorist active subjunctive	Strong's #4160

**Translation:** ... and they said to him, “Teacher, what should we do?”

The tax collectors plaintively ask John the baptizer, “What should we do?” They apparently know that John knows who they are; and they ask this question apparently without any qualifiers. If any Jew might be considered unsaved from the standpoint of Jewish religious traditions, it would be this group.

Many of these tax collectors were torn between their lives and income; and between the ideals of their historic religion. However, at a festival, these men would have been persona non grata. If anyone accidentally talked to one of these men or a family member, someone else would come up and quietly inform the uninformed that they were conversing with a tax collector (or one from a tax collector's family). As a result, even the most spiritually curious of the tax collectors would be rebuffed and isolated at any Jewish celebration.

Even from their own point of view, these tax collectors probably see themselves as being in a hopeless state. Financially, they are too well-off to want to leave their chosen profession; and there are no verses in Scripture which explicitly condemn them. But then, how to access the faith of their fathers? Often, this sort of life allows a person to more easily turn towards God.

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

Tax collectors came to John, and asked him what they should do.

There was probably a great deal of hidden grief in this question; and many words unsaid. Nevertheless, John had a quick answer for them.

Luke 3:12 Tax collectors also gathered there to be baptized, and they asked him, “Teacher, what should we do?”

**And the [one] said face to face with them, “No one more than the appointed [amount] you keep on collecting.”**

Luke  
3:13

**He said to them, “No one is to collect more than the appointed [amount of taxes].”**

**He said to them, “No one is to collect more than the specified amount of taxes.”**

Here is how others have translated this verse:

### Ancient texts:

Westcott-Hort Text (Greek)	And the [one] said face to face with them, “No one more than the appointed [amount] you keep on collecting.”
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	But he said to them: Do nothing more than that which is appointed you.
V. Alexander’s Aramaic T.	.
James Murdock’s Syriac NT	And he said to them: Exact no more than ye are required to exact.
Original Aramaic NT	But he said to them, "Do not require anything on top of whatever is commanded you to require."
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	He said to them, Do not exact anything more over what is commanded you to exact.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And he said to them, Do not make an attempt to get more money than the right amount.
Bible in Worldwide English	He said to them, Do not make people pay more money than you are told to.
Easy English	'You must take the right amount of money from the people. You must not take more than the rules say.'
Easy-to-Read Version—2001	.
Easy-to-Read Version—2006	He told them, “Don’t take more taxes from people than you have been ordered to collect.”
God’s Word™	.
Good News Bible (TEV)	“Don’t collect more than is legal,” he told them.
The Message	He told them, “No more extortion—collect only what is required by law.”
NIRV	.
New Life Version	He said to them, “Do not take more money from people than you should.”
New Simplified Bible	.
The Spoken English NT	He said to them, “Don’t be charging more than you’re supposed [Lit. “directed.”] to.”

### Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study	.
Contemporary English V.	John told them, "Don't make people pay more than they owe."
The Living Bible	"By your honesty," he replied. "Make sure you collect no more taxes than the Roman [ <i>Roman</i> , implied.] government requires you to."
New Berkeley Version	.
New Century Version	John said to them, “Don’t take more taxes from people than you have been ordered to take.”
New Living Translation	He replied, “Collect no more taxes than the government requires.”

The Passion Translation	"Be honest," he replied. "Don't demand more taxes than what you are required to collect." True repentance is tied to actions, a change of heart and deeds, not just words.
Unlocked Dynamic Bible	He said to them, "Do not collect from the people more money than the Roman government tells you to collect!"
William's New Testament	So he said to them, "Stop collecting any more than is prescribed for you."

### Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	He said to them, "You must not collect any more beyond what has been assigned to you."
Common English Bible	.
International Standard V	He told them, "Stop collecting more money than the amount you are told to collect."
Len Gane Paraphrase	.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	He told them, Do not go beyond the scale appointed you.
NT for Everyone	'Don't collect more than what is laid down,' he replied.
20 <sup>th</sup> Century New Testament	"Do not collect more than you have authority to demand," John answered.

### Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	And he told them, "Demand no more than the law requires."
Evangelical Heritage V.	To them he said, "Collect no more than what you were authorized to."
Ferrar-Fenton Bible	"Never extort more than is legally appointed to you," he replied.
Free Bible Version	"Don't collect any more tax than you're meant to," he replied.
God's Truth (Tyndale)	And he said unto them: require no more than that which is appointed unto you.
Jubilee Bible 2000	.
Montgomery NT	And he said to them, "Exact no more than the sum allowed you."
NIV, ©2011	.
Riverside New Testament	He said to them, "Do nothing beyond what you are authorized."
Leicester A. Sawyer's NT	.
Unlocked Literal Bible	He said to them, "Do not collect more money than you have been ordered to collect."
Urim-Thummim Version	.
Weymouth New Testament	»Do not exact more than the legal amount,« he replied.
Wilbur Pickering's New T.	So He said to them, "Don't charge more than what was determined to you". <sup>12</sup> <sup>(12)</sup> Right on. The tax collectors were hated, among other things, because they usually added a percentage for themselves. <sup>19</sup>
Wikipedia Bible Project	"Don't collect any more tax than you should," he told them.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	He answered them, "Stop collecting more than what is prescribed."
New English Bible—1970	.
New Jerusalem Bible	He said to them, 'Exact no more than the appointed rate.'

<sup>19</sup> Right on? This man is apparently a contemporary of mine. :)

New RSV He said to them, 'Collect no more than the amount prescribed for you.'  
 Revised English Bible—1989 He told them, "Exact no more than the assessment."

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible "Collect no more than the government assesses," he told them.  
 exeGeses companion Bible And he says to them,  
 Exact no more than that ordained of you.  
 Hebraic Roots Bible And he said to them, Continue to do no more than that commanded to you.  
 Israeli Authorized Version .  
 The Scriptures 1998 .  
 Tree of Life Version He said to them, "Do not take more than you are supposed to."

### Expanded/Embellished Bibles:

The Amplified Bible And he told them, "Collect no more than the *fixed amount* you have been ordered to [collect]."  
 An Understandable Version And he answered them; "Do not collect any more [*tax money*] than you are required to."  
 The Expanded Bible John said to them, "Don't take more taxes from people than you have been ordered to take [is prescribed/authorized]."  
 Jonathan Mitchell NT So he said to them, "Be habitually practicing (thus: collecting, demanding or exacting) nothing more besides the thing having been precisely arranged and prescribed for you (= charge nothing beyond the standard rates)."  
 NET Bible® He told them, "Collect no more<sup>36</sup> than you are required to."<sup>37</sup>  
<sup>36tn</sup> In the Greek text μηδὲν πλέον (mhden pleon, "no more") is in an emphatic position.  
<sup>sn</sup> By telling the tax collectors to collect no more than...required John was calling for honesty and integrity in a business that was known for greed and dishonesty.  
<sup>37tn</sup> Or "than you are ordered to."  
 P. Kretzmann Commentary .  
 Syndein/Thieme .  
 Translation for Translators He said to them, "Do not take from the people any more money than *the Roman government* tells you to take!"  
 The Voice **John the Baptist:** Stop overcharging people. Only collect what you must turn over to the Romans.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament The [Man] but says to them no [thing] more against the [thing] having been ordered you\* practice!  
 Awful Scroll Bible In addition he said with regards to them, "Transact no more, than from that having came to be thoroughly-assigned to yous."  
 Concordant Literal Version Now he said to them, "Impose nothing more than has been prescribed to you."  
 The Disciple's Bible .  
 Orthodox Jewish Bible And Yochanan said to them, Collect nothing more than the amount having been commanded you.  
 Rotherham's Emphasized B. .  
 Third Millennium Bible .  
 Webster's Translation And he said to them, Exact no more than that which is appointed you

### Literal, almost word-for-word, renderings:

Analytical-Literal Translation Then he said to them, "Be collecting no more than the [*amount*] having been instructed to you<sub>p</sub>."



Charles Thompson NT  
Context Group Version  
Disciples' Literal New T.

English Standard Version  
Far Above All Translation  
Green's Literal Translation  
Literal New Testament

Modern English Version  
Modern Literal Version  
Modern KJV  
New American Standard B.

New European Version  
New King James Version  
NT (Variant Readings)  
Niobi Study Bible  
Restored Holy Bible 6.0  
Revised Young's Lit. Trans.  
A Voice in the Wilderness  
World English Bible  
Young's Updated LT

.  
And he said to them, Extort no more than that which is appointed you (pl).  
And the *one* said to them, "Be collecting nothing more than the *amount* having been commanded".  
And he said to them, "Collect no more than you are authorized to do."  
And he said to them, "Do not exact any more than you have been authorized".  
.  
**AND HE SAID TO THEM, NOTHING MORE BEYOND THAT WHICH IS APPOINTED TO YOU EXACT.**  
.  
.  
.  
And he said to them, "Collect [Or *Exact*] no more than what you have been ordered to."  
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.  
.  
.  
...and he said unto them, 'Exact no more than that directed you.'  
.  
.  
.

**The gist of this passage:**

Luke 3:13			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>hoh</i> ]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounce <i>deh</i> ]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
epô (ἐπὶ) [pronounced <i>EHP-oh</i> ]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2036
prós (πρός) [pronounced <i>prahç</i> ]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with</i>	directional preposition with the accusative case	Strong's #4314
autous (αὐτούς) [pronounced <i>ow-toose</i> ]	<i>them, to them, toward them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; accusative case	Strong's #846

### Luke 3:13

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mêdeis/mêdemia/mêden (μηδείς/μηδεμία/μηδέν) [pronounced may-DICE, may-dem-EE-ah, may-DEN]	<i>none, nobody, no one, nothing, not even one (man, woman, thing), any (man, thing), anyone; no (man); without delay</i>	neuter singular adjective; accusative case	Strong's #3367 [The masculine, feminine irregular (second form) and neuter (third form) from G3361 and G1520]
pleiôn/pleione/pleon (πλείων/πλείον/πλέον) [pronounced PLI-own, PLI-on, PLEH-on]	<i>greater in quantity; more in number, very many; the major portion; greater in quality, superior, more excellent</i>	neuter singular adjective; comparative; accusative case	Strong's #4119
para (παρά) [pronounced paw-RAW]	<i>by, along; at [or by] the edge of; by [or, to] the side of; near, at; in comparison to, more than, beyond; except for; because of; against; less</i>	preposition of location with the accusative	Strong's #3844
to (τό) [pronounced toh]	<i>the; this, that</i>	neuter singular definite article; accusative case	Strong's #3588
diatassô (διατάσσω) [pronounced dee-aht-AHS-soh]	<i>arranging, appointing, ordained, the one prescribing, those giving orders</i>	neuter singular, perfect passive participle; accusative case	Strong's #1299
humin (ὕμῖν) [pronounced hoo-MEEN]	<i>you [all]; in you; to you; in you; by you</i>	2 <sup>nd</sup> person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
prassô (πράσσω) [pronounced PRAS-so]	<i>to practice; to perform repeatedly or habitually; by implication to execute, accomplish; specifically to collect (dues, taxes, fares); to commit, to do, to exact, to keep, to require, to use arts</i>	2 <sup>nd</sup> person plural, present active indicative	Strong's #4238

**Translation:** He said to them, "No one is to collect more than the appointed [amount of taxes]."

No doubt that John is filled with the Spirit; but I don't believe that he is acting as a non-thinking conduit any more than you or I when performing acts of divine good.

We do not know from where John is answering. I would guess that he is giving good, common sense, honest answers; guidance which was not being given at the Temple. These men were simply ostracized at the Temple. There was no place for them there. Yet they were concerned about their spiritual lives, as their appearance before John reveals.

It is my assumption that John is filled with the Spirit, but that he is not in some trans-state or embodied in such a way that his own brain is shut off; but that he comes to these correct conclusions in his own thinking, which is compatible with the Holy Spirit.

Tax collectors had a specific job to collect a specific amount of money. Dishonest ones collected more and pocketed the excess. Being a tax collector was not an illegitimate vocation, even for Jewish men. But John warns them not to overcharge for the taxes in order to line their own pockets (which was, apparently, a common practice).

**Illustration:** When you work for the government, your ethics and morality and business practices should be under the same laws/regulations that private businesses are subjected to. I once had a contract with a government office, and all parties had agreed verbally to the contract. This particular government office never returned signed contracts to anyone, as a matter of practice. A few months later, when I called for payment (payments were month's overdue by that time), the woman explained to me that they would reimburse me immediately, but at a lesser amount than specified on the contract. I complained, "This is not what we all agreed to—including you. This is not the contract that we signed." She replied, "You don't have a contract in hand, right?" The implication being, whatever she said the contract was, it was; and my options were to accept what she offered or simply go unpaid for those months. She had me over a barrel. She may have believed that she was doing what was best for her government agency—she may have believed herself to be a shrewd governmental employee—but, in the private business world, what she did was completely unethical, if not illegal. Simply not returning a completely executed contract to all parties involved was unethical to begin with. Changing a contract after the fact was also unethical. After this happened twice, I stopped working with this governmental agency.

All government employees should exhibit honest and ethical behavior. This is the message of John.

So that there is no confusion, we are never saved by works or behavior; we are saved by grace by exercising faith in Jesus Christ. However, God allows us to live after salvation and He expects us to grow and live a proper life. Those who believe in Jesus ought to be the best employees and employers.

In the dispensation of Israel, citizens of Israel were to reveal the wisdom of God by means of their own actions and the function of nation Israel (whether free or under the rule of another nation).

Luke 3:13 He said to them, "No one is to collect more than the appointed [amount of taxes]."

Luke 3:12 Tax collectors also came to be baptized and said to him, "Teacher, what shall we do?" ESV (capitalized)

Luke 3:13 And he said to them, "Collect no more than you are authorized to do." ESV (capitalized)

**Application:** You may not immediately understand how this applies to us today, 2100 years later. There are two points to be taken from this: (1) Although a local church can certainly regulate behavior and decorum within their church, they should never ban those who come into the church (as long as they are willing to follow the limited dictates of the church while inside). (2) A church has to have information and application for all people who come to that church. John is providing these outcasts with real life, applicable information. I have been to all sorts of churches, and listened to quite a number of sermons; but I have found churches which emphasize the teaching of the Word of God to have the most applicable information for one's life. Churches which emphasize devotion, singing (even rocking out), praying, giving, tongues, or ritual offer very little of importance to the believers who attend. But the church which carefully teaches the Word of God—that is where spiritual growth occurs.

**Application:** Let me give two examples of people who may attend a church. Charley Brown may be a man who has cheated many people in his business. He is still able to come to a local church to learn and to grow spiritually. How might the church limit him? If he attempts to defraud members of the local church, then he might find himself barred from attending.

**Application:** Let's take the example of Lucy Van Pelt, a prostitute. There is nothing wrong with a prostitute attending a church, even if prostitution is her actual vocation. Plying her illegal profession in the parking lot would certainly be a reason to ban her from attendance. But, if such people attend a local church—as long as they obey a set of rules while on church property—there is no reason to ban them from attending.

Luke 3:13 He said to them, “No one is to collect more than the specified amount of taxes.”

John the Herald is out in the Judæan desert, near the banks of the Jordan River, teaching and baptizing those who come to him. Previously, he gave advice to tax collectors; here, he will give advice to soldiers.

The previous couple of questions separated the question from the answer. This question and answer are both placed in the same verse.

And were questioning him soldiers, saying, “What should we do, even us?” And he said to them, “None should do violence; and none should accuse falsely [or extort]; and be content with the rations of yours.”

Luke  
3:14

The military types questioned him, saying, “And we, what should we do?” And he said to them, “None [of you] should do [unnecessary] violence; and none should accuse [others] falsely [or extort from others]; and be content with your wages.”

The military types questioned John, saying, “What about us? What should we do?” And he said to them, “None of you should commit acts of unnecessary violence; nor should you accuse others falsely or extort money from them; be content with your wages.”

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	And were questioning him soldiers, saying, “What should we do, even us?” And he said to them, “None should do violence; and none should accuse falsely [or extort]; and be content with the rations of yours.”
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And the soldiers also asked him, saying: And what shall we do? And he said to them: Do violence to no man; neither calumniate any man; and be content with your pay.
V. Alexander’s Aramaic T.	.
James Murdock’s Syriac NT	And those serving in war inquired of him, and said: And what shall we do ? He said to them: Be insolent to no one, and oppress no one, and let your pay satisfy you.
Original Aramaic NT	And soldiers* were asking him and they were saying, "What shall we do* also?" He said to them, "Do harm to no man, do no injustice and let your wages be sufficient for you."
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	And the soldiers also asked him saying, What shall we do? And he said to them, Do not molest any man, and do not despise any man; your own wages should be enough for you.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And men of the army put questions to him, saying, And what have we to do? And he said to them, Do no violent acts to any man, and do not take anything without right, and let your payment be enough for you.
Bible in Worldwide English	Some soldiers also asked him, What shall we do? He answered them Do not force people. Do not tell lies about people. Do not want more pay than you get.
Easy English	Then some soldiers spoke. ‘What about us? What should we do?’

'Do not rob people of their money', John replied. 'Do not say that a person has done something wrong, if he has not. It is wrong to get money by doing that. And you must be happy with the money that you get for your work.'

Many people who took money on behalf of the government were not honest. They often took too much money. They took it for themselves. John told them that they should be honest. God would then see that these people really wanted to obey him.

Easy-to-Read Version—2001 .

Easy-to-Read Version—2006 The soldiers asked him, "What about us? What should we do?"  
He said to them, "Don't use force or lies to make people give you money. Be happy with the pay you get."

God's Word™

Some soldiers asked him, "And what should we do?"  
He told them, "Be satisfied with your pay, and never use threats or blackmail to get money from anyone."

Good News Bible (TEV)

*The Message*

Soldiers asked him, "And what should we do?"  
He told them, "No shakedowns, no blackmail—and be content with your rations."

NIRV

Then some soldiers asked him, "And what should we do?"  
John replied, "Don't force people to give you money. Don't bring false charges against people. Be happy with your pay."

New Life Version

Also soldiers asked him, "What are we to do?" He answered them, "Take no money from anyone by using your own strength. Do not lie about anyone. Be happy with the pay you get."

New Simplified Bible

The Spoken English NT

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### Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study

Contemporary English V.

Some soldiers asked him, "And what about us? What do we have to do?" John told them, "Don't force people to pay money to make you leave them alone. Be satisfied with your pay."

The Living Bible

"And us," asked some soldiers, "what about us?"  
John replied, "Don't extort money by threats and violence; don't accuse anyone of what you know he didn't do; and be content with your pay!"

New Berkeley Version

New Century Version

The soldiers asked John, "What about us? What should we do?"  
John said to them, "Don't force people to give you money, and don't lie about them. Be satisfied with the pay you get."

New Living Translation

The Passion Translation

"And us?" asked some soldiers. [They were likely temple police.] "What about us?"  
John answered them, "Be content with what you earn. Never extort money or terrify others by threats of violence or be guilty of accusing the innocent."

Unlocked Dynamic Bible

Some soldiers asked him, "And us? What should we do?" He said to them, "Do not force people to give you money by threatening them, and do not falsely accuse anyone of doing something wrong! Be content with the amount of money you earn."

William's New Testament

Then some soldiers too were asking him, "What ought we too to do?" So he said to them, "Never extort money from anyone, never make a false accusation, and always be satisfied with your wages."

### Partially literal and partially paraphrased translations:



American English Bible	Also, when those in the military came and asked him what they should do, he told them that they shouldn't harass or falsely accuse anyone, and to be satisfied with just their provisions.
Beck's American Translation	.
Breakthrough Version	<i>Men</i> serving militarily also were asking him, saying, "And we, what should we do?" And he said to them, "Do not shake anyone violently, nor make false accusations. And be content with your wages."
Common English Bible	Soldiers asked, "What about us? What should we do?"
International Standard V	He answered, "Don't cheat or harass anyone, and be satisfied with your pay." Even some soldiers were asking him, "And what should we do?" He told them, "Never extort money from anyone by threats or blackmail, and be satisfied with your pay."
Len Gane Paraphrase	.
A. Campbell's Living Oracles	Soldiers likewise asked him, And what must we do? He answered, Injure no man, either by violence, or false accusation, and be content with your allowance.
New Advent (Knox) Bible	Even the soldiers on guard asked him, What of us? What are we to do? He said to them, Do not use men roughly, do not lay false information against them; be content with your pay. The soldiers were perhaps those on guard at the customs houses; the temptations they are to resist would be, in the modern world, those of the police.
NT for Everyone	Some soldiers, too, asked John, 'What about us? What should we do?' 'No extortion,' replied John, 'and no blackmail. Be content with your wages.'
20 <sup>th</sup> Century New Testament	And when some soldiers on active service asked "And we--what are we to do?" he said: "Never use violence, or exact anything by false accusation; and be content with your pay."

### Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	Soldiers likewise asked Him, "what should we do?" And he told them, "Do no violence to anyone, nor make false accusations; be satisfied with your wages." note: here the older manuscripts seem to capture what the KJV's later manuscripts missed: John was talking about taking money by undue force
Evangelical Heritage V.	.
Ferrar-Fenton Bible	And the soldiers on the march also asked Him, saying, "And we, what shall we do?" He said to them, "Extort from no one money by threats or false accusations; but be content with your pay."
Free Bible Version	.
God's Truth (Tyndale)	The soldiers likewise demanded of him saying: and what shall we do? And he said to them: Do violence to no man: neither trouble any man wrongfully: but be content with your wages.
Jubilee Bible 2000	And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Oppress no one, neither accuse anyone falsely; and be content with your wages.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	Soldiers asked him, "And what shall we do?" He said to them, "Do violence to no man; bring no false accusations; be content with your rations."
Leicester A. Sawyer's NT	.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Weymouth New Testament	The soldiers also once and again inquired of him, »And we, what are we to do?« His answer was, »Neither intimidate any one nor lay false charges; and be content with your pay.«

Wilbur Pickering's New T.	So the soldiers started asking him too: "What about us? What must we do?" He said to them, "Don't extort or harass anyone, and be content with your wages". <sup>13</sup>
Wikipedia Bible Project	( <sup>13</sup> ) Right on again. Soldiers would frequently try to 'supplement' their wages. "What about us?" asked some soldiers. "What do we have to do?" "Don't demand money with violence, don't blackmail people, and be satisfied with your wages," he told them.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	People serving as soldiers asked John, "What about us? What are we to do?" And he answered, "Don't take anything by force or threaten the people by denouncing them falsely. Be content with your pay."
The Heritage Bible	And those serving as soldiers also asked him, saying, And we, what shall we do? And he said to them, Do not do violence to any, nor accuse <sup>14a</sup> any falsely; and possess sufficiency <sup>14b</sup> with your wages. <sup>14a</sup> 3:14 accuse falsely, sukophanteo. This word has a history behind it. It is literally: sukon, fig, and phaino, to show. It arose in Attica, Greece, when Attica made a law that their figs could not be exported to the outside world. Anyone who saw someone carrying or sending figs out of Attica was to report it to the authorities for punishment; anyone reporting such was called a fig shower, or one who brought to light the one exporting figs. So the word sukophanto came to mean an accuser, and then came to mean a false accuser. Soldiers, who were the only police of the day often falsely accused people to get a payoff and then let them go. John commands that they cease this common practice, which has been a temptation to officers in all ages. <sup>14b</sup> 3:14 possess sufficiency, arkeoo. This is the word KJV translates content. The connotation of content with many is being relaxed even in poverty. That is not what arkeoo means. Arkeoo means to possess unfailing strength and resources to do whatever you need to do. That is different from being satisfied to have nothing. The key to the use and meaning of arkeoo is 2 Cor 12:9, My grace possesses sufficiency for you. These words from God absolutely do not mean to be content with less than abundance. Arkeoo means to possess sufficiency.
New American Bible (2002)	.
New American Bible (2011)	Soldiers also asked him, "And what is it that we should do?" He told them, "Do not practice extortion, do not falsely accuse anyone, and be satisfied with your wages."
New English Bible—1970	.
New Jerusalem Bible	Some soldiers asked him in their turn, 'What about us? What must we do?' He said to them, 'No intimidation! No extortion! Be content with your pay!'
New RSV	.
Revised English Bible—1989	Some soldiers also asked him, "And what of us?" To them he said, "No bullying; no blackmail; make do with your pay!"

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
exeGeses companion Bible	And the warriors likewise ask of him, wording, And what do we? And he says to them, Intimidate no one! Sycophant not! And be satisfied with your wages!
Hebraic Roots Bible	.
Israeli Authorized Version	.
The Scriptures 1998	.
Tree of Life Version	Also soldiers asked him, saying, "And what should we do?" He said to them, "Do not take things from anyone by force, do not falsely accuse anyone, and be content with your wages." cf. Exod. 20:16; 23:1; Lev. 19:11.

## Expanded/Embellished Bibles:

The Amplified Bible	Some soldiers asked him, "And <i>what about</i> us, what are we to do?" And he replied to them, "Do not extort [The Greek term is similar to our colloquial "shake down," that is, using violence or threats to force someone to hand over money.] money from anyone or harass or blackmail anyone, and be satisfied with your wages."
An Understandable Version	Some soldiers on duty also asked him, "And what must we do [ <i>i.e., to demonstrate our repentance</i> ]?" And he answered them, "Do not force people to give you money or accuse them falsely, and be content with your pay."
The Expanded Bible	The soldiers asked John, "What about us? What should we do?" John said to them, "Don't force people to give you [extort] money, and don't lie about them [make false accusations]. Be satisfied with the pay you get."
Jonathan Mitchell NT	And then soldiers (men serving in the army) also began putting questions to him, as a group saying, "What should we also be doing?" And he said to them, "You men should not at any time violently shake anyone (thus, also: intimidate, harass or extort from anyone), nor should you at any time inform on, blackmail or falsely accuse [people]. Also, be habitually content and satisfied with your subsistence rations and pay."
NET Bible®	Then some soldiers <sup>38</sup> also asked him, "And as for us – what should we do?" <sup>39</sup> He told them, "Take money from no one by violence <sup>40</sup> or by false accusation, <sup>41</sup> and be content with your pay." <sup>38</sup> tn Grk "And soldiers." <sup>39</sup> tn Grk "And what should we ourselves do?" <sup>40</sup> tn Or "Rob no one." The term διασείσhte (diaseishte) here refers to "shaking someone." In this context it refers to taking financial advantage of someone through violence, so it refers essentially to robbery. Soldiers are to perform their tasks faithfully. A changed person is to carry out his tasks in life faithfully and without grumbling. <sup>41</sup> tn The term translated "accusation" (συκοφαντ σητε, sukofanthshste) refers to a procedure by which someone could bring charges against an individual and be paid a part of the fine imposed by the court. Soldiers could do this to supplement their pay, and would thus be tempted to make false accusations.
P. Kretzmann Commentary Syndein/Thieme Translation for Translators	. . Some soldiers asked him, "What about us? What should we ( <i>exc</i> ) do to please God?" He said to them, "Do not say to anyone, 'If you(sg) do not give me some money, I will hurt you,' and do not take people to court and falsely accuse them of doing something wrong! And be content with your wages."
The Voice	<b>Soldiers:</b> What about us? What should we do to show true change? <b>John the Baptist:</b> Don't extort money from people by throwing around your power or making false accusations, and be content with your pay.

## Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	asked but him and [Men] Warring Saying what? may make and We and [He] says [to] them no [man] [You*] may intimidate neither [You*] may extort {something} and be satisfied! [with] the wages [of] you*
Awful Scroll Bible	Thereupon themselves being soldiers, also retain to ask-over-against him, speaking out, "Even what will we effect?" Surely he said with regards to them, "Yous shall be thoroughly-shook no-one, yet-neither shall yous ~extort, and be coming about content with you all's rations."
Concordant Literal Version	Now soldiers also inquired of him, saying, "What should we also be doing? And he said to them, "You should be intimidating no one, neither be blackmailing, and be sufficed with your rations."
The Disciple's Bible	.

Orthodox Jewish Bible	And chaialim (soldiers) as well were asking him, What should we do also? And Yochanan said to them, Extort kesef from no one, and let there be no lashon hora, and be satisfied with your loin (wages).
Rotherham's Emphasized B.	Then were questioning him, soldiers also, saying—What shall, even we, do? And he said unto them—Molest ye, no one, neither accuse falsely; and be content with your supplies.
Third Millennium Bible	.
Webster's Translation	.

### **Literal, almost word-for-word, renderings:**

Analytical-Literal Translation	Now [ <i>the</i> ] ones serving as soldiers also began questioning him, saying, "And what will we do?" And he said to them, "Violently extort money [ <i>from</i> ] no one nor accuse [ <i>anyone</i> ] falsely for money, and be content with your <sub>p</sub> wages."
Charles Thompson NT Context Group Version	. And soldiers also asked him, saying, And we, what must we do? And he said to them, Extort from no man by violence, neither accuse [any one] wrongfully; and be content with your (pl) wages.
Disciples' Literal New T.	And <i>ones</i> serving-as-soldiers also were questioning him, saying, "And us, what should we do?" And he said to them, "Do not violently-extort [That is, threaten or use violence to get money from citizens.] anyone, nor extort-with-false-charges. And be content with your wages [Or, rations.]".
English Standard Version Far Above All Translation	. Then <i>some men</i> on military service also questioned him, and said, "And as <i>for</i> us, what shall we do?" At that he said to them, "Do not extort money <i>from anyone</i> or falsely accuse <i>anyone</i> and be satisfied with your pay."
Green's Literal Translation	And also ones serving as soldiers asked him, saying, And we, what shall we do? And he said to them, Do not shake violently anyone nor accuse falsely, and be satisfied with your wages.
Literal New Testament Modern English Version Modern Literal Version	. . But <i>the</i> active soldiers were also asking him, saying, And we, what shall we do? And he said to them, Intimidate no one, nor cheat <i>anyone</i> , and be content with your* rations.
Modern KJV	.
New American Standard B.	<i>Some</i> soldiers were questioning him, saying, "And <i>what about</i> us, what shall we do?" And he said to them, "Do not take money from anyone by force, or accuse <i>anyone</i> falsely, and be content with your wages."
New European Version	.
New King James Version	Likewise the soldiers asked him, saying, "And what shall we do?" So he said to them, "Do not intimidate [Lit. <i>shake down</i> for money] anyone or accuse falsely, and be content with your wages."
NT (Variant Readings)	.
Niobi Study Bible	.
Restored Holy Bible 6.0	.
Revised Young's Lit. Trans.	And questioning him also were those warring, saying, 'And we, what shall we do?' and he said unto them, 'Do violence to no one, nor accuse falsely, and be content with your wages.'
A Voice in the Wilderness	.
World English Bible	Soldiers also asked him, saying, "What about us? What must we do?" He said to them, "Extort from no one by violence, neither accuse anyone wrongfully. Be content with your wages."
Young's Updated LT	.

## The gist of this passage:

Luke 3:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eperōtaō (ἐπερωτάω) [pronounced ep-er-o-AH-oh]	<i>to question, to ask for, to inquire, to seek; to ask (after, questions), to demand, to desire</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #1905
dé (δέ) [pronounced deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
strateuomai (στρατεύομαι) [pronounced strat-YOO-om-ahee]	<i>soldiers; military types; going to war, engaging in warfare, those serving in [the military, a military campaign]; figuratively the one executing the apostolate (with its arduous duties and functions), contending with carnal inclinations</i>	masculine plural, present middle participle; nominative case	Strong's #4754
légō (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine plural, present active participle, nominative case	Strong's #3004
tís (τίς) [pronounced tihç]	<i>who, what, which, how; whether, why</i>	neuter singular pronoun; interrogative particle; nominative case	Strong's #5101
poieō (ποιέω) [pronounced poi-EH-oh]	<i>to do, to make, to construct, to produce; to carry out, to execute [a plan, an intention]; to practice; to act</i>	3 <sup>rd</sup> person plural, aorist active subjunctive	Strong's #4160
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
hēmeis (ἡμεῖς) [pronounced hay-MICE]	<i>us, we [ourselves]; we [as an emphatic]</i>	1 <sup>st</sup> person plural pronoun; nominative case	Strong's #2249 (nominative plural of #1473)

**Translation:** The military types questioned him, saying, “And we, what should we do?”

What soldiers? Are these military types Roman soldiers? Is this a detachment from the Jewish Temple guard? It is possible that both sets of people posed this question; but these are not natural allies and they would not have



come together to ask these questions. The Roman soldiers have lived and worked among the Jewish people, and some of them may be interested in the Messiah. This question, whomever it is from, indicates positive volition.

If these are Roman soldiers, this would have made for a fascinating scenario. Here they are, showing up to a very Jewish gathering, but one in which they are apparently accepted (just as the tax collectors are).

In the alternative, this could have been men from the Temple guard, which would have been a much smaller group of men to come out of.

A third possibility is, these are Jewish soldiers, but employed by the Roman government. That would make a great deal of sense, as Rome would want to expand its empire, but without having to deal with rebellion on every front. Having Hebrew soldiers supporting the Roman government would make a revolt less likely. However, I am not aware of this actually having occurred.

A fourth possibility is, these are soldiers which belong to Pilate or to Herod Antipas. It is certainly likely that some of their soldiers come from the Jews.

So, given all this information, we actually have no idea who these men are, apart from being soldiers. This particular verb, translated *soldiers*, *military types*, is found 7 times in Scripture; but it refers to military types and/or to actual warfare 3 times (Luke 3:14 1Cor. 9:7 2Tim. 2:14). In none of these references do we find a clear reference to Roman soldiers or to the Temple guard (or to any other specific group of soldiers).

Although we can certainly deal with the passage as written, there is certainly the question, *who are these soldiers? Are they Jews? Soldiers for what or whom?* Many commentators have asked this exact same question, but without a clear answer:

### Just who are these soldiers? (various commentators)

Barnes: *Whether these were Jews or Romans cannot be ascertained. It is not improbable that, as Judea was a Roman province, they were Jews or Jewish proselytes in the service of Herod Antipas or Philip, and so were really in the Roman service.*<sup>20</sup>

The Cambridge Bible: *They cannot have been Roman soldiers, and were certainly not any detachment of the army of Antipas marching against his injured father-in-law Hareth (Aretas), ethnarch of Arabia, for their quarrel was long subsequent to this.*<sup>21</sup>

Adam Clarke: *They were either Roman soldiers, or the soldiers of Herod or Philip.*<sup>22</sup>

Boles: *The "soldiers" were probably Jewish troops; for if they had been Gentiles, John would doubtless have enjoined upon them the worship of God: such worship is here taken for granted. However, we cannot know just who they were; they could have been Jewish soldiers of the Roman province of Judea; it matters not who they were; they came under the class of bearing fruit worthy of repentance.*<sup>23</sup>

Dr. John Gill: *Some think these were Gentile soldiers, since it does not look so likely that the Romans would employ Jews as soldiers in their own country; though it is more probable that they were Jews, in the pay of the Romans, who belonged to Herod, tetrarch of Galilee, or to Philip of Ituraea, whose dominions lay near the place where John was.*<sup>24</sup>

<sup>20</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Luke 3:14.

<sup>21</sup> *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Luke 3:14.

<sup>22</sup> Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Luke 3:14.

<sup>23</sup> Commentary on the Gospel of Luke by H. Leo Boles from E-sword, Luke 3:1-20

<sup>24</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Luke 3:14.

## Just who are these soldiers? (various commentators)

Dr. Bob Utle: *Were these Jewish soldiers? Jews often served as mercenaries (Elephantine Papyri), but most Jews under Roman occupation would not serve. The verbs used imply a heavy-handed treatment of the populace. Would Jews living in the same community treat fellow Jews this way? Rome gave Jews an exemption from serving in the military. It is possible that these were Jews who served in Herod's service and collected his taxes.*<sup>25</sup>

Vincent considers this question purely from the standpoint of language: *Soldiers (στρατευόμενοι): Strictly, "soldiers on service": hence the participle, "serving as soldiers", instead of the more comprehensive term στρατιῶται, "soldiers by profession". Some explain it of soldiers engaged in police inspection in connection with the customs, and hence naturally associated with the publicans.*<sup>26</sup>

Although I did not check every source which I have access to, none of these men that I personally checked suggested the Jewish Temple Guard. The High Priest was appointed by the Roman governor (between A.D. 6–41); and second in authority to him was the Captain of the Temple Guard who was *in charge of the armed temple guard who maintained law and order under the authority of the high priests.*<sup>27</sup>

### Chapter Outline

### Charts, Graphics and Short Doctrines

Were there Jewish soldiers whose authority extended beyond the Temple? Vincent seems to suggest that there was. Nevertheless, despite the fact that we are not being certain of the national origins of these soldiers or their specific duties, we know that they are military types and probably in charge of maintaining some sort of order in Jerusalem (and possibly in Judæa). In this way, we are probably speaking more of a police force (but, again, there is no consensus here).

Luke 3:14a **Soldiers also asked him, "And we, what shall we do?"** ESV (capitalized)

Now that you get the gist of what is happening, John's teaching might make more sense. He is providing practical answers for those who come to him to be baptized.

There are often anti-war people who think that all war is wrong, bad, or evil; and that soldiers are, in part, to blame. And, more recently in our society, people who are anti-police. However, John does not say, "Put down your weapons. Shake the hand of the man in front of you. Tell him that you love him." There is nothing wrong with being a soldier or being a policeman. These are, in fact, very noble professions.

John spends considerable time with this question; and his answer comes in 3 parts.

### Luke 3:14b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
εἶπὲ (εἶπω) [pronounced <i>EHP-oh</i> ]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2036

<sup>25</sup> Dr. Bob Utle, Copyright © 2014 Bible Lessons International; [www.freebiblecommentary.org](http://www.freebiblecommentary.org); from e-sword; Luke 3:14.

<sup>26</sup> Vincent's Word Studies; by Marvin R. Vincent, D.D.; from e-sword; Luke 3:14.

<sup>27</sup> From [The Bible Journey](http://TheBibleJourney.com); accessed July 3, 2020.

Luke 3:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>in them, by them; to them, for them; by means of them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
mêdeis/mêdemia/mêden (μηδείς/μηδεμία/μηδέν) [pronounced may-DICE, may-dem-EE-ah, may-DEN]	<i>none, nobody, no one, nothing, not even one (man, woman, thing), any (man, thing), anyone; no (man); without delay</i>	masculine singular adjective; accusative case	Strong's #3367 [The masculine, feminine irregular (second form) and neuter (third form) from G3361 and G1520]
diaseiō (διασεῖω) [pronounced dee-as-Ī-oh]	<i>to do violence to; to intimidate; to extort using one's office</i>	2 <sup>nd</sup> person plural, aorist active subjunctive	Strong's #1286

**Translation:** And he said to them, "None [of you] should do [unnecessary] violence;...

I disagree with the translation here by the ESV. I think this ought to read: And he said to them, "None [of you] should do [unnecessary] violence;...

What he said was this: there is the 2<sup>nd</sup> person plural, aorist active subjunctive verb diaseiō (διασεῖω) [pronounced dee-as-Ī-oh], which means, *to do violence to; to intimidate; to extort using one's office*. Strong's #1286. With this verb is the masculine singular adjective; accusative of *none, nobody, no one*. That translates to, *you should not do violence to anyone; or, you should intimidate or extort no one*. John is telling these soldiers, *do not do any of these things*.

A soldier's job involves violence, as does the job of a policeman. John is not telling these men that they need to become pacifists. But a soldier, because of his rank and authority and physical prowess, would sometimes use violence in order to get a desired result which is not a part of a military (or law enforcement) objective.

We had this at one time with our police force in the United States. Some policemen used their authority to intimidate others, to coerce confessions, to gain information. This is, for the most part, a part of our past. But imagine the worst stereotype of a rogue racist cop in America from the 1950's and multiply that by 10, and that would describe the actions of some Roman soldiers (and, possibly, some Jewish soldiers as well).

It is fair to add that, not all citizens made their lives and jobs easy. In this particular era, the Jews were very resistant to Roman rule, even though they had no real way of changing that. Even if these were Jewish soldiers acting as policemen, there would have been push back from their own community.

Most people today understand that their relationship with a cop is a two-way street. You show respect and deference as the citizen who gets pulled over, no matter how lousy your day has been. The cop has been well-trained to respect you, no matter how lousy his day has been. However, he is not going to take any guff either. As the **tee-shirt** of one off-duty cop proclaimed, "It is my job to protect your ass, not to kiss it."

John continues with his guidance to those charged with maintaining order:

Luke 3:14c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mêde (μηδέ) [pronounced may-DEH]	<i>and not, but not, nor [yet] (continuing a negation), not</i>	negative conjunctive particle	Strong's #3366
sukophanteô (συκοφαντέω) [pronounced soo-kof-an-TEH-oh]	<i>to accuse falsely, to take by false accusation; to defraud, to exact unlawfully, to extort</i>	2 <sup>nd</sup> person plural, aorist active subjunctive	Strong's #4811

**Translation:** ...and none should accuse [others] falsely [or extort from others];...

I believe that the proper translation here ought to be: ...and none should accuse [others] falsely [or extort from others];...

This is just two words here: a negative conjunctive particle followed by the 2<sup>nd</sup> person plural, aorist active subjunctive of the verb sukophanteô (συκοφαντέω) [pronounced soo-kof-an-TEH-oh], which means, *to accuse falsely, to take by false accusation; to defraud, to exact unlawfully, to extort*. Strong's #4811.

Because of their position, the Roman soldiers might use their authority to extort money from some; probably not much different from protection rackets which are found in a few large cities today. Some soldiers wanted their cut.

A soldier could take someone to court over a crime, whether or not that crime had been committed, and then charge the person with a crime that demands some remuneration. The soldier was able to pocket some of the money from this arrest.

**Application:** Even if you are in a position where it is easy to abuse others because of your position; you should not do so.

John is giving these soldiers good solid applicable advice.

The third part of John's solicited advice:

Luke 3:14d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
arkeô (ἀρκέω) [pronounced ar-KEH-oh]	<i>to be content, to be satisfied, to be enough, to suffice, to be sufficient; to ward off; to avail</i>	2 <sup>nd</sup> person plural, present passive imperative	Strong's #714
tois (τοῖς) [pronounced toyce]	<i>the; these [things]; in these; to those; by all of this</i>	neuter plural definite article; dative, locative or instrumental case	Strong's #3588
opsônion (ὀψώνιον) [pronounced op-SOW-nee-on]	<i>rations for a soldier, that is, (by extension) his stipend or pay, wages</i>	neuter plural noun; dative, locative or instrumental case	Strong's #3800

### Luke 3:14d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humôn (ὁμῶν) [pronounced hoo- MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 <sup>nd</sup> person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

**Translation:** ...and be content with your wages.”

Soldiers were paid for their work. It may not have been a lot, but that is what they signed up for; and John is telling them to be satisfied with their legitimate income. They should not use the authority of their position to coerce additional monies through illegal or unethical acts.

It is worth noting that the soldiers who crucified the Lord were not doing these things which John said they should do.

**Application:** In life, nearly everyone believes that they ought to be paid more. No matter how much money you make, you probably would still want and even believe that you deserve a better wage (I may be the exception to this rule). However, when you take a job, you are agreeing to the terms and conditions of employment, which includes the wage. You are agreeing to that wage. It is much better for you to live within your means than to spend time being upset over not making enough.

**Application:** At this time (and for some time, in fact), our government officials have been spending money like there is no tomorrow. For this reason, the United States has a very unwieldy and dangerous amount of debt. What the government does with our money should be an example to us as to what *not* to do with our own money. I just heard a news story on the radio today, where one of the unexpected things to occur in the late Spring of 2020 is that the savings of average Americans is way up. That is a good thing. Nothing could be more opposite of what our federal government is doing.

**Luke 3:14** The military types questioned him, saying, “And we, what should we do?” And he said to them, “None [of you] should do [unnecessary] violence; and none should accuse [others] falsely [or extort from others]; and be content with your wages.”

John does tell these men to be honest in their dealings. He tells them not to extort money by threatening to arrest someone. Some soldiers could use intimidation to extort money from citizens, and John tells them not to do that. “Behave honorably and without covetousness” might be another way of saying this.

This indicates that a very wide range of people came to John with questions. Interestingly enough, given these two groups, these appear to be men who may not find any acceptance at the Temple.

I want you to notice that military types have come forward with their questions; tax collectors had their questions; and people in general had their questions. These questions indicate positive volition. These are people concerned with their spiritual lives; they are concerned about their relationship with God.

Do you notice which group is not asking any questions at all? The scribes, pharisees, sadducees, priests and Levites—those from the religious heirarchy of Israel. Groups of these men are there as well, but they have no questions. None of them appear to come to John saying, “Where do we have it wrong? What are we doing wrong?” They are hanging back and developing arguments about John’s theology. Or they wonder what the big deal is. There is nothing there for them. Messiah might be coming (which is one of John’s key messages); but this does not really interest them.

Remember when John addressed the people as *sons of adders*? (v. 7) Those are the ones who had no questions.



Now, later, when Jesus begins His public ministry, then these religious types will become even more engaged with His ministry, but not in a good way.

Luke 3:14 The military types questioned John, saying, “What about us? What should we do?” And he said to them, “None of you should commit acts of unnecessary violence; nor should you accuse others falsely or extort money from them; be content with your wages.”

At this time, John the Herald is out in the desert-wilderness, near the Jordan River, teaching and baptizing those who have come to him.

There is an underlying reason for people’s interest in John’s ministry, beyond asking him, “What should we do about this or that?” That reason is found in v. 15:

And anticipating [are] the people and deliberating from all [that is] in the hearts of theirs concerning the John, whether or not he might be the Christ. [He] answers, saying to all, the John, “I indeed with water baptize you [all], but appears the greater [Man than] me, Whom I am not able to loosen the strap of the sandals of His. He you will baptize with a Spirit Holy and fire; to Whom the winnowing shovel [is] in the hand of His, to winnow the threshing floor of His; and to assemble to Himself grain into the granary of His and the chaff He will burn with fire unquenchable.”

Luke  
3:15–17

The people [are] anticipating [the Messiah] and they are deliberating based upon all [that is] in their hearts concerning John, whether or not he might be the Christ. John answers, saying to [them] all, “I indeed baptize you [all] with water; but a greater [Man than] me will appear, Whose sandal straps I am not worthy [lit., *able*] to loosen. He will baptize you [all] with the Holy Spirit and with fire. [It is] to Him [that] the winnowing shovel [is] in His hand, to winnow [the stalks of wheat] on His threshing floor; to gather for Himself the grain into His granary and the chaff, He will burn with an unquenchable fire.”

The people, at this time, anticipate the coming of the Messiah, and they consider all that they know about John, asking themselves whether or not he might be the Messiah [= Christ]. John answers them, saying, “Clearly I baptize you all with water; but the One Who is coming is much greater than I am. I am not worthy to even loosen the strap of His sandals. He will baptize some of you with the Holy Spirit and the others with fire. He is the One with the winnowing shovel to winnow the stalks of wheat on His threshing floor. The good grain, He will store in the granary; but the chaff, He will burn with an unquenchable fire.”

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek) And anticipating [are] the people and deliberating from all [that is] in the hearts of theirs concerning the John, whether or not he might be the Christ. [He] answers, saying to all, the John, “I indeed with water baptize you [all], but appears the greater [man than] me, Whom I am not able to loosen the strap of the sandals of His. He you will baptize with a Spirit Holy and fire; to Whom the winnowing shovel [is] in the hand of His, to winnow the threshing floor of His; and to assemble to Himself grain into the granary of His and the chaff He will burn with fire unquenchable.”

Revised Douay-Rheims

Douay-Rheims 1899 (Amer.) . And as the people were of opinion, and all were thinking in their hearts of John, that perhaps he might be the Christ;

V. Alexander's Aramaic T. James Murdock's Syriac NT	<p>John answered, saying unto all: I indeed baptize you with water; but there shall come one mightier than I, the latchet of whose shoes I am not worthy to loose: he shall baptize you with the Holy Ghost, and with fire: Whose fan is in his hand, and he will purge his floor, and will gather the wheat into his barn; but the chaff he will burn with unquenchable fire.</p> <p>.</p> <p>And while the people were thinking of John, and all pondered in their heart, whether he were the Messiah;</p> <p>John answered and said to them: Behold, I baptize you with water; but after me cometh one mightier than I, the strings of whose shoes I am not worthy to untie; he will baptize you with the Holy Spirit and with fire.</p> <p>He holdeth his winnowing shovel in his hand, and he will make clean his threshing floor; and the wheat he gathereth into his garners, and the chaff he will burn with fire not extinguished.</p>
Original Aramaic NT	<p>But as the people had been thinking about Yohannan and they were all pondering in their hearts whether he were The Messiah,</p> <p>Yohannan answered and said to them, "Behold, I am baptizing you in water, but he comes after me, who is mightier than I, the straps of whose shoes I am not worthy to loose. He will baptize you in The Spirit of Holiness and in fire,"</p> <p>"He who holds a winnowing fan in his hand and purges his threshing floor; the wheat he gathers into his barns and the chaff he will burn in unquenched fire."</p>
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	<p>.</p> <p>While the people were placing their hope on John, and all of them were thinking in their hearts, that perhaps he is the Christ; John answered and said to them, Behold, I baptize you with water; but one is coming after me, who is greater than I, the strings of whose shoes I am not worthy to untie; he will baptize you with the Holy Spirit and with fire; He holds a shovel in his hand, and purifies his threshing; the wheat he gathers into his barns, and the straw he burns in the unquenchable fire.</p>
Significant differences:	
<b>Limited Vocabulary Translations:</b>	
Bible in Basic English	<p>And while the people were waiting, and all men were questioning in their hearts about John, if he was the Christ or not,</p> <p>John made answer, saying to them all, Truly, I give you baptism with water, but one is coming who is greater than I, whose shoes I am not good enough to undo: he will give you baptism with the Holy Spirit, and with fire:</p> <p>In whose hand is the instrument with which he will make clean his grain; he will put the good grain in his store, but the waste will be burned in the fire which will never be put out.</p>
Bible in Worldwide English	<p>The people were waiting to see what would happen. They were all asking about John. They thought that he might be the Christ, the great king promised by God long ago.</p> <p>John said to them all, I baptise you with water. But another person is coming. He is greater than I am. I am not good enough to untie his shoe strings. He will baptise you with the Holy spirit and with fire. He has a cleaning fan in his hand and will fan his grain very clean. He will put the grain into his storehouse. But he will burn the chaff in the fire that never goes out.</p>
Easy English	<p>'Is John the Messiah?' the people were thinking. 'Is he the man that God will send to save Israel?' They were all hoping that he might be. John knew what they were thinking. 'I have only baptised you with water', he said. 'But someone else is coming to baptise people. He is much greater and more important than I am. He is so important that I am not good enough even to undo his shoes. He will baptise some</p>

of you with the Holy Spirit and with fire. Think about a farmer that brings the wheat home. Then he uses a tool to make the seeds separate from what remains. He stores all the seeds. But he burns all that remained. This person will be like that. He will come very soon. He will keep good people safe. But he will punish bad people in the fire that nobody can put out.'

Easy-to-Read Version—2001 .

Easy-to-Read Version—2006 Everyone was hoping for the Messiah to come, and they wondered about John. They thought, "Maybe he is the Messiah."  
John's answer to this was, "I baptize you in water, but there is someone coming later who is able to do more than I can. I am not good enough to be the slave who unties his sandals. He will baptize you with the Holy Spirit and with fire. He will come ready to clean the grain. [Meaning that Jesus will separate the good people from those who are bad] He will separate the good grain from the straw, and he will put the good part into his barn. Then he will burn the useless part with a fire that cannot be stopped."

God's Word™

Good News Bible (TEV)

People's hopes began to rise, and they began to wonder whether John perhaps might be the Messiah. So John said to all of them, "I baptize you with water, but someone is coming who is much greater than I am. I am not good enough even to untie his sandals. He will baptize you with the Holy Spirit and fire. He has his winnowing shovel with him, to thresh out all the grain and gather the wheat into his barn; but he will burn the chaff in a fire that never goes out."

The Message

The interest of the people by now was building. They were all beginning to wonder, "Could this John be the Messiah?"

But John intervened: "I'm baptizing you here in the river. The main character in this drama, to whom I'm a mere stagehand, will ignite the kingdom life, a fire, the Holy Spirit within you, changing you from the inside out. He's going to clean house—make a clean sweep of your lives. He'll place everything true in its proper place before God; everything false he'll put out with the trash to be burned."

NIRV

The people were waiting. They were expecting something. They were all wondering in their hearts if John might be the Messiah. John answered them all, "I baptize you with water. But one who is more powerful than I am will come. I'm not good enough to untie the straps of his sandals. He will baptize you with the Holy Spirit and fire. His pitchfork is in his hand to toss the straw away from his threshing floor. He will gather the wheat into his barn. But he will burn up the husks with fire that can't be put out."

New Life Version

The people were looking for something to happen. They were thinking in their hearts about John the Baptist. They wondered if he might be the Christ. But John said to all of them, "I baptize you with water. There is One coming Who is greater than I. I am not good enough to get down and help Him take off His shoes. He will baptize you with the Holy Spirit and with fire. He comes ready to clean the grain. He will gather the grain and clean it all. He will put the clean grain into a building. But He will burn that which is no good with a fire that cannot be put out."

New Simplified Bible

The Spoken English NT

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### Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study

Contemporary English V.

The Living Bible

Everyone was expecting the Messiah to come soon, and eager to know whether or not John was he. This was the question of the hour and was being discussed everywhere.

New Berkeley Version  
New Century Version

John answered the question by saying, "I baptize only with water; but someone is coming soon who has far higher authority than mine; in fact, I am not even worthy of being his slave. [*of being his slave*, literally, "of loosing [the sandal strap] of his shoe.] He will baptize you with fire—with the Holy Spirit. He will separate chaff from grain, and burn up the chaff with eternal fire and store away the grain." He used many such warnings as he announced the Good News to the people.

Since the people were hoping for the Christ to come, they wondered if John might be the one.

John answered everyone, "I baptize you with water, but there is one coming who is greater than I am. I am not good enough to untie his sandals. He will baptize you with the Holy Spirit and fire. He will come ready to clean the grain, separating the good grain from the chaff. He will put the good part of the grain into his barn, but he will burn the chaff with a fire that cannot be put out." This means that Jesus will come to separate good people from bad people, saving the good and punishing the bad.

New Living Translation  
The Passion Translation

During those days, everyone was gripped with messianic expectations, believing the Messiah could come at any moment, and many began to wonder if John might be the Christ.

But John made it clear by telling them, "There is one coming who is mightier than I. He is supreme.<sup>[m]</sup> In fact, I'm not worthy of even being his slave.<sup>[n]</sup> I can only baptize you in this river, but he will baptize you into the Spirit of holiness and into his raging fire.<sup>[o]</sup> He has in his hands a winnowing fork to clean up his threshing floor!<sup>[p]</sup> He will separate the wheat from the chaff. The wheat he will gather into his barn, but he will burn the chaff in a fire that no one can ever put out!"

<sup>m</sup> Luke 3:16 The word translated "supreme" is found only in the Aramaic text. John was a true prophet who pointed others to the Supreme One. Before John came on the scene, there had not been a prophet in Israel for four hundred years.

<sup>n</sup> Luke 3:16 Or "loose his sandal strap," which only a slave would do.

<sup>o</sup> Luke 3:16 The Aramaic text reads "He will baptize you into the Spirit of the Holy One and in light." A baptism of light or fire would cleanse and change a life, giving new power to live for God and deal with every issue that hinders love and passion from burning in our hearts. It is the baptism of the Holy Spirit that is needed today.

<sup>p</sup> Luke 3:17 The text is literally "a winnowing fork is in his hand." This was a small pitchfork used to separate the chaff from the grain.

Unlocked Dynamic Bible

People were getting very hopeful that the Messiah might be coming soon, and many of them were wondering if John might be the Messiah. But John replied to them all, "No, I am not. The Messiah is far greater than I am. He is so great that I am not worthy even to untie the straps of his sandals! When I baptized you, I used only water. But when the Messiah comes, he will baptize you with the Holy Spirit and with fire. A winnowing fork is in his hand, ready to separate good grain from the useless chaff. He will store the grain safely in his barn but will burn up the chaff in a fire that never stops burning.

William's New Testament

Now while the people were on tiptoe in their expectations, and they were all arguing in their hearts about John whether he was himself the Christ, John expressly answered them all, "I am baptizing you in water only, but there is coming the One who is stronger than I am, whose shoestrings I am not fit to untie. He will baptize you in the Holy Spirit and in fire; His winnowing-fork is in His hand, and He will clean out His threshing-floor, and store His wheat in His barn; but He will burn up the chaff with fire inextinguishable."

**Partially literal and partially paraphrased translations:**

American English Bible	Well, since the people had been looking for [the coming of the Messiah] at that time, everyone was wondering in their hearts whether John was the Anointed One. But John told them this: 'My part is just to baptize in water. However, someone greater is coming behind me whose sandals I'm unfit to untie, and he'll baptize you people with fire and the Breath [of God]. His shovel is already in his hand, and he's going to sweep his threshing floor clean. Then he'll carry the wheat to his barn, but he'll burn the chaff with an unquenchable fire.'
Beck's American Translation Breakthrough Version	. As the ethnic group was expecting and everyone was considering in their hearts about John that perhaps he is the Anointed King, John responded, saying to everyone, "I certainly submerge you in water, but the One stronger than I is coming whose strap of His sandals I am not adequate to untie. He will submerge you in the Sacred Spirit and fire, whose sifting fork is in His hand to completely clear off His floor and to gather the grain together into His grain bin, but the husks will be burned up with fire that does not go out."
Common English Bible	<b>Responses to John</b> The people were filled with expectation, and everyone wondered whether John might be the Christ. John replied to them all, "I baptize you with water, but the one who is more powerful than me is coming. I'm not worthy to loosen the strap of his sandals. He will baptize you with the Holy Spirit and fire. The shovel he uses to sift the wheat from the husks is in his hands. He will clean out his threshing area and bring the wheat into his barn. But he will burn the husks with a fire that can't be put out."
International Standard V Len Gane Paraphrase	. .
A. Campbell's Living Oracles	As the people were in suspense concerning John, every man imagining within himself that he might be the Messiah, John addressed them all, saying, I, indeed, immerse in water; but one mightier than I comes, whose shoe-latchet I am not worthy to untie; he will immerse you in the Holy Spirit and fire; his winnowing shovel is in his hand, and he will thoroughly cleanse his grain; he will gather the wheat into his granary, and consume the chaff in unquenchable fire.
New Advent (Knox) Bible	And now the people was full of expectation; all had the same surmise in their hearts, whether John might not be the Christ. But John gave them their answer by saying publicly, As for me, I am baptizing you with water; but one is yet to come who is mightier than I, so that I am not worthy to untie the strap of his shoes. He will baptize you with the Holy Ghost and with fire. He holds his winnowing-fan ready, to purge his threshing-floor clean; he will gather the wheat into his barn, but the chaff he will consume with fire that can never be quenched.
NT for Everyone	The people were very excited, and everyone was questioning in their hearts whether John might not be the Messiah. To all of them John responded: 'I am baptizing you with water. But someone is coming who is stronger than I am. I don't deserve to untie his sandal-strap. He will baptize you with the holy spirit and with fire. He will have his winnowing-fork to hand, ready to sort out the mess on his threshing floor and gather the corn into his barn. Any rubbish he will burn with a fire that will never go out.'
20 <sup>th</sup> Century New Testament	.

### **Mostly literal renderings (with some occasional paraphrasing):**

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	As the people were in anticipation, they wondered in their hearts whether or not John might be the Christ. John replied to them all, "I do baptize you with water, but a man mightier than I will come; I am unworthy to untie His sandal strap. He shall



baptize you with fire and the Holy Spirit. Whose winnowing fan is in His hand. He will clean the threshing floor, gathering the wheat into his storehouse, but the chaff will be burnt with unquenchable fire."

note the gender neutralizing by the KJV. Also, break the sentence to emphasize the last point.

Note the interesting KJV spelling: "thoroughly purge his floor." Some modern translations refer to "threshing floor" but that is imprecise as this verse is not describing the separation of seeds.

Evangelical Heritage V.  
Ferrari-Fenton Bible

### The Real Baptizer

When the people were hesitating, and all of them debating in themselves about John, whether or not he might be the Messiah, John addressed them, I certainly baptize you with water; but One stronger than myself will come, One whose shoelace I am not even great enough to untie; He will Himself baptize you with Holy Spirit and fire. His winnower is in His hand, to perfectly cleanse His threshing-floor: and He will store up the wheat in His granary; but the chaff He will burn with inextinguishable fire."

Free Bible Version

The people were waiting expectantly, and wondered whether John himself might be the Messiah.

John replied and explained to everybody, "Yes, I am baptizing you in water. But the one who is coming is more important than me, and I'm not worthy to undo his shoelaces. He will baptize you with the Holy Spirit and with fire. His winnowing fork is in his hand and he's ready to separate the wheat from the chaff on his threshing floor. He'll gather the wheat into his barn, but he will burn up the chaff with fire that can't be extinguished."

God's Truth (Tyndale)

As the people were in a doubt, and all men disputed in their hearts of John, whether he were very Christ: John answered and said to them all: I baptise you with water but a stronger than I comes after me, whose shoe latchet I am not worthy to unloose: he will baptise you with the holy ghost, and with fire: which has his fan in his hand, and will purge his floor, and will gather the corn in to his barn: but the chaff will he burn with fire that never shall be quenched.

Jubilee Bible 2000

And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not, John answered, saying unto *them* all, I indeed baptize you in water, but one mightier than I comes, the latchet of whose shoes I am not worthy to unloose; he shall baptize you in *the* Holy Spirit and fire; whose fan *is* in his hand, and he will thoroughly purge his *threshing* floor and will gather the wheat into his storehouse, but the chaff he will burn with fire unquenchable

Montgomery NT  
NIV, ©2011

The people were waiting expectantly and were all wondering in their hearts if John might possibly be the Messiah. John answered them all, "I baptize you with [Or in] water. But one who is more powerful than I will come, the straps of whose sandals I am not worthy to untie. He will baptize you with [Or in] the Holy Spirit and fire. His winnowing fork is in his hand to clear his threshing floor and to gather the wheat into his barn, but he will burn up the chaff with unquenchable fire."

Riverside New Testament  
Leicester A. Sawyer's NT

And the people being in expectation, and all doubting in their minds concerning John, whether he was the Christ, John answered all, saying, I indeed baptize you with water, but a mightier than I is coming, the strings of whose shoes I am not fit to untie; he shall baptize you with the Holy Spirit and fire. His winnowing shovel is in his hand, and he will thoroughly clean his threshing floor, and gather the wheat into his storehouse; but the chaff he will burn with an inextinguishable fire

Unlocked Literal Bible  
Urim-Thummim Version

And as the people were in expectation and everyone was reasoning in their hearts about John, whether he were the Christ or not; John answered saying to all of them,

I indeed baptize you with water; but one mightier than I will appear, the strap of whose shoes I am not worthy to untie: He will baptize you with the Sacred Spirit and with fire: Whose winnowing shovel is in his hand, and he will cleanse thoroughly his floor, and will gather the wheat to his storehouse; but the chaff he will burn up with fire that cannot be snuffed out.

Weymouth New Testament  
Wilbur Pickering's New T.

### **“A greater One is coming”**

Now as the people were expectant and all were reasoning in their hearts concerning John, whether he just might be the Messiah, John anticipated them all saying: “I indeed am baptizing you with water, but One mightier than I is coming, whose sandal straps I am not worthy to untie. He will baptize you with Holy Spirit and fire; whose winnowing shovel is in His hand, and He will thoroughly clean out His threshing floor and gather the wheat into His barn, but He will burn up the chaff with unquenchable fire.”<sup>14</sup>

<sup>(14)</sup> “Unquenchable fire” is a clear reference to the Lake; recall that there is always more chaff than grain, but the chaff is also part of the wheat plant. I suspect that most churches have more chaff than grain.

Wikipedia Bible Project

The people were looking forward with eager anticipation wondering if John himself could be the Messiah.

John responded, telling everybody, “Without a doubt I’m baptizing you in water. But someone is coming who is greater than me, and I’m not worthy to undo his shoes. He will baptize you in the Holy Spirit and with fire. With his winnowing tool in hand, he’s ready to separate the wheat from the chaff on his threshing floor. He’ll bring the wheat into his barn, but will burn up the chaff with a fire that can’t be put out.”

### **Catholic Bibles (those having the imprimatur):**

Christian Community (1988) The people were wondering about John's identity, "Could he be the Messiah?" Then John answered them, "I baptize you with water, but the one who is coming will do much more: he will baptize you with Holy Spirit and fire. As for me, I am not worthy to untie his sandal. He comes with a winnowing fan to clear his threshing floor and gather the grain into his barn. But the chaff he will burn with fire that never goes out."

The Heritage Bible And as the people were watching, and all reasoned thoroughly in their hearts about John, whether or not he is the Christ, John answered, saying to them all, I indeed baptize you in water, but one stronger than I comes, the strap of whose shoes I am not worthy to loose; he himself will baptize you in the Holy Spirit and fire, Whose winnowing fork is in his hand, and he will perfectly cleanse his threshing-floor, and will gather the wheat into his granary, but he will burn the chaff with unquenchable fire.

New American Bible (2002)

New American Bible (2011) <sup>k</sup> Now the people were filled with expectation, and all were asking in their hearts whether John might be the Messiah. <sup>\*</sup> John answered them all, saying:<sup>l</sup> “I am baptizing you with water, but one mightier than I is coming. I am not worthy to loosen the thongs of his sandals. He will baptize you with the holy Spirit and fire. His winnowing fan<sup>\*</sup> 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.”<sup>m</sup>

<sup>\*</sup> [3:16] **He will baptize you with the holy Spirit and fire:** in contrast to John’s baptism with water, Jesus is said to baptize with the holy Spirit and with fire. From the point of view of the early Christian community, the Spirit and fire must have been understood in the light of the fire symbolism of the pouring out of the Spirit at Pentecost (Acts 2:1–4); but as part of John’s preaching, the Spirit and fire should be related to their purifying and refining characteristics (Ez 36:25–27; Mal 3:2–3). See note on Mt 3:11.

\* [3:11] **Baptize you with the holy Spirit and fire:** the water baptism of John will be followed by an “immersion” of the repentant in the cleansing power of the Spirit of God, and of the unrepentant in the destroying power of God’s judgment. However, some see the holy Spirit and fire as synonymous, and the effect of this “baptism” as either purification or destruction. See note on Lk 3:16.

\* [3:17] **Winnowing fan:** see note on Mt 3:12.

\* [3:12] The discrimination between the good and the bad is compared to the procedure by which a farmer separates wheat and chaff. The winnowing fan was a forklike shovel with which the threshed wheat was thrown into the air. The kernels fell to the ground; the light chaff, blown off by the wind, was gathered and burned up.

<sup>k</sup> [3:15–16] Acts 13:25.

<sup>l</sup> [3:16] 7:19–20; Jn 1:27; Acts 1:5; 11:16.

<sup>m</sup> [3:17] Mt 3:12.

New English Bible–1970  
New Jerusalem Bible

.  
A feeling of expectancy had grown among the people, who were beginning to wonder whether John might be the Christ, so John declared before them all, 'I baptize you with water, but someone is coming, who is more powerful than me, and I am not fit to undo the strap of his sandals; he will baptize you with the Holy Spirit and fire. His winnowing-fan is in his hand, to clear his threshing-floor and to gather the wheat into his barn; but the chaff he will burn in a fire that will never go out.'

New RSV  
Revised English Bible–1989

.  
The people were all agog, wondering about John, whether perhaps he was the Messiah, but he spoke out and said to them all: “I baptize you with water; but there is one coming who is mightier than I am. I am not worthy to unfasten the straps of his sandals. He will baptize you with the Holy Spirit and with fire. His winnowing-shovel is ready in his hand, to clear his threshing-floor and gather the wheat into his granary; but the chaff he will burn on a fire that can never be put out.”

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

The people were in a state of great expectancy, and everyone was wondering whether perhaps Yochanan himself might be the Messiah; so Yochanan answered them all, “I am immersing you in water, but he who is coming is more powerful than I — I’m not worthy to untie his sandals! He will immerse you in the *Ruach HaKodesh* and in fire. He has with him his winnowing fork to clear out his threshing floor and gather his wheat into his barn, but he will burn up the straw with unquenchable fire!”

exeGesés companion Bible

And as the people await  
and all men reason in their hearts about Yahn  
- lest ever he is the Messiah.  
Yahn answers them all, wording,  
I indeed baptize you in water;  
but one mightier than I comes,  
the latchet of whose shoes  
I am not adequate to unloose:  
he baptizes you in Holy Spirit and in fire:  
whose winnowing fan is in his hand  
and he thoroughly purges his threshing floor;  
and gathers the grain into his granary;  
but burns the chaff with fire unquenchable.

Hebraic Roots Bible  
Israeli Authorized Version

.  
And as the people were in expectation, and all men mused in their hearts of Yochanan, whether he were the Moshiaich, or not; Yochanan answered, saying unto them all, I indeed immerse you with water; but one mightier than I cometh, the

latchet of whose shoes I am not worthy to unloose: he shall immerse you with Ruach HaKodesh and with fire: 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.

*The Scriptures 1998*

But as the people were in expectation, and all were reasoning in their hearts about Yoḥanan, whether he was the Messiah or not, Yoḥanan answered, saying to them all, "I indeed immerse you in water, but One mightier than I is coming, whose sandal straps I am not worthy to loosen. He shall immerse you in the Set-apart Spirit and fire. "His winnowing fork is in His hand, and He shall thoroughly cleanse His threshing-floor, and gather the wheat into His storehouse, but the chaff He shall burn with unquenchable fire."

Tree of Life Version

### Expanded/Embellished Bibles:

*The Amplified Bible*

Now the people were in a state of expectation, and all were wondering in their hearts about John, as to whether he was the Christ (the Messiah, the Anointed). John answered them all by saying, "As for me, I baptize you [only] with [The Greek here can be translated *in*, *with*, or *by*] water; but One who is mightier [more powerful, more noble] than I is coming, and I am not fit to untie the strap of His sandals [even as His slave]. He will baptize you [who truly repent] with the Holy Spirit and [you who remain unrepentant] with <sup>Ⓜ</sup>fire. His <sup>Ⓜ</sup>winnowing fork is in His hand to thoroughly clear His threshing floor, and to gather the wheat (believers) into His barn (kingdom); but He will burn up the chaff (the unrepentant) with unquenchable fire."

<sup>Ⓜ</sup> Some scholars view "fire" as judgment; however, another view of "fire" purports that the text refers to the fiery baptism of the Holy Spirit, not judgment. The Holy Spirit promised here has been associated with Pentecost, purification, testing, and judgment. Each person who accepts Jesus is filled with the Holy Spirit (Acts 1:5-8). According to this view the fire indicates that the believer is purified as in the refining of gold. Fire burns up the impurities and the gold (the believer) survives (cf 1 Cor 3:12, 13; James 1:3).

<sup>Ⓜ</sup> A tool roughly resembling a pitchfork, used to separate grains of wheat from the chaff by throwing the wheat into the air, and allowing the wind to blow away the lighter chaff.

An Understandable Version

Now as people were anticipating [what would happen] and everyone was wondering in their hearts if perhaps John were the Christ [i.e., God's specially chosen one], John answered [their concerns] by saying to all of them, "I am [the one] immersing you in water, but One who is more powerful than I will follow my [ministry]. I am not [even] worthy to loosen the straps of His sandals. He will immerse you people with the Holy Spirit and with fire [i.e., the punishment of hell. See Matt. 3:10-12]. His separating shovel is in His hand and He will completely clear off His threshing floor [i.e., by removing all of the husks]. And He will gather the wheat into His barn, but will burn up the husks with a fire that will never go out."

The Expanded Bible

Since the people were ·hoping [waiting expectantly] for the ·Christ [Messiah] to come, they [<sup>L</sup>all] wondered if John might be the ·one [<sup>L</sup>Christ; Messiah].

John answered everyone, "I baptize you with water, but there is one coming who is ·greater [more powerful; mightier] than I am. I am not ·good enough [fit; qualified] to untie [<sup>L</sup>the thong/strap of] his sandals [<sup>C</sup>a task of a servant or slave]. He will baptize you with the Holy Spirit and fire. ·He will come ready [<sup>L</sup>The winnowing fork is in his hand] to ·clean the grain, separating the good grain from the chaff [<sup>L</sup>clear his threshing floor]. He will put ·the good part of the grain [<sup>L</sup>the grain/wheat] into his ·barn [storehouse], but he will burn the chaff with ·a fire that cannot be put out [never-ending/unquenchable fire; <sup>C</sup>a metaphor for judgment, when Jesus will separate the righteous from the wicked]."

Jonathan Mitchell NT

Now during the people's continued anticipation – keeping an eye open and directed forward in watchful expectation – [and] while everyone kept on reasoning and

NET Bible®

debating in their hearts concerning John, whether perchance he might be the Christ (the Anointed One; = the Messiah),

John gave a decided response, repeatedly saying, "I, myself, on the one hand am in the process of immersing (baptizing) you folks in (or: with) water. Yet on the other hand, the Person stronger than I is now progressively coming – the lace (or: strap; thong) of Whose sandals I am not competent (fit; sufficient) to loosen or untie. He, Himself, will proceed immersing (or: baptizing) you folks within the midst of set-apart Spirit (or: set-apart spirit; sacred attitude; Holy Breath-effect) and (or: even) Fire – "Whose winnowing shovel (or: fork) [is] in His hand to thoroughly clean [other MSS: and He will thoroughly cleanse] His threshing floor and to gather together [with other MSS: He will collect] the grain into His storehouse (granary; barn) – but then He will progressively burn down (or: up) the chaff (husks and straw; = the useless remains of the dead plants) with (or: in) an inextinguishable Fire." [comment: the same fire as in vs. 16; cf 1 Cor. 3:7-17]

While the people were filled with anticipation<sup>42</sup> and they all wondered<sup>43</sup> whether perhaps John<sup>44</sup> could be the Christ,<sup>45</sup> John answered them all,<sup>46</sup> "I baptize you with water,<sup>47</sup> but one more powerful than I am is coming – I am not worthy<sup>48</sup> to untie the strap<sup>49</sup> of his sandals. He will baptize you with the Holy Spirit and fire.<sup>50</sup> His winnowing fork<sup>51</sup> is in his hand to clean out his threshing floor and to gather the wheat into his storehouse,<sup>52</sup> but the chaff he will burn up with inextinguishable fire."<sup>53</sup>

<sup>42tn</sup> Or "with expectation." The participle προσδοκῶντος (prosdokwntos) is taken temporally.

<sup>sn</sup> The people were filled with anticipation because they were hoping God would send someone to deliver them.

<sup>43tn</sup> Grk "pondered in their hearts."

<sup>44tn</sup> Grk "in their hearts concerning John, (whether) perhaps he might be the Christ." The translation simplifies the style here.

<sup>45tn</sup> Or "Messiah"; both "Christ" (Greek) and "Messiah" (Hebrew and Aramaic) mean "one who has been anointed."

<sup>sn</sup> See the note on Christ in 2:11.

<sup>46tn</sup> Grk "answered them all, saying." The participle λέγων (legwn) is redundant and has not been translated.

<sup>47tc</sup> A few mss (C D 892 1424 pc it ) add εἰς μετάνοιαν (ei) metanoian, "for repentance"). Although two of the mss in support are early and important, it is an obviously motivated reading to add clarification, probably representing a copyist's attempt to harmonize Luke's version with Matt 3:11.

<sup>48tn</sup> Grk "of whom I am not worthy."

<sup>sn</sup> The humility of John is evident in the statement I am not worthy. This was considered one of the least worthy tasks of a slave, and John did not consider himself worthy to do even that for the one to come, despite the fact he himself was a prophet!

<sup>49tn</sup> The term refers to the leather strap or thong used to bind a sandal. This is often viewed as a collective singular and translated as a plural, "the straps of his sandals," but it may be more emphatic to retain the singular here.

<sup>50sn</sup> With the Holy Spirit and fire. There are differing interpretations for this phrase regarding the number of baptisms and their nature. (1) Some see one baptism here, and this can be divided further into two options. (a) The baptism of the Holy Spirit and fire could refer to the cleansing, purifying work of the Spirit in the individual believer through salvation and sanctification, or (b) it could refer to two different results of Christ's ministry: Some accept Christ and are baptized with the Holy Spirit, but some reject him and receive judgment. (2) Other interpreters see two baptisms here: The baptism of the Holy Spirit refers to the salvation Jesus brings at his first advent, in which believers receive the Holy Spirit, and the baptism of fire refers to the judgment Jesus will bring upon the world at his second coming. One must take into account both the image of fire and whether individual or corporate baptism is in view. A decision is not easy on either issue. The image of fire is used to refer to both eternal judgment (e.g., Matt 25:41) and the power of the Lord's presence to purge and cleanse his people (e.g., Isa 4:4-5). The pouring out of the Spirit at Pentecost, a fulfillment of this prophecy no matter which interpretation is taken, had both individual and corporate dimensions. It is possible that since Holy Spirit and fire are governed by a single preposition in Greek, the one-baptism view may be more likely, but this is not certain. Simply



put, there is no consensus view in scholarship at this time on the best interpretation of this passage.

<sup>51sn</sup> A winnowing fork is a pitchfork-like tool used to toss threshed grain in the air so that the wind blows away the chaff, leaving the grain to fall to the ground. The note of purging is highlighted by the use of imagery involving sifting though threshed grain for the useful kernels.

<sup>52tn</sup> Or “granary,” “barn” (referring to a building used to store a farm’s produce rather than a building for housing livestock).

<sup>53sn</sup> The image of fire that cannot be extinguished is from the OT: Job 20:26; Isa 34:8-10; 66:24.

P. Kretzmann Commentary  
Syndein/Thieme

While the people were filled with anticipation and they all pondered in their 'right lobes'/hearts whether perhaps he {John} could be the Christ, John 'had an answer'/'gave a discerning answer from the ultimate source of himself' {apokrinomai} for them all, "I baptize you with water; but there is One coming more powerful than I am . . . the straps of Whose sandals I am not worthy to untie. He will baptize you with the Holy Spirit and by means of fire . . . His winnowing fan is in his hand . . . {winnowing is to separate the chaff from (grain) by means of a current of air} to clean out His threshing floor . . . and to gather the wheat into His storehouse . . . but the chaff, He will burn up with inextinguishable fire."

{Note: The 'wheat' are believers at the 2nd Advent. They will go with Him into the Millennium. The chaff are unbelievers and they are burned up - die and do not go into the Millennium.}

Translation for Translators

People were expecting *that the Messiah would come soon*. Because of that, many of them wondered about John. *Some of them asked him* if he was the Messiah. John replied to them all, "No, *I am not*. I used only water when I baptized you. But *the Messiah* will soon come! He is far greater than I am. *He is so great that* I am not worthy to *be like his slave and untie his sandals* [MET] *like a slave would do!* He will put his Holy Spirit within [MTY] you *to truly change your lives, and he will judge others of you and punish you in the fire* [MET] *in hell*. He is like a man [MET] who wants to clear away the grain on the ground where it has been threshed {they have threshed it}. That man uses a huge fork *to throw the grain into the air* to separate the wheat from the chaff [MET], and then he cleans up the threshing area. *Similarly, God will separate righteous people from the evil people, like a man who gathers the wheat into his storage area, and then he will burn those who are like chaff with a fire* «that will never be put out/that will burn forever»."

The Voice

John’s bold message seized public attention, and many began wondering if John might himself be the Anointed One *promised by God*.

John the Baptist: I baptize [Literally, immerse, to show repentance] you with water, but One is coming—One far more powerful than I, One whose sandals I am not worthy to untie—who will baptize [Literally, immerse, to show repentance] you with the Holy Spirit and with fire. He is coming *like a farmer at harvesttime*, tools in hand to separate the wheat from the chaff. He will burn the chaff with unquenchable fire, and He will gather the genuine wheat into His barn.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

expecting but the people and pondering all in the hearts [of] them about the john not? so He may be The Christ answers Saying [to] all [men] The John I certainly [in] water wash you\* comes but The [Man] Stronger [than] me [of] whom not [I] am Considerable to loosen the strap [of] the sandals [of] him He you\* will wash in spirit pure and [in] fire [of] whom The Winnow {is} in the hand [of] him to clean the floor [of] him and to gather the grain to the barn [of] him the but chaff [He] will burn [with] fire unquenchable

Awful Scroll Bible	Moreover, the people are watching-with-regards-to, indeed all themselves are thoroughly-reckoning, from-within the sensibility of their hearts about John, lest-where-as he would be the Anointed One, a lest-where-as. John himself being resolved-away, instructing to all- they -together there, "I surely baptize yous in water, but there comes Himself stronger than I, the latches of that fastening-beneath, I am not suffice enough to be loosed, He will baptize yous from-within the Awful Breath and Fire, (")whose winnowing shovel is from-within His hand, and He will thoroughly-clean His threshing floor, and will bring-together the wheat into His placement-down-of, but the chaff He will burn-down in un-quenchable fire!"
Concordant Literal Version	Now at the people hoping, and all reasoning in their hearts concerning John, lest at some time he may be the Christ, John answers, saying to all, "I, indeed, in water am baptizing you. Yet coming is One stronger than I, the thong of Whose sandals I am not competent to loose. He will be baptizing you in holy spirit and fire, Whose winnowing shovel is in His hand, and He will be scouring His threshing floor and be gathering the grain into His barn, yet the chaff shall He burn up with unextinguished fire."
The Disciple's Bible	And as the people were in expectation, and all men reasoned in their hearts concerning John, whether haply he were the Christ; 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: whose fan is in his hand, and he will thoroughly cleanse his threshing-floor, and will gather the wheat into his garner; but the chaff he will burn up with unquenchable fire.
Orthodox Jewish Bible	As the Am [Berit] were filled with expectation, and all were wondering in their levavot (hearts) concerning Yochanan, whether perhaps he might be the Moshiach, Yochanan answered everyone, saying, I give you a tevilah with a mikveh mayim, but Hu HaBah (He Who Comes, i.e., Rebbe, Melech HaMoshiach) has more chozek (strength) than me; I am not worthy to untie the strap of his sandals. He will give you a tevilah with the Ruach Hakodesh and with Eish. The winnowing fork is in his hand to clean out his threshing floor and to gather the wheat into his storehouse, but the MOTZ (chaff) he will burn up with an EISH LO TIKHBEH (fire not [ever] extinguished).
Rotherham's Emphasized B.	Now, as the people were in expectation, and all were deliberating in their hearts, concerning John,—whether by any means, he, might be, the Christ, John answered, saying unto all—I, indeed, in water, am immersing you, but he that is mightier than I, cometh, the thong of whose sandals I am not worthy to unloose,—he, will immerse you m Holy Spirit and fire: whose fan is in his hand, to clear out his threshing-floor, and to gather the wheat into his granary; but, the chaff, will he burn up with fire unquenchable.
Third Millennium Bible	.
Webster's Translation	.

### **Literal, almost word-for-word, renderings:**

Analytical-Literal Translation	Now the people are anticipating, and all are pondering in their hearts concerning John, whether he might be the Christ <i>[or, the Messiah, and throughout book]</i> . John answered, saying to all, "I indeed baptize youp in water <i>[or, with water, and throughout book]</i> , but <i>[One]</i> mightier than I is coming, of whom I am not worthy to loose the strap of His sandals, He will baptize youp in <i>[or, with] [the]</i> Holy Spirit and fire; whose winnowing shovel <i>[is]</i> in His hand, and He will thoroughly clean out His threshing floor and will gather the wheat into His barn, but He will burn the chaff in unquenchable fire!"
Charles Thompson NT	.

Context Group Version	And as the people were in expectation, and all men reasoned in their hearts concerning John, whether perhaps he were the Anointed; John answered, saying to them all, I indeed immerse you (pl) in water; but there comes he who is mightier than I, the lace of whose sandals I am not worthy to unloose: he shall immerse you (pl) in the Special Spirit and [in] fire: whose fan is in his hand, thoroughly to cleanse his threshing-floor, and to gather the wheat into his storehouse; but the chaff he will burn up with unquenchable fire.
Disciples' Literal New T.	<p><b>John Says One More Powerful Is Coming, Who Will Baptize With The Spirit And Fire</b></p> <p>And while the populace was waiting-in-expectation and all were pondering in their hearts about John— if perhaps he might be the Christ— John responded, saying to everyone, “I am baptizing you with<sup>[n]</sup> water, but the One more powerful than me is coming, of Whom I am not fit to untie the strap of His sandals. He will baptize you with<sup>[o]</sup> the Holy Spirit and fire<sup>[p]</sup>— Whose winnowing-tool is in His hand so as to clean-out<sup>[q]</sup> His threshing floor and gather the wheat into His barn; but He will burn up the chaff with an inextinguishable fire”.</p> <p><sup>[n]</sup> Luke 3:16 Or, in.</p> <p><sup>[o]</sup> Luke 3:16 Or, in.</p> <p><sup>[p]</sup> Luke 3:16 See Mt 3:11.</p> <p><sup>[q]</sup> Luke 3:17 That is, by separating the threshings into wheat and chaff, and taking each to their destinations.</p>
English Standard Version Far Above All Translation	. Moreover, since the people were in expectation and everyone was considering John in their hearts, <i>as to</i> whether he might be the Christ, John reacted and said to <i>them</i> all, “I baptize you with water. But he <i>who is</i> mightier than me is coming, the strap of whose sandals I am not fit to unloose. He will baptize you with holy spirit and fire, and his winnowing-fan is in his hand, and he will thoroughly cleanse his threshing floor, and gather the wheat into his store, but will burn up the chaff in an inextinguishable fire.”
Green's Literal Translation	But the people were expecting, and all reasoning in their hearts about John, lest perhaps he is the Christ, John answered all, saying, I indeed baptize you with water; but He stronger than I comes, of whom I am not fit to loosen the thong of His sandals. He will baptize you in the Holy Spirit and fire, whose sifting fan is in His hand; and He will fully purge His threshing-floor, and will gather the wheat into His storehouse, but the chaff He will burn up with fire that cannot be put out.
Literal New Testament Modern English Version	. As the people were in expectation, and everyone reflected in their hearts upon John, whether he might be the Christ or not, John answered them all, “I indeed baptize you with water. But One mightier than I is coming, the strings of whose shoes I am not worthy to untie. He will baptize you with the Holy Spirit and with fire. His fan is in His hand, and He will thoroughly cleanse His threshing floor, and will gather the wheat into His granary. But He will burn the chaff with unquenchable fire.”
Modern Literal Version Modern KJV New American Standard B.	. . <p>Now while the people were in a state of expectation and all were [e]wondering in their hearts about John, as to whether he was the Christ [i.e. <i>the Messiah</i>], John answered and said to them all, “As for me, I baptize you with water; but One is coming who is mightier than I, and I am not fit to untie the thong of His sandals; He will baptize you with [The Gr here can be translated <i>in</i>, <i>with</i> or <i>by</i>] the Holy Spirit and fire. His winnowing fork is in His hand to thoroughly clear His threshing floor, and to gather the wheat into His barn; but He will burn up the chaff with unquenchable fire.”</p>
New European Version	.

New King James Version

Now as the people were in expectation, and all reasoned in their hearts about John, whether he was the Christ or not, John answered, saying to all, "I indeed baptize you with water; but One mightier than I is coming, whose sandal strap I am not worthy to loose. He will baptize you with the Holy Spirit and fire. His winnowing fan is in His hand, and He will thoroughly clean out His threshing floor, and gather the wheat into His barn; but the chaff He will burn with unquenchable fire."

NT (Variant Readings)

Niobi Study Bible

Restored Holy Bible 6.0

Revised Young's Lit. Trans.

And the people are looking forward, and all are reasoning in their hearts concerning John, whether or not he may be the Christ; John answered, saying to all, 'I indeed with water do baptize you, but he comes who is mightier than I, of whom I am not worthy to loose the latchet of his sandals -- he shall baptize you with the Holy Spirit and with fire; whose winnowing shovel is in his hand, and he will thoroughly cleanse his floor, and will gather the wheat to his storehouse, and the chaff he will burn with fire unquenchable.'

A Voice in the Wilderness

World English Bible

Young's Updated LT

**The gist of this passage:**

Now, John is speaking with authority; and he is presenting some principles which appear to be very common sense, without much thought given to ritual. So, some there were wondering, "Is John the Messiah?"

Luke 3:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prosdokaō (προσδοκάω) [pronounced <i>pros-dok-AH-oh</i> ]	<i>expecting (whether in thought, in hope, or in fear); anticipating, awaiting, waiting for, looking for, watching for</i>	masculine singular, present active participle; genitive/ablative case	Strong's #4328
dé (δέ) [pronounce <i>deh</i> ]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tou (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
laos (λαός) [pronounced <i>lah-OSS</i> ]	<i>people, people group, tribe, nation, all those who are of the same stock and language; of a great part of the population gathered together anywhere</i>	masculine singular noun; genitive/ablative case	Strong's #2992

**Translation:** The people [are] anticipating [the Messiah]...

At various times in Jewish history, men have thought that perhaps the Messiah would come. Interestingly enough, that does not appear to be the sentiment of the Hebrew people today; but around A.D. 30, they believed Messiah would come.

The verb found here is the masculine singular, present active participle of *prosdokaō* (προσδοκάω) [pronounced *pros-dok-AH-oh*], which means, *expecting (whether in thought, in hope, or in fear); anticipating, awaiting, waiting for, looking for, watching for*. Strong's #4328. This is a masculine singular verb because *people* is a masculine singular noun.

How many modern-day Jews have fallen away from their historic faith, simply based upon that, they do not believe that Messiah has come to them? One cannot study the Old Testament without recognizing a clear promise of a Messiah to come. The Old Testament is filled with promises about *David's Greater Son* or about a *Prophet like unto Moses*. How many Jews begin to study their historic faith, and begin to see this promise throughout their Scriptures, and decide, "God did not send us a Savior"? There are many things that a Jew can accept about his historic faith, except for the question of the promised King. If they refuse to recognize Jesus, then where is the Promised One? Where is David's Greater Son? Where is the Prophet like Moses raised up by God? 3500 years later, where is He?

In the era that we are studying, such an expectation exists; but today, in the 21<sup>st</sup> century, what Jewish synagogue continues to proclaim the Messiah? Only Jews who have believed in Jesus Christ have discovered their True Messiah.

Luke 3:15a **As the people were in expectation** [of the Messiah],... ESV (capitalized)

We are not given any information here as to why this seemed to be the thinking among some of the people. Had God placed this in their hearts? Had some of them considered the prophecies of Daniel, thinking that this might be the time? (Daniel does give a actual timeline.) Did some remember some of the odd events 30 years previous, many of which are described by Luke in the first two chapters of this book (and I don't believe that all these unusual early events were recorded in the gospels). Perhaps they felt terrifically imposed upon by the Romans, having no autonomy anymore. Where was *their Moses*? Perhaps this had been the topic of many synagogue readings throughout the northern and southern kingdoms<sup>28</sup>? In Luke 2, we read of many incidents which took place when Jesus was born where He was recognized by many as the Messiah, so this could be a contributing factor as well. Whatever the reason (and there were probably many), there were quite a number of people at that time who anticipated the coming Messiah; and numerous others who gave a great deal of thought to this subject.

In fact, let me even suggest that, Luke personally spoke to some of John's disciples who remember this particular event; and that they then told Luke of the events that had happened 30 years previously. So it may have been from some of these interviews that Luke received some of the information found in the first 2 chapters (although there is every indication that Luke extensively interviewed Mary, the mother of Jesus; so much of these first 2 chapters may be mostly or fully attributable to her<sup>29</sup>).

In any case, there is a popular anticipation of a Savior, a Messiah, to lead the people of Israel. Unfortunately, many of them had a somewhat distorted view of Who the Messiah might be.

### Luke 3:15b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (kaí) [pronounced <i>kā</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532

<sup>28</sup> Given that Jesus operated primarily in the northern kingdom, we may accept that it is, to some extent, reconstituted, but yet, under Roman rule.

<sup>29</sup> Even though Mary is not a key player in every incident, she would have been aware of these historical events having taken place.



Luke 3:15b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dialogizomai (διαλογίζομαι) [pronounced dee-al- og-IHD-zohm-ī]	<i>deliberating (by reflection or discussion); casting in mind, considering, the one disputing, those musing, reasoning, thinking; revolving in one's mind, bringing together different reasons</i>	masculine plural, present (deponent) middle/passive participle; genitive/ablative case	Strong's #1260
pantōn (πάντων) [pronounced PAHN- tone]	<i>from the whole, of all; all things, everything</i>	masculine plural adjective, genitive/ablative case	Strong's #3956
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tais (ταῖς) [pronounced taiṣ]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588
kardia (καρδιά) [pronounced kahr- DEE-uh]	<i>heart, mind, soul; will, character; center [or middle, or essence] [of something]</i>	feminine plural noun; dative, locative or instrumental case	Strong's #2588
autōn (αὐτῶν) [pronounced ow- TOHN]	<i>their, theirs; of them; from them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; ablative/genitive case	Strong's #846
peri (περί) [pronounced per-EE]	<i>about, concerning, on account of, because of, around, near</i>	preposition	Strong's #4012
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Iōannēs (Ἰωάννης) [pronounced ee-oh- AHN-nace]	<i>Jehovah is a gracious giver; transliterated, John</i>	proper singular noun; masculine; genitive/ablative case	Strong's #2491

**Translation:** ...and they are deliberating based upon all [that is] in their hearts concerning John,...

They are there, being baptized by John, and they consider their anticipation; and they consider John and who he is and what he is doing, out here in the Jordan River wilderness.

Luke 3:15c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mêpote/mêpote (μήποτε/μήποτε) [pronounced MAY-pot-eh, may-POT-eh]	<i>not ever; that...not, lest, whether perhaps, whether or not, also if, ever - if lest (at any time, haply), not at all, whether or not</i>	adverbial conjunction	Strong's #3379
autos (αὐτός) [pronounced ow-TOSS]	<i>he; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; nominative case	Strong's #846
eiên (εἶην) [pronounced Ī-ane]	<i>might (could, would or should) be, was, were; to be, to exist, to happen, to be present</i>	3 <sup>rd</sup> person singular, present optative	Strong's #1498 (optative present of #1510)
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Christos (χριστός) [pronounced krees-TOSS]	<i>anointed, anointed one, Messiah, Christ</i>	masculine singular noun	Strong's #5547

**Translation:** ...whether or not he might be the Christ.

These people had the Old Testament; they had been to their synagogues on many occasions. They knew the prophecies of the Messiah. So, they considered these prophecies and they considered John. They asked themselves, *could he be the Messiah?*

It occurs to some of them that, maybe John is the Messiah. He is there baptizing people out in the mostly uninhabited region of the Jordan, speaking extemporaneously to them. John is an amazing figure. He is nothing like any of the staid and legalistic religious types which they have known all of their lives. Now, how openly or how often they speak of this—asking themselves if John is the Messiah—we do not know. Remember, there are those from the religious hierarchy there as well, and how much are they taking note of?

I have heard, but have not yet done a study of this, of the several *messiah-like* figures of that era. Men who were not, obviously, the Messiah, but who either claimed to be or were perceived to be. Was this one of the reasons why the religious spies came out to see John and make a report to the religious hierarchy? This makes a great deal of sense and helps to explain the animosity of religious types for John and for Jesus. The Hebrew people were *very* religious, and the priests and Levites pretty much had complete control in that realm.

John is clearly aware of what they are thinking and saying. He responds to these thoughts.

**Luke 3:15** The people [are] anticipating [the Messiah] and they are deliberating based upon all [that is] in their hearts concerning John, whether or not he might be the Christ.

*Christ* is transliterated from the Greek word *Christos* (χριστός) [pronounced *krees-TOSS*], which means, *anointed, anointed one, Messiah, Christ*. Strong's #5547. *Christ* is the Greek word that matches up with *Messiah*, the Hebrew word (*Messiah* is also a transliteration).

Some of those who had come to be baptized were expecting to see the Messiah; or believed that the Messiah would come soon to Israel. What was happening at the Temple seemed staid to some of these men; and many of them were ostracized there. John was a very unusual man; and that no doubt got the attention of many. I expect that he was an outstanding public speaker as well.

In v. 15, these people are questioning *in their hearts* whether John is the Messiah. This means that they are thinking these thoughts, but not expressing them. In the book of John, they will ask John straight out if he is the Messiah (see John 1:19–23).

Luke 3:16a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apokrinomai (ἀποκρίνομαι) [pronounced <i>ahp-oh-KREE-noh-mai</i> ]	<i>to answer, to reply; to speak [after someone else]; to continue [speaking, a discourse]</i>	3 <sup>rd</sup> person singular, aorist (deponent) middle indicative	Strong's #611
légō (λέγω) [pronounced <i>LEH-goh</i> ]	<i>speaking, saying; affirming, one who maintains; a teaching; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine singular, present active participle, nominative case	Strong's #3004
pasin (πᾶσιν) [pronounced <i>PAHS-ihn</i> ]	<i>to all [things]; in the whole; by everything</i>	masculine plural adjective, locative, dative and instrumental cases	Strong's #3956
ho (ὁ) [pronounced <i>hoh</i> ]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Iōannēs (Ἰωάννης) [pronounced <i>ee-oh-AHN-nace</i> ]	<i>Jehovah is a gracious giver; transliterated, John</i>	proper singular noun; masculine; nominative case	Strong's #2491
egō (ἐγώ) [pronounced <i>ehg-OH</i> ]	<i>I, me, my; primarily used as an emphatic</i>	1 <sup>st</sup> person singular, personal pronoun; nominative case	Strong's #1473
mén (μέν) [pronounced <i>men</i> ]	<i>indeed, truly, certainly, surely, verily while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it</i>	an affirmative or concessive particle; a conjunction	Strong's #3303
hudôr/hudatos (ὕδωρ/ὑδατος) [pronounced <i>HOO-dor, HOO-dat-os</i> ]	<i>water [literally or figuratively]</i>	neuter singular noun, dative, locative or instrumental case	Strong's #5204

Luke 3:16a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
baptizô (βαπτίζω) [pronounced <i>bap-TID-zoh</i> ]	<i>to baptize, to wash, to immerse; to do a ceremonial ablution, especially (technically) of the ordinance of Christian baptism</i>	1 <sup>st</sup> person singular, present active indicative	Strong's #907
humas (ὁμάς) [pronounced <i>hoo-MOSS</i> ],	<i>you</i>	2 <sup>nd</sup> person plural personal pronoun; accusative case	Strong's #5209, from Strong's #5210; a form of Strong's #4771

**Translation:** John answers, saying to [them] all, "I indeed baptize you [all] with water;...

In the context of Luke 3, it does not appear that people asked John directly, "Are you the Messiah?" However, based upon John 1:19–23, it appears that people, at other times, straight out asked John this question. They might have asked individually or there might have been a small group who are discussing it among themselves and they approach John as a group. And, apparently, as is the case in John 1, those who asked this question may not have been John's supporters. John 1:24 (*Now they had been sent from the Pharisees.*) (ESV)

There is no contradiction here. On one occasion, some people asked John straight out if he was the Messiah; but, at another time, they were simply asking this question in their own minds or quietly talking to one another. In the text of Luke, we are told that this was in the thinking of the people.

There were times that there were no questions coming from his audience and John perceived that this was on their mind (that is, "Is this man the Messiah?"). However, there are clear instances where these same questions were posed directly to John (see John 1:19–28).

Based upon what the people were thinking, John gives the following explanation:

Luke 3:16a John answered them all, saying, "I baptize you with water,... ESV (capitalized)

John tells that what is quite obvious—that he baptizes them with water. They are out in the Jordan Valley, next to the Jordan River; and part of John's ministry includes him baptizing them—immersing them in the Jordan River.

It is even possible that these are the words that John spoke while performing a baptism (not with every baptism, necessarily, but perhaps with some of them).

Although the parents of Jesus and John were relatives, they lived quite a distance apart; and we do not know how much interaction there was between them as they were growing up. Even though John and Jesus are close in age and related, that does not mean that they spent any amount of time together. The distance between them would have precluded frequent visits. We have no idea whether John and Jesus met as children at, say, a religious gathering in Jerusalem. It seems logical that they did; but there is nothing recorded in Scripture to indicate this.

We do not know how God revealed to John that the Messiah had been born. Is there enough interaction between John and Jesus in their youth for John to know this? Or has God revealed this information to John in some other way?

I had cousins growing up who lived in another state. I saw them twice in my youth (if memory serves) because that sort of a trip was quite expensive for my family to make. For that reason, I did not really know my cousins in Ohio very well.

Also, there is no indication that Jesus and John interacted as adults until Jesus showed up to be baptized. In fact, what takes place in this chapter (and later) implies that there was little or no contact between them as adults.

Luke 3:16b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
έρχομαι (ἔρχομαι) [pronounced AIR-khoh-my]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	3 <sup>rd</sup> person singular, present (deponent) middle/passive indicative	Strong's #2064
δέ (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
ischuros (ἰσχυρός) [pronounced is-khoo-ROSS]	<i>strong (-er, man), mighty (-ier), powerful, forcible (literally or figuratively); boisterous, valiant</i>	masculine singular comparative adjective; nominative case	Strong's #2478
emou (ἐμοῦ) [pronounced eh-MOO]; mou (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 <sup>st</sup> person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

**Translation:** ...but a greater [Man than] me will appear,...

By these words, John is clearly an humble (grace oriented) man, knowing his place in the plan of God, as the herald of the King. He has no inclination to step outside of that role or to pretend that he is something more than that.

**Application:** How many assistant pastors or Sunday School teachers have bucked the authority of the pastor of their church by teaching things they knew to be in opposition to what the pastor is teaching? John the Herald was just the opposite of that.

Luke 3:16a-b John answered them all, saying, "I baptize you with water, but He Who is mightier than I is coming,... ESV (capitalized)

At some point, Jesus—the Messiah—will come on the scene. He will appear. John was aware that this would happen. How did he know this? Prophets knew and understood things in a number of ways. There were times when God spoke directly to prophets, such as Moses, Isaiah, Ezekiel (their writings are filled with direct quotes from God). Samuel established a school for prophets, so they would have understood God and God's thinking through studying the Word of God. In whatever way prophets understood God's will, we can be assured that there was some sort of interaction between the Word of God and the human mentality of the prophet (through the



human spirit). So that there is no confusion about divine revelation, I do not recall any circumstances where a prophet becomes an empty, unthinking vessel, through whom God speaks or writes (which is common among false human prophets).

John continues to speak of the coming Messiah:

Luke 3:16c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
οὗ	<i>to who, from which, to what, from that, whose</i>	masculine singular relative pronoun; genitive/ablative case	Strong's #3739
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
eimi (εἰμί) [pronounced eye-ME]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	1 <sup>st</sup> person singular, present indicative	Strong's #1510
hikanos (ἱκανός) [pronounced hik-an-OSS]	<i>able, good [enough], competent (as if coming in season), fit (in character), enough, great, large, long (while), many, meet, much, security, sufficient, worthy</i>	masculine singular adjective; nominative case	Strong's #2425
luō (λύω) [pronounced LOO-oh]	<i>to loosen; to set free; to dissolve; to sever; to break; to destroy, to demolish</i>	aurist active infinitive	Strong's #3089
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the</i>	masculine singular definite article in the accusative case	Strong's #3588
himas (ἱμάς) [pronounced hee-MASS]	<i>a strap, that is, the tie (of a sandal), latchet, thong; the lash (of a scourge)</i>	masculine singular noun; accusative case	Strong's #2438
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that</i>	plural definite article; genitive and ablative cases	Strong's #3588
hupodêma (ὑπόδημα) [pronounced hoop-OD-ah-mah]	<i>sandal (s), shoe (s), what is bound under, a sandal, a sole fastened to the foot with thongs</i>	neuter plural noun, genitive/ablative case	Strong's #5266
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846

**Translation:** ...Whose sandal straps I am not worthy [lit., *able*] to loosen.

This is a statement of great humility. John is not even worthy to unlace the Lord's sandals—the job of the lowliest servant. This would be a chore that he is not good enough to do. He is not fit, he is not worthy to be the Lord's lowest servant.

By the way, that is true for us as well. None of us—including the greatest evangelists and pastor-teachers of our day—are worthy of the Lord. God made us, in Christ, worthy to be His servants. But, apart from His death on our behalf, no one is able to even fulfill the duties of a servant to Jesus. We are servants of God only through His grace.

Luke 3:16d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autos (αὐτός) [pronounced ow-TOSS]	he; same	3 <sup>rd</sup> person masculine singular personal pronoun; nominative case	Strong's #846
humas (ὁμάς) [pronounced hoo-MOSS],	you	2 <sup>nd</sup> person plural personal pronoun; accusative case	Strong's #5209, from Strong's #5210; a form of Strong's #4771
baptizô (βαπτίζω) [pronounced bap-TID-zoh]	to baptize, to wash, to immerse; to do a ceremonial ablution, especially (technically) of the ordinance of Christian baptism	3 <sup>rd</sup> person singular, future active indicative	Strong's #907
en (ἐν) [pronounced en]	in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where	preposition with the locative, dative and instrumental cases	Strong's #1722
pneuma (πνεῦμα) [pronounced PNYOO-mah]	spirit, Spirit; breath; wind [blast], air	neuter singular noun, dative, locative or instrumental case	Strong's #4151
hagios (ἅγιος) [pronounced HA-gee-oss]	holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated	neuter singular adjective; dative, locative or instrumental case	Strong's #40
kaí (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but	conjunction	Strong's #2532
pûr (πῦρ) [pronounced purr]	fire	neuter singular noun; dative, locative or instrumental case	Strong's #4442

**Translation:** He will baptize you [all] with the Holy Spirit and with fire.

John then contrasts his baptism with water to the baptism of the Christ. John baptizes one person after another in the water of the Jordan; however, Jesus will baptize them all with the Holy Spirit and with fire.

There would be two distinct groups. One group would be baptized with the Holy Spirit (those who believed in Him); and the other group would be baptized with fire (signifying judgment for those who did not believe).

Throughout the ministry of Jesus Christ, there is always a great distinction made between these two groups of people (between the wheat and the tares; or between the sheep and the goats). Those in the Church Age, who

have believed in Jesus Christ, will be baptized with the Holy Spirit. Those who reject Jesus Christ will be baptized with fire, dying in eternal separation from God. Fire connotes judgment.

**Luke 3:16** John answers, saying to [them] all, "I indeed baptize you [all] with water; but a greater [Man than] me will appear, Whose sandal straps I am not worthy [lit., *able*] to loosen. He will baptize you [all] with the Holy Spirit and with fire.

We are still studying the teaching of John the Herald. He has been in preparation for much of his 30 years; but his ministry will be relatively short. What the Bible records appears to be a ministry of a few weeks or perhaps a few months (he did have disciples).

The question on the minds of many, while observing John the baptizer was this:

**Luke 3:15** As the people were in expectation, and all were questioning in their hearts concerning John, whether he might be the Christ,... ESV (capitalized)

John knew that this was on their minds, and addressed this question.

**Luke 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. ESV (capitalized)

John says that he is not the Messiah, but the Messiah is coming. It is my opinion that John knew that Jesus, his cousin,<sup>30</sup> was the Messiah. Whether they had any interaction or not, we do not know. However, Luke has revealed enough information about John's mother and Jesus' mother to indicate that these women knew that Mary's child would be the Messiah of Israel.

Having this knowledge, the parents of John the Herald would have taught him about the Messiah, and about what the Old Testament had to say about the Messiah. It seems only logical that John had impressed on his soul accurate teaching and guidance from his parents which provided the basis for the things that he knew and taught. John was no doubt empowered by God the Holy Spirit, but that does not mean that John was simply an empty vessel, speaking words that he did not understand. God the Holy Spirit appears to work within the souls of men who have doctrine. Twice near the end of Luke 2 there were references to Jesus growing in knowledge in His humanity. Surely, John experienced spiritual growth through learning Bible doctrine as well. There was no doubt teaching that John received from both parents (yet, given their advanced age, they would have been off the scene very early in John's life).

In v. 16, John speaks of Jesus baptizing believers with the Holy Spirit and unbelievers with fire. In v. 17, John will speak of the Lord separating believers from unbelievers. These concepts are directly related.

Luke 3:17a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
οὗ	to who, from which, to what, from that, whose	masculine singular relative pronoun; genitive/ablative case	Strong's #3739
το (τό) [pronounced toh]	the, this, that; who, which	neuter singular definite article; nominative case	Strong's #3588

<sup>30</sup> They are related, but it is unclear how close they are.

Luke 3:17a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ptuon (πτύον) [pronounced PTOO-on]	a winnowing shovel, a winnowing fork; a fan	neuter singular noun, nominative case	Strong's #4425
en (ἐν) [pronounced en]	in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced tay]	to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
cheir (χείρ) [pronounced khire]	1) by the hand [help or agency] of any one, by means of any one; 2) fig. applied to God symbolizing his might, activity, power; 2a) in creating the universe; 2b) in upholding and preserving (God is present protecting and aiding one); 2c) in punishing; 2d) in determining and controlling the destinies of men	feminine singular noun; dative, locative or instrumental case	Strong's #5495
autou (αὐτοῦ) [pronounced ow-TOO]	his, of him; for him, to him; same	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ ablative case	Strong's #846

**Translation:** [It is] to Him [that] the winnowing shovel [is] in His hand,...

John illustrates this distinction in another way, giving an analogous situation. Jesus is like the man holding a winnowing shovel. This shovel is used to separate the wheat from the chaff.

Whereas, we might not get what John is saying (apart from an explanation), the people who heard him understood him perfectly. They knew exactly what John was talking about.

Luke 3:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diakatharizō (διακαθαρίζω) [pronounced dee-ak-ath-ar-ID-zo]	to cleanse [thoroughly, perfectly]; to winnow; to thoroughly purge	aoist active infinitive	Strong's #1245
tên (τὴν) [pronounced tayn]	the, to the	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)

Luke 3:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
halôn (ἅλων) [pronounced HAL-ohn]	<i>the threshing floor, a ground plot or threshing floor, i.e. a place in the field made hard after the harvest by a roller, where grain was threshed out; figuratively for grain or chaff</i>	feminine singular noun, accusative case	Strong's #257
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846

**Translation:** ...to winnow [the stalks of wheat] on His threshing floor;...

A threshing floor was set on top of a mountain or in a high place, because the key to separating the wheat from the chaff is wind. The stalks of grain might be crushed and mixed together. A pile of the crushed stalks would be set upon the threshing floor. Then the man with the winnowing shovel will throw all of this into the air. The chaff, the stuff which is of no use, is lighter than the wheat kernels and it is blown away by the wind. The heavier grain falls back down to the threshing room floor. The grain is what the man gathers up at the end.

Luke 3:17c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
sunagô (συνάγω) [pronounced soon-AG-oh]	<i>to collect, to assemble (selves, together), to gather (selves together, up, together); to convene; specifically to entertain (hospitably); to bestow, to come together, to lead into, to resort, to take in</i>	aorist active infinitive	Strong's #4863
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846
sitos (σίτος) [pronounced SEE-toss]	<i>wheat, grain, corn</i>	masculine singular noun, accusative case	Strong's #4621
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
tên (τὴν) [pronounced tayn]	<i>the, to the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)



Luke 3:17c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apothêkê (ἀποθήκη) [pronounced <i>ap-oth-AY-kay</i> ]	<i>a barn, granary, repository</i>	feminine singular noun	Strong's #596
αυτου (αὐτοῦ) [pronounced <i>ow-TOO</i> ]	<i>his, of him; for him, to him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846

**Translation:** ...to gather for Himself the grain into His granary...

Jesus will gather the grain, after being separated from the chaff, into the granary. This is analogous to those who have believed in Him. We who have trusted in Jesus, we are the grain. Jesus wants to keep us. Jesus wants to preserve us. Not because we have deserved it, but because of His matchless grace.

Luke 3:17d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced <i>toh</i> ]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
dé (δέ) [pronounce <i>deh</i> ]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
achuron (ἄχυρον) [pronounced <i>AKH-oo-ron</i> ]	<i>chaff, a stalk of grain from which the kernels have been beaten out; straw broken up by a threshing machine</i>	neuter singular noun	Strong's #892
kataikaiō (κατακαίω) [pronounced <i>kat-ak-AHee-o</i> ]	<i>to burn [up, down, completely], to consume by fire</i>	3 <sup>rd</sup> person singular, future active indicative	Strong's #2618
pûr (πῦρ) [pronounced <i>purr</i> ]	<i>fire</i>	neuter singular noun; dative, locative or instrumental case	Strong's #4442
asbestos (ἄσβεστος) [pronounced <i>AS-bes-tos</i> ]	<i>unquenched, unquenchable, perpetual; of eternal hell fire to punish the damned</i>	neuter singular adjective; dative, locative or instrumental case	Strong's #762

**Translation:** ...and the chaff, He will burn with an unquenchable fire."

Those who have not believed in Him are the chaff, the waste; and they will be burned up with fire—here called an unquenchable fire, indicating eternal judgment.

Even though there is clearly hellfire and eternal damnation found in the Bible, there are very few modern pastor-teachers who spend any amount of time teaching this doctrine. In fact, in Scripture, Jesus speaks of an eternal judgment more often than anyone else. I believe that part of the problem is, it is just a very difficult doctrine to

come to terms with. We can intellectually understand it; we can say the words of a soul spending eternity in pain and suffering and judgment; but we do not want to imagine or consider people that we have known being in that place. That is very difficult for any believer to consider, assuming that he has had unbeliever friends during his life (and who hasn't?). For me, the horror and sadness of this are incomprehensible; and it is not something that anyone wants to think about. I have known people that I care for very much who have passed away, and I fear that some of them are under God's fiery judgment now. One friend I am thinking of, I talked to him on his deathbed. I spoke to him of God, but, in retrospect, I wish that I had made the gospel more clear than I did. Another friend that I can think of, I can remember times where I should have made the gospel clear to him, and I did not.

So there is no misunderstanding, I understand full well that I am not at fault for them dying in their sins. That was the choice that they made. Nevertheless, I still do not feel that I did all that I could as a friend and as an ambassador for Christ.

This is a place where most of us must accept God's justice as being perfect and as being completely just. We must understand that, people who have chosen not to believe in Jesus have been given every opportunity to do so. Like many other believers, I wish that there were another way, that all of this would not be so final—but that is not the teaching of Scripture.

A person who fully realizes the alternative for the unbeliever, often becomes a more passionate and aggressive witness in his own personal evangelism. When we speak to an unbeliever—under any set of circumstances—it should not be far from our minds that this is a soul for whom Christ died. This is a person who may spend eternity in the Lake of Fire. That ought to be some strong motivation for us to present him with the gospel.

Luke 3:17 [It is] to Him [that] the winnowing shovel [is] in His hand, to winnow [the stalks of wheat] on His threshing floor; to gather for Himself the grain into His granary and the chaff, He will burn with an unquenchable fire."

John the baptizer is speaking of Jesus and about the separation of believers from unbelievers at the end of the Age of Israel. The wheat gathered into the barn are believers; but the chaff burned with unquenchable fire are unbelievers.

Luke 3:15–17 The people, at this time, anticipate the coming of the Messiah, and they consider all that they know about John, asking themselves whether or not he might be the Messiah [= Christ]. John answers them, saying, "Clearly I baptize you all with water; but the One Who is coming is much greater than I am. I am not worthy to even loosen the strap of His sandals. He will baptize some of you with the Holy Spirit and the others with fire. He is the One with the winnowing shovel to winnow the stalks of wheat on His threshing floor. The good grain, He will store in the granary; but the chaff, He will burn with an unquenchable fire."

Many indeed therefore even others [of a different kind] he was exhorting; he was proclaiming good news to the people.

Luke  
3:18

Indeed, therefore, he was exhorting many others; he kept proclaiming the gospel to the people.

Indeed, John exhorted the many; he kept on proclaiming the gospel message to the people.

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek) Many indeed therefore even others [of a different kind] he was exhorting; he was proclaiming good news to the people.

Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And many other things exhorting, did he preach to the people.
V. Alexander's Aramaic T.	.
James Murdock's Syriac NT	And many other things also, he taught and proclaimed to the people.
Original Aramaic NT	Also he taught many other things, and he preached The Good News to the people.
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	Many other things also, he taught and preached to the people.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	.
Bible in Worldwide English	By these words and many other ways, he told the people the good news.
Easy English	John said many more things to the people. He was telling them the good news about how God could change their lives.
Easy-to-Read Version—2001	And John continued to tell the Good News, saying many other things to help the people.
Easy-to-Read Version—2006	John said many other things like this to encourage the people to change, and he told them the Good News.
God's Word™	With many other encouraging words, he told the Good News to the people.
Good News Bible (TEV)	In many different ways John preached the Good News to the people and urged them to change their ways.
<i>The Message</i>	There was a lot more of this—words that gave strength to the people, words that put heart in them. The Message!
NIRV	John said many other things to warn the people. He also announced the good news to them.
New Life Version	<b>John the Baptist Is Put in Prison</b>
New Simplified Bible	John spoke much more as he preached the Good News to the people.
The Spoken English NT	He preached good news to the people by offering many encouraging words. And he said a lot of other challenging things as he preached the good news to the people. <sup>r</sup>
	<sup>r</sup> Lit. "So, exhorting many other things too, he brought the people the good news."

### Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study	.
Contemporary English V.	In many different ways John preached the good news to the people.
The Living Bible	.
New Berkeley Version	.
New Century Version	And John continued to preach the Good News, saying many other things to encourage the people.
New Living Translation	John used many such warnings as he announced the Good News to the people.
The Passion Translation	John used many similar warnings as he preached the good news and prepared [Translated from the Aramaic text.] the people.
Unlocked Dynamic Bible	In many different ways like this, John urged the people to repent and turn back to Yahweh, as he kept telling them the good message from Yahweh.
William's New Testament	So with many and varied exhortations John continued to proclaim the good news to the people.

### Partially literal and partially paraphrased translations:

American English Bible	[John] also said many other encouraging things as he was preaching the good news to the people.
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Beck's American Translation	.
Breakthrough Version	So as he was encouraging in many and different ways, he certainly was sharing good news with the ethnic group.
Common English Bible	.
International Standard V	.
Len Gane Paraphrase	He preached many other things in his urgent message to the people.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	And with many other exhortations, he published the good tidings to the people.
NT for Everyone	John urged his news on the people with many other words.
20 <sup>th</sup> Century New Testament	And so with many different exhortations John told his Good News to the people.

### Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	He admonished many things in his evangelizing to the people. modern translations sugarcoat this and turn it into comfort (e.g., "good news") rather the exhortation it was
Evangelical Heritage V.	Then with many other words, he appealed to them and was preaching good news to the people.
Ferrar-Fenton Bible	And with many other exhortations he evangelized the people.
Free Bible Version	John gave many warnings like this as he announced the good news to the people.
God's Truth (Tyndale)	.
Jubilee Bible 2000	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
Unlocked Literal Bible	.
Urim-Thummim Version	And many other things in his exhortation he announced as Good News to the people.
Weymouth New Testament	With many exhortations besides these he declared the Good News to the people.
Wilbur Pickering's New T.	.
Wikipedia Bible Project	With many similar invitations John preached the good news to the people.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	With these and many other words John announced the Good News to the people until Herod had him put in prison. V. 19a is included for context.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	Exhorting them in many other ways, he preached good news to the people.
New English Bible—1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible—1989	In this and many other ways he made his appeal to the people and announced the good news.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	And with many other warnings besides these he announced the Good News to the people.
exeGesés companion Bible	...- and indeed, in his beseeching, he evangelizes much other to the people.

Hebraic Roots Bible	.
Israeli Authorized Version	.
<i>The Scriptures</i> 1998	And urging with many other words, he brought the Good News to the people.
Tree of Life Version	.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	So with many other appeals and various admonitions John preached the good news (gospel) to the people.
An Understandable Version	So, John preached the good news to the people with many different appeals.
The Expanded Bible	And John continued to preach the Good News [Gospel], saying many other things to encourage [exhort] the people.
Jonathan Mitchell NT	Then, indeed, constantly calling the people alongside to give encouragement, exhortation and assistance, he kept on bringing and announcing many and different things as good news of ease and wellness.
NET Bible®	And in this way, <sup>54</sup> with many other exhortations, John <sup>55</sup> proclaimed good news to the people. <sup>54</sup> tn On construction μὲν οὐ καὶ (men oun kai), see BDF §451.1. <sup>55</sup> tn Grk "he"; the referent (John) has been specified in the translation for clarity.
P. Kretzmann Commentary Syndein/Thieme	.
Translation for Translators	John kept telling them many things to urge them to turn to God, as he told them the good message from God.
The Voice	He preached with many other provocative figures of speech and so conveyed God's message to the people—the time had come to rethink everything.

### Weird English, 𐤀𐤎𐤁𐤏𐤃 English, Anachronistic English Translations:

Accurate New Testament	many certainly so and other [things] Calling (Near) [He] announced the people
Awful Scroll Bible	Consequently even a great many other things surely, he calling-by, keeps himself to herald-the-Good-Tidings to the people.
Concordant Literal Version	Indeed, then, entreating about many different things also, he brought the evangel to the people."
The Disciple's Bible	.
Orthodox Jewish Bible	Therefore, with many other dvarim Yochanan was exhorting them, preaching the Besuras HaGeulah to the Am [Berit].
Rotherham's Emphasized B.	So then indeed, as to many things and various, he exhorted, and continued telling his glad-message unto the people.
Third Millennium Bible	.
Webster's Translation	.

### Literal, almost word-for-word, renderings:

Analytical-Literal Translation	.
Charles Thompson NT	.
Context Group Version	With many other encouragements therefore he proclaimed the imperial news to the people;...
Disciples' Literal New T.	So indeed, while also exhorting many other things, he was announcing-good-news-to the people.
English Standard Version	.
Far Above All Translation	Then in many other respects he comforted and brought good tidings to the people.
Green's Literal Translation	And then indeed exhorting many different things, he preached the gospel to the people.
Literal New Testament	.



Modern English Version  
Modern Literal Version

Modern KJV  
New American Standard B.  
New European Version  
New King James Version  
NT (Variant Readings)  
Niobi Study Bible  
Restored Holy Bible 6.0  
Revised Young's Lit. Trans.

A Voice in the Wilderness  
World English Bible  
Young's Updated LT

.  
Therefore indeed, encouraging also with many other things, he was proclaiming the good-news to the people.

.  
With many other appeals he preached good tidings to the people.

.  
And, therefore, indeed with many other things, exhorting, he was proclaiming good news to the people,...

.  
Then with many other exhortations he preached good news to the people,...

### The gist of this passage:

Luke 3:18a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
polus, polos (πολύς, πολλός) [pronounced poll-OOS]	many, much, large; often, mostly, largely	neuter plural adjective; accusative case	Strong's #4183
mén (μέν) [pronounced men]	indeed, truly, certainly, surely, verily while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it	an affirmative or concessive particle; a conjunction	Strong's #3303
oun (οὖν) [pronounced oon]	so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so	adverbial particle	Strong's #3767
kaí (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but	conjunction	Strong's #2532
I wonder if these particles pairwise or altogether have a meaning.			
héteros (ἕτερος) [pronounced HEH-ter-os]	another [of a different kind], other	neuter plural correlative pronoun; accusative case	Strong's #2087
parakaleō (παρακαλέω) [pronounced pahr-ahk-ahl-EH-oh]	exhorting, consoling; calling [near, for]; inviting, the one invoking; (being of good) comfort, those desiring, one who entreats [prays]	masculine singular, present active participle; nominative case	Strong's #3870

**Translation:** Indeed, therefore, he was exhorting many others;...

I would translate this part of v. 18 like this: Indeed, therefore, he was exhorting many others;...

We place the words *many* and *others* together because they have the same morphology (in the Greek, there are 3 particles in between those words). Having the same morphology can indicate that we are speaking of two

things which are the same (when connect by *to be*); or that one modifies the other—particularly, when one is an adjective and the other is a noun (which is the case here). The 3 particles are translated variously, *so with, indeed therefore, indeed then, indeed with, so then, consequently, and with*. The ESV translates these words, *so*; I have translated them, *indeed, therefore*.

Some translations give us something like, *many other exhortations*; but the problem with this approach is, *exhortations*, which can be used as a noun, does not match the morphology of *many others*. In the previous 5 verses, we have different groups of people that John exhorts; so we may reasonable assume that he is exhorting various groups of people during his ministry, since several examples of this are given.

When exegeting a book in this weekly study, I generally choose a translation to go with—in the case of the book of Luke, I chose the English Standard Version, which is an excellent translation, striking a nice balance between accurately translating the original language into English, and yet still producing a readable translation (unfortunately, the old English King James Version is not longer readable for most people). Also, prior to working through the exegesis of any chapter, I have already translated each chapter myself into 3 original translations (an ultra literal translation, a reasonably literal translation and a paraphrase). If the translation I have chosen for these weekly lessons does not really match the original language as well as I think it should, then I insert enough information about the Greek to explain why there is a more accurate way to translate a passage.

As we have just studied, people had questions for John the baptizer, and he answered those questions and gave them practical guidance.

This has been taken in two basic ways: (1) there are many ways that John was exhorting the people; or (2) John is exhorting many other people. Morphologically speaking, #2 is the correct interpretation.

Now, one group of people that John will be exhorting is the king and his mistress (which we will read about in v. 19). But let's first cover these people who are wondering whether John is the Messiah or not.

Luke 3:18b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
euaggelizō (εὐαγγελίζω) [pronounced yoo-ang- ghel-EED-zo]	<i>to announce [speak, declare, bring] the good news, to evangelize, to proclaim the gospel; to bring [declare] glad [good] tidings [news, information]</i>	3 <sup>rd</sup> person singular, imperfect middle indicative	Strong's #2097
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the</i>	masculine singular definite article in the accusative case	Strong's #3588
laos (λαός) [pronounced lah-OSS]	<i>people, people group, tribe, nation, all those who are of the same stock and language; of a great part of the population gathered together anywhere</i>	masculine singular noun; accusative case	Strong's #2992

**Translation:** ...he kept proclaiming the gospel to the people.

V. 18a is a subordinate clause. V. 18b tells what John did as he exhorted these various groups of people—he proclaimed the gospel to the people to whom he was speaking.

The gospel or the good news is that the Messiah is coming, and He would be among them soon. This is the greatest news that the Jewish people could ever hope to hear. This is right in line with v. 15, where people are expecting the Messiah (which had been a long wait for nation Israel).

Now, when I say that the people are expecting the Messiah, I don't mean that, sometime, in the future—whenever—Messiah would come to the Land of Promise. Here, they are expecting their Messiah soon—many people expected to see the Messiah while they are alive. They expected to see Him with their own eyes.

You may recall that, when we began this study of Luke, there were several examples of older people who saw the Christ child with their own eyes, and this gave them both peace and strength.

One of the sad but necessary changes to the modern incarnation of the Jewish faith—those who have not accepted Jesus as their Savior—is the dropping of Jewish Messiah from their theology. Now, the teaching about the Messiah is still there—in the Scriptures—and they will still read passages about Him in their synagogues. However, the promise of the Messiah, which once was the central thrust of their faith, is no longer front and center in modern-day Judaism. How many Jewish people today look forward to the coming of David's Greater Son? No doubt, there are some, but they make up a small percentage of the Jewish people today (many of whom have simply abandoned their ancient faith).

How many young Jews, when reading their Scriptures, recognize all of this talk about a Messiah, and yet, here they are, 3500 years later, but with no Messiah? Do you think that may account for their loss of faith?

This may also explain why some modern-day Jews, who, upon believing in Jesus Christ, find themselves becoming *more Jewish* or *more fully Jewish*. If they knew anything about their original faith, then accepting Jesus is the natural next step of what they have learned in the past. There is really no alternative for a faith that ought to be centered on that great promise of God.

Back to the exegesis of this passage:

This is John's function as a herald to the Lord; he is announcing that the appearance of the Messiah is near.

Luke 3:18 **Indeed, therefore, he was exhorting many others; he kept proclaiming the gospel to the people.**

John is exhorting the people to be the wheat and not the chaff. He presents the Messiah to come, and those who believe in this Messiah were saved.

So that we understand the gospel, as up to about A.D. 25, no one uttered the words, believe in the Lord Jesus Christ and you will be saved. Prior to this, men were exhorted to believe in the Revealed God (and I use this as a descriptive phrase, not an historic one). That is, God revealed Himself to the Hebrew people during the Age of Israel and whatever a person understood from the Scriptural revelation of God, the person was to believe in that God. Such a faith is proclaimed back all the way to Genesis 15:6 (**And he [Abraham] believed the LORD, and He [God] counted it to him as righteousness.**). God made Abraham righteous, not because Abraham was this perfect human being who almost never sinned; Abraham was made righteous because he believed in the Revealed God. Abraham's faith in how God revealed Himself to him was credited to Abraham's account as righteousness.

So that no one is confused at this point—God does not personally reveal Himself to everyone by an apparition of some sort using a speaking voice. Who God is, is revealed in the Scriptures; and He reveals Himself in His Son. Today, we believe in Jesus Christ, through Whom God most fully reveals Himself. We do not fully apprehend the Person of Jesus Christ at salvation—that is, we know very few things about Him. But whatever amount is revealed to us through God the Holy Spirit and the Word, that is what we believe and that is what is required in order to be saved. Positive volition *after* salvation determines whether we learn anything more about God's Messiah than we did at the moment of salvation.

One friend who recently passed away, knew the gospel message, believed in divine establishment principles; but never pursued accurate Biblical teaching. He is saved and face to face with God today.

Before I get too sidetracked, my point was, Jesus was revealed in one way in the Old Testament and up to about A.D. 25. The Old Testament gives us the revelation of the Messiah, David's Greater Son, a Prophet like unto Moses; and the person who believed that—who believed in that person—was saved. Throughout my own work, I have used the expression *the Revealed God* in order to encompass all of that. Those who believed in God, as He was revealed in the Old Testament, was saved. But, with the advent of Jesus Christ, things changed. Jesus began His ministry around A.D. 25, and He said, "Believe in Me, and you will be saved." That is the requirement of human history following the Lord's earthly ministry.

The book of Hebrews describes this change of revelation in this way: **Long ago, at many times and in many ways, God spoke to our fathers by the prophets, but in these last days He has spoken to us by His Son, Whom He appointed the Heir of all things, through Whom also He created the world.** (Heb. 1:1–2; ESV; capitalized)

God spoke to the fathers of the Hebrew people by the prophets—that is the revelation provided by the Old Testament. People had God revealed to them through the reading of the Old Testament (as well as through the sacrificial system that was established). At some point, they considered all of this information that had been revealed to them, and they believed that. It might occur at age 4 and it might occur at age 44.

What we are studying in the book of Luke is how the revelation of God in the Old Testament became the revelation of Jesus Christ, during the short frame of time that we are studying (primarily, we will study Jesus for 3 or 4 years of His life). Men first understood Who God is through how He revealed Himself in the Old Testament; but now, in the new era, God reveals Himself through His Son, the LORD.

We are with John the Herald out in the uninhabited region of the Jordan. He is baptizing people, answering their questions and speaking to them about the coming Messiah.

Luke 3:18 **Indeed, John exhorted the many; he kept on proclaiming the gospel message to the people.**

We learn a lot about dispensations from John the baptizer's role in the gospels. He is born before Jesus; he will die before Pentecost. Jesus speaks of John as the greatest prophet; but then tells His Own disciples that they will be greater than John.

In the book of Acts, when disciples of John are discovered by the Apostles of the church, they are re-baptized with the Christian baptism. This very act tells us that there is something different about the time of John the baptizer in the gospels, and what takes place in the book of Acts. There are fundamental differences, and this indicates that Dispensationalism (that God has different programs for different times) is a real thing.

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### Herod the Tetrarch Places John in Prison

#### V. 19 introduction:

First of all, let's just see what this verse says, so that we can see what is being introduced:

Luke 3:19 **But Herod the tetrarch, who had been reprov'd by him [John] for Herodias, his brother's wife [the wife of the brother of Herod the tetrarch], and for all the evil things that Herod had done,...** ESV (capitalized)

John apparently speaks about Herod the tetrarch at some point in time, criticizing him for his marriage to Herodias, his brother's wife (and for a number of other things). This seems to be an odd thing for John to just blurt out, in the midst of baptizing his disciples.

"By the way," John announces, "you've heard about this Herod guy? Well here is what I think." To me, that strikes me as being out of place. I just do not see John as approaching the people in that way. Does it make sense that

John, nearly apropos of nothing, deciding to talk about Herod? “Oh, and don’t let me get started on this Herod fellow.”

We are told in the previous few verses that John the Herald spoke to many groups of people; and among those groups of people were their local royalty.

What appears to be the case—and this is conjecture on my part—Herod Antipas shows up before John—perhaps as a total lark or a matter of curiosity—and he asks John, “I am Herod, your governor; what should I do?” There are other options, of course: messengers from the king could have been sent to observe and ask questions. The reason I think that John is asked for his opinion and then he gives it is, all the previous examples. Also, in the examples given, people asked for John’s guidance to them. There is not the example of the local carpenter’s union showing up and asking, “What do you think about the pottery makers in Galilee?” People asked questions about their own station in life.

John the Herald is gives divine establishment solutions to the problems and questions which these groups of people present. Despite the Law of Moses being the very essence of divine establishment, the Jewish people had drifted away from God’s way of doing things, in part because they were so angry at being dominated by the Roman government.

Before we study John’s interaction with Herod the tetrarch, bear in mind that people with great influence should be circumspect about their lifestyle. In our era, movie stars and sports figures and even some politicians receive far too much attention; but in the era of our Lord, the human celebrities of that era were the political leaders and the Jewish religious leaders (remember Luke 3:1–2?).

As an aside, we know, on the one hand, how crazy athletes and celebrities have been acting, as of late. They have taken positions and points of view which are in direct opposition to divine establishment. Have you noticed how negatively COVID19 has impacted these groups of people? How long can the NFL pay these ridiculously high salaries to athletes who can no longer fill a stadium and no longer draw an audience on television? God certainly takes notice of what is taking place down here in client nation USA.

Another aside: I should say a word about speculation, as I often speculate. My purpose, in most cases, is to set the scene or to provide some sort of context for what is happening; or simply to make sense out of what is happening or what is being said. I have several rules which I have followed: (1) when I am speculating, I make this known (many commentators do not). (2) What I am speculating about is interesting to me, so I hope that it is interesting to the reader. (3) My speculations have no effect whatsoever upon the fundamental orthodox doctrines of the faith. I can recall only one speculation which could have led to some doctrinal conclusions: an angel (Angel) appears to the shepherds in the field before Jesus is born. There are many things in that context which suggest that this is the divine Angel of the Lord. But, given the time frame and sequence of events, Mary is simultaneously pregnant and about to give birth any day. If this is a manifestation of the Second person of the Trinity (speculative), then that particular event does have some interesting doctrinal implications. However, none of these are going to shake your doctrinal foundation.<sup>31</sup>

Let’s return to our text.

<sup>31</sup> R. B. Thieme, Jr. has taught that soul life begins at birth when God breathes life into the person being born. If this is true, that would allow for the Angel to the Shepherds to be the Lord.



But the Herod a tetrarch was being shamed by him regarding Herodias the woman of the brother of his; and because of all the things which he did of evil the Herod. And he increased this thing upon all to lock up the John in prison.

Luke  
3:19–20

Herod the Tetrarch was being shamed by him because of Herodias, the wife of his brother; and because of all the evil things which Herod did. In addition to all of this [evil that Herod did], he locked up John in prison.

Herod the Tetrarch was reproved by John with regards to taking his brother's wife, Herodias; and for all of the evil things that Herod did. So, adding upon all this evil, Herod imprisoned John the baptizer.

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	But the Herod a tetrarch was being shamed by him regarding Herodias the woman of the brother of his; and because of all the things which he did of evil the Herod. And he increased this thing upon all to lock up the John in prison.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. But Herod the tetrarch, when he was reproved by him for Herodias, his brother's wife, and for all the evils which Herod had done; He added this also above all, and shut up John in prison.
V. Alexander's Aramaic T. James Murdock's Syriac NT	. But Herod the Tetrarch, because he was reproved by John, on account of Herodias the wife of his brother Philip, and on account of all the evil things he had done, added this also to them all, that he shut up John in prison.
Original Aramaic NT	But Herodus the Tetrarch, because he had been reproved by Yohannan on the account of Herodia the wife of Philippus, his brother, and for all the evil that he had done, He added this to all these things and shut Yohannan in prison.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. Now Herod the tetrarch, because he was rebuked by John concerning Herodias wife of Philip his brother, and for all the evil things that he was doing, 20 Added this also to them all, that he put John into prison.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And so comforting them with these and other words, he gave the good news to the people; But Herod the king, because John had made a protest on account of Herodias, his brother's wife, and other evil things which Herod had done, Did this most evil thing of all, and had John shut up in prison. V. 18 is included for context.
Bible in Worldwide English	John told Herod the ruler that he had done wrong things. He told him he should not have his brothers wife, Herodias. He also told him about all the other wrong things he had done. Later on Herod did another wrong thing after all those wrong things. He put John in prison.
Easy English	But the ruler Herod stopped him. John had told Herod that it was wrong for him to marry Herodias. She was the wife of his brother. John had also told Herod that he had done many other bad things. Then Herod did an even worse thing; he locked John up in prison. Herod had married Herodias. She was already the wife of Philip. Philip was Herod's brother.
Easy-to-Read Version–2001	(John criticized Governor Herod. John criticized Herod for the bad thing he did with Herodias, the wife of Herod's brother. John also criticized Herod for the many other

bad things Herod did. So Herod did another bad thing: He put John in jail. This was added to all the other bad things Herod did.)

#### Easy-to-Read Version–2006 How John's Work Later Ended

John criticized Herod the ruler for what he had done with Herodias, the wife of Herod's brother, as well as for all the other bad things he had done. So Herod added another bad thing to all his other wrongs: He put John in jail.

*God's Word™*

John spoke out against the ruler Herod because Herod had married his own sister-in-law, Herodias. He also spoke out against Herod for all the evil things he had done. So Herod added one more evil to all the others; he locked John in prison. In many different ways John preached the Good News to the people and urged them to change their ways. But John reprimanded Governor Herod, because he had married Herodias, his brother's wife, and had done many other evil things. Then Herod did an even worse thing by putting John in prison. V. 18 is included for context.

Good News Bible (TEV)

*The Message*

But Herod, the ruler, stung by John's rebuke in the matter of Herodias, his brother Philip's wife, capped his long string of evil deeds with this outrage: He put John in jail.

NIRV

But John found fault with Herod, the ruler of Galilee, because of his marriage to Herodias. She was the wife of Herod's brother. John also spoke strongly to Herod about all the other evil things he had done. So Herod locked John up in prison. Herod added this sin to all his others.

New Life Version

#### John the Baptist Is Put in Prison

John spoke much more as he preached the Good News to the people. He had also spoken sharp words to Herod the ruler because of Herodias. She was his brother Philip's wife. And John spoke to Herod about all the wrongs he had done. To all these, Herod added another sin by putting John in prison. V. 18 is included for context.

New Simplified Bible

The Spoken English NT

.  
Now, Herod<sup>s</sup> the tetrarch had been confronted by John about Herodias,<sup>t</sup> his brother's wife,<sup>u</sup> and about all the other evil things that Herod did. And he added this to the list:<sup>v</sup> he locked John up in prison.

s. Prn. herr-udd.

t. Prn. human race-road-ee-us.

u. See Matt. 14:3–4 and Mark 6:17–18.

v. Lit. "he added this to them all."

#### Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study  
Contemporary English V.

.  
But to Herod the ruler, he said, "It was wrong for you to take Herodias, your brother's wife." John also said that Herod had done many other bad things. Finally, Herod put John in jail, and this was the worst thing he had done.

The Living Bible

(But after John had publicly criticized Herod, governor of Galilee, for marrying Herodias, his brother's wife, and for many other wrongs he had done, Herod put John in prison, thus adding this sin to all his many others.)<sup>32</sup>

New Berkeley Version  
New Century Version

.  
But John spoke against Herod, the governor, because of his sin with Herodias, the wife of Herod's brother, and because of the many other evil things Herod did. So Herod did something even worse: He put John in prison..

New Living Translation

John also publicly criticized Herod Antipas, the ruler of Galilee, [Greek *Herod the tetrarch*.] for marrying Herodias, his brother's wife, and for many other wrongs he had done. So Herod put John in prison, adding this sin to his many others

<sup>32</sup> The Living Bible treats this passage as parenthetical, as it looks into the future; but we return to the chronological narrative in the next passage.

The Passion Translation	John used many similar warnings as he preached the good news and prepared[q] the people. He even publicly rebuked Antipas, son of Herod, the governor of Galilee, for the many wicked things he had done. He fearlessly reprimanded him for seducing and marrying his sister-in-law, Herodias. Adding to his many other sins, Herod had John seized and locked up in prison. V. 18 is included for context.
Unlocked Dynamic Bible	He also rebuked King Herod for marrying his brother's wife, Herodias, while his brother was still alive, and for doing many other evil things. Then Herod had his soldiers put John in prison, which was another very evil thing.
William's New Testament	But Herod the governor, because he was repeatedly reprov'd by him for Herodias his brother's wife, and for all the wicked deeds that Herod had done, added this on top of it all, that he put John in prison.

### Partially literal and partially paraphrased translations:

American English Bible	However, Herod (the district ruler) had been scolded [by John] because of Herodias (his brother's woman), and because of all the other bad things that he was doing. And [eventually], Herod added to this [badness] by locking John in jail.
Beck's American Translation	.
Breakthrough Version	But Herod, the head of one-fourth of the region, being reprimanded by him about Herodias (the wife of his brother) and about all the evil things that Herod did, added even this on everything, he also shut John up in jail.
Common English Bible	But Herod the ruler had been criticized harshly by John because of Herodias, Herod's brother's wife, and because of all the evil he had done. He added this to the list of his evil deeds: he locked John up in prison.
International Standard V	.
Len Gane Paraphrase	But Herod the tetrarch having been rebuked by him, because of Herodias his brother's Philip's wife and for all the evils which Herod had done, and even worst of all he jailed John in prison.
A. Campbell's Living Oracles	But Herod, the tetrarch, having been reprov'd by him, on account of Herodias, his brother's wife, and for all the crimes which Herod had committed, added this to the number, that he confined John in prison.
New Advent (Knox) Bible	With these and many other warnings he gave his message to the people: but when he rebuked prince Herod over his brother Philip's wife, and his shameful deeds, Herod, to crown all, shut John up in prison. V. 18 is included for context.
NT for Everyone	But Herod the Tetrarch – whom John had accused in the matter of his brother's wife Herodias, and for all the evil things which Herod had done – added this to his list of crimes, that he shut John up in prison.
20 <sup>th</sup> Century New Testament	But Prince Herod, being rebuked by John respecting Herodias, the wife of Herod's brother, and for all the evil things that he had done, Crowned them all by shutting John up in prison.

### Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	But when John rebuked Herod the tetrarch because of Herodias, his brother's wife, and all the evil things he had done, Herod added this to everything else—he locked up John in prison.
Conservapedia Translation	Herod the governor, having been reprimanded by John for his immoral marriage to Herodias, his brother Philip's wife and for all the other evils he had done. Added an even greater sin by shutting John up in prison. immoral better than "unlawful", since Herod set his own laws

Evangelical Heritage V.	But after John rebuked Herod the tetrarch because of Herodias, his brother's wife, and because of all the evil things he had done— Herod added this to them all: He locked John in prison.
Ferrar-Fenton Bible	But Herod, the governor, having been reprimanded by him about Herodia, the wife of his brother, and of all the wickedness of which Herod had been guilty, heaped this upon the whole, and had John confined in prison.
Free Bible Version God's Truth (Tyndale)	. And many other things in his exhortation preached he unto the people. Then Herod the Tetrach (when he was rebuked of him for Herodias his brother Philip's wife, and for all the evils which Herod had done) added this above all, and laid John in prison.
Jubilee Bible 2000 Montgomery NT	. With many other exhortations then John declared the gospel to the people; but Herod, the Tetrarch, when reproved by him because of Herodias, his brother's wife, and because of all the wicked deeds that he had done, added yet this above them all that he shut up John in prison. V. 18 is included for context.
NIV, ©2011 Riverside New Testament	. But Herod, the prince, because John reproved him regarding Herodias, his brother's wife, and regarding all the wicked things which Herod had done, added also this wickedness to all the rest — he shut up John in prison.
Leicester A. Sawyer's NT Unlocked Literal Bible Urim-Thummim Version	. But Herod the tetrarch, being corrected by him for Herodias his brother Philip's woman and for all the bad things that Herod had done, added a further crime to all the rest of this by locking John up in prison.
Weymouth New Testament	But Herod the Tetrarch, being repeatedly rebuked by him about Herodias his brother's wife, and about all the wicked deeds that he had done, now added this to crown all the rest, that he threw John into prison.
Wilbur Pickering's New T.	<b>John is imprisoned—an historical aside</b> (Indeed, with many other exhortations as well he kept on preaching to the people; but Herod the tetrarch—being reproved by him concerning Herodias, his brother's wife, as also about all the wicked things that Herod perpetrated <sup>15</sup> — added this also to them all: he actually locked John up in his prison.) <sup>(15)</sup> A coward John was not!
Wikipedia Bible Project	.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	With these and many other words John announced the Good News to the people until Herod had him put in prison. For John reproached Herod for living with Herodias, his brother's wife, and for his evil deeds. Then Herod added another crime to all the rest he had committed: he put John in prison. V. 19 is included for context.
The Heritage Bible	And Herod, the tetrarch, being convicted by him concerning Herodias, his brother Philip's wife, and concerning all the evils which Herod did, Added also this above all - he even shut John down in prison.
New American Bible (2002)	.
New American Bible (2011)	* Now Herod the tetrarch, who had been censured by him because of Herodias, his brother's wife, and because of all the evil deeds Herod had committed, added still another to these by [also] putting John in prison. Mt 14:3–4; Mk 6:17–18 * [3:19–20] Luke separates the ministry of John the Baptist from that of Jesus by reporting the imprisonment of John before the baptism of Jesus (Lk 3:21–22). Luke uses this literary device to serve his understanding of the periods of salvation history. With John the Baptist, the time of promise, the period of Israel, comes to

an end; with the baptism of Jesus and the descent of the Spirit upon him, the time of fulfillment, the period of Jesus, begins. In his second volume, the Acts of the Apostles, Luke will introduce the third epoch in salvation history, the period of the church.

New English Bible—1970

New Jerusalem Bible

.  
But Herod the tetrarch, censured by John for his relations with his brother's wife Herodias and for all the other crimes he had committed, added a further crime to all the rest by shutting John up in prison.

New RSV

But Herod the ruler, [Gk *tetrarch*] who had been rebuked by him because of Herodias, his brother's wife, and because of all the evil things that Herod had done, added to them all by shutting up John in prison.

Revised English Bible—1989

But Herod the tetrarch, when he was rebuked by him over the affair of his brother's wife Herodias and all his other misdeeds, crowned them all by shutting John up in prison.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

But Yochanan also denounced Herod the regional governor for taking as his own wife Herodias, the wife of his brother, and for all the other wicked things Herod had done; whereupon Herod added this to the rest: he locked up Yochanan in prison.

exeGeses companion Bible

And Herod the tetrarch,  
being rebuked by him concerning Herodias  
the woman of his brother Phillipos,  
and concerning all the evils Herod did  
still adds this above all:  
he locks Yahn in the guardhouse.

Hebraic Roots Bible

Israeli Authorized Version

*The Scriptures* 1998

.  
And Herodes the district ruler, being reprov'd by him concerning Herodias his brother Philip's wife, and for all the wicked deeds which Herodes did, added this also to them all – he locked up Yoḥanan in prison.

Tree of Life Version

But Herod the tetrarch—after being rebuked by John because of Herodias, his brother's wife, and because of all the evil things Herod had done— added even this on top of them all: he shut up John in prison.

### Expanded/Embellished Bibles:

*The Amplified Bible*

So with many other appeals and various admonitions John preached the good news (gospel) to the people. But when Herod [Antipas] the tetrarch was *repeatedly* reprimanded [and convicted by John's disapproval] for having <sup>[k]</sup>Herodias, his brother's wife [as his own], and for all the wicked things that Herod had done, he also added this to them all: he locked up John in prison.

<sup>[k]</sup> Herodias was not the lawful wife of Herod Antipas. She was married to her uncle, Herod Philip I. She deserted him in order to live with another uncle, Herod Antipas, whose legal wife was the daughter of Aretas, King of Arabia.

An Understandable Version

But because he had rebuked Herod, the tetrarch [*i.e., the governor of the fourth part of a region*], for [*marrying*] his brother's wife Herodias, and for all the other bad things he had done, to top it off, Herod put John in prison.

The Expanded Bible

But John spoke against [criticized; rebuked] Herod [<sup>c</sup> Antipas], the governor [<sup>l</sup> tetrarch; 3:1], because of his sin with [<sup>l</sup> concerning] Herodias, the wife of Herod's brother [<sup>c</sup> Herod had divorced his wife and illicitly married the wife of his brother Philip; Lev. 18:16], and because of the many other evil things Herod did. So Herod did something even worse [<sup>l</sup> added this to all his sins]: He put [locked; shut up] John in prison.



Jonathan Mitchell NT	Now Herod, the tetrarch (district ruler) – being repeatedly put to the proof (or: being constantly questioned, as in a cross-examination, and refuted, exposed, convicted and treated with contempt) by him concerning Herodias, the wife of his brother Philip, as well as about all [the] worthless, malicious and wicked things which Herod did and does –
NET Bible®	added this also, upon everything [he had done]: he locked down John within the midst of a prison (or: jail). But when John rebuked Herod <sup>56</sup> the tetrarch <sup>57</sup> because of Herodias, his brother's wife, <sup>58</sup> and because of all the evil deeds <sup>59</sup> that he had done, Herod added this to them all: He locked up John in prison.
	<sup>56sn</sup> Herod refers here to Herod Antipas. See the note on Herod Antipas in 3:1.
	<sup>57sn</sup> See the note on tetrarch in 3:1.
	<sup>58tc</sup> Several mss (A C K W Ψ 33 565 579 1424 2542 al bo) read τς γυναικὸς Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ (th" gunaiko" Filippou tou adelfou autou, "the wife of his brother Philip"), specifying whose wife Herodias was. The addition of "Philip," however, is an assimilation to Matt 14:3 and is lacking in the better witnesses.
	<sup>59</sup> This marriage to his brother's wife was a violation of OT law (Lev 18:16; 20:21). In addition, both Herod Antipas and Herodias had each left previous marriages to enter into this union.
	<sup>59tn</sup> Or "immoralities."
P. Kretzmann Commentary Syndein/Thieme Translation for Translators	. . He also rebuked <i>the ruler of the district</i> , Herod Antipas. <i>He rebuked him for marrying Herodias, his brother's wife, while his brother was still alive</i> , and for doing many other evil things. But Herod <i>had his soldiers</i> put John in prison. That was another evil thing he did.
The Voice	<i>But John's public preaching ended when he confronted Herod, the ruler of Galilee, for his many corrupt deeds, including taking Herodias, the ruler's sister-in-law, as his own wife.</i> Herod responded by throwing John into prison.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	The but Herod The Tetrarch Being Corrected by him about herodias the woman [of] the brother [of] him and about all [things] which* makes evil The Herod adds and this at all [things] and [He] shuts the john in guard.
Awful Scroll Bible	Moreover Herod, the ruler-of-the-fourth, coming to be reproved by him over Herodias, the wife of Philip, he of the same-womb, and about all the maliciousness which Herod done, puts-to even the same-as-this over everything, and accordingly-shut- John -up from-within a watch.
Concordant Literal Version	Now Herod the tetrarch, being exposed by him concerning Herodias, the wife of his brother Philip, and concerning all the wicked things which Herod does, adds this also to them all: he locks up John in jail.
The Disciple's Bible	.
Orthodox Jewish Bible	Now Herod the tetrarch, when he was reproved by Yochanan about Herodias, the wife of his brother, and about all reshaim (evil) which he did, Herod added this above all: he locked up Yochanan in the beit hasohar (prison).
Rotherham's Emphasized B.	.
Third Millennium Bible	.
Webster's Translation	.

### Literal, almost word-for-word, renderings:

Analytical-Literal Translation	But Herod, the ruler of the quadrant [ <i>or, the tetrarch</i> ], being rebuked by him concerning Herodias the wife of his brother and concerning all the evils which Herod did, added also this to all [ <i>his other sins</i> ] and locked up John in prison.
Charles Thompson NT	.

Context Group Version  
Disciples' Literal New T.

.  
**Herod Locked Up John In Prison**

But Herod the tetrarch— while being rebuked [Or, exposed] by him concerning Herodias [See Mt 14:3.], the wife of his brother, and concerning all the evil things which Herod did— also added this to everything: he also locked-up John in prison.

English Standard Version  
Far Above All Translation  
Green's Literal Translation  
Literal New Testament  
Modern English Version

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. .  
. .  
But Herod the tetrarch, being rebuked by him because of Herodias, his brother Philip's wife, and for all the evils which Herod had done, added also this above them all: He locked John up in prison.

Modern Literal Version

{Mk 1:14a & Mt 4:12 & Lk 3:19-20 & Jn 4:1-4 Judea to Galilee.}  
But Herod the Tetrarch, being reproved by him concerning Herodias his brother's wife and concerning all the evil things which Herod had done, also added this to them all, and he locked up John in the prison.

Modern KJV  
New American Standard B.

.  
But when Herod the tetrarch was reprimanded by him because of Herodias, his brother's wife, and because of all the wicked things which Herod had done, Herod also added this to them all: he locked John up in prison.

New European Version

But Herod the tetrarch, being reproved by him for marrying Herodias his brother's wife, and for all the evil things which Herod had done, also added this, that he locked John up in prison.

New King James Version

But Herod the tetrarch, being rebuked by him concerning Herodias, his brother Philip's wife [NU *brother's wife*], and for all the evils which Herod had done, also added this, above all, that he shut John up in prison.

NT (Variant Readings)

With many other exhortations therefore preached he good news unto the people; but Herod the tetrarch, being reproved by him for Herodias his °brother [Philip's] wife, and for all the evil things which Herod had done, added this also to them all, that he shut up John in prison. V. 18 is included for context.  
°CT/MT-brother's wife...

Niobi Study Bible  
Restored Holy Bible 6.0

.  
[John cast into prison].  
But Herod the tetrarch, being reproved by him on account of Herodias, (his brother Philip's wife), and for all the evil things which Herod did, added yet this above all, that he shut up John in the prison.

Revised Young's Lit. Trans.

...and Herod the tetrarch, being reproved by him concerning Herodias the wife of Philip his brother, and concerning all the evils that Herod did, added also this to all, that he shut up John in the prison.

A Voice in the Wilderness  
World English Bible  
Young's Updated LT

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. .  
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**The gist of this passage:**

Luke 3:19a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588

Luke 3:19a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
Hêrôdês/Hêrôs (Ἡρώδης/ἥρωας) [pronounced hay-ROW-dace/HAY-rohç]	<i>heroic; transliterated Herod</i>	proper noun; masculine; nominative case	Strong's #2264
tetrarchês (τετράρχης) [pronounced tet-RAR-khace]	<i>tetrarch, the ruler of a fourth part of a country</i>	masculine singular noun, nominative case	Strong's #5076
elégchô (ἐλέγχω) [pronounced eh-LEG-khoh]	<i>shaming, disgracing in classical Greek, but in the koine, it means convicting, proving [showing, revealing] that someone is in the wrong, shaming; by implication, it means reproving, rebuking, admonishing, correcting, morally chastising</i>	masculine singular, present passive participle; nominative case	Strong's #1651
hupó (ὑπό) [pronounced hoop-OH]	<i>under, beneath, through; by</i>	preposition with the genitive	Strong's #5259
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846
peri (περί) [pronounced per-EE]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
Hêrôdias (Ἡρωδιάς) [pronounced hay-ro-dee-AS]	<i>heroic, transliterated, Herodias</i>	feminine singular proper noun, genitive/ablative case	Strong's #2266
tês (τῆς) [pronounced tayç]	<i>of the; from the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
gunê (γυνή) [pronounced goo-NAY]	<i>a woman [of any age, whether a virgin, or married, or a widow]; a wife; a betrothed woman</i>	feminine singular noun; genitive/ablative case	Strong's #1135
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588

## Luke 3:19a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
adelphos (ἀδελφός) [pronounced <i>ad-el-FOSS</i> ]	<i>a brother (literally or figuratively)</i>	masculine singular noun; genitive/ablative case	Strong's #80
αυτου (αὐτοῦ) [pronounced <i>ow-TOO</i> ]	<i>his, of him; for him, to him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846

**Translation:** Herod the Tetrarch was being shamed by him because of Herodias, the wife of his brother;...

**The Domain of Herod Antipas** (a map); from [Wikimedia](#); accessed June 4, 2020. Herod the tetrarch (also known as, *Herod Antipas*, *Herod Antipater*<sup>33</sup>) ruled over Galilee and Perea from 4 B.C. to A.D. 39. This map represents is the region over which Herod the tetrarch ruled. Therefore, he would have been aware of John baptizing at the Jordan River (which bordered his territory in Perea).

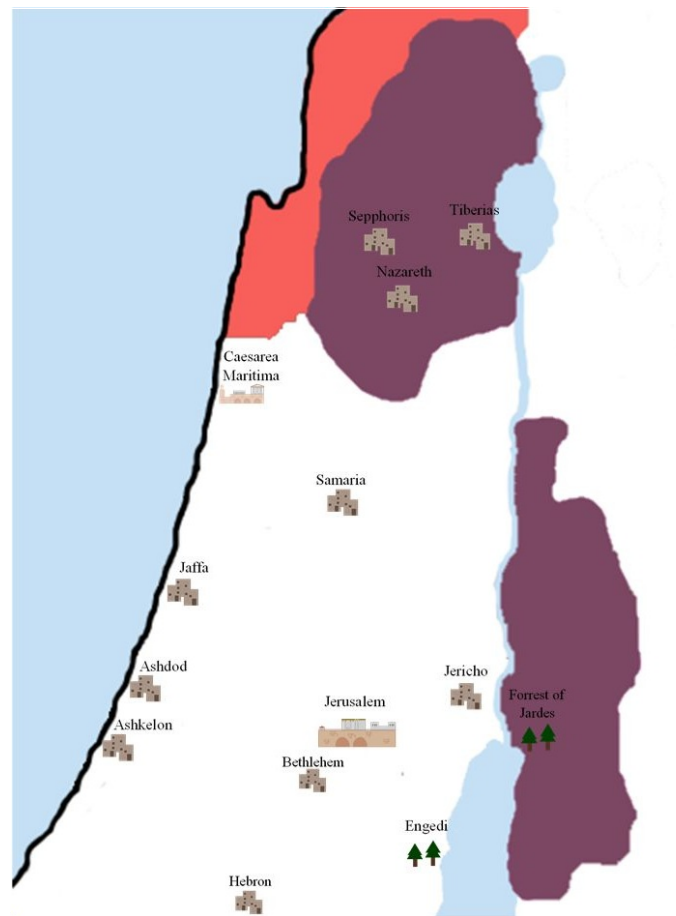
It is fascinating to me when various prophets reproach political leaders; that sort of thing always interested me. Various prophets have gone to leaders and corrected them for their bad behavior, and I have often thought, *but what about the privacy of the priesthood?*

Political leaders, in that era, were the celebrities of their day. There were some actors and some musicians, but the true human celebrityship of that era were those with political power. Because of this, people knew about what they did and how they behaved. Today, we see all of these various magazines and they are all about this and that celebrity; and the magazines sell because someone's face is on the cover, or their name is on the cover; or there is a fascinating headline about so-and-so, and you just have to buy it and read what really happened.

This is how the people of that era thought about their leaders, except that there were no magazines. But they knew what their leaders did and they talked about it and, sometimes, they even emulated their rulers. That is, the norms and standards of the rulers influenced the thinking of the local populace.

Herod had taken his brother's wife, and this was a great scandal. If you have a short historical perspective, in the United States, Ronald Reagan was the first elected president of the United States who had had a divorce.

Prior to that, this sort of thing would have been unheard of. You may have wondered, if you know a little about U.S. political history how the Kennedy wives stayed married to John, Robert and Edward Kennedy. This was



<sup>33</sup> This is not the same man called Antipater II, Herod the Great's eldest son who tried to poison his father.

because a divorce would have destroyed their political future. Therefore, the wives were kept in the picture, despite all of the things that the Kennedy boys did. The same thing was true of the Bill and Hillary Clinton marriage, with the added factor that Hillary also wanted to become president.

So, what Herod did was very apparent to all under his rule; and he influenced the people with his actions. This was not a discreet affair that he did, but he had taken his brother's wife into his own palace. This puts adultery right out there front and center; and it influences the norms and standards of the general population.

We like to think our political leaders are the most important people ever, but they are not. The individual family unit in the United States is far more important. When that family unit goes awry, then so does the nation (as per the laws of divine establishment).

Now, how did this topic seep into John's teaching? Did John just start ragging on Herod and word got back to him? We don't know. I suspect that Herod himself came to see John, to see what all the fuss was about, and John knew who he was and confronted him over his behavior. Based upon the 3 questions, *what should we do*, I would not be surprised if Herod proposed the very same question to John. However, John's answer angered both Herod and Herodias, who believed that they ought to be able to do any damn thing that they wanted (people with power and/or money often believe that they are a law unto themselves). John tells them that they are not.

Luke 3:19b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
peri (περί) [pronounced <i>per-EE</i> ]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
pantōn (πάντων) [pronounced <i>PAHN-tone</i> ]	<i>from the whole, of all; all things, everything</i>	neuter plural adjective; genitive/ablative case	Strong's #3956
hōn (ὧν) [pronounced <i>hown</i> ]	<i>from whom, from which, from what, of that; of one [another], whose</i>	neuter plural relative pronoun, genitive/ablative case	Strong's #3739
poieō (ποιέω) [pronounced <i>poi-EH-oh</i> ]	<i>to do, to make, to construct, to produce; to carry out, to execute [a plan, an intention]; to practice; to act</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4160
ponēros (πονηρός) [pronounced <i>pon-ay-ROS</i> ]	<i>hurtful, evil (in its effect or influence on others), bad, grievous, harm [ful], malicious, wicked</i>	neuter plural adjective, genitive/ablative case	Strong's #4190
ho (ὁ) [pronounced <i>hoh</i> ]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Hêrôdês/Hêrôs (Ἡρώδης/ἥρωας) [pronounced <i>hay-ROW-dace/HAY-rohç</i> ]	<i>heroic; transliterated Herod</i>	proper noun; masculine; nominative case	Strong's #2264

**Translation:** ...and because of all the evil things which Herod did.



The sons of Herod the Great were apparently not very angelic (several of them tried to kill their own father). The Bible only offers a handful of passages about Herod the Tetrarch. Apparently, he apparently did a lot of evil things.

Interestingly enough, John the baptizer reproved Herod Antipas for his actions, although we do not know exactly what caused John to speak of this.

**Luke 3:19 Herod the Tetrarch was being shamed by him because of Herodias, the wife of his brother; and because of all the evil things which Herod did.**

Herod the tetrarch was one of Herod the Great's sons. He was tetrarch over Galilee and Perea between 4 B.C. and A.D. 39. John the baptizer apparently reproved him for his actions as ruler. I must admit that, for many years, I did not get this. Herod is a ruler, he is going to do bad things like have Herodias, his brother's wife. It is reasonable to ask, *so, what of it?*

Royalty, in that era, was celebrity. People looked up to royalty and noted their actions and sometimes took moral cues from them. The problem being, if his immoral lifestyle is imitated, this makes for a very immoral Galilee. There is nothing worse for children than the dissolution of their family unit. In addition, I think that, the further a people get away from common morality, the further that they get away from God. That is, these two things go hand-in-hand.

Satan's attack upon a client nation is to change as many norms and standards of that client nation as is possible. The whole idea is, if an unbeliever has this set of standards which are wildly different from divine establishment and the Bible, it is easier for that person to simply reject the Bible outright. I believe that this is happening in the United States today; about a fifth of more of the population have views which are in complete opposition to Scripture. On some particular issues, this is much higher. With respect to homosexuality, there has been a cultural acceptance that it is inbred and natural—possibly as high as 50% of Americans believe this. The Bible takes a completely different view of homosexuality, condemning homosexual acts as sinful and relating them to the downfall of the city of Sodom. So, you see the problem? If a person is raised to accept homosexuality is normal and okay; then the Bible view of it is going to put that person off. Furthermore, there are many believers who also believe that homosexuality is a non-issue. This puts them at odds with Scripture. A believer who does not accept that authority of the Scriptures is automatically going to have a sorry, unproductive Christian life.

The more places that Satan can set a nation at odds with divine establishment, the more likely he will take even more people with him into hell. So, this is why the morality of influential people is an important consideration.

How often does a generation rise up and reject the morality of their parents? In the United States, people often see popular culture or the actions of celebrities, and choose the morality that they live by, over the morality of their staid and bland parents.

One of the things which I have observed in my life is, 40–50 years ago, when Jesus was spoken of, He was given some respect. Even unbelievers and skeptics tended to accept that He lived and had to have been very wise, despite their own skepticism about Jesus being anything more than an influential human religious figure.

Today, I have observed many skeptics who doubt that Jesus even lived (despite Him having 4 biographers from His era); and most of them do not show Him nor His words the slightest amount of respect. As a result, they give Him and His teaching little or no credence.

It is clear to me, during that same period of time, that the morality of the people of the United States has gone downhill. Not only do we have people who think that they can choose their gender, but that this gender might be one of 57+ gender options. Whereas, in the 1950's, the Bible may have been considered sacrosanct by a majority of Americans, today, a person's sexual choices and deviations appear to have eclipsed Scriptural authority in importance.

Herod the tetrarch knew that what he was doing was immoral; and it seems reasonable that he understood that he, as a leading political figure, very much set the tone of morality for his people.

What Herod did quietly and behind closed doors is not a concern to anyone; but what he flagrantly did, marrying his brother's wife, also gave hundreds, if not thousands, of husbands, the go-ahead to set their wives aside and to choose someone else—after all, Herod did that. The rejection of the nuclear family plays havoc with a society. Herod's influence, even though he was not generally liked, could affect an entire generation of people.

I write this during a time when there are thousands of young protestors on the street, people who know next to nothing, but they believe what they believe with great passion, and are willing to harm other people and their property in order to impose their vision on society, as murky as that vision might be. Let me suggest that, apart from few exceptions, these *protestors* are not the children of an intact Christian marriage. Most of them have a great deal of self-esteem (something pushed by our education system), but they lack any knowledge and wisdom. They only have their unchecked emotions (one of the reasons we spank children is because of their unchecked emotions).

Back to Herod. His immorality infected his entire household; and John the baptizer would come to his death as a result of the great immorality of the Herod family.

Luke 3:20			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prostithēmi (προστίθημι) [pronounced <i>pros-TITH-ay-meet</i> ]	<i>to add, again, to give more, to increase, to place additionally, to lay beside, to annex, to repeat; to proceed further, to speak to any more</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4369
kaí (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
τούτο (τούτο) [pronounced <i>TOO-toh</i> ]	<i>this [thing], that [thing], this one</i>	demonstrative singular pronoun; neuter singular; accusative case	Strong's #5124 (Neuter, singular, nominative or accusative of #3778)
ἐπί (ἐπί) [pronounced <i>eh-PEE</i> ]	<i>on, upon; at, by, over</i>	preposition of superimposition; a relation of rest and distribution with the dative, locative or instrumental case	Strong's #1909
πασιν (πασιν) [pronounced <i>PAH-sihn</i> ]	<i>to all; in all; by means of all</i>	neuter plural adjective; dative, locative or instrumental case	Strong's #3956
katakleiō (κατακλείω) [pronounced <i>kat-ak-LI-oh</i> ]	<i>to lock up, to imprison, to incarcerate, to shut up, to confine</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2623
τον (τόν) [pronounced <i>tahn</i> ]; also το (το) [pronounced <i>toh</i> ]	<i>the</i>	masculine singular definite article in the accusative case	Strong's #3588

Luke 3:20			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Iōannês (Ἰωάννης) [pronounced ee-oh-AHN-nace]	<i>Jehovah is a gracious giver;</i> transliterated, John	proper singular noun; masculine; nominative case	Strong's #2491
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with;</i> <i>among; about, after, against; before,</i> <i>between; through; under; when, while,</i> <i>where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
phulakê (φυλακή) [pronounced foo-lak-AY]	<i>watching, guarding, keeping watch;</i> <i>the person guarding; the place where</i> <i>one is guarded [a prison]; the period</i> <i>of time when one is guarded</i>	feminine plural noun; dative, locative or instrumental case	Strong's #5438

**Translation:** In addition to all of this [evil that Herod did], he locked up John in prison.

In addition to all of the evil that he did, Herod put John the baptizer into prison. As we will find out, Herod had a rather nuanced relationship with John.

Rulers often hate to recognize that there are authorities over them. John the Herald is a spiritual authority over Herod; something that Herod was unwilling to accept. King David, on the other hand, accepted that he was not the ultimate authority. When Nathan the prophet came to him and reprimanded him for his immoral actions, David accepted Nathan's spiritual authority and willingly submitted to God's discipline as a result. He did not hold Nathan responsible in any way for reproving him. In fact, as we will find out in this chapter of Luke that King David named one of his sons by Bathsheba *Nathan*.<sup>34</sup>

Luke 3:20 In addition to all of this [evil that Herod did], he locked up John in prison.

For a brief time (for two verses), we leave the situation of John the Herald baptizing Jesus in the Jordan, and we look ahead in time, future from this date:

Luke 3:19–20 Herod the Tetrarch was reproved by John with regards to taking his brother's wife, Herodias; and for all of the evil things that Herod did. So, adding upon all this evil, Herod imprisoned John the baptizer.

In the past, we have talked about whether the book of Luke was strictly chronological. At this point, Luke mentions something that would take place in the future, regarding the narrative that he had written up to v. 18. Luke will return to John and his ministry in v. 21.

So there is no confusion, Herod did not put John in jail, let him out, then John goes back to his ministry, and then Herod locks him up again. So, Luke tells us at the end of v. 20 what would take place in the near future (future to the events of this narrative); but he does not use the future tense.

There is a purpose to this: this is a literary device to separate and isolate the ministry of John the Herald from Jesus the Messiah. The ministry of Jesus and the overlap follows in the next passage. However, prior to this, we take John's ministry to its logical end. Being place into prison is not the end of John's story; but it is, for all intents and purposes, the end of his public ministry. This is the case, despite there being quite a number of his disciples who continue for many years after. The communications of what was happening all over Galilee and Judæa was not broadcast to every person, 24/7. So, it is possible for people to have been baptized by John and consider themselves disciples of John, and remain that way long after John is no longer on the scene. During the next

<sup>34</sup> He named one of his sons Nathan; and I assume this was to honor Nathan the prophet.

several years, they may not have any contact with John or with Jesus, for that matter. They may not be fully aware of all that is happening; or they may simply distance themselves from what takes place during the public ministry of Jesus. My point is, there are disciples of John who continue as his disciples for many years after this, even though John's actual ministry will end in a few months (I think no longer than 6 months from this point in time).

John has said, "**He [the Messiah] must increase and I must decrease.**" (John 3:30) That is what is happening right here. Slipping in vv. 19–20 is actually a very clever literary device.<sup>35</sup> This takes John's ministry to its logical end (he will still have disciples, but he will not be baptizing anyone at the Jordan River any more); and Jesus' ministry will begin at this point and move forward (beginning with some introductory verses in this chapter).

### The Baptism of Jesus

At v. 21, we go back to John baptizing people in the Jordan River. The previous two verses actually look forward in time when Herod will lock John up in prison. But, in v. 21, we return to John's public ministry of baptizing and exhorting.

At this moment in the narrative, Jesus is revealed to the people in an extraordinary way.

**And it is in the baptism of all the people; and Jesus was baptized and is praying, was opened the sky and descended the Spirit the Holy in a bodily form like a dove upon Him. And a voice out of the sky has come, [saying,] "You [even] You are the Son of Mine, the Beloved. In You, I am well pleased."**

Luke  
3:21–22

**During the baptism of all the people, when Jesus was baptized and was praying, the heavens opened and the Holy Spirit descended in a bodily form like a dove upon Him. Then a voice came from the heavens, saying, "You are My Son, [My] Beloved. I am well-pleased in You."**

**While all of the people were being baptized, Jesus was also baptized. When He was praying, the heavens opened and the Holy Spirit descended upon Him, appearing to be a dove. Then the voice of God came from the heavens, saying, "You are My Son, My Beloved. I am well-pleased with You."**

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	And it is in the baptism of all the people; and Jesus was baptized and is praying, was opened the sky and descended the Spirit the Holy in a bodily form like a dove upon Him. And a voice out of the sky has come, [saying,] "You [even] You are the Son of Mine, the Beloved. In You, I am well pleased."
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	Now it came to pass, when all the people were baptized, that Jesus also being baptized and praying, heaven was opened; And the Holy Ghost descended in a bodily shape, as a dove upon him; and a voice came from heaven: Thou art my beloved Son; in thee I am well pleased.
V. Alexander's Aramaic T.	.
James Murdock's Syriac NT	And it occurred, when all the people were baptized, that Jesus also was baptized. And as he prayed, the heavens were opened; and the Holy Spirit descended upon him, in the bodily likeness of a dove: and there was a voice from heaven, which said: Thou art my beloved Son, in whom I have delight.
Original Aramaic NT	It happened that when he had baptized all the people, he baptized Yeshua also, and as he prayed, the heavens were opened. And The Spirit of Holiness was

<sup>35</sup> I did not recognize this on my own; but a footnote in the New American Bible pointed this out.

Plain English Aramaic Bible  
Lamsa Peshitta (Syriac)

descending upon him in the form of a body of a dove, and there was a voice from Heaven, which said, "You are My Son, The Beloved, in whom I am delighted."

.  
It came to pass when all the people were baptized, Jesus also was baptized, and while he prayed the heaven was opened, And the Holy Spirit descended on him, like a dove, and a voice from heaven, saying, You are my beloved Son, with whom I am pleased.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English  
Bible in Worldwide English

.  
When all the other people had been baptised, Jesus was also baptised. While he was talking with God, the sky opened. The Holy Spirit came down upon him like a dove. And a voice from the sky said, You are my dear Son. I am very pleased with you.

Easy English

**John baptises Jesus**  
While John was baptising all the people, he also baptised Jesus. When Jesus was praying, the sky opened. Then the Holy Spirit came down. He seemed like a bird. He came and he rested on Jesus. People heard a voice from the sky. 'You are my Son. I love you. You make me very happy.'  
God called Jesus, 'my Son'. Jesus often said that God was his father. It is part of the good news, that God is also our father.

Easy-to-Read Version–2001  
Easy-to-Read Version–2006

.  
**Jesus Is Baptized by John**  
When all the people were being baptized, Jesus came and was baptized too. And while he was praying, the sky opened, and the Holy Spirit came down on him. The Spirit looked like a real dove. Then a voice came from heaven and said, "You are my Son, the one I love. I am very pleased with you."

God's Word™  
Good News Bible (TEV)  
The Message

.  
After all the people were baptized, Jesus was baptized. As he was praying, the sky opened up and the Holy Spirit, like a dove descending, came down on him. And along with the Spirit, a voice: "You are my Son, chosen and marked by my love, pride of my life."

NIRV  
New Life Version

.  
**The Baptism of Jesus**  
When all the people were being baptized, Jesus was baptized also. As He prayed, the heaven opened. The Holy Spirit came down on Him in a body like a dove. A voice came from heaven and said, "You are My much-loved Son. I am very happy with You."

New Simplified Bible  
The Spoken English NT

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**Jesus is Baptized by John (Mt. 3:13-17; Mk 1:9-11; Jn 1:29-34)**  
Now it came about, as all the people were getting baptized, that Jesus got baptized too. And as he was praying, heaven opened up, and the Holy Spirit came down on him, in the physical shape of a dove.<sup>w</sup> And there was a voice from heaven: "You're my son! I love you! I'm pleased with you!"<sup>x</sup>  
<sup>w</sup>. Lit. "with bodily appearance like a dove." Luke is not saying that the Holy Spirit became a physical dove, but that the Holy Spirit looked like a physical dove.  
<sup>x</sup>. Lit. "You are my son, the beloved; in you I am pleased."

Thought-for-thought translations; dynamic translations; paraphrases:



College Press Bible Study  
Contemporary English V.

.  
While everyone else was being baptized, Jesus himself was baptized. Then as he prayed, the sky opened up, and the Holy Spirit came down upon him in the form of a dove. A voice from heaven said, "You are my own dear Son, and I am pleased with you."

The Living Bible

Then one day, after the crowds had been baptized, Jesus himself was baptized; and as he was praying, the heavens opened, and the Holy Spirit in the form of a dove settled upon him, and a voice from heaven said, "You are my much loved Son, yes, my delight."

New Berkeley Version  
New Century Version  
New Living Translation

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.  
**The Baptism of Jesus**

One day when the crowds were being baptized, Jesus himself was baptized. As he was praying, the heavens opened, and the Holy Spirit, in bodily form, descended on him like a dove. And a voice from heaven said, "You are my dearly loved Son, and you bring me great joy. [Some manuscripts read *my Son, and today I have become your Father.*]"

The Passion Translation

**The Baptism of Jesus**

One day Jesus came to be baptized<sup>[r]</sup> along with all the others. As he was consumed with the spirit of prayer,<sup>[s]</sup> the heavenly realm ripped open above him and the Holy Spirit descended from heaven in the visible, tangible form of a dove<sup>[t]</sup> and landed on him. Then God's audible voice was heard, saying, "My Son, you are my beloved one.<sup>[u]</sup> Through you I am fulfilled."<sup>[v]</sup>

[r] Luke 3:21 Jesus identified with sinners, even at his baptism. Although he had no sin, he chose to become one with sinners and was washed by John as a preview of what would happen when he became sin and was judged for our sins at the cross.

[s] Luke 3:21 We read about Jesus praying eight times in Luke's Gospel. (1) At his baptism Jesus prayed and the heavens were opened, revealing his sonship. Jesus asked the Father to send the Holy Spirit to strengthen him for his wilderness temptations (3:21-23). (2) Jesus prayed in solitude, and miracles broke loose in his ministry (5:16-17). (3) Jesus prayed all night before he chose his twelve companions (6:12-16). (4) Jesus prayed for his apostles to receive the full revelation of who he is (9:18-22). (5) When Jesus was about to be glorified in splendor on the mountain, he prayed, and his face glowed with a flashing light (9:28-29). (6) Jesus prayed that he would be an example to every one of his disciples (11:1). (7) Jesus prayed for Peter's restoration and future ministry (22:31-32). (8) Jesus prayed in Gethsemane for strength and glory as the terrors of Calvary lay before him (22:41-46).

[t] Luke 3:21 What a beautiful picture: a dove resting on a lamb. To have the power of the Spirit (dove), we need to have the nature of the Lamb (Jesus). Although Jesus had the Holy Spirit from his immaculate conception, at his baptism he received the abiding presence of the Holy Spirit to fulfill his ministry. God gives more and more of his Spirit to those who love him and obey him.

[u] Luke 3:21 The heavenly voice confirms the identity of Jesus as Messiah. God quoted Ps. 2:7 and Isa. 42:1, both of which are considered as speaking of the Christ. God publicly stated that Jesus was the long-awaited and much-loved Son, the Christ. The Trinity is clearly seen in this passage: Jesus, the Holy Spirit, and the Father.

[v] Luke 3:21 As translated from the Aramaic text. The Greek text states, "in whom I am greatly pleased." When the presence of the Holy Spirit came upon the Son of God, those around him heard the voice of the Father. We see from this a picture of the triune God, three in one.

Unlocked Dynamic Bible

But before John was put in prison, when many people were being baptized, Jesus also was baptized. Afterwards, while he was praying, the sky opened. Then the Holy Spirit, resembling a dove, came down and landed on Jesus. And Yahweh spoke to Jesus from heaven, saying, "You are my Son, the one whom I love dearly. I am very pleased with you!"

William's New Testament

.

**Partially literal and partially paraphrased translations:**

American English Bible	Well, it was after all the [other] people had been baptized that [John] also baptized Jesus. And [Jesus] he was praying, the sky opened up and the Holy Breath came down upon him in the shape of a dove. Then a voice came out of the sky [that said]: 'You're My Beloved Son and I approve of you.'
Beck's American Translation Breakthrough Version	. It happened during the time for absolutely all the group to be submerged, after Jesus also was submerged and as He was praying, for the sky to be opened and the Sacred Spirit to step down on Him in a bodily, visual image as a dove, and a voice to come out of heaven, "You are My loved Son. I am pleased with You."
Common English Bible	<b>Jesus' baptism</b> When everyone was being baptized, Jesus also was baptized. While he was praying, heaven was opened and the Holy Spirit came down on him in bodily form like a dove. And there was a voice from heaven: "You are my Son, whom I dearly love; in you I find happiness."
International Standard V	.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	It was while all the people were being baptized that Jesus was baptized too, and stood there praying. Suddenly heaven was opened, and the Holy Spirit came down upon him in bodily form, like a dove, and a voice came from heaven, which said, Thou art my beloved Son, in thee I am well pleased. vv. 3-22: Mt. 3.1; Mk. 1.1
NT for Everyone	<b>Jesus' Baptism and Genealogy</b> So it happened that, as all the people were being baptized, Jesus too was baptized, and was praying. The heaven was opened, and the holy spirit descended in a bodily form, like a dove, upon him. There came a voice from heaven: 'You are my son, my dear son! I'm delighted with you.'
20 <sup>th</sup> Century New Testament	Now after the baptism of all the people, and when Jesus had been baptized and was still praying, the heavens opened, And the Holy Spirit descended, in a visible form, like a dove, upon him, and from the heavens came a voice--"Thou art my Son, the Beloved; in thee I delight."

### Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	NOW WHEN ALL THE PEOPLE WERE IMMersed/BAPTIZED, JESUS WAS ALSO IMMersed/BAPTIZED, AND WHILE HE WAS PRAYING, HEAVEN WAS OPENED, AND THE HOLY BREATH DESCENDED LIKE A DOVE UPON HIM IN BODILY FORM, AND A VOICE CAME OUT OF HEAVEN, "YOU ARE MY BELOVED SON, IN YOU I AM WELL PLEASED." †(The Holy Breath/Spirit did not look like a dove. He descended LIKE a dove, in the same manner that a dove descends. People should not be using a dove to represent The Holy Breath/Spirit. That's idolatry against the 1st & 2nd Commandment. "Bodily form" would be in a human shape, NOT a dove. "Holy Spirit" is translated as "Holy Breath" because that is the correct translation. The KJV translators were taught by the Catholic Church that it means a soul or person because they believed in 3 persons/souls as GOD. But GOD is not 3 souls/persons and soul/spirit is not the correct translation.)
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Ferrar-Fenton Bible	<b>The Baptism of Jesus.</b> It, however, occurred, when all the people were being baptized, Jesus having also been baptized, and praying, the heaven was opened, and the Holy Spirit, in bodily appearance like a dove, descended upon Him, and a voice came out of heaven proclaiming, 'You are My Son, My Beloved! in You I have delight.'

I remove the Genealogy, vvs. 23 38, and place it at the end of this Gospel for the following reason:—It is quite irreconcilable with the one of Joseph given by St. Matthew, which is capable of verification from the records of the Old Testament, while this interpolated one in St. Luke's Gospel cannot be so. It also breaks the continuity of the Text, in a manner that so accomplished a writer as that Evangelist would never have done. I am, therefore, perfectly satisfied that it is merely a note of some early editor, and never formed part of St. Luke's Gospel.—F. F.

Free Bible Version  
God's Truth (Tyndale)

And it befell as all the people received baptism (and when Jesus was baptised and did pray) that heaven was opened and the holy ghost came down in a bodily shape like a dove upon him, and a voice came from heaven saying: You are my dear son, in you do I delight.

Jubilee Bible 2000  
Montgomery NT  
NIV, ©2011

### The Baptism and Genealogy of Jesus

When all the people were being baptized, Jesus was baptized too. And as he was praying, heaven was opened and the Holy Spirit descended on him in bodily form like a dove. And a voice came from heaven: "You are my Son, whom I love; with you I am well pleased."

Riverside New Testament  
Leicester A. Sawyer's NT  
Unlocked Literal Bible  
Urim-Thummim Version

And it came about when all the people were being baptized, Jesus also being baptized and praying, the skies were opened and the Sacred Spirit descended in a bodily shape like a dove upon him, and a Voice came from the cosmos that said, You are my esteemed Son; in you I am well pleased.

Weymouth New Testament

Now when all the people had been baptized, and Jesus also had been baptized and was praying, the sky opened, and the Holy Spirit came down in bodily shape, like a dove, upon Him, and a voice came from Heaven, which said, »Thou art My Son, dearly loved: in Thee is My delight.«

Wilbur Pickering's New T.  
Wikipedia Bible Project

After all the people had been baptized, Jesus was also baptized. As he prayed, heaven opened, and the Holy Spirit came down upon him in the form of a dove. A voice came from heaven saying, "You are my son, the one I love. I am so pleased with you."

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)

Now, with all the people who came to be baptized, Jesus too was baptized. Then, while he was praying, the heavens opened: the Holy Spirit came down upon him in the bodily form of a dove and a voice from heaven was heard, "You are my Son, this day I have begotten you."

The Heritage Bible  
New American Bible (2002)  
New American Bible (2011)

### *The Baptism of Jesus.\**

°After all the people had been baptized and Jesus also had been baptized and was praying, \* heaven was opened

\* P and the holy Spirit descended upon him in bodily form like a dove. And a voice came from heaven, "You are my beloved Son; with you I am well pleased."

\* [3:21–22] This episode in Luke focuses on the heavenly message identifying Jesus as Son and, through the allusion to Is 42:1, as Servant of Yahweh. The relationship of Jesus to the Father has already been announced in the infancy narrative (Lk 1:32, 35; 2:49); it occurs here at the beginning of Jesus' Galilean ministry and will reappear in Lk 9:35 before another major section of Luke's gospel,

the travel narrative (Lk 9:51–19:27). Elsewhere in Luke’s writings (Lk 4:18; Acts 10:38), this incident will be interpreted as a type of anointing of Jesus.

\* [3:21] Was praying: Luke regularly presents Jesus at prayer at important points in his ministry: here at his baptism; at the choice of the Twelve (Lk 6:12); before Peter’s confession (Lk 9:18); at the transfiguration (Lk 9:28); when he teaches his disciples to pray (Lk 11:1); at the Last Supper (Lk 22:32); on the Mount of Olives (Lk 22:41); on the cross (Lk 23:46).

\* [3:22] You are my beloved Son; with you I am well pleased: this is the best attested reading in the Greek manuscripts. The Western reading, “You are my Son, this day I have begotten you,” is derived from Ps 2:7.

<sup>o</sup> [3:21–22] Mt 3:13–17; Mk 1:9–11.

<sup>p</sup> [3:22] 9:35; Ps 2:7; Is 42:1; Mt 12:18; 17:5; Mk 9:7; Jn 1:32; 2 Pt 1:17.

New English Bible–1970

***The Baptism of Jesus c.29ce (Jordan)[ Lk.3.21-22 → ] - Mt.3.13-17, Mk.1.9-11***  
DURING A GENERAL BAPTISM of the people, when Jesus too had been baptized and was praying, heaven opened and the Holy Spirit descended on him in bodily form like a dove; and there came a voice from heaven, 'Thou art my Son, my Beloved; [Or: Thou art my only Son.] on thee my favour rests.' [Some witnesses read: My Son art thou; this day I have begotten thee.]

New Jerusalem Bible

Now it happened that when all the people had been baptised and while Jesus after his own baptism was at prayer, heaven opened and the Holy Spirit descended on him in a physical form, like a dove. And a voice came from heaven, 'You are my Son; today have I fathered you.'

New RSV

Revised English Bible–1989

***The ancestry of the Messiah***

DURING a general baptism of the people, when Jesus too had been baptized and was praying, heaven opened and the Holy Spirit descended on him in bodily form like a dove, and there came a voice from heaven, “You are my beloved Son; in you I delight.”

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

While all the people were being immersed, Yeshua too was immersed. As he was praying, heaven was opened; the *Ruach HaKodesh* came down on him in physical form like a dove; and a voice came from heaven, “You are my Son, whom I love; I am well pleased with you.”

exeGesés companion Bible

**THE BAPTISM OF YAH SHUA**

And so be it, all the people are baptized,  
and also Yah Shua, being baptized, prays;  
and the heavens open,  
and the Holy Spirit descends on him  
in a bodily semblance as a dove;  
and a voice becomes from the heavens, wording,  
You are my beloved Son; in you I well-approve.

Hebraic Roots Bible

And it happened, in the baptizing of all the people, Yahshua also being baptized, and praying, the heaven was opened; and the Holy Spirit descended upon Him in the likeness of the form of a dove. And there was a voice out of Heaven, saying, You are My Son, the Beloved, in whom I am pleased. (Psa. 2:7; Gen. 22:2; Isa. 42:1)

Israeli Authorized Version

Now when all the people were baptized, it came to pass, that Y'shuw`a also being immersed, and praying, the heaven was opened, And Ruach HaKodesh 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.

*The Scriptures* 1998

And it came to be, when all the people were immersed, עשוהי also being immersed, and praying, the heaven was opened, and the Set-apart Spirit descended in bodily

form like a dove upon Him, and a voice came from heaven saying, “You are My Son, the Beloved, in You I did delight.”

Tree of Life Version Now when all the people were immersed, Yeshua also was immersed. And while He was praying, heaven was opened and the *Ruach ha-Kodesh* came down upon Him in bodily form like a dove. And from out of heaven came a voice, “You are My Son, whom I love—with You I am well pleased!” cf. Ps. 2:7; Prov. 30:4; Isa. 9:5(6)

### Expanded/Embellished Bibles:

#### *The Amplified Bible*

#### Jesus’ Baptism

Now when all the people were baptized, Jesus was also baptized, and while He was praying, the [visible] heaven was opened, and the [!]Holy Spirit descended on Him in bodily form like a dove, and a voice came from heaven, “You are My Son, My Beloved, in You I am well-pleased and delighted!”

#### An Understandable Version

Now it happened when all the people had been immersed [by John], that Jesus was also immersed [by him]. And while Jesus was praying, heaven was opened and the Holy Spirit came down on Him in a physical form, as a dove, and a voice spoke out of heaven [saying], “You are my dearly loved Son. I am very pleased with you.”

#### The Expanded Bible

#### Jesus Is Baptized by John

When all the people were being baptized by John, Jesus also was baptized. [¹And] While Jesus was praying, heaven opened and the Holy Spirit came down on him in the form of [¹bodily appearance like] a dove. Then a voice came from heaven, saying, “You are my Son, whom I love [dearly beloved Son; Gen. 22:2; Ps. 2:7], and I am very pleased with you [in whom I take great delight] [Is. 42:1].”

#### Jonathan Mitchell NT

Now during [the period and situation for] all the people to be immersed (baptized), and with Jesus also having been immersed (baptized) and then continuing in prayer (or: thinking with a view toward goodness and well-being), [the time and situation] had come to be (or: had been birthed; occurred) [for] the heaven to be opened back up again, and [for] the Set-apart Breath-effect (or: the Holy Spirit; the Sacred Attitude) to descend (step down) – in bodily perceptual appearance as a dove (or: pigeon) – upon Him, and [for] a Voice from out of the midst of heaven (or: a Sound from [the] atmosphere, or sky,) to birth Itself: “You, Yourself, are (continuously exist being) My Son – the Beloved One! I have good thoughts within the midst of You (or: I take delight in You; I am disposed to good things and wellness in union with You; In You I think ease and imagine well-being; [instead of this last sentence, D reads, and this reading is found in various second and third century church fathers, over a wide geographic area from Spain to North Africa, to Palestine: Today I, Myself, have given birth to You])!”

#### NET Bible®

#### *The Baptism of Jesus*

Now when<sup>60</sup> all the people were baptized, Jesus also was baptized. And while he was praying,<sup>61</sup> the heavens<sup>62</sup> opened, and the Holy Spirit descended on him in bodily form like a dove.<sup>63</sup> And a voice came from heaven, “You are my one dear Son;<sup>64</sup> in you I take great delight.”<sup>65</sup>

<sup>60</sup>tn Grk “Now it happened that when.” The introductory phrase ἐγένετο (egeneto, “it happened that”), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated.

<sup>61</sup>tn Grk “and while Jesus was being baptized and praying.” The first of these participles has been translated as a finite verb to be more consistent with English style.

<sup>62</sup>tn Or “the sky”; the Greek word οὐρανός (ouranos) may be translated “sky” or “heaven,” depending on the context. In this context, although the word is singular, the English plural “heavens” connotes the Greek better than the singular “heaven” would, for the singular does not normally refer to the sky.

<sup>63</sup>tn This phrase is a descriptive comparison. The Spirit is not a dove, but descends like one in some type of bodily representation.



<sup>64tn</sup> Grk “my beloved Son,” or “my Son, the beloved [one].” The force of ἀγαπητός (agaphtos) is often “pertaining to one who is the only one of his or her class, but at the same time is particularly loved and cherished” (L&N 58.53; cf. also BDAG 7 s.v. 1).

<sup>65tc</sup> Instead of “You are my one dear Son; in you I take great delight,” one Greek ms and several Latin mss and church fathers (D it Ju [CI] Meth Hil Aug) quote Ps 2:7 outright with “You are my Son; today I have fathered you.” But the weight of the ms testimony is against this reading.

<sup>tn</sup> Or “with you I am well pleased.”

<sup>sn</sup> The allusions in the remarks of the text recall Ps 2:7a; Isa 42:1 and either Isa 41:8 or, less likely, Gen 22:12,16. God is marking out Jesus as his chosen one (the meaning of “[in you I take] great delight”), but it may well be that this was a private experience that only Jesus and John saw and heard (cf. John 1:32-33).

P. Kretzmann Commentary  
Syndein/Thieme  
Translation for Translators

### Luke 3:21-22

*John baptized Jesus.*

*But before John was put in prison, when many people were being baptized {when he was baptizing many people}, after Jesus was baptized and {he baptized Jesus} and Jesus was praying, the sky opened. Then the Holy Spirit, resembling a dove, descended upon Jesus. And God [SYN/EUP] spoke to Jesus from heaven, saying, “You (sg) are my Son, the one whom I love dearly. I am very pleased with you!”.*

*But before John’s imprisonment, when he was still preaching and ritually cleansing through baptism [Literally, immersing, to show repentance] the people in the Jordan River, Jesus also came to him to be baptized. As Jesus prayed, the heavens opened, and the Holy Spirit came upon Him in a physical manifestation that resembled a dove. A voice echoed out from heaven.*

**Voice from Heaven:** You are My Son, [Psalm 2:7] the Son I love, and in You I take great pleasure.

What does it mean for Jesus to be baptized by John? If John’s baptism symbolizes a rejection of the religious establishment centered in the temple in Jerusalem, then Jesus’ baptism by John symbolizes that He is aligned with this radical preacher. Jesus isn’t simply coming to strengthen or even renew the centers of power. Instead, He is joining John at the margins to be part of something wild and new that God is doing. And the vivid manifestation of God’s pleasure—the dovelike appearance and the voice from heaven—suggests that even though Jesus is in a sense aligning Himself with John, John is simply the opening act and Jesus is the main attraction. The choreography between John’s work and Jesus’ work continues, but from this point on, Jesus is in the center of the story.

The Voice

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	becomes but in the+ to be washed every the people and jesus being washed and praying to be opened the heaven and to descend the spirit the [thing] pure [in] bodily form as dove to him and sound from heaven to become {saying} You are The Son [of] me The [Man] Loved in you [I] favor
Awful Scroll Bible	Yet all- the people -together there, are coming by-within to be baptized, itself occurred that Jesus also is becoming baptized. Even Himself wishing-with-regards-to, the expanse is to come about opened-up, and the Awful Breath is to be stepped-down in bodily form, if-as a dove upon Him, and a voice itself is to come about out of the expanse, confirming, "You is My beloved Son, from-within You I well-supposed!"
Concordant Literal Version	Now it occurred, as all the people are baptized, at Jesus also being baptized and praying, heaven is opened, and the holy spirit descends on Him, to bodily perception as if a dove, and a voice came out of heaven, saying, "Thou art My Son, the Beloved; in Thee I delight."

The Disciple's Bible  
Orthodox Jewish Bible

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And it came about while all the Am [Berit] were receiving the tevilah, and when Yehoshua also had been given the tevilah and was davening, Shomayim was opened,  
And the Ruach Hakodesh descended in demut gashmit as a yonah upon Rebbe, Melech HaMoshiach; and then came a bat kol out of Shomayim, saying, ATAH BNI AHUVI ASHER BCHA CHAFATSTI.

Rotherham's Emphasized B.  
Third Millennium Bible

.  
Now when all the people were baptized, it came to pass that Jesus also was baptized. And while He prayed the heaven was opened, 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."

Webster's Translation

.

### **Literal, almost word-for-word, renderings:**

Analytical-Literal Translation

Now it happened, while all the people [were coming] to be baptized, Jesus also having been baptized, and praying, heaven [or, the sky] was opened, and the Holy Spirit descended in bodily form like a dove upon Him, and a voice came out of heaven saying, "You are My Son—the Beloved—in You I am well-pleased!"

Charles Thompson NT  
Context Group Version

.  
Now when all the people were immersed, Jesus also having been immersed, and praying, the sky was opened, and the Special Spirit descended in a bodily form, as a dove, on him, and a voice came out of the sky, You are my beloved Son; in you I am well pleased.

Disciples' Literal New T.

#### **Jesus Was Baptized When All The People Were Baptized**

And it came about when<sup>[i]</sup> all the people were baptized, Jesus also having been baptized and praying, that the heaven was opened and the Holy Spirit descended upon Him in a bodily form like<sup>[u]</sup> a dove, and a voice came from heaven: "You are My beloved Son. With You I was<sup>[v]</sup> well-pleased".

<sup>[i]</sup> Luke 3:21 That is, at the period of time when all the people were baptized.

<sup>[u]</sup> Luke 3:22 That is, having a body with an outward appearance similar to a dove.

<sup>[v]</sup> Luke 3:22 Or, am well pleased. See Mt 3:17.

English Standard Version  
Far Above All Translation  
Green's Literal Translation

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. .  
And it happened, in the baptizing of all the people, Jesus also being baptized, and praying, the heaven was opened; and the Holy Spirit came down in a bodily form as a dove upon Him. And there was a voice out of Heaven, saying, You are My Son, the Beloved; in You I have been delighting. Psa. 2:7; Gen 22:2; Isa. 42:1

Literal New Testament  
Modern English Version

#### **The Baptism of Jesus**

Now when all the people were baptized, and when Jesus also had been baptized and was praying, the heavens were opened, and the Holy Spirit descended in a bodily form like a dove on Him, and a voice came from heaven which said, "You are My beloved Son. In You I am well pleased."

Modern Literal Version

{Mk 1:9-11 & Mt 3:13-17 Lk 3:21-22 Jordan east of Jericho, Spring 27 AD.}

Now it happened, while\* all the people were immersed\*; when\* Jesus also was immersed\*, and while praying, the heaven was opened, and the Holy Spirit came down in bodily form, like a dove upon him, and a voice came\* from heaven, saying, You are my beloved Son. I am delighted in you.

Modern KJV

.

New American Standard B.

#### **Jesus Is Baptized**

Now when all the people were baptized, Jesus was also baptized, and while He was praying, heaven was opened, and the Holy Spirit descended upon Him in bodily

New European Version	form like a dove, and a voice came out of heaven, "You are My beloved Son, in You I am well-pleased." <b>The genealogy of Jesus</b> Now it came to pass, when all the people were baptized, that Jesus also having been baptized and praying, the heaven was opened, and the Holy Spirit descended upon him in a bodily form as a dove, and a voice came out of heaven: You are My beloved Son. In you I am well pleased.
New King James Version	<b>John Baptizes Jesus</b> When all the people were baptized, it came to pass that Jesus also was baptized; and while He prayed, the heaven was opened. And the Holy Spirit descended in bodily form like a dove upon Him, and a voice came from heaven which said, "You are My beloved Son; in You I am well pleased."
NT (Variant Readings)	.
Niobi Study Bible	.
Restored Holy Bible 6.0	.
Revised Young's Lit. Trans.	And it came to pass, in all the people being baptized, Jesus also being baptized, and praying, the heaven was opened, and the Holy Spirit came down in a bodily appearance, as if a dove, upon him, and a voice came out of heaven, saying, 'You are My Son -- the Beloved, in you I did delight.'
A Voice in the Wilderness	.
World English Bible	.
Young's Updated LT	.

**The gist of this passage:**

Luke 3:21a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gínomai ( γίνομαι ) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 <sup>rd</sup> person singular, aorist (deponent) middle indicative	Strong's #1096
Sometimes, when there is no specific subject, this can be translated, <i>and it came to pass, and it was, and so it was; and here is what happened next.</i>			
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tô (τῷ) [pronounced toh]	<i>in the; by the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
baptizô (βαπτίζω) [pronounced bap-TID-zoh]	<i>to baptize, to wash, to immerse; to do a ceremonial ablution, especially (technically) of the ordinance of Christian baptism</i>	aorist passive infinitive	Strong's #907

Luke 3:21a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hapas (ἅπας) [pronounced HAP-as]	<i>absolutely all</i> or (singular) <i>every one; all (things), every (one), whole, all together</i>	masculine singular adjective, accusative case	Strong's #537
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the</i>	masculine singular definite article in the accusative case	Strong's #3588
laos (λαός) [pronounced lah-OSS]	<i>people, people group, tribe, nation, all those who are of the same stock and language; of a great part of the population gathered together anywhere</i>	masculine singular noun; accusative case	Strong's #2992

**Translation:** During the baptism of all the people,...

We have no idea how long John's ministry continued; but there was a day when he was baptizing a large group of people that Jesus came forward. John's ministry appears to have continued for a few weeks or perhaps several months before Jesus arrived on the scene. There is no indication how many people John baptized, how many times he spoke publically, whether he moved about on the Jordan or settled into one place—none of those things can be determined on the basis of Luke's account. However, if Jesus' ministry is 3–4 years, then I suspect John's minister was perhaps 1–3 months; and possibly, up to 6 months. What is fascinating to me is, their very short ministries were preceded by 30 years of preparation.

Luke 3:21b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, also, even, so, then, too, both, but, for, if, indeed, likewise, moreover, or, that, therefore, when, yea, yet; and so; so that</i>	conjunction; a primary particle, having a copulative and sometimes also a cumulative force	Strong's #2532
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
baptizô (βαπτίζω) [pronounced bap-TID-zoh]	<i>baptizing, washing, immersing; doing a ceremonial ablution, being baptized</i>	masculine singular, aorist passive participle; genitive/ablative case	Strong's #907
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
proseúchomai (προσεύχομαι) [pronounced pros-YOU-khoh-maí]	<i>praying face to face with, praying to God</i>	masculine singular, present middle/passive participle; genitive/ablative case	Strong's #4336

**Translation:** ...when Jesus was baptized and was praying,...

When we put all of v. 21 together, it is going to make more sense.

Jesus is there with John, standing in the Jordan River with John, and He is baptized and He is praying. The aorist passive indicates that He received baptism at a point in time (which is covered in greater detail in Matthew 3:13-17).

The present participle of *praying* suggests that Jesus was continuing in a state of prayer over an extended period of time. He is preparing for His public ministry, which is anticipated by being baptized and by praying in advance. What happens here will be the beginning of Jesus' entrance into God's plan for His public ministry.

Interestingly enough, where John is, at the Jordan River, is not where Jesus primarily ministered. Most of Jesus' public ministry will take place in Galilee (the region, not the sea); but He did go to Jerusalem for some of the holy days. John's ministry was taking place due south of the Sea of Galilee, in the Judæan desert (and, by desert, I mean uninhabited area).

Luke 3:21a-b **Now when all the people were baptized, and when Jesus also had been baptized and was praying,...**, ESV (capitalized)

As we have studied, John spoke publically on a number of topics; and also, he baptized the people who came to him. This baptism would not be the same as the Christian baptism, as John was speaking to Israelites during the Age of Israel. So, when John baptized these people, the water represented the Kingdom of God; and John was associating his disciples with the Kingdom of God. He could present the Kingdom of God to his followers because the King was going to reveal Himself (actually, God would reveal Jesus as the King).

Jesus' baptism is unique and it marks His being baptized (which means, being identified fully with something) with the plan of God. John, as the herald of the Lord, baptized Jesus. This would mark the beginning of the Lord's public ministry, and the point at which John's ministry began to be eclipsed by the Lord's. Both men would, for some short period of time, have coterminous ministries, but the Lord's ministry would continue to grow and John's would level off or become smaller. And then, Herod would put John in prison.

Luke 3:21c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anoigô (ἀνοίγω) [pronounced an-OY-go]	<i>to open [up]</i>	aorist passive indicative	Strong's #455
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the</i>	masculine singular definite article in the accusative case	Strong's #3588
ouranos (οὐρανός) [pronounced oo-ran-OSS]	<i>the sky; by extension heaven (as the abode of God); by implication happiness, power, eternity; specifically the Gospel (Christianity)</i>	masculine singular noun; accusative case	Strong's #3772

**Translation:** ...the heavens opened...

While Jesus is praying, and after He is baptized, the heavens open up. Now, we do not know if there was some sort of physical representation of this; or whether this opening is strictly defined by the next phrase. I believe that v. 22 will describe what is meant by the heavens being opened.



Let's look at all of v. 21 first:

Luke 3:21 **During the baptism of all the people, when Jesus was baptized and was praying, the heavens opened...**

Luke gives us a unique perspective. We know in the other gospels that Jesus came and John recognized Him. They were cousins, so John apparently knew what Jesus looked like (this is an assumption on my part, as we do not know if there had been any contact between the two men previously<sup>36</sup>).

The other gospels tell us that, on previous occasions, John also spoke of Jesus to the crowds. This would make sense, since John's baptism for these people identified them with the Kingdom of God; so John would naturally speak of the King.

John baptized all of the people there, and Jesus was baptized after and then Jesus prayed, and the heavens opened up. What it means for the heavens to open up appears to be defined by the next verse:

Luke 3:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
katabainō (καταβαίνω) [pronounced <i>kat-ab-ah'ee-no</i> ]	<i>to descend (literally or figuratively); to come (get, go, step) down, to fall (down)</i>	aorist active infinitive	Strong's #2597
to (τό) [pronounced <i>toh</i> ]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
pneuma (πνεῦμα) [pronounced <i>PNYOO-mah</i> ]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, dative, locative or instrumental case	Strong's #4151
to (τό) [pronounced <i>toh</i> ]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
hagios (ἅγιος) [pronounced <i>HA-gee-oss</i> ]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	neuter singular adjective; dative, locative or instrumental case	Strong's #40
sōmatikos (σωματικός) [pronounced <i>so-mat-ee-KOS</i> ]	<i>corporeal, bodily; having a bodily form or nature; pertaining to the body; physical</i>	neuter singular adjective, dative, locative or instrumental case	Strong's #4984
eidos (εἶδος) [pronounced <i>Ī-dos</i> ]	<i>the external or outward appearance, form figure, shape; form, kind; sight</i>	neuter singular noun; dative, locative or instrumental case	Strong's #1491
hōs (ὥς) [pronounced <i>hohç</i> ]	<i>like, as; about; in such a way; even as</i>	comparative particle	Strong's #5613

<sup>36</sup> I would think that there was contact simply because both families seemed to be devout, meaning that they would go to Jerusalem for the various holy days.

Luke 3:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
peristeri (περιστερά) [pronounced <i>per-is-ter-AH</i> ]	<i>dove, pigeon</i>	feminine singular noun, accusative case	Strong's #4058
ἐπί (ἐπί) [pronounced <i>eh-PEE</i> ]	<i>to, towards; on, upon; at, by, before; over, against; to, across</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
auton (αὐτόν) [pronounced ow- TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846

**Translation:** ...and the Holy Spirit descended in a bodily form like a dove upon Him.

Something which appeared to be a dove (or dove-like) descended upon Jesus. Luke understands that this is the Holy Spirit taking on some sort of physical manifestation. I am assuming that this is what is actually taking place, rather than these words being metaphorical. My assumption is, those who were there tried to describe what they saw, and that the best description that they could come up with is, *the Holy Spirit descended upon Jesus like a dove*. This is what they saw with their own eyes.

This manifestation of the Holy Spirit—appearing to be a dove coming out of the heavens—is probably how we are to understand the opening of the heavens. Maybe there was some sort of break in the heavens, but nothing like that is described here or elsewhere.

There is actually a bit of controversy here. Some say that the Holy Spirit could not have looked like a dove; but, that He just descended as a dove might. However, the text is clear that the Holy Spirit appears like a dove in bodily form. This simply means that God the Holy Spirit allowed Himself to be perceived as a physical shape, so that those who were there could actually see what was taking place.

We should bear in mind that, God the Father and God the Holy Spirit do not have a physical form that we are able to perceive with any of our 5 senses. We cannot touch God; and we cannot see Him. God created the universe, but God is not confined to the universe or to the physical laws of the universe. The form that God is actually in cannot be perceived by our 5 senses, no more than you can see the soul of any person that you speak to. However, God is able to reveal Himself in His Word and through some of the things which He does where He makes Himself visible and/or audible.

In my study of Exodus, I have many times made reference to the fact that God can be very theatric. He allows things to be seen and heard which are remarkable and remain in the memories of the viewers for a very long time. To us, these are words, and we try to develop a picture in our minds of what is taking place. Apparently Luke the author interviewed people who were there, and they described these things to Luke, as best they could.

Luke 3:22a ...and the Holy Spirit descended on Him in bodily form, like a dove;... ESV (capitalized)

The Holy Spirit is not a dove; the Holy Spirit does not regularly appear as a dove. And, on top of that, Jesus certainly must have been powered by God the Holy Spirit prior to this. Therefore, I believe that all of this took place for the benefit of the folks who were there. Since God is very theatrical; things like this (a dove coming from out of the heavens appearing to light upon the Lord) help to point out to humankind what we should focus upon.

“Look upon This Man! Study Him!” is what God is telling the people there.

What people understood from this is, the heavens opened up and the Holy Spirit came down and dwelt upon the Lord.

The people who were there and witnessed this—these were John’s disciples. They listened to John’s words and, presumably, they tried to live as John said that they should. However, something needs to happen which tells John’s loyal disciples that Someone greater than John has arrived (as John himself was teaching).

I believe that the opening of the heavens and the descending of the Holy Spirit upon Jesus were things which people were able to see. This was quite supernatural and certainly dramatic. It would be my assumption that God made these various aspects perceptible to the human eye; and I do not believe that this was a mass hallucination.

There is certainly a reasonable question to be posed at this point: is this the first time that Jesus received the Holy Spirit? If it is, what has He been doing up until this point in time?

From the beginning, and we do not know precisely how this worked, Jesus was sinless, fully human, possessing both the Holy Spirit and Deity. However, it appears that, in some form or fashion, His function as God was set aside (doctrine of Kenosis). It would logically make sense that He actually received the Holy Spirit at the moment of birth. It would also make sense that Jesus did not access His Deity even from the point of birth.

It is not clear when Jesus, in His humanity, would have realized that He is divine; nor is it clear why He knew to not to access His Deity. Whatever interplay or interaction or understanding which existed between Jesus the Infant and Jesus the God, we have no idea.

Because this relationship between Jesus the Man and His Person as God is unique, it is difficult to explain every aspect of that. There are many analogies which can be drawn, but they will fall flat. For instance, there are a number of very recognizable celebrities who use wigs and makeup in order to go out and do thing unnoticed in public. They are setting aside their considerable fame in order to enjoy some privacy. For these minutes or hours where they exist apart from their recognizable faces and fame, could be seen as analogous to our Lord setting aside His Deity. Poor analogy, I realize.

There was a second way in which the heavens opened up:

Luke 3:22b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong’s #2532
φῶνῃ (φωνή) [pronounced <i>foh-NAY</i> ]	<i>sound, voice; language</i>	feminine singular noun; accusative case	Strong’s #5456
ἐκ (ἐκ) [pronounced <i>ehk</i> ]	<i>out of, out from, from, by, of</i>	preposition	Strong’s #1537
Here, spelled ex (ἐξ) [pronounced <i>ehks</i> ], because it comes before a vowel.			
οὐρανός (οὐρανός) [pronounced <i>oo-ran-OSS</i> ]	<i>the sky; by extension heaven (as the abode of God); by implication happiness, power, eternity; specifically the Gospel (Christianity)</i>	masculine singular noun; genitive/ablative case	Strong’s #3772

Luke 3:22b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gínomai ( γίνομαι ) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	aorist (deponent) middle infinitive	Strong's #1096

**Translation:** Then a voice came from the heavens,...

The second sign of the heavens being opened is the voice which seems to come down from the heavens.

I believe that this voice of God could be audibly heard by John and those who were there to be baptized. All of this was very memorable for those who were there. These people would later share the story of what they saw and heard with Luke and other gospel writers (all 4 biographers record this incident).

Luke 3:22c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō ( λέγω ) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	feminine singular, present active participle, accusative case	Strong's #3004
This is missing from the manuscript that I use; but found in (some of) the others (Robinson and Pierpont's Greek Text <sup>37</sup> , for example).			
su ( σὺ ) [pronounced sue]	[of] you	2 <sup>nd</sup> person personal pronoun; genitive case (σοῦ)	Strong's #4771
ei ( εἶ ) [pronounced ī]	you are, thou art	2 <sup>nd</sup> person singular, present indicative	Strong's #1488 (second person singular present of #1510)
ho ( ὁ ) [pronounced hoh]	the; this, that; who, which	definite article for a masculine singular noun, nominative case	Strong's #3588
huios ( υἱός, οὗ, ὅ ) [pronounced hwee-OSS]	son, child, descendant; pupil; follower	masculine singular noun, nominative case	Strong's #5207

<sup>37</sup> In e-sword, this is the Byzantine Textform.

Luke 3:22c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
emou (ἐμοῦ) [pronounced <i>eh-MOO</i> ]; mou (μου) [pronounced <i>moo</i> ]	<i>me; of me; from me; my, mine</i>	1 <sup>st</sup> person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

**Translation:** ...saying, "You are My Son,..."

It appears that Matthew and Luke present the actual words from heaven differently. To the people who are there, they hear, "This is My Son..." (Matt. 3:17b) but Jesus heard the words, "You are My Son..." (Luke 3:22c). Whether these are separate phrases spoken by God, or if this is the same voice, but perceived differently, we do not know. Is it possible for one set of people to hear one thing, and another to hear something else? I would assume so. No doubt, God is able to do something like this. God is not confined to our universe or nor is He constrained by natural laws.

Luke 3:22d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>hoh</i> ]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
agapêtos (ἀγαπητός) [pronounced <i>ag-ap-ay-TOSS</i> ]	<i>[dearly, well] beloved, esteemed, dear, favourite, worthy of love</i>	masculine singular adjective, nominative case	Strong's #27

**Translation:** ...[My] Beloved.

Literally, Jesus is called *the Beloved of mine*. Often, in the Greek, the application of the personal pronoun is understood. However, here, *of Mine* = *My* is a part of the text.

Luke 3:22e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced <i>en</i> ]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
soi (σοι) [pronounced <i>soy</i> ]	<i>you; to you; in you; by you</i>	2 <sup>nd</sup> person singular personal pronoun; locative, dative or instrumental case	Strong's #4771 (dative, locative or instrumental case given as Strong's #4671)



Luke 3:22e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eudokeō (εὐδοκέω) [pronounced yoo-dok- EH-oh]	<i>to be well-pleased [with], to think well of; to approve (an act); to approbate (a person or thing); to think good, to (have, take) pleasure, to be willing</i>	1 <sup>st</sup> person singular, aorist active indicative	Strong's #2106

**Translation:** I am well-pleased in You."

Again, Matthew and Luke present this differently. In Luke, God speaks directly to Jesus; in Matthew, God speaks of Jesus in the 3<sup>rd</sup> person. Whether these are two separate statements made one after the other; or one statement heard differently, we are not told. I believe that we may rest assured that both things were heard.

Luke 3:22 ...and the Holy Spirit descended in a bodily form like a dove upon Him. Then a voice came from the heavens, saying, "You are My Son, [My] Beloved. I am well-pleased in You."

John baptizes Jesus, followed by two things which were perceived by the people there—something like a dove came out of heaven and descended upon the Lord; and a voice came out of heaven as well. The voice of God. These two things together represent the opening of heaven.

#### Luke 3:21–22: Baptism Appendix:

Luke 3:21–22 While all of the people were being baptized, Jesus was also baptized. When He was praying, the heavens opened and the Holy Spirit descended upon Him, appearing to be a dove. Then the voice of God came from the heavens, saying, "You are My Son, My Beloved. I am well-pleased with You."

John the Apostle also noted that the Holy Spirit descended upon Jesus like a dove (John 1:32–34)—but it is clearer in Luke that the Holy Spirit appears to be in the form of a dove.

Throughout Scripture, all members of the Godhead have appeared in some form or another. We are unable to see God. He does not have a form or visage that we are able to see, as God does not belong to the time/matter/space universe which He created; He is not confined to the laws of this universe either.

God is able to enter into human history—into our time/matter/space universe—and Jesus did; and His humanity was perfectly real, visible and understandable.

The way that all of this is presented makes me think that Luke spoke to someone who was there when John baptized Jesus and the Holy Spirit was observed to descend upon the Lord.

Luke 3:21–22 Now when all the people were baptized, and when Jesus also had been baptized and was praying, the heavens were opened, and the Holy Spirit descended on Him in bodily form, like a dove; and a voice came from heaven, "You are My beloved Son; with You I am well pleased." ESV (capitalized)

I believe that the *heavens opening* (v. 21) are defined by the text of v. 22. Two things happened: the Holy Spirit appeared visually to descend upon Jesus, like a dove. Then, the people who are there heard the voice of God speak (on very rare occasions, God's voice is heard by a group of people—the only two examples I can think of are here and when the Ten Commandments were given audibly to the people of Israel).

Having come to the end of Luke 3A, there are two topics for us to examine: (1) the doctrine of baptism (which will be presented as two separate doctrines); and (2) John's baptism of Jesus in the other gospels. How do these narratives compare?

There is a package of R. B. Thieme, Jr. notes floating about the internet, where they are indexed and can be viewed in a browser, so that one might easily locate specific topics and passages. I have done considerable editing of this doctrine, but the fundamental credit for the development of this doctrine belongs to R. B. Thieme, Jr.

Many other doctrinal pastors are around who provide these same doctrines; and some of these doctrines vary little from Bob's original work.

### The Meaning of the Word Baptism (from Thieme notes)

1. The Greek verb is baptizô (βαπτίζω) [pronounced *bap-TID-zoh*]. Therefore, it should be obvious that our English word, *baptize*, is a transliteration from the Greek. The definitions given to this word are: *to baptize, to wash, to immerse; to do a ceremonial ablution, especially (technically) of the ordinance of Christian baptism*. More importantly, there appears to be the concept of *identification*; that is, a baptism *identifies, associates or relates* one thing to another. Strong's #907.
2. The Greek noun is baptismas (βάπτισμα) [pronounced *BAP-tis-mah*]. Obviously, *baptism* is a transliteration as well. The given meanings for this word are: *baptism (real or figurative); immersion*. As above, there is the further concept of, *identification, association, relation*. Strong's #908.
3. We know the etymology of the verb because it is found in ancient Greek literature. These words have come down to us through three different Greek languages over a period of 1000 years. Before these words became a part of the New Testament they were already a thousand years old. So we know almost exactly what they mean. The Greek word for baptize means, *to identify one thing with another, to identify with "something else"; to place something into something else and thus identify them together*.
  - 1) Homer, in the IX book of The Odyssey, used the word *baptize* in his analogy of the spear entering the eye of the Cyclops and with the immersing of hot steel in water by the smith: the steel was identified with the water; the steel was placed into the water.
  - 2) Herodotus used the word *baptize* in baptizing a new spear in the blood of a pig which had been sacrificed to the god of war. The spear was placed into the blood; thus, the spear was identified or associated with (or related to) its purpose, which was to draw blood. When the Spartans went to war they always took an oath to kill the enemy and, as they took this oath, they plunged their spear into the pig's blood. That was called the baptism of the spear. It was now a warrior's spear, as it had touched blood. So the point of the spear, which is something, goes into something else (the pig's blood) which has been offered as a sacrifice to the god of war. We may add to this concept that, when placed into the pig's blood, the spear was associated with blood for the first time. However, this is not the case with the next historical example.
  - 3) Euripides used *baptize* in identifying a sunken ship with the sea. The "something else" was the bottom of the sea. He said the ship was baptized in the sea. The ship is fully immersed, but it is also fully identified with or associate with the sea—and, in this case, this association is complete and forever.
  - 4) Thus, the connotation of the word baptizo is always identification or association with "something else". This is achieved by putting something into something else, and that is all.
4. There are seven baptisms found in the Bible. Four of them are dry and three of them are wet, but in each of these baptisms, something or someone is identified with, associated with, or related to something else. That is what baptizo really means. We will study those 7 baptisms in the next doctrine.
5. "Baptize" is not an English word but the transliteration of a Greek word. The only way to translate it is give it its proper meaning: *to identify, to identify something with something else, to closely associate two things together, to set the precedence of a relationship between two things*.
6. To summarize: Baptizô or baptise means *to identify, to associate, to relate*. This may have begun with immersion of one thing into another, but that is done with a more fundamental purpose in mind (to associate, identify or relate one thing with another). This was true in the days of Homer. Homer used these words in the sense of identification. Then in the days of the great Greek historians of the fifth century B.C., Herodotus and Thucydides used it. Euripides used it. And always with great consistency the verb and the nouns have meant *identification, association, relation*; and often achieved or represented by *immersion*. The deeper connotation is *identification, association, or establishing a relationship*.

## The Meaning of the Word Baptism (from Thieme notes)

Something is identified with something else. Homer talks about the crafty Ulysses putting the sharpened beam into the eye of Cyclops. he says the plunging of the beam made a hissing noise like a man who smelt iron when he dips the iron into the water, and he used the word bapto, identifies it, so that the iron is tempered. So the word has been used extensively so there was never a reason to have a transliteration rather than a translation. The translation should be *identification, association, establishing a relationship; often represented by immersion*.

Although this doctrine was edited and appended, it is based upon the work of R. B. Thieme, Jr.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

There are seven baptisms in the Scriptures (four real, three ritual). The WEB translation (capitalized) is used below, unless otherwise noted.

The information below came from a collect of R. B. Thieme, Jr.'s notes.

## The Seven Baptisms of Scripture (from Thieme notes)

Baptize means *to identify, to associate, to relate one thing to another, to be made one with*. Sometimes this identification is established or initiated with an immersion; but with the examples below, it is clear that is not always the case. It means something so identified with something else that its nature or character is changed, or represents a real change that has already taken place.

1. The 4 Real Baptisms: (Actual Identifications, associations, and/or relations)
  - 1) Baptism of Moses — 1Corinthians 10:1,2. The children of Israel are identified with Moses and the cloud as they pass through the Red Sea. 1Cor. 10:1–2 **Now I would not have you ignorant, brothers, that our fathers were all under the cloud, and all passed through the sea; and were all baptized into Moses in the cloud and in the sea;...** In that time, Israel was being led by a cloud and a pillar of fire. They followed the cloud into the midst of the sea, where the sea was pushed aside and the ground was dry. The children of Israel were fully identified or associated with Moses and with the cloud (the leading of God); and yet, they are completely dry. The Egyptian soldiers who pursued them were immersed in the water and they drown. The Egyptians, who were immersed, were *not* baptized.
  - 2) Baptism of the cup and the cross — Matthew 20:22a (**But Jesus answered, "You don't know what you are asking. Are you able to drink the cup that I am about to drink, and be baptized with the baptism that I am baptized with?"**). Jesus would drink from the cup of our sins; and Jesus would be fully associated with or fully identified with our sins, and He would take the punishment for those sins. 2Corinthians 5:21 **For Him who knew no sin He made to be sin on our behalf; so that in Him we might become the righteousness of God.** Jesus Christ drank the cup filled with our sins — He thus identified with our sins and He bore them on the cross. His identification with sin is the baptism here. 1Peter 2:24 **He Himself bore our sins in His body on the tree, that we, having died to sins, might live to righteousness; by Whose stripes you were healed.**
  - 3) Baptism of the Holy Spirit, which takes place in the believer. 1Corinthians 12:13 **Because by one Spirit are we all baptized into one body, whether we are Jews or Gentiles, whether we are bond or free; and have been all made to drink into one Spirit.** (UTV) The believer at the point of salvation is placed into the body of Christ. He is fully identified as a believer, as a Christian; he is completely associated with or related to Jesus Christ. This baptism is the ministry of God the Holy Spirit. Acts 1:5 Romans 6:3,4 Galatians 3 Colossians 2:12 Ephesians 4:5.
  - 4) For those who live during the Church Age, we are either baptized by the Holy Spirit in life or we face the baptism of fire at death. Unbelievers face the baptism of judgement. In the Tribulation, this will be represented by the Battle of Armageddon: Matthew 25:31, 33 3:11 Luke 3:16 (**John answered them all, "I indeed baptize you with water, but he comes who is mightier than I, the strap of whose sandals I am not worthy to loosen. He will baptize you in the Holy Spirit and fire, ..."**) Unbelievers

## The Seven Baptisms of Scripture (from Thieme notes)

are identified or associated with judgment; they are identified with and immersed in the fire. There is a great contrast set up in 2Thessalonians 1:6–10 **Since it is a righteous thing with God to repay affliction to those who afflict you, and to give relief to you who are afflicted with us, when the Lord Jesus is revealed from heaven with His mighty angels in flaming fire, punishing those who don't know God, and to those who don't obey the Good News of our Lord Jesus, Who will pay the penalty: eternal destruction from the face of the Lord and from the glory of His might, when He comes in that day to be glorified in His saints, and to be admired among all those who have believed, because our testimony to you was believed.**

2. The 3 Ritual Baptisms: (*representative Identification, close association with, a relationship initiated*) Water is used for these rituals. Water is symbolic of something else, but the individual is fully identified with the water and therefore, related to or associated with what the water represents.

- 1) The baptism of John — Matthew 3:6, 11a Luke 3:16a. The water symbolized the Kingdom of God which John proclaimed. As herald to the King, John announced the coming of the King-Messiah. People, when baptized by John, were indicating, in effect: "I have believe in the imminent revelation of the Christ (Greek name for *Messiah*), and I am now symbolizing that identification/association/relation with His Kingdom by baptism." Furthermore, the baptism represented a cleansing of the people, as one could not enter into the Kingdom of God without being cleansed.
- 2) The baptism of Jesus by John was a unique baptism. Water was used; John did the baptizing; but Jesus Christ was NOT a sinner. Therefore, Jesus' sins were not washed away; He was not cleansed.
  - (1) The water is symbolic of the Father's will or plan. Jesus Christ identified Himself with the Father's will in the execution of God's plan for salvation — Matthew 3:13–17.
  - (2) Clearly, we cannot "follow the Lord in baptism" as His purpose was to secure our redemption.
  - (3) We are able to follow the Lord and duplicate the mode of His baptism. However, our baptism this has a different but related association.
- 3) The baptism of the believer in the Church Age — Acts 2:38.
  - (1) Water represents the person of the Lord Jesus Christ. Believers are identified with Christ in His death, burial, and resurrection. It symbolizes retroactive and current positional truth. It is the ritual of the real baptism of the Holy Spirit. It is thus a picture of Spirit baptism.
  - (2) The person going into the water is identified with the water and with Jesus in His death. He is saying in effect, "I am identified with Jesus in His death."
  - (3) The person coming out of the water is identified with the air which represents: Identification with Christ in His resurrection. The believer is giving testimony to current positional truth — allowing His resurrection life to live through us.
  - (4) In essence, we are also identifying with the plan of God, which begins for us at the cross. Water baptism is simply a recognition that we have believed in Jesus Christ and have begun our place in the plan of God at the cross.
- 4) One verse may seem to be confusing, regarding the baptism of John and the baptism of the believer in the Church Age: Acts 8:12 **But when they believed Philip as he preached good news about the kingdom of God and the name of Jesus Christ, they were baptized, both men and women.**
  - (1) Jesus had come to the Jews and proclaimed the Kingdom of God, as He was their King.
  - (2) The early believers in the Church Age believed that Jesus would return during their lifetimes, thus initiating the Kingdom of God.
  - (3) Philip presented the gospel of Jesus Christ, that He had died for our sins, was buried and then resurrected.
  - (4) Jesus' return is still taught today, which is preceded in time by the rapture of the church.

Ritual without reality is meaningless. The Church Age believer may participate in the ritual of water baptism. Water baptism should only take place *after* a person has exercised faith in the Lord Jesus Christ. It is reasonable that the new believer learn enough doctrine to make the ritual meaningful.

The believer needs doctrine before ritual baptism. It is a good idea that they understand positional truth: retroactive positional truth, current positional truth, experiential positional truth, and human good versus divine good. He should understand the difference between relationship and fellowship. Once we have believed in Jesus Christ, we always have a relationship with God through Him. However, we only have fellowship with God when we are temporally cleansed by means of 1John 1:9 (by naming our sins to God).

The believer was baptized in the early church very soon after salvation. Reason: Because as soon as the individual was saved he was given a long lesson in Bible doctrine. Immediately upon understanding the basics the individual was baptized. An individual should never be baptized until he understands the doctrine behind the ritual.

All Church Age believers participate in the real baptism of the Holy Spirit.

As R. B. Thieme, Jr. said many times, *ritual without reality is meaningless*.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We are going to compare how the gospel writers recorded John's baptism of Jesus.

The Literal Standard Version<sup>38</sup> is used below:

John Baptizes Jesus (in all 4 gospels)	
Scripture	Text/Commentary
Matt. 3:13 <i>Then Jesus comes from Galilee to John at the Jordan, to be immersed by him,...</i>	Matthew mentions the geography. Jesus was raised in the Galilee region. Traveling to Jordan would have been a fairly long trip which probably involved taking a boat across the Sea of Galilee.  There is a lot more going on here than idle curiosity, "I wonder what John is doing?"
Matt. 3:14 <i>...but John was forbidding Him, saying, "I have need to be immersed by You—and You come to me?"</i>	There is some reticence on the part of John when it comes to baptizing Jesus. This suggests that John understood that his baptism was seen as a ritual of cleansing (see Luke 11:38), associated with the coming King (John 1:23). For this reason, John believes that he should be baptized by Jesus, and not the other way around. Therefore, John did not fully appreciate what his baptism of Jesus actually meant.

<sup>38</sup> This is a 2020 translation which claims to be *strictly literal and in modern English*.



## John Baptizes Jesus (in all 4 gospels)

Scripture	Text/Commentary
	Despite John's reticence, Jesus urges John to baptize Him. This baptism would have been unique. Even though Jesus has been on this earth for 30 years and has interacted previously with some of the great scholars of the Temple, this marks the beginning of Jesus' public ministry.
Matt. 3:15 <b>But Jesus answering said to him, "Permit [it] now, for thus it is fitting to us to fulfill all righteousness," then he permits Him.</b>	<p>Jesus tells John that he will need to baptize Him, which fulfills all righteousness. Let me suggest that the baptism of Jesus was Jesus ending His private life and entering into a public ministry, as per the plan of God. In short, this baptism indicated that Jesus was entering into the plan of God. Jesus' public actions over the next few years would bring Him to the cross. Obviously, Jesus did not deserve to be crucified; but His public ministry would lead to the cross.</p> <p>By His sinless life and by going to the cross, Jesus would fulfill all righteousness.</p>
Matt. 3:16 <b>And having been immersed, Jesus immediately went up from the water, and behold, the heavens were opened to Him,...</b>	John baptized Jesus. When He came up out of the waters, the heavens opened. I believe that Matthew alone says that the heavens were opened <i>to Him (to Jesus)</i> . I would understand this to mean that Jesus had full access to God the Holy Spirit for His public ministry.
Matt. 3:17a <b>...and He saw the Spirit of God descending as a dove, and coming on Him,...</b>	<p>People there observe the Spirit descend upon Jesus in the form of a dove, coming out of heaven. Some of you may have had the rare experience of a bird landing on your shoulder, and perhaps, this is sort of what this looked like to the disciples of John. Matthew focuses on Jesus seeing this take place.</p> <p>The Holy Spirit is specifically said to come upon Him, suggesting the Holy Spirit's empowerment of Jesus.</p>
Matt. 3:17b <b>...and behold, a voice out of the heavens, saying, "This is My Son, the Beloved, in Whom I delighted."</b>	God speaks aloud so that He could be heard by the people there. This is a very rare occurrence. The only other time I can recall God speaking and being heard by a large number of people was in the book of Exodus when God gave the Ten Commandments to the Hebrews at Mount Sinai.
The Ten Commandments condemn all mankind; but Jesus saves us from our sins. How fitting that these are the two times when God spoke aloud to His people. God first condemns all mankind (as all of sinned); but then He offers up His Son to save us.	
Jesus, through His entire life, enjoyed the ministry of God the Holy Spirit. However, this publically associates the Lord with the Holy Spirit.	
Mark 1:9 <b>And it came to pass in those days, Jesus came from Nazareth of Galilee, and was immersed by John in the Jordan;...</b>	<p>Mark immediately records the action. Arriving to where John is teaching, Jesus is baptized by him.</p> <p>Jesus comes out of Nazareth (only Mark mentions this). This would suggest that Jesus is living and working in Nazareth, where He was raised. Jesus would be prepared for His ministry by the Word of God, which is taught in the synagogue in Nazareth. However, He has not revealed to anyone, up to this point, that He is the Messiah.</p>

## John Baptizes Jesus (in all 4 gospels)

Scripture	Text/Commentary
Mark 1:10 ...and immediately coming up from the water, He saw the heavens dividing, and the Spirit coming down on Him as a dove;...	In the book of Mark, it is Jesus who emerges from His baptism, only to see the heavens open Himself, and the Holy Spirit light upon him, as if a dove. So we see this from the point of view of Jesus.
Mark 1:11 ...and a voice came out of the heavens, "You are My Son, the Beloved, in Whom I delighted."	The voice coming out of the heavens speaks directly to Jesus at this time. Since these are God's manifestations, I think we can reasonably suppose that all of the people there heard one thing ("This is My beloved Son...") and that Jesus heard something different ("You are My beloved Son..."). Or, perhaps unbelievers heard, <i>this is My beloved Son</i> ; and believers heard, <i>You are My beloved Son</i> .
Luke 3:21 And it came to pass, in all the people being immersed, Jesus also being immersed, and praying, Heaven was opened,...	Interestingly enough, Luke gives the shortest record of this event. People are being immersed by John; then Jesus is immersed by him, and while praying, apparently.  Heaven is <i>opened up</i> , a phrase explained by v. 22:
Luke 3:22 ...and the Holy Spirit came down in a bodily appearance, as if a dove, on Him, and a voice came out of Heaven, saying, "You are My Son, the Beloved, in You I delighted."	Luke records the Holy Spirit descending upon the Lord as a dove; and Luke records what God the Father said directly to His Son.  Seeing the Holy Spirit, represented by a dove, coming and landing upon the Lord is a sign for the people there. There is no reason to think that Jesus did not have the Holy Spirit before.
John 1:29 On the next day John sees Jesus coming to him and says, "Behold, the Lamb of God, Who is taking away the sin of the world;..."	John, during his ministry at the Jordan River, sees Jesus coming from a distance. John knows that this is Jesus, and he tells the people, "This is the Man I have been telling you about. He is the Lamb of God, and He will take away the sins of the world."
John 1:30–31 ...this is He concerning Whom I said, After me comes a man who has come before me,...	Notice these very important words of John: " <b>He was before me.</b> " Remember who was born first? John was. We studied this in Luke 2, where John's mother was pregnant about 6 months before Mary was. Furthermore, John's public ministry began before the public ministry of Jesus. Here, John recognizes the eternal nature of the Lord's Deity. This is how Jesus came before John.
John 1:31 ...and I did not know Him, but that He might be revealed to Israel, because of this I came immersing in water."	Interestingly enough, John also says, " <b>I did not know Him.</b> " This is more difficult to interpret. Did they never meet in Jerusalem for one of the festive gatherings? Or did John not fully appreciate Who Jesus was until most recently? This latter explanation makes more sense to me.
John 1:32 And John testified, saying, "I have seen the Spirit coming down out of Heaven as a dove, and [that] One remained on Him;..."	Notice the stark difference of John's gospel here from the previous 3. John the herald (not the same as the gospel writer John) testifies as to what he saw with his own eyes. John also appears to have heard something different than Jesus heard and from what the people there heard.

## John Baptizes Jesus (in all 4 gospels)

Scripture	Text/Commentary
John 1:33 ...and I did not know Him, but He who sent me to immerse in water, He said to me, On whomsoever you may see the Spirit coming down, and remaining on Him, this is He who is immersing in the Holy Spirit;...	<p>For a second time, John testifies, “I did not know Him.” Again, I think that this means that John did not fully appreciate just Who Jesus the Messiah is.</p> <p>There are times in the Christian life when you hear a doctrine on several occasions, but, at some point you hear it and fully understand it, as you are able to put all of the pieces together. John the Herald is now beginning to appreciate Who Jesus is.</p> <p>John the Herald tells us one more thing, that we do not get in the other gospels. John was told that the Son of God would be the One upon Whom he saw the Holy Spirit come down upon and remain on Him. So, the descending of the Holy Spirit like a dove upon Jesus appears to be for John’s benefit. It further confirmed Who Jesus is.</p> <p>Using other phraseology here, John tells us the John the Herald baptizes with water, but Jesus will baptize with the Holy Spirit.</p>
John 1:34 ...and I have seen, and have testified, that this is the Son of God.”	<p>John testifies as to Who Jesus is. John is testifying to the true identify of Jesus; which is apparently something which he did not fully appreciate until this time.</p> <p>Jesus will testify as to His identity as the Messiah not too far in the future from this incident.</p>

John, as he often does, has the most interesting or the most unusual view of the event.

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On a personal note, when choosing a gospel to exegete, I made a decision to pursue the book of Luke rather than the book of John (I exegeted the first chapter of both of them to help make that decision). What drew me to John was his unique perspective and the fact that he was isolated for a time on the Isle of Patmos, which is what gave him the space and breathing room to write (which may not have been John’s natural inclination). I also knew that John’s Greek was much easier than Luke’s.

However, I eventually chose Luke because his gospel leads naturally to the book of Acts; he provides a great deal of historical background; his Greek is more complex, but then, more interesting; and there is a tremendous emphasis placed upon the teaching of Jesus more than on the acts of Jesus.

Given my age, I don’t know if I will have the opportunity to fully explore a second gospel.

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## The Genealogy of the Lord Jesus back to Nathan (David’s son)

The second half of Luke 3 begins the genetic line of Jesus, working backwards from Jesus all the way to Adam (the genealogy in Matthew begins with Abraham and moves forward to Jesus).

Dividing up the genealogy which follows is somewhat difficult (that is, how many names should be placed in each verse or in each passage?). What Dr. Peter Pett does is interesting. He divides up the genealogy into many sets of seven names. I eventually opted for dividing up the names into groups of 14 in my own chapter-by-chapter book of **Luke** study ([HTML](#)) ([PDF](#)) ([WPD](#)). Unlike Pett, I chose to not include Jesus in the first list of 14, but began with Joseph's name instead. In any case, Jesus is a part of this genealogy and Joseph is not (I will explain that as we go further in this study).

In this weekly e-mailed study, I will stick with the ESV text, which divides everything up verse by verse (which is what we would expect; although chapter and verse divisions were not a part of the original text).

Luke actually presents Mary's genealogical line; so even though Joseph will be named as if he in this line. However, this is actually the line of Mary that Luke records. Although Mary's name does not appear anywhere in this line, it is still her line. I will explain how we are able to read this into the text (it is tricky but you will understand it).

This genealogy is fascinating, because the number of names between Jesus and Nathan (the first person that I *know* in this line, except for Jesus and Joseph) is about the same length as a combination of the two lines which come after (David to Abraham and then Terah to Adam). I have studied these second two lines historically—I have spent much of my Christian life doing that. And yet, the names in this genealogical line that I will never study in any depth—that list is just as long. This half chapter is the only place where we find the names of the men beginning with Heli (Mary's father; Jesus' grandfather<sup>39</sup>) and going back to Nathan.

It is also fascinating the detail and the records which were kept on these men who were, insofar as we know, nothing special. Is there a David among them or an Abraham? Or a Noah? We don't really know. My initial instinct with this first list of names is to say, *no*. But I must quickly add, I really don't know. There was no Scripture recorded during that period of time.

<b>And He [even] He was Jesus, beginning, about years thirty, being a Son as supposed [of] Joseph, of Heli,...</b>	Luke 3:23	<b>The Same is Jesus, having begun [His ministry], [being] about 30 years [of age], regarded as the Son of Joseph, [a descendant] of Heli,...</b>
<b>This Same Man is Jesus, beginning His ministry at this point, at the age of 30; regarded by some as the Son of Joseph, [but He was actually] a descendant of Heli,...</b>		

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	And He [even] He was Jesus, beginning, about years thirty, being a Son as supposed [of] Joseph, of Heli,...
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And Jesus himself was beginning about the age of thirty years; being (as it was supposed) the son of Joseph, who was of Heli,... The Latin includes another name, which most place with the next verse.
V. Alexander's Aramaic T.	.
James Murdock's Syriac NT	And Jesus was about thirty years old. And he was accounted the son of Joseph, the son of Heli,...
Original Aramaic NT	But Yeshua was about thirty years old, and he was considered the son of Yoseph, son of Heli *,...
Plain English Aramaic Bible	.

<sup>39</sup> Not to worry; I will justify this statement.

Lamsa Peshitta (Syriac) Now Jesus was about thirty years old, and he was supposed to be the son of Joseph, the son of Heli,...

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And Jesus at this time was about thirty years old, being the son (as it seemed) of Joseph, the son of Heli,...
Bible in Worldwide English	Jesus was about thirty years old when he began his work. The people thought he was Josephs son. Here are the names of Jesus family line: Joseph, Heli,...
Easy English	<b>The family of Jesus</b> Jesus was about 30 years old when he started to tell the Good News. People thought that he was the son of Joseph. He was from the family of Heli.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	<b>The Family History of Joseph</b> When Jesus began to teach, he was about 30 years old. People thought that Jesus was Joseph's son. Joseph was the son of Eli.
God's Word™	Jesus was about 30 years old when he began his ministry. <b>The Ancestors of Jesus</b> Jesus, so people thought, was the son of <b>Joseph</b> , son of <b>Eli</b> ,...
Good News Bible (TEV)	<b>The Ancestors of Jesus</b> When Jesus began his work, he was about thirty years old. He was the son, so people thought, of Joseph, who was the son of Heli,...
The Message	<b>Son of Adam, Son of God</b> When Jesus entered public life he was about thirty years old, the son (in public perception) of Joseph, who was— son of Heli,...
NIRV	Jesus was about 30 years old when he began his special work for God and others. It was thought that he was the son of Joseph. Joseph was the son of Heli.
New Life Version	<b>The Family of Jesus through Mary</b> Jesus was about thirty years old when He began His work. People thought Jesus was the son of Joseph, the son of Heli.
New Simplified Bible	.
The Spoken English NT	<b>The Family Line of Jesus the Messiah</b> And so Jesus himself got started at about thirty years old too. <sup>y</sup> He was the son of Joseph (supposedly), son of Heli, <sup>z</sup> ... <sup>y</sup> . Remember, John (son of Zechariah) the Baptizer was just six months older than Jesus (Luk_1:26-41). <sup>z</sup> . Prn. hee-lye.

### Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study	.
Contemporary English V.	When Jesus began to preach, he was about thirty years old. Everyone thought he was the son of Joseph. But his family went back through Heli,...
The Living Bible	.
New Berkeley Version	.
New Century Version	<b>The Family History of Jesus</b>



When Jesus began his ministry, he was about thirty years old. People thought that Jesus was Joseph's son.

Joseph was the son of Heli.... "Son" in Jewish lists of ancestors can sometimes mean grandson or more distant relative.

New Living Translation  
The Passion Translation

### The Ancestry of Jesus Christ

Jesus, assumed to be Joseph's son, was about thirty years old when he began his ministry.<sup>[w]</sup> Here are the names of Mary's<sup>[x]</sup> ancestors, from her father traced all the way back to Adam:

Eli,<sup>[y]</sup>...

<sup>[w]</sup> Luke 3:23 Old Testament priests could not begin their ministry until they were thirty years old. The number thirty is the biblical number of maturity. Both Joseph and David were promoted to the place of honor when they were thirty.

<sup>[x]</sup> Luke 3:23 Matthew gives us the genealogy of Jesus from Joseph's family, while some suggest Luke's genealogy is from Mary's side. Luke is the only Gospel writer who gives much attention to women. Neither Matthew nor Luke gives a complete genealogy.

<sup>[y]</sup> Luke 3:23 Matthew identifies Joseph's father as Jacob (Matt. 1:16), while Luke says he was Eli's (Heli's) son (Luke 3:23). The ancient world often referred to a man's sons-in-law as his own sons. Thus it is possible that Eli was Mary's father and Joseph's father-in-law.

Unlocked Dynamic Bible

When Jesus began his work for Yahweh, he was about thirty years old. He was the son of Joseph (or so it was thought). Joseph was the son of Heli.

William's New Testament

### Partially literal and partially paraphrased translations:

American English Bible

Well, Jesus came into his power when he was about thirty years old, being the son (as the opinion was) of Joseph, of Heli,...

Beck's American Translation

Breakthrough Version

Common English Bible

International Standard V

### The Ancestry of Jesus

Jesus himself was about 30 years old when he began his ministry.<sup>[n]</sup> He was (as legally calculated)<sup>[o]</sup> the son of Joseph, the son of Heli,...

<sup>[n]</sup> The Gk. lacks his ministry

<sup>[o]</sup> I.e. in conformity to genealogy reckonings then in effect; or (so it was thought)

Len Gane Paraphrase

And Jesus, himself, starting [his ministry] was about thirty years old and was (as was commonly thought) the son of Joseph, who was [the son] of Heli,...

A. Campbell's Living Oracles

Now Jesus was himself about thirty years in subjection, being (as was supposed) a son of Joseph, son of Heli,...

New Advent (Knox) Bible

Jesus himself had now reached the age of about thirty. He was, by repute, the son of Joseph, son of Heli,...

NT for Everyone

20<sup>th</sup> Century New Testament

When beginning his work, Jesus was about thirty years old. He was regarded as the son of Joseph, whose ancestors were--Eli,...

### Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible

WHEN HE BEGAN HIS MINISTRY, JESUS HIMSELF WAS ABOUT THIRTY YEARS OF AGE, BEING, AS WAS SUPPOSED, THE SON OF JOSEPH, THE [step-] SON OF ELI,... †(Joseph's real dad was Jacob. Matt.1:16)

Christian Standard Bible

Conservapedia Translation	Jesus himself reached the age of about thirty years, being known as the son of Joseph, who was the son of Heli,... tricky here ... Jesus was the actual son of Joseph legally and in terms of childrearing
Evangelical Heritage V.	The Genealogy of Jesus Christ Jesus was the son (so it was thought) of Joseph, the son of Heli,...
Ferrar-Fenton Bible Free Bible Version	. Jesus was around thirty when he began his public ministry. People presumed he was the son of Joseph. Joseph was the son of Heli,...
God's Truth (Tyndale)	And Jesus himself was about thirty years of age when he began, being as men supposed the son of Joseph: which Joseph was the son of Heli:...
Jubilee Bible 2000	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
Unlocked Literal Bible	.
Urim-Thummim Version	And Jesus himself began being about 30 years of age, being (AS WAS SUPPOSED) the son of Joseph, that was the son of Heli,...
Weymouth New Testament	.
Wilbur Pickering's New T.	<b>Mary's genealogy</b> <sup>16</sup> (Beginning His ministry at about thirty years of age, being (so it was supposed) a son of Joseph, Jesus Himself <sup>17</sup> was of Eli, <sup>18</sup> ...

(<sup>16</sup>) The genealogy interrupts the chronological sequence of the narrative, which resumes at 4:1.

(<sup>17</sup>) There are several unusual grammatical features in the Greek text of this verse, which has been badly translated by every version I have seen; resulting in contradictions and errors of fact. Here is the Greek, for those who can read it: Καὶ αὐτὸς ὁ Ἰησοῦς, ὥσει ἐτῶν τριακοντα ἀρχόμενος, ὡν ὡς ἐνομίζετο υἱὸς Ἰωσήφ, τοῦ Ἡλεὶ, τοῦ Ματθᾶν, τοῦ Λευὶ, τοῦ Μελχι, . . . There are four words here that invite special attention: καὶ, αὐτὸς, ὁ and ὡς. Since verse 22 ends with a statement from the Father at Jesus' baptism, it is clear that verse 23 begins another section. But the conjunction that signals the transition is καὶ and not δε, as one would expect—this means that 'Jesus' continues as the topic. But in that event, how does one explain the personal pronoun αὐτὸς, the more so in such an emphatic position? If the author's purpose was simply to register Jesus as a son of Joseph, as many suppose, why didn't he just write καὶ ὁ Ἰησοῦς ὁ υἱὸς Ἰωσήφ, etc.?

But then, why write ὡς ἐνομίζετο? It seems to me that the normal meaning of "as was supposed" is to affirm that Jesus was in fact Joseph's son; but that is precisely what Jesus was not. Luke has already made clear that Jesus' real Father was the Holy Spirit— 1:34-35, 43, 45; 2:49. So what Luke is really saying is that although the people supposed Jesus to be Joseph's son, He actually had a different lineage—we should translate "so it was supposed". (Recall that a faithful and loyal translation seeks to transmit correctly the meaning intended by the author.)

The verb ὁ is the only independent one in the whole paragraph, verses 23-38. Is it working with the participle ἀρχόμενος in a periphrastic construction? That appears to be the tendency of the eclectic text that places the participle right after Jesus (following about 1% of the Greek manuscripts, of objectively inferior quality), which makes Jesus out to be in fact Joseph's son. It seems to me to be far more natural to take the participial clauses as being circumstantial: "beginning at about thirty years of age" and "being (so it was supposed) a son of Joseph". Setting those two clauses aside, the independent clause that remains is ὁ Ἰησοῦς τοῦ Ἡλεὶ, "Jesus was of Eli".

The participle ‘beginning’ requires an object, that the Text leaves implicit; from the context it seems clear that we may supply ‘His ministry’, or some such thing, which is why most versions do so. I suggest the following rendering: “Beginning His ministry at about thirty years of age, being (so it was supposed) a son of Joseph, Jesus was actually of Eli, of Mathan, of Levi, . . .” I take it that the emphatic pronoun αὐτος heightens the contrast between what the people imagined and the reality. Jesus was a grandson of Eli, Mary’s father—Luke gives the genealogy of Jesus through His mother, while Matthew gives it through His stepfather.

The eclectic text gives our verse a different wording: καὶ αὐτὸς ὅν Ἰησοῦς ἀρχόμενος ὥσει ἐτῶν τριακοντα, ὡν υἱὸς, ὡς ἐνομίζετο, Ἰωσήφ τοῦ Ἡλίου τοῦ Μαθθαίου τοῦ Λευὶ τοῦ Μελεχί, . . . The RSV translates it like this: “Jesus, when he began his ministry, was about thirty years of age, being the son (as was supposed) of Joseph, the son of Heli, the son of Matthat, . . .” Is not the normal meaning of this rendering that Jesus was in fact the son of Joseph? However, every version that I recall seeing has “Joseph, the son of Heli”, which directly contradicts Matthew, “Jacob begot Joseph”. The word ‘son’ (without the article) occurs only with Joseph, although most versions supply it on down the genealogy. But Luke is precisely correct in not using it, because it would not hold for the first and last names in the list—Eli did not beget Jesus (nor Joseph) and God did not beget Adam.

So then, properly understood Luke does not contradict Matthew (with reference to Joseph’s father), nor does he affirm an error of fact (with reference to Jesus’ father).<sup>(18)</sup> All published Bibles that I have seen add ‘son’ or ‘the son’ to each prepositional phrase in the genealogy, but Luke didn’t write that—from ‘Eli’ to ‘God’ there is no ‘son’. Why not? I don’t know, I wasn’t there, but with both Eli and God the word would have a different meaning than with the rest of the names in the list. Adam could be called a ‘son’ of God by creation, but not procreation. I take it that Eli was Mary’s father, and thus the maternal grandfather of Jesus, so here also ‘son’ would have a different meaning. For all that, through Mary and Eli Jesus received some of David’s genes, so He was literally a descendent of David.

Wikipedia Bible Project

Jesus was about thirty when he began to speak publicly. He was the son, as people thought, of Joseph; the son of Heli,...

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) When Jesus made his appearance, he had reached the age of thirty years. He was known as the son of Joseph, whose father and forefathers were: Heli,...

The Heritage Bible And Jesus himself was beginning to be about thirty years, being, as was supposed,<sup>23</sup> the son of Joseph, who was of Heli,...

<sup>23</sup> 3:23 as was supposed, nomizo, to do or be by the law. We have translated this word supposed, that which you would suppose since by law that is what is normally done; here its meaning is by law, because by law Jesus was the son of Joseph; but we have used supposed in order to be consistent with its use in all of its other 14 places where it clearly is suppose.

New American Bible (2002)

.

New American Bible (2011) *The Genealogy of Jesus.*\*

<sup>q</sup>When Jesus began his ministry he was about thirty years of age. He was the son, as was thought, of Joseph, the son of Heli,...

\* [3:23–38] Whereas Mt 1:2 begins the genealogy of Jesus with Abraham to emphasize Jesus’ bonds with the people of Israel, Luke’s universalism leads him to trace the descent of Jesus beyond Israel to Adam and beyond that to God (Lk 3:38) to stress again Jesus’ divine sonship.

<sup>q</sup> [3:23–38] Mt 1:1–17.

New English Bible—1970	<sup>r</sup> [3:23] 4:22; Jn 6:42. <b>The Genealogy of Jesus</b> [ <i>Lk. 3.23-38</i> → ] - <i>Mt. 1.1-17</i> When Jesus began his work he was about thirty years old, the son, as people thought, of Joseph, son of Heli,...
New Jerusalem Bible	.
New RSV	.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Yeshua was about thirty years old when he began his public ministry. It was supposed that he was a son of Yosef who was of Eli,...
exeGesés companion Bible	<b>HE GENEALOGY OF YAH SHUA</b> And Yah Shua himself begins to be about thirty years - being, as is presumed: the son of Yoseph, of Eli,...
Hebraic Roots Bible	.
Israeli Authorized Version	And Y'shuw`a himself began to be about thirty years of age, being (as was regarded legally) the son of Yosef, which was the son of Eli,...
<i>The Scriptures</i> 1998	And when עשוהי Himself began, He was about thirty years of age, being, as reckoned by law, son of Yosēph, of Ėli,...
Tree of Life Version	<b>The Lineage of Yeshua Ben-David Ben-Elohim</b> Yeshua was about thirty years old when He began his ministry. He was the son (as was supposed) of Joseph, the son of Heli,...

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<b>Genealogy of Jesus</b> When He began His ministry, Jesus Himself was about thirty years of age, being, as was supposed, the son of Joseph, the son [by marriage] of Eli,...
An Understandable Version	And Jesus was about thirty years old when He began to teach. (It was assumed that) He was the son of Joseph, who was the [legal] son of Heli [Note: A lineage through Jesus' mother Mary follows:]...
The Expanded Bible	<b>The Family History of Jesus</b> When Jesus began his ministry, he was about thirty years old. People thought that Jesus was Joseph's son [ <sup>c</sup> they were unaware of the virginal conception]. Joseph was the son of Heli [ <sup>c</sup> "son" in Hebrew can mean "descendant," so there may be gaps in the genealogy].
Jonathan Mitchell NT	And so this same Jesus, Himself starting to rule (or: progressively beginning), was about thirty years [old], being a son – as it continued commonly established by Law, legal to Joseph, [but] – of (or: from) Eli,...
NET Bible®	<b>The Genealogy of Jesus</b> So <sup>66</sup> Jesus, when he began his ministry, <sup>67</sup> was about thirty years old. He was <sup>68</sup> the son (as was supposed) <sup>69</sup> of Joseph, the son <sup>70</sup> of Heli,...

<sup>66tn</sup> Here καί (kai) has been translated as "so" to indicate the summary nature of the statement.

<sup>67tn</sup> The words "his ministry" are not in the Greek text, but are implied. Direct objects were frequently omitted in Greek when clear from the context, but must be supplied for the contemporary English reader.

<sup>68tn</sup> Grk "of age, being." Due to the length and complexity of the Greek sentence, the participle ὢν (wn) has been translated as a finite verb with the pronoun "he" supplied as subject, and a new sentence begun in the translation at this point.

<sup>69sn</sup> The parenthetical remark as was supposed makes it clear that Joseph was not the biological father of Jesus. But a question still remains whose genealogy this is. Mary is nowhere mentioned, so this may simply refer to the line of Joseph, who would have

functioned as Jesus' legal father, much like stepchildren can have when they are adopted by a second parent.

<sup>70tc</sup> Several of the names in the list have alternate spellings in the ms tradition, but most of these are limited to a few mss. Only significant differences are considered in the notes through v. 38.

<sup>tn</sup> The construction of the genealogy is consistent throughout as a genitive article (το , tou) marks sonship. Unlike Matthew's genealogy, this one runs from Jesus down. It also goes all the way to Adam, not stopping at Abraham as Matthew's does. Jesus has come for all races of humanity. Both genealogies go through David.

P. Kretzmann Commentary  
Syndein/Thieme

{The Genealogy of Jesus Through Mary (See Matthew Chapter 1 for His Legal Line Genealogy through Joseph)}

So Jesus, when He began His ministry, was about thirty years of age.

He {Jesus} was the son - as was supposed - of Joseph,  
the son of Heli,...

Translation for Translators

### Luke 3:23-38

*The list of Jesus' ancestors.*

When Jesus began *his work for God*, he was about thirty years old. It was { *People*} thought that he was *the son of Joseph*. *Joseph was the son of Heli*.

The Voice

At this, the launch of Jesus' ministry, Jesus was about 30 years old.

He was assumed to be the son of Joseph, the son of Eli,...

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

and He was Jesus Beginning about years thirty Being Son as [It] was thought {of} joseph [of] the heli

Awful Scroll Bible

Now Jesus Himself beginning, was if-as thirty years old, asserts to come to be held to custom, the son of Joseph, of Heli,...

Concordant Literal Version

And He, Jesus, when beginning, was about thirty years old, being a son (as to the law) of Joseph, of Eli,...

The Disciple's Bible

Orthodox Jewish Bible

And Yehoshua himself was about shaloshim shanah, at the beginning of his avodas kodesh ministry, being the ben (as it was being thought of Yosef) ben Eli,...

Rotherham's Emphasized B.

Third Millennium Bible

Webster's Translation

### Literal, almost word-for-word, renderings:

Analytical-Literal Translation

Charles Thompson NT

Now this very Jesus had been about thirty years under governance, being, as was supposed, a son of Joseph, son of Eli,...

Context Group Version

Disciples' Literal New T.

### At About Age Thirty, Jesus Begins His Ministry

And Jesus Himself was, [when] beginning *His ministry*, about thirty years *old*, being a son, as it was being supposed, *of Joseph*, the *son of Heli*,...

English Standard Version

Jesus, when he began his ministry, was about thirty years of age, being the son (as was supposed) of Joseph, the son of Heli,...

Far Above All Translation

Now Jesus himself was about thirty years *old*, beginning *his ministry*, being, as was reckoned by law, *the son-in-law* of Joseph, *who was the son-in-law* of Heli,...

Green's Literal Translation

Literal New Testament

AND HIMSELF WAS JESUS ABOUT YEARS [OLD] THIRTY BEGINNING [TO BE], BEING, AS WAS SUPPOSED, SON OF JOSEPH, OF HELI, ...

Modern English Version



Modern Literal Version	And he was approximately thirty years <i>old</i> , when beginning <i>to teach</i> , (as it was supposed, the son of Joseph). <i>Although</i> Jesus, himself was a descendant from Heli,...
Modern KJV	.
New American Standard B.	<b>Genealogy of Jesus</b> When He began His ministry, Jesus Himself was about thirty years of age, being, as was supposed [Lit as it was being thought], the son of Joseph, the son of Eli [Lit of Eli, and so throughout the genealogy] [Also spelled <i>Heli</i> ],...
New European Version	And Jesus, when he began to teach, was about thirty years of age, being the son (as was legally reckoned) of Joseph, the son of Heli,...
New King James Version	<b>The Genealogy of Jesus Christ</b> Now Jesus Himself began <i>His ministry</i> at about thirty years of age, being (as was supposed) <i>the son</i> of Joseph, <i>the son</i> of Heli,...
NT (Variant Readings)	.
Niobi Study Bible	.
Restored Holy Bible 6.0	.
Revised Young's Lit. Trans.	And Jesus himself was beginning to be about thirty years of age, being, as was supposed, son of Joseph, the <i>son</i> of Eli,... Young's translation does not match up with the Westcott-Hort text. I will base everything on the WH text and match the translations to that text.
A Voice in the Wilderness	.
World English Bible	Jesus himself, when he began to teach, was about thirty years old, being the son (as was supposed) of Joseph, the son of Heli,...
Young's Updated LT	.

### The gist of this passage:

Luke 3:23a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
autos (αὐτός) [pronounced ow-TOSS]	<i>he; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; nominative case	Strong's #846
ἐν (ἐν) [pronounced <i>ayn</i> ]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 <sup>rd</sup> person singular, imperfect active indicative	Strong's #2258 (imperfect of Strong's #1510)
ἰησους (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, nominative case	Strong's #2424
archomai (ἀρχομαι) [pronounced AR-khom-ah-ee]	<i>beginning; being the first [to do something], the one commencing (in order of time); rehearsing [from the beginning]</i>	masculine singular, present middle participle; nominative case	Strong's #756

Luke 3:23a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōseí (ὥσεί) [pronounced <i>hoh-SIGH</i> ]	<i>as if, as it were, as, as though, like as</i> (when used comparatively); <i>approximately, roughly, about</i> (when used before words of number or measure to indicate and approximate value)	comparative or approximative adverb	Strong's #5616
etos (ἔτος) [pronounced <i>EHT-oss</i> ]	<i>year, years</i>	neuter plural noun; genitive/ablative case	Strong's #2094
triakonta (τριάκοντα) [pronounced <i>tree-AK-on-tah</i> ]	<i>thirty</i>	indeclinable number adjective	Strong's #5144

**Translation:** *The Same is Jesus, having begun [His ministry], [being] about 30 years [of age],...*

This marks the beginning of our Lord's public ministry, when He is about 30 years old. It is a reasonable assumption that Jesus being baptized by John began the Lord's public ministry. However, before we begin to study His earthly ministry (which is the bulk of the book of Luke), we will look at His genealogical past.

At first, it appears as though this genealogical line is thrown illogically into the second half of Luke 3, almost as an afterthought; but this placement is very logical. A bird's eye view helps us to understand this:

A Bird's Eye View of Luke 1–4	
Chapter	Brief Description
Luke 1	The Birth of John the Herald
Luke 2	The Birth of Jesus the Messiah
Luke 3A	The Ministry of John the Herald
Luke 3B	The Genealogy of Jesus
Luke 4A	The Temptation of Jesus
Luke 4B	Jesus Begins His Public Ministry

Logically, we could have placed the genealogy at the beginning of Luke 2, but that would have ruined the flow of Luke 1 to Luke 2. Placed here, after the baptism of Jesus and before the Lord begins His public ministry makes perfect sense.

Luke is saying, *this is Who the man Jesus is; these are His origins.*

Before beginning with the genealogy, Luke will tie this Jesus in the genealogy to the Jesus Who was baptized by John and Who will begin His ministry to the people of Israel.

Luke 3:23a *Jesus, when He began His ministry, was about thirty years of age,...* (NKJV)

Several times, I have suggested that this takes place around A.D. 25. This is because the Lord was born 4–6 B.C. The calendar which we have accepted originally wanted to place the birth of our Lord at 1 B.C. (or at A.D. 1), but

there was a miscalculation. So, many years after this calendar had been accepted and placed into general use, it was determined that it missed its intended mark by a few years.

Luke 3:23a **Jesus, when He began His ministry, was about thirty years of age,...** (NKJV)

There are actually a couple of things happening in this verse which most readers would be unaware of. First, v. 23 begins with the *kai* conjunction (which properly ties it to the previous verse and previous section). This tells us that Luke, the human author, consciously added the Lord's genealogy here. Luke as the author and editor found this to be the right place to consider the Lord's genealogy.

The subject of this verse is the 3<sup>rd</sup> person masculine singular nominative of *autos* (αὐτός) [pronounced *ow-TOSS*], which means, *he*. Strong's #846. Although this is often interpreted as being a reflexive pronoun, it is not necessarily one; and there is a reflexive pronoun in the Greek, but which is *not* used here. I know that it seems weird that I say that, but I mention this, because many translators treat this as a reflexive pronoun. The reflexive pronoun is *heautou* (ἐαυτοῦ) [pronounced *heh-ow-TO*], which is clearly not what we have here. Translations are split about half and half, between those who see this as a reflexive pronoun and those who do not.

V. 23 using *autos* as a reflexive pronoun:

Len Gane Paraphrase	<b>And Jesus, himself, starting [his ministry] was about thirty years old...</b>
A. Campbell's Living Oracles	<b>Now Jesus was himself about thirty years in subjection,...</b>
God's Truth (Tyndale)	<b>And Jesus himself was about thirty years of age when he began,...</b>
Israeli Authorized Version	<b>And Y'shuw`a himself began to be about thirty years of age,...</b>

V. 23 using *autos* as a simple pronoun:

Bible in Basic English	<b>And Jesus at this time was about thirty years old,...</b>
Bible in Worldwide English	<b>Jesus was about thirty years old when he began his work.</b>
American English Bible	<b>Well, Jesus came into his power when he was about thirty years old,...</b>
Christian Community (1988)	<b>When Jesus made his appearance, he had reached the age of thirty years.</b>

The main verb is the imperfect active indicative of *to be*. What we have here are two nominatives (*autos* and *Jesus*), connected by the verb *to be*. Literally, this reads, *He is Jesus*; or *[The] Same is Jesus...*

What we have here in the Greek is different from the NKJV (and many other translations). The most literal translation, so far, is: **The Same [one] is Jesus,...** That is, Luke is tying Jesus, the man just baptized by John, to the Jesus of the genealogy which is to follow. He is One and the same Person.

The word *began* is the present middle participle of *archomai* (ἀρχομαι) [pronounced *AR-khom-ahee*], which means, *beginning; being the first [to do something], the one commencing (in order of time)*. Strong's #756.

The words *his ministry* are not found in the Greek, but reasonably implied.

Other translations read:

Analytical Literal Translation	<b>And Jesus Himself was about thirty years old when He began [His public ministry],...</b>
Complete Apostles' Bible	<b>Now Jesus Himself began His ministry at about thirty years of age,...</b>
Updated Bible Version 2.1	<b>And Jesus was about thirty years of age.</b>
Voice in the Wilderness	<b>And Jesus Himself began to be about thirty years of age,...</b>
World English Bible	<b>Jesus himself, when he began to teach, was about thirty years old,...</b>

Even though, most of these are considered very literal translations, they did not translate these first words as literally as they could have. The most common way to translate two nominatives, X and Y, where there is the verb *to be*, is, *X is Y*.

A more literal rendering would be: **And the Same is Jesus, having begun [His ministry], [being] about 30 years [of age],...** The bracketed words are added to smooth out the translation; they are not found in the original Greek text.

The intent of the Greek is to tie Jesus in the previous verse to the Jesus of this new section. This same Jesus is the One in the previous passage—the Man just baptized by John the Herald and the man at the beginning of this genealogy are the same man. This verse specifically looks back to what has come before. Luke is writing, **now, this same [man] is Jesus [Whom I have been writing about]; He began [His ministry] when He was about 30 years [of age].** But, to be clear, the words *His ministry* or *His teaching* do not occur in the text of this verse.

How do we get those words, *His ministry*? This comes out from the present middle participle of *archomai* (ἀρχομαι) [pronounced *AR-khom-ah-ee*], which means, *beginning; being the first [to do something], the one commencing (in order of time)*. Strong's #756. This same Jesus is beginning something; so many translations have inserted, at this point, *His ministry, His teaching*. Interestingly enough, this was not inserted by the KJV (which has a powerful influence on Bible translations, even to this day). The other interpretation is, *Jesus...is beginning [at] about 30 years of age*. Even though *what* He is beginning is open to interpretation, given what comes first (His baptism) and what comes after (His teaching, which makes up the bulk of the book of Luke), we may reasonably insert the words *His teaching, His ministry*.

Luke 3:23a      **And He [even] He was Jesus, beginning, about years thirty,...** (Kukis slavishly literal translation) or...

Luke 3:23a      **And the Same [One] is Jesus, beginning, about thirty years [old]...** (Kukis moderately literal translation)

What is Jesus beginning at this point? His public ministry. What we will study from this point forward (that is, *after* we complete His genealogy) is His public ministry, which is the time frame of the Lord's life that we are most familiar with.

We know that Jesus, for nearly all of His life, has studied the Scriptures (these would have been the Old Testament Scriptures, as there was no New Testament at this time), and is prepared to launch His ministry. Jesus, in His humanity, did not automatically know everything that He needed to know. Spiritual knowledge was developed in his soul over this period of 30 years. In other words, Jesus learned Bible doctrine as a child and as a young adult. We are told this in Luke 2:40 **And the Child grew and became strong, filled with wisdom. And the favor [= grace] of God was upon Him.** Also Luke 2:52 **And Jesus increased in wisdom and in stature and in favor with God and man.** This *must* refer to Jesus' humanity.

God's knowledge never increases. God does not learn something new every day. Let's say that we do something out of the ordinary; do you think that God then looks down and remarks, "Well, I'll be doggoned; I did not see that coming!"? God knows every single decision that we will make. He knew this in eternity past.

Jesus is God, but in His humanity, Jesus did not access the perfect, complete knowledge which God possessed. This is the doctrine of kenosis, where Jesus, in His humanity, voluntarily restricted the assets which He had as God. It would be quite a theological discussion to determine whether Jesus ever accessed His divine attributes. I would lean towards our Lord *never* accessing His Divine nature throughout His entire life to His death during the crucifixion—however, this is not a theological position which I have fully developed. Obviously, at specific times when He is glorified, the physical representation of this could have been done by God the Father and not by Himself as God the Son.

For the **Doctrine of Kenosis**, see lesson #069 or Luke 2 ([HTML](#)) ([PDF](#)) ([WPD](#)).

[Luke Lessons #1–100 \(html\)](#)

[Luke Lessons #1–100 \(pdf\)](#)

[Luke Lessons #1–100 \(wpd\)](#)

[Luke 2—HTML](#)

[Luke 2—PDF](#)

[Luke 2—WPD](#)

So far, in the genealogy, we have covered a third of a verse.

Luke 3:23a **And the Same [One] is Jesus, beginning, about thirty years [old]...** (Kukis moderately literal translation)

Let's move to v. 23b:

Luke 3:23b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ôn/ousa/on (ὦν/οὔσα/ὄν) [pronounced <i>own/OO-sah/on</i> ]	<i>being, be, is, are; come; have</i>	feminine and neuter present participle of Strong's #1510	Strong's #5607
huios (υἱός, οὐ, ό) [pronounced <i>hwee-OSS</i> ]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, nominative case	Strong's #5207
hôs (ὥς) [pronounced <i>hohç</i> ]	<i>like, as; about; in such a way; even as</i>	comparative particle	Strong's #5613
nomizô (νομίζω) [pronounced <i>nom-IHD-zoh</i> ]	<i>to suppose, to think; to do by law (usage), that is, to accustom (passively be usual); to deem, to regard</i>	3 <sup>rd</sup> person singular, imperfect passive indicative	Strong's #3543
Iôsêph (Ι'ωσήφ) [pronounced <i>ee-o-SAFE</i> ]	<i>let him add; transliterated Joseph</i>	Indeclinable proper noun/masculine	Strong's #2501

**Translation:** **...regarded as the Son of Joseph,...**

Unlike v. 23a, 23b is translated quite literally.

*Joseph means let him add.*

Jesus is not said here to be the Son of Joseph, but He is *supposed* to be the Son of Joseph, meaning that others simply assumed that relationship between Joseph and Jesus. Given that Luke carefully documents that Jesus is not the actual Son of Joseph in the previous chapters, this is exactly in line with that.

At this point in time, and throughout most of the Lord's public ministry, people who knew Jesus, met Him or knew of Him did not fully appreciate the virgin birth; and would have simply assumed that Joseph is the father. People did not come up to Jesus, at various intervals of His ministry, and say, "So, You are not really the Son of Joseph?" This doctrine is fundamental to Christology; but not necessarily one which was explained or discussed during the Lord's public ministry. Jesus did not, in the middle of a teaching session, look at those in His periphery, and remark, "By the way, do you know that I was born of a virgin!"

Luke, who probably never met Jesus in person, understood very well the importance of the virgin birth. Matthew, who tied Jesus very carefully to the Old Testament, also understood the importance of the virgin birth.

It is likely that very few people truly appreciated the virgin birth of the Lord until *after* His death, burial and resurrection. Remember, understanding in the Christian life is a process; it does not happen all at once. You



yourself did not believe in Jesus, and then, 2 seconds later, understood everything that you should know about Jesus. It is a process. I was saved in 1972 and am writing this in 2020; yet I am still learning.

Luke 3:23b ...being the son (as was supposed) of Joseph,...

There are two verbs in this phrase. The first is the present participle of Strong's #1510: *ôn/ousa/on* (ὢν/οὔσα/ὄν) [pronounced *own/OO-sah/on*], which means, *being, be, is, are; come; have*. Strong's #5607 (some specific verb forms have their own Strong's # at times).

The second verb is actually the main verb, even though it appears to be incidental to this phrase. It is the 3<sup>rd</sup> person singular, imperfect passive indicative of *nomizō* (νομίζω) [pronounced *nom-IHD-zoh*]. It means, *to suppose, to think; to do by law (usage); to deem, to regard*. Strong's #3543.

Here is how many translators dealt with v. 23a-b:

Complete Jewish Bible	Yeshua was about thirty years old when he began his public ministry. It was supposed that he was a son of Yosef...
Israeli Authorized Version	And Y'shuw`a himself began to be about thirty years of age, being (as was regarded legally) the son of Yosef,...
An Understandable Version	And Jesus was about thirty years old when He began to teach. (It was assumed that) He was the son of Joseph,...
The Expanded Bible	The Family History of Jesus When Jesus began his ministry, he was about thirty years old. People thought that Jesus was Joseph's son... [ <sup>c</sup> they were unaware of the virginal conception].
Far Above All Translation	Now Jesus himself was about thirty years old, beginning his ministry, being, as was reckoned by law, the son-in-law of Joseph,...

This is the only place in this genealogy where we have the words, *the son of* (in the Greek, this is actually one word). No matter how your English translation reads, the words *the son of* occurs nowhere else in this line or in any subsequent verse.

Interestingly enough, the only place where we find the actual word *son* in the Lukian genealogy, is the only place where there is not an actual father-son relationship being stated.

Before we go any further into this genealogy, we need to consider Greek names and Hebrew names.

We have proper names in the Old Testament which do not exactly match their counterparts in the New Testament (depending upon the translation which you use). There are reasons for this.

When we translate from the Greek to the English, we try to find an English word that means the same thing. When we transliterate from the Greek to the English, we try to find a word that sounds the same.

### Greek and Hebrew Names in Genealogies

1. The Greek and Hebrew both have different alphabets; and these alphabets are both different from the English. There is no one-to-one correspondence between each and every letter in these 3 alphabets.
2. Even though we can find similar sounds in the Greek, Hebrew and English and match some of these up with their corresponding letters, there is not an easy letter-for-letter transliteration from any of these languages into the other.
3. For instance, there is no *j* in the Greek or the Hebrew, despite the many English Bible names which begin with a *J*, such as *Jacob, Judah, Joshua, Jesus*.
  - 1) The Greek name which we transliterate as *Judah* is *louda* (Ιουδά) [pronounced *ee-oo-DAH*].
  - 2) In the Hebrew, this is, *Yᵉhûwdâh* (יְהוּדָה) [pronounced *yahoo-DAW*].
  - 3) For most of you, when you read your Bibles, you do not see the names *louda* or *Yᵉhûwdâh*; you see

## Greek and Hebrew Names in Genealogies

### *Judah.*

- 4) In the Greek, *Jacob* is *Iakôb* (Ι'ακώβ) [pronounced *ee-ak-OBE*].
- 5) In the Hebrew, *Jacob* is *Ya'ăqôb* (יַעֲקֹב) [pronounced *yah-ġuh-KOH<sup>B</sup>V*].
4. Some common names in the Hebrew end up with some significant differences when transliterated into the Greek; so that our English transliteration potentially gives us two very different-looking names. Most English Bibles try to retain some consistency and either use the English transliteration of the Hebrew (or the English transliteration of the Greek) consistently.
5. Here are some areas in which these two languages do not synch up:
  - 1) The *h* sound in the Greek is a rough breathing which occurs almost exclusively at the beginning of a word. It is not found in the middle of a word or at the end of a word (if memory serves, there are a few exceptions to this).
  - 2) So, from the Hebrew, we transliterate *Shêm* (שֵׁם) [pronounced *shame*] as *Shem*. The same name in the Greek is *Sêm* (Σήμ) [pronounced *same*], transliterated, *Sem* (as there is no *sh* sound in the Greek). Most Bibles transliterate this man's name as *Shem*, whether in the Old or New Testament, even though this is not a correct transliteration from the Greek.
  - 3) Similarly, there is no *h* at the end of a Greek word. The Hebrew name *Nôach* (נֹחַ) [pronounced *NOH-ahkh*], we know as *Noah*. The Greek noun *Nôe* (Νῶε) [pronounced *NO-eh*] is properly translated *Noe*; however, most English Bibles are going to have *Noah* in both testaments.
  - 4) Very often, when a name which ends with an *h* from the Hebrew; that same name is transliterated (from Hebrew to Greek) with an *s* at the end in the Greek.
    - (1) Let's look at the well-known name *Elijah*: the Hebrew is *'êlîyâh* (אֵלִיָּהּ) [pronounced *ay-lee-YAW*] (there is another spelling as well). Strong's #452 BDB #45. *Elijah* is the most common transliteration from the Hebrew.
    - (2) The Greek version cannot have *Elijah*, as there is no *h* at the end of a Greek word. So, their transliteration is, instead, *Hêlias* (Ἡλίας) [pronounced *hay-LEE-ass*], which is variously transliterated, *Elijah*, *Elias*; *Helias*. Strong's #2243.
    - (3) Transliterating from Hebrew to English, the most direct transliteration would be *Eliyah*; and from the Greek, the most direct transliteration would be, *Helias*. You may not even realize that this is the same name, if you view the closest English transliterations. However, most Bibles try to be consistent, so we usually read *Elijah* in the English translation of both Old and New Testaments (even though that is *not* the proper transliteration from the Greek).
    - (4) There are others like *Judah/Judas*, *Uriah/Urias*, etc.
6. The meanings are not always the same in the Greek as in the Hebrew. The more famous names will have the same meanings; the less famous names sometimes will not.
  - 1) In the Greek, *Judah* means, *he shall be praised*. In the Hebrew this means, *to praise, to be praised*. These are quite close in meaning.
  - 2) In the Greek, *Jacob* means, *heel-catcher or supplanter*. In the Hebrew, it means, *supplanter; insidious, deceitful*. The similarity of obvious.

Most translations try to maintain some sort of consistency, so that when you study one person in the Old Testament, you are not confused by a different name for him in the New.

Back to the genealogy:

### Luke 3:23c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588

Luke 3:23c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Hêli (Ἠλί) [pronounced hay-LEE]	ascending, transliterated, <i>Heli</i>	masculine singular proper noun	Strong's #2242

**Translation:** ...[a descendant] of Heli,...

Even though the names in this line are not declined (many proper nouns are not declined), there is a definite article before each name, indicating the declension of the proper noun. These proper nouns are in the ablative (because each of them is preceded by a definite article in the ablative case), meaning of \_\_\_\_.

Whereas *Joseph* is *supposed* to be Jesus' father, that language is not used of any of the names which follow. Since this line does not match the line of Jesus in Matthew, we know that we must, therefore, be viewing the line of Mary. Jesus is the actual son of Mary and Jesus is a descendant (or *son*) of Heli. Again, the definite article is in the ablative case, so we understand this to read, *Jesus...of Heli*. Since Jesus is not said to be the actual son of Joseph, but there are no such qualifier placed upon Heli, Jesus would be his son (or, more accurately, descendant). It is reasonable to suppose that Mary's father is named *Heli*, since Jesus is said to be his son (or, *descendant*).

The genealogical line of any person is actually two lines: the line of one's father and the line of one's mother. Since we have a whole different set of names in Matthew, which is clearly Joseph's line, by process of elimination (and by the wording), this is Mary's line.

It would be reasonable to suppose that Jesus (not Joseph) is *of Heli*. Or, as is inserted by the ESV (and many other translations), *the son of Heli*.

There are not many translations which get this, and so, most of them sound as if Joseph is the son of Heli; but he is not. The translations which follow actually translate this part of v. 23 incorrectly.

Christian Community B.	When Jesus made his appearance, he had reached the age of thirty years. He was known as the son of Joseph, whose father and forefathers were: Heli,...
Free Bible Version	Jesus was around thirty when he began his public ministry. People presumed he was the son of Joseph. Joseph was the son of Heli,...
God's Truth (Tyndale)	And Jesus himself was about thirty years of age when he began, being as men supposed the son of Joseph: which Joseph was the son of Heli:...
The Heritage Bible	And Jesus himself was beginning to be about thirty years, being, as was supposed, <sup>23</sup> the son of Joseph, who was of Heli,...
	<sup>23</sup> 3:23 as was supposed, nomizo, to do or be by the law. We have translated this word supposed, that which you would suppose since by law that is what is normally done; here its meaning is by law, because by law Jesus was the son of Joseph; but we have used supposed in order to be consistent with its use in all of its other 14 places where it clearly is suppose.
Complete Jewish Bible	Yeshua was about thirty years old when he began his public ministry. It was supposed that he was a son of Yosef who was of Eli,... [Take note of the more accurate transliterations of the names <i>Jesus</i> and <i>Joseph</i> in the CJB.]
The Expanded Bible	The Family History of Jesus

When Jesus began his ministry, he was about thirty years old. People thought that Jesus was Joseph's son [<sup>C</sup>they were unaware of the virginal conception]. Joseph was the son of Heli [<sup>C</sup>"son" in Hebrew can mean "descendant," so there may be gaps in the genealogy].

If I have named the Bible which you use most often, you may be confused by this passage, simply because the translation you use is misleading at this point. These versions, which are generally good translations; are offered as examples which fail at this point.

There are a number of translations which could be understood to go either way. That is, maybe it is Jesus Who is *of Heli* and maybe is it Joseph who is *of Heli*.

20 <sup>th</sup> Century New Testament	When beginning his work, Jesus was about thirty years old. He was regarded as the son of Joseph, whose ancestors were--Eli, Mattith, Levi, Melchiah, Janna, Joseph,... [I have included v. 24 for context; obviously, this could be taken in two different ways]
Len Gane Paraphrase	And Jesus, himself, starting [his ministry] was about thirty years old and was (as was commonly thought) the son of Joseph, who was [the son] of Heli,...

There are only a handful of translations which try to give us the actual sense of what is being said in this line. It is *Jesus*, and not Joseph, Who is the son of Heli. The translation below either make this point clear, or they are ambiguous enough so that it could go either way.

Wilbur Pickering's New T.	<b>Mary's genealogy</b> <sup>16</sup> (Beginning His ministry at about thirty years of age, being (so it was supposed) a son of Joseph, Jesus Himself <sup>17</sup> was of Eli, <sup>18</sup> ... [Pickering's footnotes at this point are quite extensive, and, therefore, not included here; however, they may be found in Luke 3 ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).]
Far Above All Translation	Now Jesus himself was about thirty years old, beginning <i>his ministry</i> , being, as was reckoned by law, <i>the son-in-law</i> of Joseph, <i>who was the son-in-law</i> of Heli,...
Modern Literal Version	And he was approximately thirty years old, <i>when beginning to teach</i> , (as it was supposed, the son of Joseph). <i>Although</i> Jesus, himself was a descendant from Heli,...

Both Pickering and the MLV give us perhaps the best translation/interpretation of this passage.

At the point of Heli, we begin to follow the line of Mary. Examining the genealogy of the mother is a very rare thing in ancient history. In fact, it is so unusual, this the line takes some work to figure out that it is Mary's that we are reading.

Luke 3:23 Jesus, when he began his ministry, was about thirty years of age, being the son (as was supposed) of Joseph, the son of Heli,... [I continue to use the ESV; capitalized throughout; the ESV is ambiguous at this point.]

We are not quite finished with this verse.

We left off last time with v. 23, and the subject matter was, *whose line is this?* Let's take the ESV and add a few additional words to it:

Luke 3:23 The Same is Jesus, having begun [His ministry], [being] about 30 years [of age], regarded as the Son of Joseph, [a descendant] of Heli,...

Luke 3:23 Jesus, when He began His ministry, was about thirty years of age, being the son (as was supposed) of Joseph, [Jesus is] the [actual] son [or, descendant] of Heli,... [the ESV, capitalized; with some supplementary text designed to clarify the relationships]

Jesus is not the biological son of Joseph; however, He is the biological son grandson of Heli, who would have been Mary's father.

Heli's name is only found here in this verse.

There are two genealogical lines for the Lord: here and in Matt. 1; and these lines are different. So, how do we determine which is Joseph's and which is Mary's? Joseph would be Jesus' legal father, but not His biological father. Mary would be Jesus' biological mother. Therefore, those in one line are directly related to the humanity of Jesus; and those in the other line are Jesus' legal, but not biological, ancestors.

Let's approach this in another way. The way that this is written is *Jesus was assumed to be the son of Joseph, the son of Heli*. There are two ways in which this can be interpreted. Either Jesus is the son (descendant) of Heli or Joseph is. This can be understood either way in the Greek. Although usually, the closest noun would be taken, this is not a hard-and-fast rule. Generally speaking, if Jesus is the son of Joseph, then He is automatically the son (descendant) of Joseph's father. But the line differs from a normal genealogical line from the very beginning....Jesus is the *supposed son of Joseph*. So Jesus is not the son of Joseph nor is He the grandson of Joseph's father.

When we come to the name *Heli*, there is no phrase *as was supposed*. We have a binary choice here: Jesus is of Heli or Joseph is of Heli. One of those things must be true; and the other false. Since there is no Heli in the line of Joseph (given in Matt. 1)<sup>40</sup>, then Jesus must be the son or descendant of Heli. Therefore, Heli would be Mary's father (possibly grandfather, but I would suggest father).

Let's take this in points:

### Reasons why Luke 3 the line of Jesus through Mary

1. There are two lines which lead to Jesus—the line of His mother and the line of His (supposed) father. Since the line to his legal father is found in Matthew, then this line must be that of His natural mother. Matt. 1:1–17 Luke 3:23–38
2. Joseph is the legal father of Jesus; but Mary is Jesus' actual mother. Matt. 1:16–21, 25 Luke 1:30–35 2:5–7 3:23
3. Either Joseph is the son of Heil or Jesus is the son of Heli—an option from the Greek text itself. Since Joseph is the son of Jacob (Matt. 1:16), and because there is no Heli in the line of Joseph in Matt. 1, by process of elimination, Jesus (not Joseph) is the actual son (or, descendant) of Heli.
4. If Jesus is the actual son (descendant) of Heli (there are no qualifiers in the Greek), then this would mean that Mary is the daughter of Heli and Jesus is her biological Son.
5. Jesus is fully human and fully divine, so His humanity or human nature comes through Mary. Rom. 5:12, 14 1Cor. 15:21 1Tim. 2:14–15
  - 1) This is why Jesus is called, simultaneously, the Son of Man and the Son of God.
  - 2) Son of Man: Matt. 11:19 12:40 16:13 Mark 8:31 14:62 Luke 6:5 18:31
  - 3) Son of God: Matt. 4:3 14:33 16:16 27:54 Mark 1:1 Luke 1:35
6. As an aside, because Jesus is born without a human father, He does not inherit the sin nature; nor is Adam's original sin imputed to Him. Every child, male or female, inherits his (or her) sin nature from his (or her) father. Heb. 4:15 9:28
7. The gospel of Matthew very much focuses upon Jesus as the fulfillment of many prophecies; the book of Luke focuses upon the Man Jesus (He is often called the *Son of Man* in the book of Luke). So, we would expect the genealogical line which reveals the fulfillment of Old Testament promises to be found

<sup>40</sup> Although there are a few names which are the same, there is no way that these lines could be assumed to be identical.



### Reasons why Luke 3 the line of Jesus through Mary

in Matthew; and the genealogical line which emphasizes His human nature to be found in Luke.

- 1) Although both Joseph and Mary are spoken of in Matt. 1, it is clearly Joseph who is focused upon. Many things are seen from his point of view in this first chapter. Matt. 1:19–24
- 2) Similarly, Luke 1–2 focus upon Mary and her experiences, even though Joseph is mentioned.
- 3) For these reasons, we would expect to find the line of Joseph to be found in Matthew and the line of Mary in Luke.

Now, this may seem as if I am beating a dead horse here, but the issues here are directly related to a fundamental understanding of the Person of Jesus Christ.

Knowing all of these things, many translations should have done a better job indicating that the genealogical line found in Luke 3 is the line of Jesus through Mary, as I have done below:

Luke 3:23 **Jesus, when He began His ministry, was about thirty years of age, being the son (as was supposed) of Joseph, [Jesus is] the [actual] son [or, descendant] of Heli,...** [the ESV, capitalized; with some supplementary text]

*Heli means, elevation, ascending; climbing up.*

With that, we have complete one entire verse of the Lukian genealogy.

We have been studying Luke 3:23, making many references to the line of Christ in the book of Matthew. The genealogical line in Matthew is unequivocally the line of Joseph (that is, we do not have the words *as was supposed* anywhere in the Matthew record). We will take a break from the Lukian genealogy and take an abbreviated look at Matthew's record.

We begin in Matt. 1:1–2:

Matt. 1:1 **The Book of the genealogy of Jesus Christ the Son of David, the son of Abraham:...** (Green's Literal Translation)

Matthew gives the highlights of the Lord's genealogy: Jesus, David, Abraham. These men are legally the Lord's ancestors through Joseph. They are also genetically the Lord's ancestors through Mary (as we will see, the line from Abraham to David is identical and intact for both Joseph and Mary. Matthew does not completely distinguish between two lines here, but we will. The line given in Matthew is Joseph's line. There will not be another way of interpreting it.

Matthew is a book of fulfilled prophecy. He continually quotes the Old Testament and relates it to the events that he records in his biography of Jesus. He focuses upon both Abraham and David in v. 1 because a number of promises were made to each man, by God; and many of these prophecies are fulfilled in the Person of Jesus Christ.

With v. 2, Matthew begins to tell us exactly how Jesus is legally a descendant of Abraham and David. However, in the book of Luke, we will see that Jesus is the actual descendent of Abraham and David.

Matt. 1:2 **Abraham fathered Isaac, and Isaac fathered Jacob, and Jacob fathered Judah and his brothers.** (Green's Literal Translation)

Everyone who is a descendant of Jacob is a true racial Jew (by genealogy). All of the sons of Jacob are specifically descended from Abraham, Isaac, and Jacob; and as such, they are God's chosen people. All people descended from Abraham, Isaac, and Jacob are God's chosen people. Every person descended from the 12 sons

of Jacob is considered a Jew by genetics. At this point, at the end of v. 2, we are in the line of Judah, Jacob's 4<sup>th</sup> son.

Do not panic; we are not going to cover the entire genealogical line in Matthew and then do the same in Luke. There is a very important consideration for us to consider in Matthew's genealogical record.

We proceed through a list of names, and then we come to...

Matt. 1:16 ...and Jacob [ben Matthan] fathered Joseph, the husband to be of Mary, out of whom Jesus was born, the One called Christ. (Green's literal translation)

Notice that **Jacob ben Matthan fathers Joseph**—it is hard to understand this in any way other than Jacob (son of Matthan) being Joseph's actual father (or grandfather). But notice how Jesus is placed in this line: Joseph is identified as the son of Jacob and the husband to be of Mary. It is from Mary that Jesus is born (*not* from Joseph and Mary). Jesus is clearly born of Mary, but Joseph is simply listed as the future husband of Mary (they had *not* yet consummated their marriage). There is no direct genealogical connection stated between Joseph and Jesus.

### The Two Genealogies and the Coniah Curse:

There is a very important difference in these two genealogies. From Abraham to David, the genealogies recorded by Matthew and Luke are the same; however Joseph's genealogy (in Matthew) picks up with Solomon and follows the royal line to Joseph; but Mary's genealogy (in Luke) picks up with Nathan (presumably Solomon's younger brother) and follows his line to Jesus.

Luke 3:31b –32a ...the son of Nathan, the son of David, the son of Jesse,...

Matt. 1:6 ...and Jesse fathered David the king. And David the king fathered Solomon out of her who had been the wife of Uriah,... (Green's literal translation)

This is where the two lines diverge. The book of Luke presents the line of Heli to Nathan (Heli being the Lord's genetic grandfather) and the book of Matthew presents the line as going forward from Solomon to Joseph (called the future husband of Mary in Matt. 1:16 and called the supposed father of Jesus in Luke 3:23). Joseph is never tied genetically to Jesus; Joseph is the legal father of Jesus; and throughout his life, he was presumed to be the father of Jesus (even though he wasn't).

There are two different lines leading to Jesus—the line of Abraham to Jesus, through Solomon, found in Matt. 1:1–16. This is the legal line of Jesus, going from Abraham to Joseph, who is Jesus' adopted father, but not genetic father. The line in Luke 3 is the actual line of the humanity of Jesus, which goes through Nathan, the son of David, proceeding eventually to Jesus Himself. Both of these lines are identical between Abraham and David; but Joseph and Mary are descended from different sons of David. They are 25<sup>th</sup> cousins, give or take.

In the line of David, we come down to Josiah, one of Israel's last good kings; whose son was Jehoiakim; whose son was the father of Jechoniah (1Chron. 3:16 Matt. 1:11). Jechoniah was cursed by God.

In the book of Matthew, Joseph's genealogy goes through Jehoiachin (also called Jeconiah or Coniah). This line reads:

Matt. 1:10–12 ...and Hezekiah the father of Manasseh, and Manasseh the father of Amos, and Amos the father of Josiah, and Josiah the father of **Jechoniah** and his brothers, at the time of the deportation to Babylon. And after the deportation to Babylon: **Jechoniah** was the father of Shealtiel, and Shealtiel the father of Zerubbabel,... (ESV)

Jeconiah was evil, as was his generation, so that God caused them all to be deported to Babylon as a national punishment (also known as the 5<sup>th</sup> stage of national discipline or the 5<sup>th</sup> cycle of discipline). For Israel to be forced

out of the land, things had to get pretty bad. Very often, when a nation reaches such a stage when maximum discipline is applied by God, both the leaders and the people are in maximum reversionism (or maximum negative volition towards the plan of God). Whereas, I believe that Coniah was (or eventually became) a believer in the Revealed God, we do not know about the people of Israel. No doubt many were; but it appears that believers in Israel did not grow spiritually during Coniah's reign. `

The Coniah curse is found in Jer. 22:24, which will present in a fuller context:

Jer. 22:24–27 **"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 and give you into the hand of those who seek your life, into the hand of those of whom you are afraid, even into the hand of Nebuchadnezzar king of Babylon and into the hand of the Chaldeans. I will hurl you and the mother who bore you into another country, where you were not born, and there you shall die. But to the land to which they will long to return, there they shall not return."** (ESV; capitalized)

God says, if Coniah were a signet ring on His hand, that He would tear that ring off. Does this sound like the line of the Messiah?

Jer. 22:28–30 **Is this man Coniah a despised, broken pot, a vessel no one cares for? Why are he and his children hurled and cast into a land that they do not know? O land, land, land, hear the word of the LORD! 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."** (ESV, emphasis mine)

Because of the evil done by Coniah, if he were a signet ring on God's hand, God would tear him off. There is no future for the line of Coniah. God calls for this man to be childless, and that no man will succeed him in his days. None of his children will follow him in sitting on David's exalted throne. Nevertheless, Coniah's line continues, as testified to in both the Old and New Testaments. Jeconiah is the father of Shealtiel and Shealtiel fathers Zerubbabel. Zerubbabel, as some of you might know, would be the leader to return to Jerusalem, to build up the walls of the city once again.

The phrasing found here is interesting. This does not read, *Let this man be childless*; it says instead, *Write this man down as childless...* The Hebrew word for *write* is *kāthab* (כָּתַב) [pronounced *kaw-THAHB*<sup>v</sup>]. In the Qal imperative, it means, *write, write down, record [chronicle, document], direct or decree in writing, proscribe; describe*. Strong's #3789 BDB #507. Jeconiah is childless by decree or childless by record; but he is not in fact childless, as he does sire children. So, how do I explain the difference? A king may have bastard sons—sons who are genetically his through an affair (or even by a long-standing relationship), but children who are not heirs to his throne (as they are not sons of the wife of the king). As far as many are concerned, these are not his children; and they are not *recorded* anywhere as being the king's children. They will never be royalty. This is the way in which Coniah is childless; he is *decreed* in writing to be childless. He is childless in the way that is most important to a king—particularly as a king on the throne of Judah. His line would no longer yield a royal son and his line would not lead to David's Greater Son. Jeconiah's son (s) would never sit on the throne of Judah (which is the remaining southern kingdom).

If Jesus were descended from Coniah, then He could not sit upon the throne of David, as per this curse. Jeconiah had a son (or sons) but they would not sit upon the throne of Israel (actually, Judah).

Jehoiachin's reign is described in both 2Kings 24:8–16 and more briefly in...

2Chron. 36:9–10 **Jehoiachin was eighteen years old when he became king, and he reigned three months and ten days in Jerusalem. He did what was evil in the sight of the LORD. In the spring of the year King Nebuchadnezzar sent and brought him to Babylon, with the precious vessels of the house of the LORD, and made his brother Zedekiah king over Judah and Jerusalem.**

Nebuchadnezzar did not besiege Judah for a few months, but waged a campaign that apparently went on for many years. After 3 years, the removal of the people of Israel was begun (Daniel 1:1–5); and after 8 years, nearly all were removed (2Kings 24:8–12). With that, the royal family and nearly all the people of Israel were removed from the land (only the poorest remained behind—2Kings 24:14).

Whatever Coniah did was so bad, that the people were removed from the land for 70 years (obviously, the people had turned cold towards God as well, as God is not going to remove an entire people simply because their leader is evil). Coniah was the appropriate leader for the people of Jacob. Coniah was the leader that the people of Israel deserved at that time.

**Application:** I write this in October of 2020, with a presidential election on the near horizon. Always remember that, a people get the leader they deserve. It does not matter how much politicking that you do, or how many articles you splash on your fb page, the leader which God has determined, the leader who is appropriate, that is the leader that we will get. This may help to explain why we have had so few great presidents in this nation.

**Application:** The United States is a client nation to God, just as Israel was. Because of this, there is great blessing, but also great scrutiny and, sometimes, great punishment. There are dozens of memes out there portraying 2020 as an horrendous year. However, if our nation is on the downhill slide, 2020 will seem like a picnic to subsequent years. We need to turn around spiritually as a nation, if we expect to continue in the great blessing that we have enjoyed.

**Don't Ever Go To 2020** (a meme); from [Know Your Meme](#); accessed October 23, 2020.

Back to our topic, which is the Coniah curse.

Surprisingly enough, after 37 years in prison, the next Babylonia leader Evil-merodach, set Coniah free and dined with him, giving Coniah an allowance to live off of. The graciousness of Evil-merodach was no doubt representative of the graciousness of God; which suggests that Coniah had a change of heart towards the God of his people. Yet the Coniah curse still stands.

Again, the curse is: Jer. 22:24, 30 "As I live, declares the LORD, though Coniah were the signet ring on my right hand, yet I would tear you off 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."

Although Coniah was not literally childless, the complete independence of nation Israel along with its kingly throne had come to an end. Coniah's genealogical line continued down to Joseph, but, because Joseph was not the real father of Jesus, Coniah's line did not lead to the Eternal King. It was cut off, so to speak, with Joseph. There were no more royal sons in the line of Coniah; in that way, he is *written off* as childless.

But there is another line of David, through his son Nathan, which leads us to Mary (that is the line that we are studying here in Luke 3), and this becomes the true royal line, culminating<sup>41</sup> in the Greater Son of David.

We now return to the line of Mary, the line that Coniah is not a part of. There is no *Coniah curse* in Mary's line.



<sup>41</sup> Not to imply that Joseph and Mary lacked other children; but the royal line would end with Jesus.

Luke 3:23 This Same Man is Jesus, beginning His ministry at this point, at the age of 30; regarded by some as the Son of Joseph, [but He was actually] a descendant of Heli,...

I did not like the way that the line here is divided up, so I began to check to see what other commentators have done. After all, both David and Abraham should be seen as rather important; also, Noah and Adam are important figures in this line. Is there a way to view them where these men are prominent?

My first option was to divide the genealogy line with Matthan to Rhesa (vv. 24–27a); Zerubbabel to David (vv. 27b–31), Jesse to Abraham (vv. 32–34a), Terah to Noah (vv. 34b–36a), Lamech to God (vv. 36b–38).

Dr. Peter Pett divides these ancestors into groups of 7. I may follow Pett here, but with one modification—he places Jesus as the first and counts from there in groups of 7. I will begin with Jesus, and count off in groups of 14 beginning with Him. Since three men have been named—Jesus, Joseph and Heli—the next group will be the next 11.

There are apparently great discrepancies between where each verse begins and ends, so I will depend upon the Westcott-Hort text, and fit the other translations to that. So we will begin with Matthat and end with Maath for the first group of 14 (including Joseph and Heli in that grouping).

WH lists 5 men in each verse (with the exception of v. 23).

Some commentators suggest that not all of the names are to be found here—perhaps a generation or two is skipped here or there. At this point, I do not know that to be the case; but it is not a problem if a generation or more is missing.

<p>...of Matthat, of Levi, of Melchi, of Janna, of Joseph, of Mattathias, of Amos, of Nahum, of Elsi, of Naggai, of Maath,...</p>	<p>Luke 3:24–26a</p>	<p>...[the son] of Matthat, [the son] of Levi, [the son] of Melchi, [the son] of Janna, [the son] of Joseph, [the son] of Mattathias, [the son] of Amos, [the son] of Nahum, [the son] of Elsi, [the son] of Naggai, [the son] of Maath,...</p>
<p>...the son of Matthat, the son of Levi, the son of Melchi, the son of Janna, the son of Joseph, the son of Mattathias, the son of Amos, the son of Nahum, the son of Elsi, the son of Naggai, the son of Maath,...</p>		

Here is how others have translated this verse:

#### Ancient texts:

<p>Westcott-Hort Text (Greek)</p>	<p>...of Matthat, of Levi, of Melchi, of Janna, of Joseph, of Mattathias, of Amos, of Nahum, of Elsi, of Naggai, of Maath,...</p>
<p>Revised Douay-Rheims</p>	<p>.</p>
<p>Douay-Rheims 1899 (Amer.)</p>	<p>...who was of Mathat, Who was of Levi, who was of Melchi, who was of Janne, who was of Joseph, Who was of Mathathias, who was of Amos, who was of Nahum, who was of Hesli, who was of Nagge, Who was of Mahath,...</p>
<p>V. Alexander's Aramaic T.</p>	<p>.</p>
<p>James Murdock's Syriac NT</p>	<p>.</p>
<p>Original Aramaic NT</p>	<p>.</p>
<p>Plain English Aramaic Bible</p>	<p>.</p>



Lamsa Peshitta (Syriac) ...The son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph, The son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai, The son of Maath,...

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	.
Bible in Worldwide English	.
Easy English	Heli was from the family of Matthat. Matthat was from the family of Levi. Levi was from the family of Melchi. Melchi was from the family of Jannai. Jannai was from the family of Joseph. Joseph was from the family of Mattathias. Mattathias was from the family of Amos. Amos was from the family of Nahum. Nahum was from the family of Esli. Esli was from the family of Naggai. Naggai was from the family of Maath.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	.
God's Word™	...son of <b>Matthat</b> , son of <b>Levi</b> , son of <b>Melchi</b> , son of <b>Jannai</b> , son of <b>Joseph</b> , son of <b>Mattathias</b> , son of <b>Amos</b> , son of <b>Nahum</b> , son of <b>Esli</b> , son of <b>Naggai</b> , son of <b>Maath</b> ,...
Good News Bible (TEV)	.
The Message	...son of Matthat, son of Levi, son of Melki, son of Jannai, son of Joseph, son of Mattathias, son of Amos, son of Nahum, son of Esli, son of Naggai, son of Maath,...
NIRV	.
New Life Version	.
New Simplified Bible	.
The Spoken English NT	.

### Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study	.
Contemporary English V.	.
The Living Bible	...Heli's father was Matthat; Matthat's father was Levi; Levi's father was Melchi; Melchi's father was Jannai; Jannai's father was Joseph; Joseph's father was Mattathias; Mattathias's father was Amos;

	Amos's father was Nahum; Nahum's father was Esli; Esli's father was Naggai; Naggai's father was Maath;...
New Berkeley Version	.
New Century Version	.
New Living Translation	Heli was the son of Matthat. Matthat was the son of Levi. Levi was the son of Melki. Melki was the son of Jannai. Jannai was the son of Joseph. Joseph was the son of Mattathias. Mattathias was the son of Amos. Amos was the son of Nahum. Nahum was the son of Esli. Esli was the son of Naggai. Naggai was the son of Maath.
The Passion Translation	.
Unlocked Dynamic Bible	.
William's New Testament	.

#### Partially literal and partially paraphrased translations:

American English Bible	...of MatThat, of Levi, of Melchi, of JanNai, of JoSeph, of MatTathias, of Amos, of Nahum, of Esli, of NagGai, of MaAth,...
Beck's American Translation	.
Breakthrough Version	.
Common English Bible	.
International Standard V	.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	...son of Mathat, son of Levi, son of Melchi, son of Janne, son of Joseph, son of Matthathias, son of Amos, son of Nahum, son of Hesli, son of Nagge, son of Mahath, ...
NT for Everyone	.
20 <sup>th</sup> Century New Testament	.

#### Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	...THE SON OF MATTHAT, THE SON OF LEVI, THE SON OF MELCHI, THE SON OF JANNAI, THE SON OF JOSEPH, THE SON OF MATTATHIAS, THE SON OF AMOS, THE SON OF NAHUM, THE SON OF HESLI, THE SON OF NAGGAI, THE SON OF MAATH,...
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Ferrar-Fenton Bible	.
Free Bible Version	.
God's Truth (Tyndale)	.
Jubilee Bible 2000	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.

Unlocked Literal Bible	.
Urim-Thummim Version	.
Weymouth New Testament	.
Wilbur Pickering's New T.	.
Wikipedia Bible Project	...of Matthan, <sup>19</sup> of Levi, of Melchi, of Janna, of Joseph, of Mattathiah, of Amos, of Nahum, of Esli, of Naggai, of Maath,...
<sup>(19)</sup> There is considerable confusion among the Greek manuscripts as to the spelling of all these names. I have generally just used the spelling we are used to, but not always.	

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	...Matthat, Levi, Melchi, Jannai, Joseph, Matthathias, Amos, Nahum, Esli, Naggai, Maath,...
The Heritage Bible	...Who was of Matthat, who was of Levi, who was of Melchi, who was of Janna, who was of Joseph, Who was of Mattathias, who was of Amos, who was of Naum, who was of Esli, who was of Nagge, Who was of Maath,...
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible–1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible–1989	.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	...of Mattat, of Levi, of Malki, of Yannai, of Yosef, of Mattityahu, of Amotz, of Nachum, of Hesli, of Naggai, of Machat,...
exeGesés companion Bible	...of Matthat, of Levi, of Melech, of Yanah, of Yoseph, of Mattith Yah, of Amos, of Nachum, of Esli, of Nogah, of Maath,...
Hebraic Roots Bible	.
Israeli Authorized Version	.
<i>The Scriptures</i> 1998	...of Ēli, of Mattithyahu, of Lēwi, of Meleki, of Yanah, of Yosēph, of Mattithyahu, of Amots, of Naḥum, of Ḥesli, of Noḡah, of Ma'ath,...
Tree of Life Version	.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	.
The Expanded Bible	.
Jonathan Mitchell NT	...– of (or: from) Eli, [a son] of Matthat, [son] of Levi, [son] of Melchi, [son] of Jannai, [son] of Joseph. [He was a son] of Mattathias, [son] of Amos, [son] of Nahum, [son] of Esli, [son] of Naggai,

	[son] of Maath,...
NET Bible®	.
P. Kretzmann Commentary	.
Syndein/Thieme	.
Translation for Translators	<i>Heli was the son of Matthat. Matthat was the son of Levi. Levi was the son of Melchi. Melchi was the son of Jannai. Jannai was the son of Joseph. Joseph was the son of Mattathias. Mattathias was the son of Amos. Amos was the son of Nahum. Nahum was the son of Esli. Esli was the son of Naggai. Naggai was the son of Maath.</i>
The Voice	.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	[of] the heli [of] the matthat [of] the levi [of] the melchi [of] the jannai [of] the joseph [of] the mattathias [of] the amos [of] the nahum [of] the esli [of] the naggai [of] the maath
Awful Scroll Bible	.
Concordant Literal Version	.
The Disciple's Bible	.
Orthodox Jewish Bible	...ben Eli, Ben Mattat, ben Levi, ben Malki, ben Yannai, ben Yosef, Ben Mattityahu, ben Amotz, ben Nachum, ben Chesli, ben Naggai, Ben Machat,...
Rotherham's Emphasized B.	.
Third Millennium Bible	.
Webster's Translation	.

### Literal, almost word-for-word, renderings:

Analytical-Literal Translation	.
Charles Thompson NT	.
Context Group Version	.
Disciples' Literal New T.	.
English Standard Version	.
Far Above All Translation	.
Green's Literal Translation	.
Literal New Testament	.
Modern English Version	...who was the son of Heli, who was the son of Matthat, who was the son of Levi, who was the son of Melchi, who was the son of Jannai, who was the son of Joseph, who was the son of Mattathias, who was the son of Amos, who was the son of Nahum, who was the son of Esli, who was the son of Naggai, who was the son of Maath,... A portion of v. 23 is included for context.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	.
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	.
Restored Holy Bible 6.0	.
Revised Young's Lit. Trans.	...the son of Matthat, the son of Levi, the son of Melchi, the son of Janna, the son of Joseph, the son of Mattathias, the son of Amos, the son of Naum, the son of Esli, the son of Naggai, the son of Maath,...
A Voice in the Wilderness	.

World English Bible .  
Young's Updated LT .

### The gist of this passage:

Luke 3:24a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
του (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Matthat (Ματθάτ) [pronounced <i>mat-THAT</i> ]	<i>gift of God; transliterated Matthat</i>	masculine singular, indeclinable proper noun	Strong's #3158; probably a shortened form of #3161 ( <i>Mattathias</i> )

**Translation:** ...[the son] of Matthat,...

There are two Matthat's in this line (vv. 24 & 29) and two men with the name Mattathias as well (vv. 25 & 26). It is possible that *Matthat* is a shortened version of *Mattathias*. There are also two Levi's in this line (vv. 24 & 29). And there are two Joseph's (vv. 24 & 30). These are all very common names taken from famous Jewish figures.

Matthat is both the son of Levi, in the genealogy of Christ and the grandfather of the Mary (assuming no gaps in the genealogy), and the great grandfather of Jesus.

His name means *gift of God*, very apropos to the Messiah genealogy.

Luke 3:24b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
του (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Leui (Λευί) [pronounced <i>lyoo-EE</i> ]	<i>joined; transliterated Levi; taken directly from the Hebrew</i>	proper noun/masculine	Strong's #3017

**Translation:** ...[the son] of Levi,...

His name means *joined*.

This Levi is the son of Melchi.

Levi is the great, great grandfather of our Lord.

Levi's name is taken from the third son of the patriarch Jacob by his wife Leah, the founder of the people of Israel who bear his name. Jacob was born *Jacob*; he was given the name *Israel* by God.



Luke 3:24c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Melchi (Μελχί) [pronounced <i>mel-KHEE</i> ]	<i>my king; transliterated Melchi</i>	proper noun/masculine	Strong's #3197

**Translation:** ...[the son] of Melchi,...

*Melchi* means *my king*; apropos to the Messiah.

Melchi is the son of Janna right here in the genealogy of Jesus; and there will be another Melchi, the son of Addi in the genealogy of Jesus.

Luke 3:24d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Ianna (Ἰαννά) [pronounced <i>ee-an-NAH</i> ]	<i>flourishing; transliterated Janna</i>	proper noun/masculine	Strong's #2388

**Translation:** ...[the son] of Janna,...

*Jannai* means *flourishing*.

He is son of Joseph and the father of Melchi, in the genealogy of Christ.

Luke 3:24e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Iôsêph (Ἰωσήφ) [pronounced <i>ee-o-SAFE</i> ]	<i>let him add; transliterated Joseph</i>	Indeclinable proper noun/masculine	Strong's #2501

There are 7 men in the Bible with this name.

**Translation:** ...[the son] of Joseph,...

*Joseph* means *let him add*.

Luke 3:24 ...[the son] of Matthat, [the son] of Levi, [the son] of Melchi, [the son] of Janna, [the son] of Joseph,...

Famous well-known names abound in this line: Levi, Joseph, Amos, Nahum, Zerubbabel, Joshua, Simeon, and Judah. These ancient names were revered by the Hebrew people because of the men who originally had them.

**Illustration:** Similarly, freed Black slaves often took upon themselves the names of presidents (Washington, Jefferson, Jackson); because these names to them represented freedom from slavery to them. Many understood that their freedom and humanity was guaranteed in the Declaration of Independence and in the Bill of Rights, despite being born slaves in America. Therefore former slaves took on these names to themselves, proud of this heritage.

Including the name of Heli going back to Jannai, what this line of names means is: *ascending, a gift of God, joined [to] my king, a flourishing [gift from Y<sup>e</sup>howah]*. I included the next name in this translation of names.

Luke 3:25a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
του (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Mattathias (Ματθαίας) [pronounced <i>mat-tath-EE-as</i> ]	<i>gift of Jehovah; transliterated Mattathias</i>	proper noun/masculine	Strong's #3161

**Translation:** ...[the son] of Mattathias,...

His name means *gift of Y<sup>e</sup>howah*.

There are two men with this name: the son of Amos, in the genealogy of Christ and the son of Semei, also in the genealogy of Christ. This is a Greek transliteration of *Mattithjah* (a Hebrew name; #H4993).

Luke 3:25b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
του (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Amos (Ἀμώς) [pronounced <i>am-OCE</i> ]	<i>burden; transliterated, Amos</i>	proper noun/masculine	Strong's #301
Of Hebrew origin (#H531).			

**Translation:** ...[the son] of Amos,...

His name means *burden*.

Luke 3:25c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
του (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Nahum (Ναούμ) [pronounced <i>nah-OOM</i> ]	<i>consolation; transliterated, Naum Nahum</i>	masculine singular proper noun	Strong's #3486
Transliterated from the Hebrew origin [#H5151].			

**Translation:** ...[the son] of Nahum,...

His name means *consolation*.

He was the son of Esli and father of Amos, in the genealogy of Christ.

Luke 3:25d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
του (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Esli (Ἑσλί) [pronounced <i>es-LEE</i> ]	<i>reserved of Jehovah; transliterated Esli</i>	masculine singular proper noun	Strong's #2069

**Translation:** ...[the son] of Elsi,...

His name means *reserved of Y<sup>e</sup>howah*.

He is the son of Nagge or Naggai in the genealogy of Christ. Luke 3:25.

Luke 3:25e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
του (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Naggai (Ναγγαί) [pronounced <i>nang-GAHee</i> ]	<i>illuminating; transliterated, Nagge, Naggai</i>	masculine singular proper noun	Strong's #3477
Probably of Hebrew origin (compare [#H5052]) (Nogah).			

**Translation:** ...[the son] of Naggai,...

His name means *illuminating*.

Luke 3:25 ... [the son] of Mattathias, [the son] of Amos, [the son] of Nahum, [the son] of Elsi, [the son] of Naggai,...

It is likely that vv. 23–25 or 26 cover the inter-testament period. The verses which follow, down to v. 31 would be the period of the kings from David to Coniah. There are no royal sons descended from Nathan following his line as far as Mary. David is the last man of royalty in this particular line. David had many, many sons; but only one of them (Solomon, who is not in Mary's line) would be the next king. However, David's Greater Son, will occupy the throne. He (Jesus) is in David's line, but through Nathan (and not Solomon). This is the line which would lead to Mary.

The men named between David and Mary are only mentioned here in Scripture; and therefore, are unknown to us, apart from the meanings of their names.

So far, if we replace the names of these men with the meanings of the names, that would give us: *let him add [the] ascending gift of God joined [to] my king, flourishing; a gift of Y<sup>e</sup>howah [both] a burden [and] a consolation, reserved of Y<sup>e</sup>howah illuminating.* (I have included *Joseph, husband of Mary* in this list of name meanings. All the way from Joseph going backward to Haggai give us this marvelous sentence, which clearly points to the Messiah.

At this point, we are at the end of the Old Testament canon era. The Old Testament was completed around 400 B.C. The names found here would go back to around 400 B.C., which is the approximate close of the OT canon of Scripture.

Luke 3:26a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Maath (Μαάθ) [pronounced <i>mah-ATH</i> ]	<i>small; transliterated Maath</i>	masculine singular proper noun	Strong's #3092

**Translation:** ...[the son] of Maath,...

His name means *small*.

Luke 3:24–26a ...the son of Matthat, the son of Levi, the son of Melchi, the son of Janna, the son of Joseph, the son of Mattathias, the son of Amos, the son of Nahum, the son of Elsi, the son of Naggai, the son of Maath,...

...of Mattathias, of Semi, of Joseph, of Judah, of Joannas, of Rhesa, of Zerubbabel, of Salathiel, of Neri, of Melchi, of Addi, of Cosam, of Elmodam, of Er,...

Luke  
3:26b–28

...[the son] of Mattathias, [the son] of Semi, [the son] of Joseph, [the son] of Judah, [the son] of Joannas, [the son] of Rhesa, [the son] of Zerubbabel, [the son] of Salathiel, [the son] of Neri, [the son] of Melchi, [the son] of Addi, [the son] of Cosam, [the son] of Elmodam, [the son] of Er,...

...the son of Mattathias, the son of Semi, the son of Joseph, the son of Judah, the son of Joannas, the son of Rhesa, the son of Zerubbabel, the son of Salathiel, the son of Neri, the son of Melchi, the son of Addi, the son of Cosam, the son of Elmodam, the son of Er,...

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	... of Mattathias, of Semi, of Joseph, of Judah, of Joannas, of Rhesa, of Zerubbabel, of Salathiel, of Neri, of Melchi, of Addi, of Cosam, of Elmodam, of Er,...
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	...who was of Mathathias, who was of Semei, who was of Joseph, who was of Juda, Who was of Joanna, who was of Reza, who was of Zorobabel, who was of Salathiel, who was of Neri, Who was of Melchi, who was of Addi, who was of Cosan, who was of Helmadan, who was of Her,...
V. Alexander's Aramaic T.	.
James Murdock's Syriac NT	.
Original Aramaic NT	.
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	...the son of Mattathias, the son of Semei, the son of Joseph, the son of Juda, The son of John, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri, The son of Melchi, the son of Addi, the son of Kosam, the son of Elmodad, the son of Er,...

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	.
Bible in Worldwide English	.
Easy English	Mattathias was from the family of Semen. Semein was from the family of Joseph. Josech was from the family of Joda. Joda was from the family of Joanna. Joanan was from the family of Rhesa. Rhesa was from the family of Zerubbabel. Zerubbabel was from the family of Shealtiel. Shealtiel was from the family of Neri. Neri was from the family of Melchi. Melchi was from the family of Addi. Addi was from the family of Cosam. Cosam was from the family of Elmadam. Elmadam was from the family of Er.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	.
God's Word™	...son of <b>Mattathias</b> , son of <b>Semein</b> , son of <b>Josech</b> , son of <b>Joda</b> , son of <b>Joanan</b> , son of <b>Rhesa</b> , son of <b>Zerubbabel</b> , son of <b>Shealtiel</b> , son of <b>Neri</b> , son of <b>Melchi</b> , son of <b>Addi</b> , son of <b>Cosam</b> , son of <b>Elmadam</b> , son of <b>Er</b> ,...
Good News Bible (TEV)	.
The Message	...son of Mattathias, son of Semen, son of Joseph,



son of Joda,  
 son of Joanna,  
 son of Rhesa,  
 son of Zerubbabel,  
 son of Shealtiel,  
 son of Neri,  
 son of Melchi,  
 son of Addi,  
 son of Cosam,  
 son of Elmadam,  
 son of Er,...

NIRV .  
 New Life Version .  
 New Simplified Bible .  
 The Spoken English NT .

### **Thought-for-thought translations; dynamic translations; paraphrases:**

College Press Bible Study	.
Contemporary English V.	.
The Living Bible	...Maath's father was Mattathias; Mattathias's father was Semen; Semein's father was Joseph; Josech's father was Joda; Joda's father was Joanna; Joanan's father was Rhesa; Rhesa's father was Zerubbabel; Zerubbabel's father was Shealtiel; Shealtiel's father was Neri; Neri's father was Melchi; Melchi's father was Addi; Addi's father was Cosam; Cosam's father was Elmadam; Elmadam's father was Er;...
New Berkeley Version	.
New Century Version	.
New Living Translation	Maath was the son of Mattathias. Mattathias was the son of Semen. Semein was the son of Joseph. Josech was the son of Joda. Joda was the son of Joanna. Joanan was the son of Rhesa. Rhesa was the son of Zerubbabel. Zerubbabel was the son of Shealtiel. Shealtiel was the son of Neri. Neri was the son of Melki. Melki was the son of Addi. Addi was the son of Cosam. Cosam was the son of Elmadam. Elmadam was the son of Er.
The Passion Translation	.
Unlocked Dynamic Bible	.
William's New Testament	.

**Partially literal and partially paraphrased translations:**

American English Bible	...of MatTathias, of Semein, of JoSech, of Joda, 27 of JoAnan, of Rhesa, of ZerubBabel, of ShealthiEl, of Neri, 28 of Melchi, of Addi, of Cosam, of EIMadam, of Er,...
Beck's American Translation	.
Breakthrough Version	.
Common English Bible	.
International Standard V	.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	...son of Matthathias, son of Semei, son of Joseph, son of Juda, son of Joanna, son of Resa, son of Zorobabel, son of Salathiel, son of Neri, son of Melchi, son of Addi, son of Cosan, son of Elmadan, son of Her,...
NT for Everyone	.
20 <sup>th</sup> Century New Testament	.

**Mostly literal renderings (with some occasional paraphrasing):**

Alpha & Omega Bible	....THE SON OF MATTATHIAS, THE SON OF SEMEIN, THE SON OF JOSECH, THE SON OF JODA, THE SON OF JOANAN, THE SON OF RHESA, THE SON OF ZERUBBABEL, THE SON OF SHEALTIEL, THE SON OF NERI, THE SON OF MELCHI, THE SON OF ADDI, THE SON OF COSAM, THE SON OF ELMADAM, THE SON OF ER,...
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Ferrar-Fenton Bible	.
Free Bible Version	.
God's Truth (Tyndale)	.
Jubilee Bible 2000	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Weymouth New Testament	.
Wilbur Pickering's New T.	...of Mattathiah, of Semei, of Joseph, of Judah, of Joannan, of Rhesa, of Zerubbabel, <sup>20</sup> of Shealtiel, <sup>21</sup> of Neri, of Melchi, of Addi, of Cosam, of Elmodam, of Er,...
	<sup>(20)</sup> For more on this man see the whole book of Haggai and Zec_4:6.
	<sup>(21)</sup> The Greek form is actually 'Salathiel'.
Wikipedia Bible Project	.

**Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	...Mattathias, Semein, Josech, Joda, Joanan, Rhesa, Zerubbabel, Shealtiel, Neri, Melchi, Addi, Cosam, Elmadam, Er,...
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible—1970	.
New Jerusalem Bible	.

New RSV .  
 Revised English Bible—1989 .

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	...of Mattityahu, of Shim'i, of Yosef, of Yodah, of Yochanan, of Reisha, of Z'rubavel, of Sh'altiel, of Neri, of Malki, of Addi, of Kosam, of Elmadan, of Er,...
exeGeseges companion Bible	...of Mattith Yah, of Shimi, of Yoseph, of Yah Hudah, of Yah Hanna, of Rapha Yah, of Zerbub Babel, of Shealti El, of Neri Yah, of Melech, of Addi, of Qesem, of Almodad, of Er,...
Hebraic Roots Bible	.
Israeli Authorized Version	.
<i>The Scriptures</i> 1998	...of Mattithyahu, of Shim'i, of Yosēph, of Yehudāh, of Yoḥanan, of Rephayah, of Zerubbabel, of She'alti'ēl, of Neri, of Meleki, of Addi, of Qosam, of Elmodam, of Ēr,...
Tree of Life Version	.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	.
The Expanded Bible	.
Jonathan Mitchell NT	...[son] of Mattathias, [son] of Semein, [son] of Josech, [son] of Joda (or: Yoda), [son] of Joanan, [son] of Rhesa, [son] of Zerubbabel, [son] of Shealthiel, [son] of Neri, [son] of Melchi, [son] of Addi, [son] of Cosam, [son] of Elmadam, [son] of Er,...
NET Bible®	.
P. Kretzmann Commentary	.
Syndein/Thieme	.
Translation for Translators	<i>Maath was the son of Mattathias. Mattathias was the son of Semein. Semein was the son of Josech. Josech was the son of Joda. Joda was the son of Joanan. Joanan was the son of Rhesa. Rhesa was the son of Zerubbabel. Zerubbabel was the son of Shealtiel. Shealtiel was the son of Neri. Neri was the son of Melchi. Melchi was the son of Addi. Addi was the son of Cosam. Cosam was the son of Elmadam. Elmadam was the son of Er.</i>
The Voice	.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	[of] the mattathias [of] the semein [of] the joseph [of] the judah [of] the joanan [of] the rhesa [of] the zerubbabel [of] the shealtiel [of] the neri [of] the melchi [of] the addi [of] the cosam [of] the elmadam [of] the er
------------------------	--

Awful Scroll Bible	.
Concordant Literal Version	.
The Disciple's Bible	.
Orthodox Jewish Bible	...ben Mattityahu, ben Shimi, ben Yosef, ben Yodah, ben Yochanan, ben Reisha, ben Zerubavel, ben Shealtiel, ben Neri, Ben Malki, ben Addi, ben Kosam, ben Elmadan, ben Er...
Rotherham's Emphasized B.	.
Third Millennium Bible	.
Webster's Translation	.

### Literal, almost word-for-word, renderings:

Analytical-Literal Translation	.
Charles Thompson NT	.
Context Group Version	.
Disciples' Literal New T.	.
English Standard Version	.
Far Above All Translation	.
Green's Literal Translation	.
Literal New Testament	.
Modern English Version	...who was the son of Mattathias, who was the son of Semen, who was the son of Josech, who was the son of Joda, who was the son of Joanan, who was the son of Rhesa, who was the son of Zerubbabel, who was the son of Shealtiel, who was the son of Neri, who was the son of Melchi, who was the son of Addi, who was the son of Cosam, who was the son of Elmadam, who was the son of Er,...
Modern Literal Version	.
Modern KJV	.
New American Standard B.	.
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	.
Restored Holy Bible 6.0	.
Revised Young's Lit. Trans.	...the son of Mattathias, the son of Semei, the son of Joseph, the son of Juda, the son of Joanna, the son of Rhesa, the son of Zerubbabel, the son of Salathiel, the son of Neri, the son of Melchi, the son of Addi, the son of Cosam, the son of Elmodam, the son of Er,...
A Voice in the Wilderness	.
World English Bible	.
Young's Updated LT	.

### The gist of this passage:

Luke 3:26b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced tu]	of the; from the, [away, out] from the; from the source of; by the; than the	masculine singular definite article, genitive/ablative case	Strong's #3588

## Luke 3:26b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Mattathias (Ματθαθίας) [pronounced <i>mat-tath-EE-as</i> ]	<i>gift of Jehovah</i> ; transliterated <i>Mattathias</i>	proper noun/masculine	Strong's #3161

**Translation:** ...[the son] of Mattathias,...

Another man in this line with this name, meaning *gift of Y<sup>e</sup>howah*.

## Luke 3:26c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Semi (Σεμί) [pronounced <i>sem-eh-EE</i> ]	<i>harkeners: my report</i> ; transliterated <i>Semi, Semei, Shimei</i>	masculine singular proper noun	Strong's #4584

**Translation:** ...[the son] of Semi,...

His name means, *my report*.

## Luke 3:26d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Iôsêph (Ι'ωσήφ) [pronounced <i>ee-o-SAFE</i> ]	<i>let him add</i> ; transliterated <i>Joseph</i>	Indeclinable proper noun/masculine	Strong's #2501

This is the second *Joseph* found in this line.

**Translation:** ...[the son] of Joseph,...

I believe that the Greek has *Josech* here instead. However, the Strong's # takes us to *Joseph*.

This name appears to be another form of *Joseph* and means, *let him add*.

It is not clear that we should understand this as another form of *Joseph*, although many translations do. Strong does not assign a separate # to this name, although it is not spelled exactly the same as *Joseph*. Strong's #2501.

*Joseph* was a very common name among the Jews, which is what we should expect, given the extraordinary character of the Joseph ben Jacob from the final chapters of Genesis.



### Luke 3:26e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Iouda (Ἰουδᾶ) [pronounced ee-oo-DAH]	<i>he shall be praised; transliterated Judah</i>	proper singular noun; person or location	Strong's #2448

Interestingly enough, this is declined to the genitive/ablative case in Luke 1:39, but not here.

**Translation:** ...[the son] of Judah,...

This was a different take to a very common name among the Jews. The spelling here is Ἰωδᾶ; so it is not clear to me whether this is another form of *Judah* or if this is a different name. The transliteration would be *Joda*. Strong does not offer a different Strong's # for this name (#2455).

If this is simply another form of *Judah*, then it means, *he shall be praised*.

This should not be shocked to find a different spelling for the same name. In the English, we have Aaron and Erin, Allen and Alan, Jacob and Jakob, etc. It was apparently James Strong's strong opinion that this is how we should understand those two names.

Luke 3:26 ...[the son] of Maath, [the son] of Mattathias, [the son] of Semi, [the son] of Joseph, [the son] of Judah,...

These are probably men from the end of the Old Testament era (around 400 B.C., the time when the Old Testament Scriptures were being completed).

Stringing the names of v. 26 together, we have: *small, the gift of Yehowah [is] my report; let him add [the Lord and] he shall be praised*.

### Luke 3:27a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Iōannas (Ἰωάννης) [pronounced ee-oh-an-NAS]	<i>grace or gift of God; transliterated, Joanna, Joannas</i>	masculine singular proper noun	Strong's #2490

This appears to be a form of G2491; which is one form of the name *John*.

**Translation:** ...[the son] of Joannas,...

His name means, *grace or gift of God*.

Luke 3:27b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Rhêsa (Ῥησά) [pronounced <i>hray-SAH</i> ]	<i>head; transliterated, Rhesa</i>	masculine singular proper noun	Strong's #4488

**Translation:** ...[the son] of Rhesa,...

His name means, *head*.

Luke 3:27c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Zorobabel (Ζοροβάβελ) [pronounced <i>dzor-ob-AB-el</i> ]	<i>born at Babel, i.e. Babylon; transliterated Zerubbabel, Zorobabel</i>	masculine singular proper noun	Strong's #2216

**Translation:** ...[the son] of Zerubbabel,...

His name means, *born at Babel (Babylon), seed of Babel*. This would be a common name given to the first generation of children born in Babylon. There was a leader who brought back many Jews into the land whose name was Zerubbabel. However, these men are very likely different men. This name is so specific and fraught with meaning that many sons born in Babylon were likely given this name.

The Zerubbabel in the line of Joseph is also a son of Shealtiel. However, the rest of the line does not match up. Trying to make these people into the same person would be just about impossible. Furthermore, it would violate the Coniah curse.

Luke 3:27d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Salathiêl (Σαλαθιήλ) [pronounced <i>sal-ath-ee-ALE</i> ]	<i>I have asked of God; transliterated Shealtiel, Salathiel</i>	masculine singular proper noun	Strong's #4528

He was the son of Jeconiah in the Matthew genealogy of Joseph, the legal father of Jesus. His name comes from the Hebrew: #7597.

### Luke 3:27d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Possibly, <i>Shealtiel</i> ; see 1Chr 3:17; Ezra 3:2,8; 5:2; Neh 12:1; Matt 1:12.			

**Translation:** ...[the son] of Salathiel,...

This appears to be a form of *Shealtiel*.

His name means, *I have asked of God*.

If these are the same men as named in the line of Joseph, we are left with the problem of Shealtiel's father, who here is Neri; but in the Matthew text the father is Coniah. This gives us two distinct solutions: (1) Neri is a step-father, or the mother of Shealtiel (I am having a difficult time coming up with a first option that makes sense); or (2) Zerubbabel and Shealtiel are not the men named in the Matthew text (which is the cleanest and easiest solution). It is just a happy coincidence that we have a father and a son with the same names in both lines.

It would certainly be difficult go backwards and make sense out of these men being the same as those named in Matthew. It is not difficult to go the other way, as a man can have but one father, but he can have many sons. One son of Zerubbabel can be named in Matthew and a different son named in Luke.

The biggest problem with these men being the same is, the Coniah curse would not mean anything, as Coniah is the grandfather of Zerubbabel in Matt. 1:12. How could you change your grandfather for the line given in Luke? That is, if Zerubbabel is the same man in both lines, then he is under the Coniah curse in both lines (which would make no sense).

On the other hand, if a proud Jewish people are whisked off to another land, and they begin to have children born to them in a foreign land, then *Zerubbabel* would seem to be a very common name (again, it means, *a seed of Babel; born in Babylon*).

### Luke 3:27e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Nêri (Νηρί) [pronounced <i>nay-REE</i> ]	<i>Jehovah is my lamp; transliterated Neri</i>	masculine singular proper noun	Strong's #3518

This is taken from the Hebrew proper noun #5374.

**Translation:** ...[the son] of Neri,...

His name means, *Jehovah is my lamp*.

Luke 3:27 ... [the son] of Joannas, [the son] of Rhesa, [the son] of Zerubbabel, [the son] of Salathiel, [the son] of Neri,...

In this portion of the line, we have a parallel to the line found in Matthew (Zerubbabel and his father Shealtiel). However, for reasons already cited, it is unlikely that these are the same men as found in Matt. 1:12. It is just an odd parallel; or an odd coincidence.

This verse is more difficult to pull together a coherent meaning: *the grace (or gift) of God, a head, born in Babel (Babylon); I have asked of God; Jehovah is my lamp*. Maybe Zerubbabel is the ideal dividing point here.

Beginning with someone in v. 27, we are in the land of Canaan and it is around 400 B.C. The men in this list which follows are all in the land of promise. However, we know nothing about them, going back as far as Nathan.

Luke 3:28a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Melchi (Μελχί) [pronounced <i>mel-KHEE</i> ]	<i>my king; transliterated Melchi</i>	proper noun/masculine	Strong's #3197

**Translation:** ...[the son] of Melchi,...

His name means, *my king*. I believe this is the second man in this line with this name.

Luke 3:28b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Addi (ἸΑδδί) [pronounced <i>ad-DEE</i> ]	<i>ornament; transliterated, Addi</i>	masculine singular proper noun	Strong's #78

**Translation:** ...[the son] of Addi,...

His name means, *ornament* (an odd name for a dude).

He was the son of Cosam, and father of Melchi in our Lord's genealogy.

Luke 3:28c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Kôsam (Κωσάμ) [pronounced <i>Kingdom of Heaven-SAM</i> ]	<i>divining; transliterated, Cosam</i>	masculine singular proper noun	Strong's #2973.

Probably from the Hebrew noun #7081.

**Translation:** ...[the son] of Cosam,...

His name means, *divining*.

Luke 3:28d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Elmôdam (Ἐλμωδάμ) [pronounced <i>el-moh-DAM</i> ]	<i>measure; transliterated, Elmodam</i>	masculine singular proper noun	Strong's #1678

**Translation:** ...[the son] of Elmodam,...

His name means, *measure*.

Luke 3:28e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Êr (Ἔρ) [pronounced <i>ayr</i> ]	<i>watchful; transliterated Er</i>	masculine singular proper noun	Strong's #2262

**Translation:** ...[the son] of Er,...

His name means, *watchful*.

Luke 3:28 ... [the son] of Melchi, [the son] of Addi, [the son] of Cosam, [the son] of Elmodam, [the son] of Er,...

The Hebrew people maintained excellent genealogical records, even of men who were virtually unknown, historically speaking.

Going back to the name after Zerubbabel, we have: *I have asked of God; Jehovah is my lamp [also] my king [and] ornament; a divining measure [and] watchful*. That makes a little more sense.

Luke 3:26b–28 ...the son of Mattathias, the son of Semi, the son of Joseph, the son of Judah, the son of Joannas, the son of Rhesa, the son of Zerubbabel, the son of Salathiel, the son of Neri, the son of Melchi, the son of Addi, the son of Cosam, the son of Elmodam, the son of Er,...

It would never have occurred to me to break these up into groups of 7, but that is what Dr. Peter Pett suggested, and that is an outstanding approach. I divided these into groups of 14 instead, and in these groups of 14, the person at the end of 3 of these groups is quite significant: David, Abraham and God.

Even though many of these are familiar names, we do not know most of these people in this list, with the exception of Nathan and David at the end of the list.



...of Joshua [or Jesus], of Eliezer, of Jorim, of Matthat, of Levi, of Simeon, of Judas (Judah), of Joseph, of Janan, of Eliakim, of Meleas, of Mainan, of Mattithjah, of Nathan,...

Luke  
3:29a–31d

...[the son] of Joshua [or Jesus], [the son] of Eliezer, [the son] of Jorim, [the son] of Matthat, [the son] of Levi, [the son] of Simeon, [the son] of Judas (Judah), [the son] of Joseph, [the son] of Janan, [the son] of Eliakim, [the son] of Meleas, [the son] of Mainan, [the son] of Mattithjah, [the son] of Nathan,...

...the son of Joshua [or Jesus], the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, the son of Simeon, the son of Judas (Judah), the son of Joseph, the son of Janan, the son of Eliakim, the son of Meleas, the son of Mainan, the son of Mattithjah, the son of Nathan,...

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	...of Joshua [or Jesus], of Eliezer, of Jorim, of Matthat, of Levi, of Simeon, of Judas (Judah), of Joseph, of Janan, of Eliakim, of Meleas, of Mainan, of Mattithjah, of Nathan, of David...
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	...Who was of Jesus, who was of Eliezer, who was of Jorim, who was of Mathat, who was of Levi, Who was of Simeon, who was of Judas, who was of Joseph, who was of Jona, who was of Eliakim, Who was of Melea, who was of Menna, who was of Mathatha, who was of Nathan,...
V. Alexander's Aramaic T.	.
James Murdock's Syriac NT	.
Original Aramaic NT	.
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	...The son of Jose, the son of Eliezer, the son of Jorim, the son of Mattitha, the son of Levi, The son of Simon, the son of Juda, the son of Joseph, the son of Jonan, the son of Eliakim, The son of Melea, the son of Mani, the son of Matta, the son of Nathan,...

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	.
Bible in Worldwide English	.
Easy English	Er was from the family of Joshua. Joshua was from the family of Eliezer. Eliezer was from the family of Jorum. Jorim was from the family of Matthat. Matthat was from the family of Levi. Levi was from the family of Simeon. Simeon was from the family of Judah. Judah was from the family of Joseph. Joseph was from the family of Jonam. Jonam was from the family of Eliakim. Eliakim was from the family of Melea.

	Melea was from the family of Menna. Menna was from the family of Mattatha. Mattatha was from the family of Nathan.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	.
God's Word™	...son of <b>Joshua</b> , son of <b>Eliezer</b> , son of <b>Jorim</b> , son of <b>Matthat</b> , son of <b>Levi</b> , son of <b>Simeon</b> , son of <b>Judah</b> , son of <b>Joseph</b> , son of <b>Jonam</b> , son of <b>Eliakim</b> , son of <b>Melea</b> , son of <b>Menna</b> , son of <b>Mattatha</b> , son of <b>Nathan</b> ,...
Good News Bible (TEV)	.
The Message	...son of Joshua, son of Eliezer, son of Jorum, son of Matthat, son of Levi, son of Simeon, son of Judah, son of Joseph, son of Jonam, son of Eliakim, son of Melea, son of Menna, son of Mattatha, son of Nathan,...
NIRV	.
New Life Version	.
New Simplified Bible	.
The Spoken English NT	.

### Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study	.
Contemporary English V.	.
The Living Bible	.....Joshua's father was Eliezer; Eliezer's father was Jorum; Jorim's father was Matthat; Matthat's father was Levi; Levi's father was Simeon; Simeon's father was Judah; Judah's father was Joseph; Joseph's father was Jonam; Jonam's father was Eliakim; Eliakim's father was Melea; Melea's father was Menna; Menna's father was Mattatha; Mattatha's father was Nathan; Nathan's father was David;..
New Berkeley Version	.
New Century Version	.
New Living Translation	Er was the son of Joshua. Joshua was the son of Eliezer. Eliezer was the son of Jorum. Jorim was the son of Matthat. Matthat was the son of Levi. Levi was the son of Simeon.

Simeon was the son of Judah.  
 Judah was the son of Joseph.  
 Joseph was the son of Jonam.  
 Jonam was the son of Eliakim.  
 Eliakim was the son of Melea.  
 Melea was the son of Menna.  
 Menna was the son of Mattatha.  
 Mattatha was the son of Nathan.

The Passion Translation .  
 Unlocked Dynamic Bible .  
 William's New Testament .

### Partially literal and partially paraphrased translations:

American English Bible ...of JoShua, of EliEzer, of JoRim, of MatThat, of Levi, 30 of Symeon, of Judas, of JoSeph, of JoNam, of EliAkim, 31 of Melea, of MenNa, of MatTatha, of Nathan,...  
 Beck's American Translation .  
 Breakthrough Version .  
 Common English Bible .  
 International Standard V .  
 Len Gane Paraphrase .  
 A. Campbell's Living Oracles .  
 New Advent (Knox) Bible ...son of Jesu, son of Eliezer, son of Jorim, son of Mathat, son of Levi, 30 son of Simeon, son of Juda, son of Joseph, son of Jona, son of Eliacim, 31 son of Melea, son of Menna, son of Mathatha, son of Nathan,...  
 NT for Everyone .  
 20<sup>th</sup> Century New Testament .

### Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible ...THE SON OF JOSHUA, THE SON OF ELIEZER, THE SON OF JORIM, THE SON OF MATTHAT, THE SON OF LEVI, THE SON OF SIMEON, THE SON OF JUDAH, THE SON OF JOSEPH, THE SON OF JONAM, THE SON OF ELIAKIM, THE SON OF MELEA, THE SON OF MENNA, THE SON OF MATTATHA, THE SON OF NATHAN,...  
 Christian Standard Bible .  
 Conservapedia Translation .  
 Evangelical Heritage V. .  
 Ferrar-Fenton Bible .  
 Free Bible Version .  
 God's Truth (Tyndale) .  
 Jubilee Bible 2000 .  
 Montgomery NT .  
 NIV, ©2011 .  
 Riverside New Testament .  
 Leicester A. Sawyer's NT .  
 Unlocked Literal Bible .  
 Urim-Thummim Version .  
 Weymouth New Testament .  
 Wilbur Pickering's New T. .  
 Wikipedia Bible Project .

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	...Joshua, Eliezer, Jorim, Matthat, Levi, Simeon, Judah, Joseph, Jonam, Eliakim, Melea, Menna, Mattatha, Nathan,...
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible—1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible—1989	.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	...of Yeshua, of Eli'ezer, of Yoram, of Mattat, of Levi, of Shim'on, of Y'hudah, of Yosef, of Yonam, of Elyakim, of Mal'ah, of Manah, of Mattatah, of Natan,...
exeGeses companion Bible	...of Yoses, of Eli Ezer, of Yorim, of Matthat, of Levi, of Shimon, of Yah Hudah, of Yoseph, of Jonan, of El Yaqim, of Melea, of Maina, of Mattatha, of Nathan,...
Hebraic Roots Bible	.
Israeli Authorized Version	.
<i>The Scriptures</i> 1998	...of Yehoshua, of Eli'ezer, of Yoram, of Mattithyahu, of Lěwi, of Shim'on, of Yehudāh, of Yosēph, of Yonam, of Elyaqim, of Melea, of Menna, of Mattattah, of Nathan,...
Tree of Life Version	.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	.
The Expanded Bible	.
Jonathan Mitchell NT	...[son] of Jesus, [son] of Eliezer, [son] of Jorim, [son] of Matthat, [son] of Levi, [son] of Simeon, [son] of Judah, [son] of Joseph, [son] of Jonam, [son] of Eliakim, [son] of Melea, [son] of Menna, [son] of Mattathah, [son] of Nathan,...
NET Bible®	.
P. Kretzmann Commentary	.
Syndein/Thieme	.
Translation for Translators	<i>Er was the son of Joshua. Joshua was the son of Eliezer. Eliezer was the son of Jorim. Jorim was the son of Matthat. Matthat was the son of Levi. Levi was the son of Simeon. Simeon was the son of Judah. Judah was the son of Joseph. Joseph was the son of Jonam. Jonam was the son of Eliakim. Eliakim was the son of Melea. Melea was the son of Menna. Menna was the son of Mattatha. Mattatha was the son of Nathan.</i>
The Voice	.

**Weird English, Old English, Anachronistic English Translations:**

Accurate New Testament	[of] the jesus [of] the eliezer [of] the jorim [of] the matthat [of] the levi [of] the simeon [of] the judas [of] the joseph [of] the jonam [of] the eliakim [of] the melea [of] the menna [of] the mattatha [of] the nathan
Awful Scroll Bible	.
Concordant Literal Version	.
The Disciple's Bible	.
Orthodox Jewish Bible	...Ben Yehoshua, ben Eliezer, ben Yorim, ben Mattat, ben Levi, Ben Shimon, ben Yehudah, ben Yosef, ben Yonam, ben Elyakim, Ben Malah, ben Manah, ben Mattatah, ben Natan,...
Rotherham's Emphasized B.	.
Third Millennium Bible	.
Webster's Translation	.

**Literal, almost word-for-word, renderings:**

Analytical-Literal Translation	.
Charles Thompson NT	.
Context Group Version	.
Disciples' Literal New T.	.
English Standard Version	.
Far Above All Translation	.
Green's Literal Translation	.
Literal New Testament	.
Modern English Version	...who was the son of Joshua, who was the son of Eliezer, who was the son of Jorim, who was the son of Matthat, who was the son of Levi, who was the son of Simeon, who was the son of Judah, who was the son of Joseph, who was the son of Jonan, who was the son of Eliakim, who was the son of Melea, who was the son of Menna, who was the son of Mattatha, who was the son of Nathan,...
Modern Literal Version	.
Modern KJV	.
New American Standard B.	.
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	.
Restored Holy Bible 6.0	.
Revised Young's Lit. Trans.	...the son of Jose, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, the son of Simeon, the son of Juda, the son of Joseph, the son of Jonan, the son of Eliakim, the son of Melea, the son of Mainan, the son of Mattatha, the son of Nathan,.... Young's text is not in accord with the Westcott Hort text. David is the final name in v. 31 in the WH text; but the first name in v. 32 in Young's translation.
A Voice in the Wilderness	.
World English Bible	.
Young's Updated LT	.

**The gist of this passage:** These are Jesus'/Mary's descendants, the third group of 14 going back to Nathan, the son of King David.



Luke 3:29a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
του (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Ἰησοῦς (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i> ]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424

**Translation:** ...[the son] of Joshua [or Jesus],...

His name means, *Jehovah is salvation*. This could be transliterated *Jesus* (*Joshua* is the Old Testament version of *Jesus*).

Luke 3:29b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
του (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Ἐλίζερ (Ἐλίζερ) [pronounced <i>el-ee-ED-zer</i> ]	<i>God is his help; transliterated, Eliezer</i>	masculine singular proper noun	Strong's #1663

This is transliterated from the Hebrew #461.

**Translation:** ...[the son] of Eliezer,...

His name means *God is his help*.

Luke 3:29c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
του (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Ἰωρεὶμ (Ἰωρεὶμ) [pronounced <i>ee-oh-RIME</i> ]	<i>whom Jehovah has exalted; transliterated, Jorim</i>	masculine singular proper noun	Strong's #2497

**Translation:** ...[the son] of Jorim,...

His name means *whom Jehovah has exalted*.

He is the son of Matthat, in the genealogy of Christ.

## Luke 3:29d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Matthat (Ματθάτ) [pronounced <i>mat-THAT</i> ]	<i>gift of God; transliterated Matthat</i>	masculine singular, indeclinable proper noun	Strong's #3158; probably a shortened form of #3161 ( <i>Mattathias</i> )

**Translation:** ...[the son] of Matthat,...

His name means *gift of God*.

## Luke 3:29e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Leui (Λευὶ) [pronounced <i>lyoo-EE</i> ]	<i>joined; transliterated Levi; taken directly from the Hebrew</i>	proper noun/masculine	Strong's #3017

**Translation:** ...[the son] of Levi,...

His name means *joined*.

I believe that this is a second time that this name occurs in this list.

Luke 3:29 ...[the son] of Joshua [or Jesus], [the son] of Eliezer, [the son] of Jorim, [the son] of Matthat, [the son] of Levi,...

This is another list of names of people. Stringing them together, we get: *Jehovah is salvation; God is his help, whom Jehovah has exalted [as] a gift of God joined [to us]*.

So far, we have covered the generations living around 500 B.C. up to the time of Jesus. The line which we are studying is Mary's genealogy, going backward from her father.

The people who we will study in vv. 30–33 span many significant epochs in the time of Israel. This might be best seen in a chart, which I will put together at the completion of v. 34.

## Luke 3:30a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588

## Luke 3:30a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Sumeôn (Συμεών) [pronounced <i>soom-eh-ONE</i> ]	<i>harkening</i> ; transliterated <i>Simon</i> , <i>Simeon</i> , <i>Symeon</i> , <i>Shimon</i>	indeclinable proper noun; masculine singular	Strong's #4826

This may be another form of *Simon* (Strong's #4613).

**Translation:** ...[the son] of Simeon,...

His name means *harkening*.

## Luke 3:30b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
του (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
ἰoudας (Ἰουδάς) [pronounced <i>ee-oo-DAHS</i> ]	<i>he shall be praised</i> ; transliterated, <i>Judah</i> , <i>Judas</i>	masculine singular proper noun	Strong's #2455

This is transliterated from the Hebrew (Strong's #3063); and 10 men have this name in Scripture; as well as one plot of ground.

1) the fourth son of Jacob; 2) an unknown ancestor of Christ; 3) a man surnamed the Galilean, who at the time of the census of Quirinus, excited the revolt in Galilee, Acts 5:37; 4) a certain Jew of Damascus, Acts 9:11; 5) a prophet surnamed Barsabas, of the church at Jerusalem, Acts 15:22, 27, 32; 6) the apostle, John 14:22, who was surnamed Lebbaeus or Thaddaeus, and according to opinion wrote the Epistle of Jude.; 7) the half-brother of Jesus, Matt. 13:55; 8) Judas Iscariot, the apostle who betrayed Jesus.

**Translation:** ...[the son] of Judas (Judah),...

This is transliterated from the Hebrew (Strong's #3063); and 10 men have this name in Scripture; as well as one plot of ground. This is a very popular name (1) because this is the name of one of the original tribes of Israel and (2) the tribe of Judah became the most identifiable tribe after the destruction of the northern kingdom. (3) Judah became the royal tribe (that is, all of the kings, after Saul died, were from the tribe of Judah (beginning with David). (4) The region where Judah lived was called *Judah*. (5) The line of Judah would be expected to have many men in it named *Judah* (in both Matthew and Luke, these are lines of Judah ben Jacob that we are studying).

Here, in the Greek, we have *Judas*, rather than *Judah*. The Greek language has no provision for ending a word with an *h*; there is no letter *h* in the Greek; however, there is the sound of an *h*, not as a separate letter, but as a *rough breathing* at the beginning of a word. In the Greek, the word *art* with a soft breathing is pronounced *art*; and the same word with a rough breathing is pronounced *hart*. This breathing is indicated in the Greek with a small apostrophe type symbol at the beginning of the word (affixed to the first letter<sup>42</sup>): ' ς.

Judah means *he shall be praised*.

<sup>42</sup> If there are two vowels, this is affixed to the second vowel.

Luke 3:30c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Iôsêph (Ἰωσήφ) [pronounced ee-o-SAFE]	<i>let him add; transliterated Joseph</i>	Indeclinable proper noun/masculine	Strong's #2501
This is the 3 <sup>rd</sup> Joseph found in this line.			

**Translation:** ...[the son] of Joseph,...

Joseph is also a very popular name, given the great reputation and background of the son of Jacob named Joseph. This man is, of course, not the same person as we have in the book of Genesis.

His name means, *let him add*.

Luke 3:30d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Iōnan (Ἰωνάν) [pronounced ee-oh-NAN]	<i>Jehovah is a gracious giver; transliterated Jonan</i>	masculine singular proper noun	Strong's #2494

**Translation:** ...[the son] of Janan,...

Janan means *Jehovah is a gracious giver*.

His name means, *Jehovah is a gracious giver*.

The name found here is actually *Jonan*.

Luke 3:30e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Eliakim (Ἐλιακίμ) [pronounced el-ee-ak-IME]	<i>raising up by God; transliterated, Eliakim, Eliakim</i>	masculine singular proper noun	Strong's #1662

**Translation:** ...[the son] of Eliakim,...

At least two men have this name: 1) the eldest son of Abiud or Judah, bother of Joseph, and father of Azor Matt. (1:12–13); 2) son of Melea, and father of Jonan (Luke 3:30).

Eliakim means *raising up by God*.

Luke 3:30 ...[the son] of Simeon, [the son] of Judas (Judah), [the son] of Joseph, [the son] of Janan, [the son] of Eliakim,...

These names strung together mean, *Listen, he shall be praised; let him add Jehovah, a gracious giver, raised up by God*. This certainly does appear to have a coherent meaning to us.

Luke 3:31a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Meleas (Μελεᾶς) [pronounced <i>mel-eh-AS</i> ]	<i>my dear friend: object of care; transliterated Melea, Meleas</i>	masculine singular proper noun	Strong's #3190

**Translation:** ...[the son] of Meleas,...

Melea (or, Meleas) means *my dear friend; an object of care*.

Luke 3:31b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Mainan (Μαῖνάν) [pronounced <i>mahoe-NAN</i> ]	<i>soothsayer: enchanted; transliterated, Menan, Mainan</i>	masculine singular proper noun	Strong's #3104

This spelling is in accordance with Strong's 1894 Scrivener Textus Receptus; the Westcott-Hort text has *Menna* instead (which sounds like a feminine name to me).

**Translation:** ...[the son] of Mainan,...

The name as found above means *soothsayer: enchanted*.

In the Westcott-Hort text, this reads *Menna*. In the Scrivener Textus Receptus this name is Mainan (Μαῖνάν) [pronounced *mahoe-NAN*]. Interestingly enough, they are both given the same Strong's #. Strong's #3104.



### Luke 3:31c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Mattatha (Ματθαθά) [pronounced <i>mat-tath-AH</i> ]	<i>givingness; transliterated, Mattatha, Mattahah, Mattithjah</i>	masculine singular proper noun	Strong's #3160

Some believe this to be a shortened form of Mattathias (Ματθαθίας) [pronounced *mat-tath-EE-as*] (Strong's #3161).

**Translation:** ...[the son] of Mattithjah,...

Mattithjah means *givingness*.

### Luke 3:31d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Nathan (Ναθάν) [pronounced <i>nath-AN</i> ]	<i>gift, giver; transliterated Nathan</i>	masculine singular proper noun	Strong's #3481

He was one of the four sons of David who were born to him by Bathshua (Bathseba). His name is a transliteration from the Hebrew proper noun #5416.

**Translation:** ...[the son] of Nathan,...

Nathan means *gift, giver*. King David had 5 sons total by Bathsheba, one of them being Solomon (he was the second child; the first child died). The prophet Nathan braced David over his affair with Bathsheba and the killing of her husband. David recognized the wrongness of his actions and confessed this sin to God.

Nathan by his unflinching assessment of David's sin endeared himself to David. David recognized that he was not the highest authority in the land, but that God was; and Nathan was God's prophet.

As a result of this respect, David named one of his sons by Bathsheba *Nathan*. This shows wonderful grace orientation on the part of David. Many kings, when reproached by a prophet, try to destroy the prophet. David recognized how wrong he was in his actions and he respected the role of the prophet.

Nathan here is quite significant. Both Joseph and Mary are descended from King David (the next name on the list). Mary is Jesus' actual mother, by birth, by blood; but Joseph is not the Lord's genetic father. This has great theological significance in what is known as the *Coniah curse*. We have already studied the Coniah curse, but we will review it and consider one thing in this study that we did not consider before.

The Coniah curse is a reference to Jechoniah, also known as Coniah, is stated in the book of Jeremiah. Jer. 22:24–30 **"As I live," says the LORD, "though you, Coniah son of Jehoiakim, the king of Judah, were a signet ring on My right hand, I would tear you from it. In fact, I will hand you over to those you dread, who want to take your life, to Nebuchadnezzar king of Babylon and the Chaldeans. I will hurl you and the mother who**

gave birth to you into another land, where neither of you were born, and there you will both die. They will never return to the land they long to return to." Is this man Coniah a despised, shattered pot, a jar no one wants? Why are he and his descendants hurled out and cast into a land they have not known? Earth, earth, earth, hear the word of the LORD! This is what the LORD says: **Record this man as childless**, a man who will not be successful in his lifetime. **None of his descendants will succeed in sitting on the throne of David** or ruling again in Judah. (HCSB; emphasis mine) Jeconiah was a king in the line of David and Solomon. That line leads to Joseph, who is the legal but not biological father of Jesus (Matt. 1:11–17). Mary is the actual mother of Jesus (Luke 1:26–33); and her line comes through Nathan rather than through Solomon (Luke 3:23–31). So there is no cursed Coniah in Mary's line.

There is more to the Coniah curse, than the idea that Messiah cannot come from the line of Coniah (Jeconiah). Think of this curse as being the sin nature, which is the genetic curse passed down through the man. Every child with a father has a sin nature, that sin nature is passed down by his father, who got it from his father. That is our Coniah curse. Every person born from a human father carries this curse—the sin nature—within him.

This goes back to the original sin. When Eve sinned, she had been deceived; but when Adam sinned against God, he did so knowingly. Adam knew that he was disobeying God and that this would change his relationship with God powerfully (Adam chose his woman over God). So, there were different punishments meted out for each gender, which punishments have followed mankind down through the centuries. Eve would be the child bearer; but with that responsibility came the promise. God, in speaking to the serpent, who had deceived Eve, said, **"I will put enmity between you and the woman, and between your offspring and her Offspring; He [= the woman's Offspring] shall bruise your head, and you shall bruise His heel."** (Gen. 3:15, ESV; capitalized) Throughout the Bible, the offspring (literally, *seed*) is always spoken of as coming from the man; but here, in this one instance, God speaks of the woman's seed. *Her Seed* is the Lord Jesus Christ. Jesus will deliver the death blow to the serpent (**He will bruise your head**); but the serpent would bruise the heel of her Seed (that would be the cross).

So, somehow, the woman will produce the Seed Who will defeat and destroy Satan, despite being bruised by Satan. This is a forward reference to the virgin birth of our Lord, Who is the Seed of the Woman. The sin nature is removed from the equation because that is passed along to all the children by the father (because Adam sinned knowingly against God; he is, in that way, responsible). The woman has a sin nature (as we all know and can testify to<sup>43</sup>), but she does not transmit her sin nature genetically. The sin nature is passed along from only the father to his offspring (male or female).

There is a weird doctrine in Catholicism about Mary being sinless. Mary, the mother of Jesus, is a real person with a sin nature which she got from her father Heli. She was very clearly a mature believer, based upon what she says in Luke 1; but she is still like all of us: a fallen creature. Nevertheless, because there is no human father involved in the conception of Jesus, there is no sin nature which is passed along to Him. The woman does not pass along her sin nature to her sons or to her daughters. The sin nature only is passed down by a human father.

The problem with the idea that Mary is sinless is three-fold: (1) Mary had a father (Heli). Because she has a father, she has a sin nature. (2) Adam's original sin is imputed to her. Adam's original sin is imputed to every person, its natural target being the sin nature (which every person, save One, has). (3) Finally, Mary committed personal sins (as all people do). We may not know what those sins were, but that is sometimes the case with some believers named in Scripture (like John the Herald, for instance).

The idea that Mary was sinless, came from someone recognizing that Jesus is sinless, but that He has a human mother. Well, how can Jesus be sinless if He has a mother? Therefore, she must be sinless. Obviously, the big flaw in that argument, besides #1 & #2 above is, how was Mary sinless? If Jesus needed a sinless mother in order to be sinless (based upon that faulty theology), then how did Mary get born without sin? Wouldn't she have required a sinless mother (and an immaculate conception) as well, who would then require a sinless mother before her? Accepting the premise, still leads us to an untenable position.

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<sup>43</sup> Ask any man who knows a woman. Really.

Furthermore, all Mary adoration ignores the concept of a sin nature. We all have a sin nature which is a part of our being from birth. We do not become sinners the first time we sin; we are sinners from birth. Denying that concept denies a huge amount of Scripture.

And while I am on this topic, I should also lay to rest the notion that Mary is the mother of God. She is not! That is absurd. She is the mother of the humanity of Jesus. The Holy Spirit is the *Father* (so to speak) of the Lord's Deity. The same argument applies. If Mary is somehow in some way sort of deified; and that made her the mother of God, then how did she become deified? Was she somehow born from perfect parents as well? These false doctrines do not stand up to scrutiny. They are both illogical and unbiblical. Furthermore, we are right in the midst of studying the line of Mary, and the people we know in this line are not sinless.

There is nothing in the New Testament which ever suggests that Mary is somehow a 4<sup>th</sup> member of the Trinity; or pretty close to that, or way up there; or that we all should pray to her. Nothing like that is suggested anywhere in the New Testament. The doctrines of the Church Age are found primarily in the epistles. How many times is there any doctrinal information related to Mary in the epistles? Never! Paul, Peter and John do not write about Mary being divine, or sinless, or a intermediary? They do not tell us any such thing, because those concepts are false! Mary plays absolutely no part in the believer's life today. Nowhere in Scripture are we told to have some sort of relationship with Mary. And she is nowhere called *the mother of God*.

The concept that Mary is divine or, at the very least, way better than us, who somehow plays an active part in our lives today? This is faulty doctrine which is based upon faulty doctrine (that she has some sort of divinity within her, in order to given birth to Jesus and impart to Him His Deity).

Let me try to approach this from an analogy. Let's say that I marry an Asian woman, and we have a child, and that child has jet black hair and "Asian eyes." Would it make sense for me to say, "She gets that from me. See those almond eyes? That is from my side of the family!" That would be nonsensical. People would think I was an idiot to suggest such a thing. It is equally idiotic to somehow think that Jesus' Deity came from Mary.

I have gone pretty far afield here. We were last speaking about Nathan (which led us to Coniah and what he represents as a type; which led us then to the weird and false doctrines of Mary worship). I have recently spoken to someone about this absurd doctrine, so it happens to be on my mind.

Let's go to Nathan's father, who is David.

Luke 3:29–31d...the son of Joshua [or Jesus], the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, the son of Simeon, the son of Judas (Judah), the son of Joseph, the son of Janan, the son of Eliakim, the son of Meleas, the son of Mainan, the son of Mattithjah, the son of Nathan,...

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### David back to Abraham

...of David, of Jesse, of Obed, of Boaz, of Salah, of Naasson, of Aminadab, of Aram [Ram], of Hezron, of Perez, of Judah, of Jacob, of Isaac, of Abraham...

Luke  
3:31e–34c

...[the son] of David, [the son] of Jesse, [the son] of Obed, [the son] of Boaz, [the son] of Salah, [the son] of Naasson, [the son] of Aminadab, [the son] of Aram [Ram], [the son] of Hezron, [the son] of Perez, [the son] of Judah, [the son] of Jacob, [the son] of Isaac, [the son] of Abraham...

...the son of David, the son of Jesse, the son of Obed, the son of Boaz, the son of Salah, the son of Naasson, the son of Aminadab, the son of Aram Ram, the son of Hezron, the son of Perez, the son of Judah, the son of Jacob, the son of Isaac, the son of Abraham...

Here is how others have translated this verse:

### Ancient texts:

Westcott-Hort Text (Greek)	...of David, of Jesse, of Obed, of Boaz, of Salah, of Naasson, of Aminadab, of Aram [Ram], of Hezron, of Perez, of Judah, of Jacob, of Isaac, of Abraham...
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	...who was of David, Who was of Jesse, who was of Obed, who was of Booz, who was of Salmon, who was of Naasson, Who was of Aminadab, who was of Aram, who was of Esron, who was of Phares, who was of Judas, Who was of Jacob, who was of Isaac, who was of Abraham,...
V. Alexander's Aramaic T.	.
James Murdock's Syriac NT	.
Original Aramaic NT	.
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	...the son of David, The son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon, The son of Aminadab, the son of Aram, the son of Hezron, the son of Perez, the son of Juda, The son of Jacob, the son of Isaac, the son of Abraham,...

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	.
Bible in Worldwide English	.
Easy English	Nathan was from the family of David. David was from the family of Jesse. Jesse was from the family of Obed. Obed was from the family of Boaz. Boaz was from the family of Salmon. Salmon was from the family of Nahshon. Nahshon was from the family of Aminadab. Amminadab was from the family of Ram. Ram was from the family of Hezron. Hezron was from the family of Perez. Perez was from the family of Judah. Judah was from the family of Jacob. Jacob was from the family of Isaac. Isaac was from the family of Abraham.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	.
God's Word™	...son of <b>David</b> , son of <b>Jesse</b> , son of <b>Obed</b> , son of <b>Boaz</b> , son of <b>Salmon</b> , son of <b>Nahshon</b> , son of <b>Amminadab</b> , son of <b>Admin</b> , son of <b>Arni</b> , son of <b>Hezron</b> , son of <b>Perez</b> , son of <b>Judah</b> , son of <b>Jacob</b> , son of <b>Isaac</b> , son of <b>Abraham</b> ,...
Good News Bible (TEV)	.
The Message	...son of David, son of Jesse, son of Obed, son of Boaz,

son of Salmon,  
 son of Nahshon,  
 son of Aminadab,  
 son of Admin,  
 son of Arni,  
 son of Hezron,  
 son of Perez,  
 son of Judah,  
 son of Jacob,  
 son of Isaac,  
 son of Abraham,...

NIRV .  
 New Life Version .  
 New Simplified Bible .  
 The Spoken English NT .

### Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study .  
 Contemporary English V. .  
 The Living Bible ...David's father was Jesse;  
 Jesse's father was Obed;  
 Obed's father was Boaz;  
 Boaz's father was Salmon;  
 Salmon's father was Nahshon;  
 Nahshon's father was Aminadab;  
 Amminadab's father was Admin;  
 Admin's father was Arni;  
 Arni's father was Hezron;  
 Hezron's father was Perez;  
 Perez's father was Judah;  
 Judah's father was Jacob;  
 Jacob's father was Isaac;  
 Isaac's father was Abraham;...

New Berkeley Version .  
 New Century Version .  
 New Living Translation

Nathan was the son of David.  
 David was the son of Jesse.  
 Jesse was the son of Obed.  
 Obed was the son of Boaz.  
 Boaz was the son of Salmon. [Greek Sala, a variant spelling of Salmon; also in 3:32b. See Ruth 4:20-21.]  
 Salmon was the son of Nahshon.  
 Nahshon was the son of Aminadab.  
 Amminadab was the son of Admin.  
 Admin was the son of Arni. [Some manuscripts read Amminadab was the son of Aram. Arni and Aram are alternate spellings of Ram. See 1 Chr 2:9-10]  
 Arni was the son of Hezron.  
 Hezron was the son of Perez.  
 Perez was the son of Judah.  
 Judah was the son of Jacob.  
 Jacob was the son of Isaac.  
 Isaac was the son of Abraham. I appear to have an additional name here.  
 However, I may have put one line extra in here that belonged elsewhere.



The Passion Translation .  
 Unlocked Dynamic Bible .  
 William's New Testament .

### Partially literal and partially paraphrased translations:

American English Bible ...of David, of Jesse, of Obed, of Boaz, of Salmon, of NahShon, of AmiNadab, of Arni, of HezRon, of Perez, of Judah, of Jacob, of IsaAc, of AbraHam,...

Beck's American Translation .  
 Breakthrough Version .  
 Common English Bible .  
 International Standard V .  
 Len Gane Paraphrase .  
 A. Campbell's Living Oracles .  
 New Advent (Knox) Bible ...son of David, son of Jesse, son of Obed, son of Booz, son of Salmon, son of Naasson, son of Aminadab, son of Aram, son of Esron, son of Phares, son of Juda, son of Jacob, son of Isaac, son of Abraham,...

NT for Everyone .  
 20<sup>th</sup> Century New Testament .

### Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible ...THE SON OF DAVID, THE SON OF JESSE, THE SON OF OBED, THE SON OF BOAZ, THE SON OF SALMON, THE SON OF NAHSHON, THE SON OF AMMINADAB, THE SON OF ADMIN, THE SON OF RAM, THE SON OF HEZRON, THE SON OF PEREZ, THE SON OF JUDAH, THE SON OF JACOB, THE SON OF ISAAC, THE SON OF ABRAHAM,...

Christian Standard Bible .  
 Conservapedia Translation .  
 Evangelical Heritage V. .  
 Ferrar-Fenton Bible .  
 Free Bible Version .  
 God's Truth (Tyndale) .  
 Jubilee Bible 2000 .  
 Montgomery NT .  
 NIV, ©2011 .  
 Riverside New Testament .  
 Leicester A. Sawyer's NT .  
 Unlocked Literal Bible .  
 Urim-Thummim Version .  
 Weymouth New Testament .  
 Wilbur Pickering's New T. ...of David, of Jesse, of Obed, of Boaz, of Salmon, of Nahshon, of Amminadab, of

Aram,<sup>22</sup> of Joram,<sup>23</sup> of Hezron, of Perez, of Judah, of Jacob, of Isaac, of Abraham,...

<sup>(22)</sup> Rather than "of Aram", a variety of modern versions have 'the son of Admin, the son of Arni', and they do so following the eclectic text that has been in vogue for several generations (UBS/N-A). As is their habit, the editors of that text follow the so-called 'Alexandrian' witnesses, but at this point those witnesses are scattered all over the back side of the desert—almost no two agree. One would have thought that this would give the UBS editors pause, but not at all. They were so intent on doing despite to Christ's genealogy that they actually concocted a 'patchwork quilt' and intruded the fictitious Admin and Arni into that genealogy. UBS has presented the evidence in their apparatus in such a way as to obscure the fact that no Greek MS has the precise text they have printed (the same holds for N-A). In Bruce Metzger's presentation of the UBS Committee's reasoning in this case he wrote,

“the Committee adopted what seems to be the least unsatisfactory form of text”. Is this not a good candidate for ‘chutzpah’ of the year? The UBS editors concoct their own reading and proclaim it “the least unsatisfactory”! And just what might be “unsatisfactory” about the reading of 95% of the Greek manuscripts except that it doesn’t introduce any difficulties?

There is complete confusion in the Egyptian camp. That confusion may have commenced in the second century, resulting from several easy transcriptional errors, simple copying mistakes. The total confusion in Egypt does not surprise us, but how shall we account for the text and apparatus of UBS3/N-A26 in this instance? And whatever possessed the editors of NASB, NRSV, TEV, LB, Berkeley, etc. to embrace such an egregious error? ‘Admin’ and ‘Arni’ have no more place in Christ’s genealogy than does Idi Amin, although he at least is not a fiction.

<sup>(23)</sup> ‘Joram’—Luk\_3:33 X Mat\_1:3, Rth\_4:19, 1Ch\_2:9. I follow 80% of the Greek manuscripts, including the best line of transmission, in placing Joram between Aram and Hezron. However, since both the Textus Receptus and the eclectic text currently in vogue follow the 20%, mine is the first version that I have seen that includes Joram. The obvious difficulty with this proceeding is that it goes against Mat\_1:3, Rth\_4:19 and 1Ch\_2:9, that have no ‘Joram’. The apparent disagreement with Matthew, Ruth and Chronicles would be an obvious inducement to omit ‘Joram’. But what possible motivation would there be to invent and insert an unknown name? And if someone did, how could it come to dominate the stream of transmission, to the tune of 80%? But wherever could Luke have come up with ‘Joram’? I understand that Luke obtained the information about Joram from records existing in his day, and being correct information was led by the Holy Spirit to include it in his Gospel. Just like Jude, who quoted Enoch—Enoch’s prophecy must have been in existence in Jude’s day, but we have no copy in Hebrew today (though Jews are reported to have used one so recently as the 13th century A.D.); similarly we have no copy of Luke’s source. Let’s recall Luke’s stated purpose in writing: “It seemed good to me also, most excellent Theophilus, having taken careful note of everything from Above, to write to you with precision and in sequence, so that you may know the certainty of the things in which you were instructed” (Luk\_1:3-4). Given his stated purpose in writing, Luke’s account needs to be historically accurate (cf. 2:2 and 3:1). So then, I take it that the Holy Spirit guided Luke to include Joram. So then, Aram (Ram) was actually a grandson of Hezron; Hezron fathered Joram, who fathered Aram. While I’m on this tack, my solution to the ‘Jeremiah’ problem in Mat\_27:9-10 is similar. Daniel (9:2) refers to “the books” (plural) in connection with Jeremiah the prophet. So I assume that Matthew had access to other writings of Jeremiah, of which no copy survives.

Wikipedia Bible Project .

### **Catholic Bibles (those having the imprimatur):**

Christian Community (1988) ...David, Jesse, Obed, Boaz, Salmon, Nahson, Amminadab, Adnim, Arni, Hezron, Perez, Judah, Jacob, Isaac, Abraham,...

The Heritage Bible .  
 New American Bible (2002) .  
 New American Bible (2011) .  
 New English Bible—1970 .  
 New Jerusalem Bible .  
 New RSV .  
 Revised English Bible—1989 .

### **Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	...of David, of Yishai, of 'Oved, of Bo'az, of Salmon, of Nachshon, of Amminadav, of Admin, of Arni, of Hetzron, of Peretz, of Y'hudah, of Ya'akov, of Yitz'chak, of Avraham,...
exeGeses companion Bible	...of David, of Yishay, of Obed, of Booz, of Salmon, of Nachshon, of Ammi Nadab, of Ram, of Hesron, of Peres, of Yah Hudah, of Yaaqov, of Yischaq, of Abraham, ...
Hebraic Roots Bible	.
Israeli Authorized Version	.
<i>The Scriptures</i> 1998	...of Dawid, of Yishai, of Obēd, of Bo'az, of Salmon, of Naḥshon, of Amminadab, of Ram, of Ḥetsron, of Perets, of Yehudah, of Ya'aqob, of Yitshaq, of Abraham,...
Tree of Life Version	.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	.
The Expanded Bible	.
Jonathan Mitchell NT	...[son] of David, [son] of Jesse, [son] of Obed, [son] of Boaz, [son] of Salmon, [son] of Nahshon, [son] of Amminadab, [son] of Arni, [son] of Hezron, [son] of Pherez, [son] of Judah, [son] of Jacob, [son] of Isaac, [son] of Abraham,...
NET Bible®	.
P. Kretzmann Commentary	.
Syndein/Thieme	.
Translation for Translators	<i>Nathan was the son of David. David was the son of Jesse. Jesse was the son of Obed. Obed was the son of Boaz. Boaz was the son of Sala. Sala was the son of Nahshon. Nahshon was the son of Amminadab. Amminadab was the son of Admin. Admin was the son of Arni. Arni was the son of Hezron. Hezron was the son of Perez. Perez was the son of Judah. Judah was the son of Jacob. Jacob was the son of Isaac. Isaac was the son of Abraham.</i>
The Voice	.

### Weird English, ©lɪɹ English, Anachronistic English Translations:

Accurate New Testament	[of] the David [of] the jesse [of] the obed [of] the boaz [of] the sala [of] the nahshon [of] the amminadab [of] the admin [of] the arni [of] the hezron [of] the perez [of] the judas [of] the jacob [of] the isaac [of] the abraham
Awful Scroll Bible	.
Concordant Literal Version	.
The Disciple's Bible	.

Orthodox Jewish Bible ...ben Dovid, Ben Yishai, ben Oved, ben Boaz, ben Salmon, ben Nachshon, ben Amminadav, ben Admin, ben Arni, ben Chetzron, ben Peretz, ben Yehudah, Ben Yaakov, ben Yitzchak, ben Avraham,...

Rotherham's Emphasized B. .  
Third Millennium Bible .  
Webster's Translation .

### Literal, almost word-for-word, renderings:

Analytical-Literal Translation .  
Charles Thompson NT .  
Context Group Version .  
Disciples' Literal New T. .  
English Standard Version .  
Far Above All Translation .  
Green's Literal Translation .  
Literal New Testament .  
Modern English Version ...who was the son of David, who was the son of Jesse, who was the son of Obed, who was the son of Boaz, who was the son of Salmon, who was the son of Nahshon, who was the son of Amminadab, who was the son of Ram, who was the son of Hezron, who was the son of Perez, who was the son of Judah, who was the son of Jacob, who was the son of Isaac, who was the son of Abraham,...

Modern Literal Version .  
Modern KJV .  
New American Standard B. .  
New European Version .  
New King James Version .  
NT (Variant Readings) .  
Niobi Study Bible .  
Restored Holy Bible 6.0 .  
Revised Young's Lit. Trans. ...the son of David, the son of Jesse, the son of Obed, the son of Booz, the son of Salmon, the son of Nahshon, the son of Amminadab, the son of Aram, the son of Esrom, the son of Pharez, the son of Judah, the son of Jacob, the son of Isaac, the son of Abraham,...

A Voice in the Wilderness .  
World English Bible .  
Young's Updated LT .

**The gist of this passage:** This is a fairly significant set of names, beginning with David and going back to Abraham. We have history on many of those people.

I originally began with v. 32a. The text followed by Young has 13 names here; the same is true of the Westcott-Hort text and Strong's 1894 Scrivener Textus Receptus. The Byzantine Textform Greek text edited by Maurice A. Robinson and William G. Pierpont has 15 names here. The ESV has 14 names along with the NASB (among others). According to the NASB, their English text is based upon *Recent research on the oldest and best Greek manuscripts of the New Testament*.<sup>44</sup> The additional name added by the ESV is Arni; the NASB has Admin. The problem with these additions is, it is not supported by Matt. 1, Ruth 4 or 1Chron. 2 (which will be discussed in further detail below). It seems to be clearly established that from David to Abraham, there are exactly 14 generations, including both men.

<sup>44</sup> From <https://www.biblegateway.com/versions/New-American-Standard-Bible-NASB/#vinfo> accessed November 1, 2018.

My point being, I think that we have a great deal of support for there being 14 names in this particular list.

As a result of some extensive genealogical study, I moved King David down into this group. This gives us 14 generations, beginning with Abraham and ending with David (or, vice versa, depending upon how you look at it).

Luke 3:31e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
David (Δαυίδ, ó) [pronounced <i>dow-WEED</i> ];	transliterated <i>David</i>	proper masculine noun	Strong's #1138

**Translation:** ...[the son] of David,...

His name means, *beloved*.

Now, no matter what your Bible says, the words *the son* are not found here. Literally, this reads, ...*Nathan of David*...

This is a reference to King David. David is not called a *king* in this line, because he is just a man, like any other man. The only true *king* in this line is Jesus who is David's Greater Son (Mark 12:35–37 Psalm 110:1). Because this line emphasizes the humanity of Jesus (it is Mary's line that leads to Jesus), we reference David without a title. On the other hand, the full kingly line is found in Matthew. Matt. 1:6 ...*and Jesse the father of David the king. And David was the father of Solomon by the wife of Uriah*,...

Luke 3:31 ...[the son] of Eliakim, [the son] of Meleas, [the son] of Mainan, [the son] of Mattithjah, [the son] of Nathan, [the son] of David,...

The names of this line strung together mean, *my dear friend, an enchanted giving of a gift, the Beloved*.

I have checked and rechecked the numbers of this grouping—and it appears that we have 14 generations which begin with Abraham and end with David, two very significant figures in the Hebrew people.

There were 4 sons born to King David, by Bathsheba, who grew to adulthood.<sup>45</sup> In the Old Testament, we only know Solomon's name. From Luke 3:31, we know that Solomon's younger brother was named Nathan, no doubt named after Nathan the prophet, who braced David for his sinful behavior with Bathsheba (David took the wife of one of his soldiers, while that soldier was out on the field, a sin that David paid dearly for). Interestingly enough, when all the dust settled—and David received a *lot* of discipline for what he did—he was still with Bathsheba, and they had 4 sons, and two of those sons have a genealogy which leads to Jesus.

Interestingly enough, we know nothing about Nathan, apart from being born a son of David by Bathsheba. We know nothing about Nathan's descendants, with the exception of Mary (and we know about some of her sons by Joseph).

<sup>45</sup> In all, there were 5 that we know of; but the first son died as an infant.



## Luke 3:32a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
lessai (Ἰεσσαί) [pronounced es-es-SAHee]	<i>wealthy; transliterated Jesse, Jessae, Jishai, lessai</i>	masculine singular proper noun	Strong's #2421

**Translation:** ...[the son] of Jesse,...

His name means, *extent*.

Jesse is the father of David the king.

Jesse, as the father of David, is found in the Old Testament. He had 7 sons, and the prophet Samuel came to him and told him that one of his sons would become king. Jesse then began to bring out the first 6 sons, one after another; very proud of these boys. However, Samuel rejected every one of his sons. It never occurred to Jesse that his youngest son, David, who was out with the sheep at that time, would become king. He did not recognize that there was any potential for greatness in David.

Jesse's attitude was not just a matter of overlooking David; he really saw no potential in David. So, when David went to bring sandwiches to his older brothers, and this loudmouth Philistine Goliath was bellowing at Saul's troops, David's older brothers were also dismissive of him. When David expressed an interest in what Goliath was saying—taking it to be a great national insult—his older brothers also disregarded what David had to say him (which is something that they probably learned from their father, Jesse).

## Luke 3:32b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Ôbêd (Ὠβήδ/ὠβήδ) [pronounced oh-BADE]	; transliterated, <i>Obed</i>	masculine singular proper noun	Strong's #5601

**Translation:** ...[the son] of Obed,...

We know little about Obed's life.

He is the grandfather of king David.

His name means, *serving*.

## Luke 3:32c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Booz (Βοόζ) [pronounced <i>boh-OZ</i> ]	<i>in him is strength; transliterated Boaz, Booz</i>	masculine singular proper noun	Strong's #1003

**Translation:** ...[the son] of Boaz,...

His name means, *in him is strength*.

The book of Ruth is all about the romance between Boaz and Ruth. Ruth is a gentile woman who decided to align herself with the Hebrew people. She had married a Hebrew man, who died, and Ruth was left with her mother-in-law. Rather than cast her mother-in-law aside, the younger woman, Ruth remained with her. They both went to Israel; despite being very poor and having no resources in Israel. For a time, they survived in this way: Ruth would harvest the produce remaining in the corners of Boaz's field. The Torah required farmers to not harvest everything in their land, but to leave a portion unharvested for the poor of the land (the poor would be allowed to come to the fields and harvest this produce for themselves). This is how Ruth and Naomi survived. However, after seeing Ruth, Boaz took her as his wife in the book of Ruth.

Boaz was a kinsman of Ruth (meaning, they were related through Ruth's deceased husband). Boaz became her second husband. As a result of all this, Boaz is the great grandfather of King David. And Ruth, a gentile, is in the line of Jesus as well.

## Luke 3:32d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Sala (Σαλά) [pronounced <i>sal-AH</i> ]	<i>sprout; transliterated Salah, Shelach</i>	masculine singular proper noun	Strong's #4527

This is a transliteration of the Hebrew noun Strong's #7974.

Some manuscripts read *Salmon*.

**Translation:** ...[the son] of Salah,...

His name means, *sprout*.

There was a Salah (Shelah, Shelach) who occurs much earlier in this line. He is the son of Arphaxad, and father of Eber. This is obviously not the same person.

Luke 3:32e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
του (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Naassōn (Ναασσών) [pronounced <i>nah-ahs-SOWN</i> ]	<i>diviner, enchanter; transliterated Nahshon, Naasson</i>	masculine singular proper noun	Strong's #3476

**Translation:** ...[the son] of Naasson,...

His name means, *diviner*.

He was an Old Testament guy who was a chief of Judah whose sister was the wife of Aaron. So he takes us back to the Exodus generation.

Luke 3:32 ... [the son] of Jesse, [the son] of Obed, [the son] of Boaz, [the son] of Salah, [the son] of Naasson,...

These name meanings string together to make: *extent serving in him is strength, a sprout, a diviner*.

Luke 3:33a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
του (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Aminadab (Ἀμιναδάβ) [pronounced <i>am-ee-nad-AB</i> ]	<i>one of the prince's people; transliterated, Aminadab</i>	masculine singular proper noun	Strong's #284

**Translation:** ...[the son] of Aminadab,...

His name means, *one of the prince's people*.

In Westcott-Hort, the first name in this verse is ἀδμιν (see below). There is no ἀμιναδάβ. It is possible for these to be the same name. In another manuscript, it is Ἀδεῖν. They are both listed as Strong's #284 in the interlinear texts to which I refer.

Luke 3:33a(2)			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
του (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Admin (Ἀδμιν) [pronounced <i>ad-mee</i> ]		masculine singular proper noun	

### Luke 3:33a(2)

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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In Westcott-Hort, the name here is ἀδμιν. In another manuscript, it is Ἀδεῖν.

This comes from the Greek New Testament with variants. Given what follows, it is logical to eliminate this additional name.

**Translation:** ...the [son] of Admin...

The primary text I use for this translation is the English Standard Version (ESV). It lists both Aminadab and Admin. Interestingly enough, I only found both names together in the Greek NT with variants. I have 4 Greek texts in my E-sword; two have *Aminadab* only; one has *Admin* only; and the Greek text with variants has them both.

There is just too much evidence that this name does not belong here. Therefore, I did not even put him in my own set of translations ([HTML](#)) ([PDF](#)) ([WPD](#)), not even in brackets.

In the Old Testament, the text of Ruth 4:19b–22 reads: *Perez fathered Hezron, Hezron fathered Ram, Ram fathered Amminadab, Amminadab fathered Nahshon, Nahshon fathered Salmon, Salmon fathered Boaz, Boaz fathered Obed, Obed fathered Jesse, and Jesse fathered David.*

The Hebrew text: Perez → Hezron → Ram → Aminadab → Nathshon → Salmon → Boaz → Obed → Jesse.

The Greek text: Pharez → Esrom → Aram → Amminadab → Admin? → Naasson → Salah → Booz → Obed → Issai.

I had to re-order the text from Luke, since its genealogy goes in the opposite direction of the Hebrew text. You can see how all of these names pair up, with the exception of *Admin*. Therefore, we cannot match this up the Hebrew text with the variant text. The line from Abraham to King David is very well-established by the Old Testament.

Remember when I gave reasons why the Hebrew does not transliterate directly into the Greek? These names are examples of that.

Another option is to begin the line of 14 with David and end it with Abraham. That is in keeping with the line in 1Chron. 2:1–15.

### Luke 3:33b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Aram (Ἀράμ) [pronounced <i>ar-AM</i> ]	<i>high, transliterated, Aram, Ram</i>	masculine singular proper noun	Strong's #689

The WH text has ἀρνι.

**Translation:** ...[the son] of Aram [Ram],...

Aram name means, *high*.

The Westcott Hort text has αρνι (*Arni*). The Scrivener Textus Receptus has Aram (Ἀράμ) [pronounced *ar-AM*]. This is transliterated *Aram, Ram*.

Ram is the grandson of Perez.

Luke 3:33c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
του (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Esrôm (Ἑσρώμ) [pronounced <i>es-ROME</i> ]	<i>enclosed; transliterated Esrom, Hezron, Hesron</i>	masculine singular proper noun	Strong's #2074

**Translation:** ...[the son] of Hezron,...

His name means, *enclosed*.

Hezron is one of Perez's sons.

Luke 3:33d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
του (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Phares (Φαρέζ) [pronounced <i>far-ESS</i> ]	<i>a breach; transliterated, Pharez, Perez</i>	masculine singular proper noun	Strong's #5329

**Translation:** ...[the son] of Perez,...

#### The birth of Perez:

Perez has a very unusual background. Judah had 3 sons, and the eldest of them married a woman, Tamar. But, because of the young man's negative volition toward God, he died the sin unto death. Judah's second son then married Tamar, as was the custom. Part of that custom would be that he raise up a son to his deceased brother; as if his deceased brother had a son by Tamar. However, he refused to do that (I believe he refused because this would have resulted in a cut to his personal inheritance<sup>46</sup>). So he died the sin unto death for that. It was customary that, if you married the wife of your deceased brother, that you would raise up the first child as the heir of his deceased brother. Therefore, this first son was to be considered his brother's son. However, the second brother did not do this (even though his wife was willing).

Judah did not appreciate what actually happened. What I mean is, he did not understand why his eldest two sons had died. He believed that it was, somehow, the fault of this woman, Tamar. So Judah promised Tamar marriage

<sup>46</sup> Much would go to this son, who would carry on his deceased brother's name.



to his 3<sup>rd</sup> son, but never followed through, thinking her to be a black widow of sorts (that is my hypothesis). So, their marriage never happened. This put Tamar in a state of limbo. She was un-marriable, because she had already been married. It was very difficult for a woman to remarry in that era. Furthermore, she was expecting to marry Shelah (Judah's 3<sup>rd</sup> son), so it was as if they were married, but they were not. Tamar was betrothed to Shelah, so she was completely off the market, so to speak. So, she—a young, fertile woman—had no options, at this point. She had to simply wait on Judah to give the go-ahead for the consummation of her marriage to Shelah. Judah never did.

At some point, she realized that this was never going to happen.

Meanwhile, Judah had his own life. From time to time, Judah would check on his livestock investments and sell his wool. One time when Judah went out of town to tend to these matters, Tamar pretended to be a prostitute in a town that Judah stopped off at. Judah had sex with Tamar, the wife of two of his sons—both deceased—but he did not recognize her and he took her to be a prostitute). It was very likely that Judah was known for occasionally consorting with prostitutes, otherwise, what Tamar did here would have made very little sense.

As a result of this union between Judah and Tamar, she becomes pregnant. Judah did not know who she was when he had relations with her. However, he certainly finds out that Tamar is pregnant (not realizing that he is the father). He calls for her to be executed. As she was promised to his third son and this liaison that she had would have been considered adultery. If Tamar is executed, then that eliminates a whole host of problems for Judah, who still does not realize that she is the prostitute with whom he had relations.

Judah then calls for the execution of Tamar; so Tamar reveals that Judah is the father and that she has irrefutable proof.

Judah, having had relations with someone who he believed was a prostitute, had to back off of his claim that Tamar was unfit to live. If she should die for committing adultery, then he should die as well. He is just as guilty under the Law. That certainly did not appeal to Judah. His out was this: because they had relations, Judah took her in as his own wife. Then neither of them could be executed, and he could take her as a wife, as he is a near relative of her deceased husband (s). However, Judah never had relations with her again. She bore him two sons, twins. The second of the twins, he named Perez.

Perez is in the royal line of Jesus.

His name means, *a breach*.

### Luke 3:33e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Ἰουδας (Ἰουδαῖος) [pronounced ee-oo-DAHs]	<i>he shall be praised; transliterated, Judah, Judas</i>	masculine singular proper noun	Strong's #2455

**Translation:** ...[the son] of Judah,...

Judah's name means, *he shall be praised*.

We are following Mary's genetic line. The men in v. 33 would have been living in Egypt.

Luke 3:33 ...[the son] of Aminadab, [the son] of Aram [Ram], [the son] of Hezron, [the son] of Perez, [the son] of Judah,...

We have studied Judah in the book of Genesis. Possibly the high point of his early life is, he talked his brothers out of killing Joseph (their second youngest brother) and convinced them to sell Joseph into slavery instead. We have just talked about his sordid story with Tamar, making their marriage to be one of the weirdest marriages in the Word of God.

We are following a particular line (Mary's) through a particular set of men (Abraham → Isaac → Jacob → Judah → Perez). Jacob, of course, had 12 sons, which made up the 12 tribes of Israel (actually, there were 13 tribes, as Joseph received the double portion, and his two sons became two tribes instead of just one).

Given the fact that we have Jacob and his 12 sons; and that we have a fascinating narrative in Genesis about many of them, it may be apropos to suggest the following theory:

#### How we got the book of Genesis (a theory):

Judah is one of the 12 patriarchs, a son of Jacob. Although he is the 4<sup>th</sup> son born to Jacob, he became the royal line (normally, the primary and royal line and double portion would all belong to the firstborn son, who was Reuben). But Reuben, Simeon and Levi all disqualified themselves from being preeminent in one way or another.

Judah himself was a very flawed man; the incident of his consorting with prostitutes<sup>47</sup> is but one example of this.

The final portion of Genesis is devoted primarily to Joseph (Judah's much younger half-brother). There are many narratives at the end of Genesis where Joseph would be the only son of Jacob who knew all the details of those particular events. Private experiences and thoughts are recorded. Therefore, Joseph would be the logical person to recount said events (which is *most* of the final chapters of Genesis).

However, there is one chapter in Genesis known only by Judah; and there are bits and pieces of Genesis 40–50 that the 11 sons would have had firsthand knowledge of, but Joseph would not. Yet, the narrative is very well integrated, so that those with first hand knowledge change, but the narrative seamlessly progresses. In fact, this narrative in Genesis marks an important place in literature, establishing the 3<sup>rd</sup> person omniscient point of view (which makes up the bulk of our literature, movies and television).

I believe that the following things took place. Jacob's family would gather and give thanks to God and offer up sacrifices; and this was particularly important *after* they had moved to Egypt (a move that God allowed for). It is also important to note that, when Jacob died, his funeral was well-attended by his sons as well as by many Egyptians (this is a related piece of the puzzle).

Based upon this little evidence, this is how I see things as happening while Jacob's family was living in Egypt. Periodically, they would have celebrations to Y<sup>e</sup>howah (Jehovah). There would be animal sacrifices and a reading of the Scriptures, which would have been the book of Genesis and possibly the book of Job (which books were not written down at the time but memorized). As the patriarch of the family, Jacob would have recited the Scriptures down to his own life in history, and he would then tell about his life as well. This means that Jacob, like his father and grandfather before him, memorized most of the book of Genesis (that was their Scripture<sup>48</sup> at this

<sup>47</sup> Although we have only one instance where Joseph *believed* himself to be with a prostitute, Tamar, the woman who fooled him, apparently chose that approach according to Judah's predilections.

<sup>48</sup> We do not know when the book of Job became a part of the Old Testament.

time). They would have known Genesis word-for-word; although the book of Genesis had never been written down.

At some point, Jacob would stop speaking this book (from memory) and his eldest son, Reuben, would stand up and he would continue. Levi and Simeon may have stood up and told their brief story (which was quite ghastly); and Judah would tell about his background as well. All of these narratives are found in the book of Genesis; and it would have been logical for the person who experienced these events firsthand to be the person who stood up to say what happened. So, what we know as the first 38 chapters of Genesis would have been recited from memory by Jacob, Reuben, Simeon and/or Levi, and finally Judah.

Then, suddenly, we jump ahead in the brothers' order, going from Judah (son #4) to Joseph (son #11). Nearly all of Genesis, from chapter 39 to the end, is about Joseph. However, there are portions in the Joseph narrative that he was not a party to—that is, there are a few scenes in the final chapters of Genesis, which take place without Joseph being there. Therefore, Joseph had no direct knowledge of certain incidents which took place, which events are, nevertheless, seamlessly integrated into his own narrative. So, Joseph would tell about his life as a slave in Egypt and his rise to great authority; but when he came to one of those situations where he was not actually there, one of the older brothers (probably Reuben) would stand up and briefly tell what happened. These incidents are the interactions between the 11 sons and Jacob in Canaan, while Joseph is back in Egypt.<sup>49</sup>

What I am postulating here is, Jacob speaks, from memory, Genesis 1 down to his own life and he tells about his own life as well. All of that would have been memorized, word-for-word, by Jacob. It would have been the job of the patriarch of the family to know all of Genesis down to his own life. But, at some point in the Genesis narrative, things took place to which only Reuben, Simeon and Levi knew about (Jacob was not a party to these events). Therefore, those sons would stand up and speak. What I am suggesting that, while in Egypt, as a part of their Y<sup>e</sup>howah celebration, Jacob and many of his sons (Reuben, Simeon, Levi, Judah and Joseph) would speak (from memory) nearly all of the book of Genesis. This is speculation on my part, but it fits in very well with Jewish history and tradition.

What this speculation does is, it gives us a good explanation as to why the final 12 or so chapters of Genesis are so well-edited. A casual reader would not notice this about the end of Genesis. In fact, almost no commentator remarks on this, probably not even realizing it (in fact, because of the editing, most theologians think that Moses wrote the book of Genesis). Many intense students of the book of Genesis have never noticed and commented on the perfect editing of the final 10 chapters. The editing of these different narratives is actually quite remarkable and perfectly chronological. No one person could have stood up and talked about the final chapters of Genesis, because no one person was a part of every event that took place. In the early years in Egypt, much of the family would stand and present these events to their audience (which probably included many Egyptians).

This is my approach and theory of how the book of Genesis came about, and, insofar as I know, this is a unique perspective, as well as being the most accurate.<sup>50</sup> I am unaware of anyone laying out this particular theory, and offering up evidence as well.

For various members of Jacob's family to stand up at various times and pick up the narrative and to move it forward would result in the very well-edited version of Genesis which we enjoy today. The final 10–12 chapters would be spoken mostly by Joseph; however, there are sections integral to the narrative when he was not there. Therefore, Judah mostly likely stood up and filled in those gaps. Let me explain that in more detail:

Joseph, as the prime minister of Egypt, knew all about his own responsibilities; he recognized his brothers when they came to him (but he disguised his voice and he looked Egyptian). So, all of this narrative is logically known to Joseph first hand—including his feelings and his asides (which are a part of the Genesis narrative, suggesting

<sup>49</sup> Insofar as we know, Joseph never returns to Canaan after being taken to Egypt as a slave.

<sup>50</sup> In my opinion, of course.

that it came from Joseph directly). But, at some point, the sons of Jacob—sans Joseph—would leave Egypt and return to Canaan with the grain that they bought. Joseph is not there, so he has no firsthand knowledge of what happens along these trips to and from Egypt; nor does Joseph know what his brothers said to one another. When Joseph's brothers all arrive home and find that the silver they took to buy grain with was somehow placed back in their bags, that was very problematic for them and it is discussed at length in the book of Genesis. That information is integral to those chapters of Genesis and could not be left out. Joseph, of course, was not there for that.

Every one of the brothers (except for Joseph) knew about the things which took place *after* leaving Egypt; so one of them—probably Reuben or Judah—would stand up and take up the story from Egypt to Canaan. This is very artfully done in the book of Genesis, so we seem to be, as readers, hovering over the action taking place, able to hear the thoughts of Joseph at one point, but then also hearing the private conversations between Jacob and his sons which take place in Canaan. Although this appears to be 3<sup>rd</sup> person omniscience which is taking place, it really is not. What is really taking place is, Joseph is telling the story from his point of view; and then Reuben (or Judah) picks up the story from there. When the sons all leave Egypt to return to Canaan, then someone from that caravan would speak. That would have been Reuben's point of view (actually, any of the 11 sons could have told this portion of the narrative).

I am very jazzed about this interpretation of how the book of Genesis organically came to be, with its strict chronological approach throughout the final 12 or so chapters.

Given the great mourning which took place when Jacob died—a mourning which extended to the Egyptians—I would also propose that these *services* (if you will) were not just attended by the ever-growing family of Judah but also by many Egyptians as well, who were on positive signals at that time towards the God of Abraham, Isaac, and Jacob.

When the entire family of Judah moved to Egypt, they were very warmly received; and I believe that this also indicates widespread positive volition towards the God of Abraham among the Egyptian people. Remember, God's message has to go out to any place where there is positive volition. If there is a person interested in the True Creator, then God cannot simply ignore that person. He must bring His good news to them. The evidence that the Egyptians received the Hebrew people warmly is (1) their relationship with Joseph; (2) God brought the Hebrew family of Jacob to Egypt (which suggests blessing by association); and (3) the great mourning which took place in Egypt when Jacob died. All of this suggests close interaction between the family of Jacob and some of the people of Egypt, despite the fact that the family of Jacob were more or less segregated by area from the Egyptian people (except for Joseph, who was Egypt's prime minister).

Again, portions of this are conjecture, but I believe that there were many times when Jacob stood up and spoke the Word of God (that is, the first two-thirds of Genesis); and this would be followed by 5 of his sons standing up and telling what happened next. Because their words *were* the Words of God (the very same words which we study today), they moved the people of Egypt who were on positive signals and also attended. Egyptians would hear these words and believe the God of Genesis, and become saved by believing in the Revealed God of Genesis. I suspect that there may be even millions of Egyptians in heaven because of this.

Although some of what I have presented is conjecture, I believe that this perfectly explains how the book of Genesis was written (so, actually, it was not written, but memorized and repeated many times each year; and passed down to the next generation orally). At some point, this book was written down (we do not know by who, but it could have been Moses). Whoever wrote it down, did not simply allow the Spirit of God to move his hands and fingers; he wrote down what he had memorized after hearing these words so many times in his life.

This understanding of the origins of the book of Genesis are fully congruent with the following things:

1. This would easily explain the preservation of the book of Genesis over hundreds of years, going back to a time before writing existed.
  - 1) I would suggest to you that there was a lengthy period of time when writing was not really required. That is, people heard and remembered everything that they heard and saw.
  - 2) All contracts could have been done on a handshake deal prior to Abraham, because people simply lived for a very, very long time.
2. Most of the book of Genesis is biography; so it is most logical that those lives we find in Genesis are the ones who recorded this history.
3. This theory would explain the perfect editing of Genesis 39–50.
4. This approach would explain the great sadness felt by the Egyptians when Jacob died (recall that Jacob, for the most part, was not a very loveable person). Somehow, Jacob became close to the Egyptian people in order for them to react as they did to the death of Jacob.
  - 1) If Egyptians heard the Word of God spoken by Jacob (and by his sons), they would have been very well-disposed towards that family.
  - 2) A loss in that family would be taken very personally by Egyptians who heard these men speak the words of God.
  - 3) You may personally understand the importance and comfort gained from hearing the Word of God taught. If you understand that, then Jacob speaking these words to Egyptians would have endeared him to the Egyptians (despite his flaws).<sup>51</sup>
5. The traditions of the synagogue, which are not specifically laid out in Scripture, have various men standing up and reading the Scriptures of God. This is not done like the typical church service, where the pastor-teacher teaches from the Word of God. This would be mostly local people who would come and read the existing Scriptures. This tradition had to come from somewhere. If the family of Jacob regularly worshiped God by standing and speaking aloud *The History of Man and God* (a tradition which probably predates Jacob), then the traditions and function of the synagogue would have naturally grown out of this.
  - 1) Readings from the synagogue would have been directly from the Scriptures.
  - 2) One man would read the Scriptures, sit down, and another man would read them, picking up where the first man left off.
  - 3) If the Scriptures were preserved as I have suggested, then we would have precedence for this long-lived tradition.

Luke 3:33 ...the son of Amminadab, the son of Admin, the son of Arni, the son of Hezron, the son of Perez, the son of Judah,... [I continue to use the ESV (capitalized) as my primary Biblical text; but not many translations have both Aminadab *and* Admin.]

Judah entered into Egypt with his son, Perez (who was a twin); and the other 3 or 4 men named in this verse were likely slaves in Egypt (we do not know exactly when the Egyptians enslaved the Hebrew people). It is likely that Hezron or Arni would have been in the first generation that was enslaved by the Egyptians.

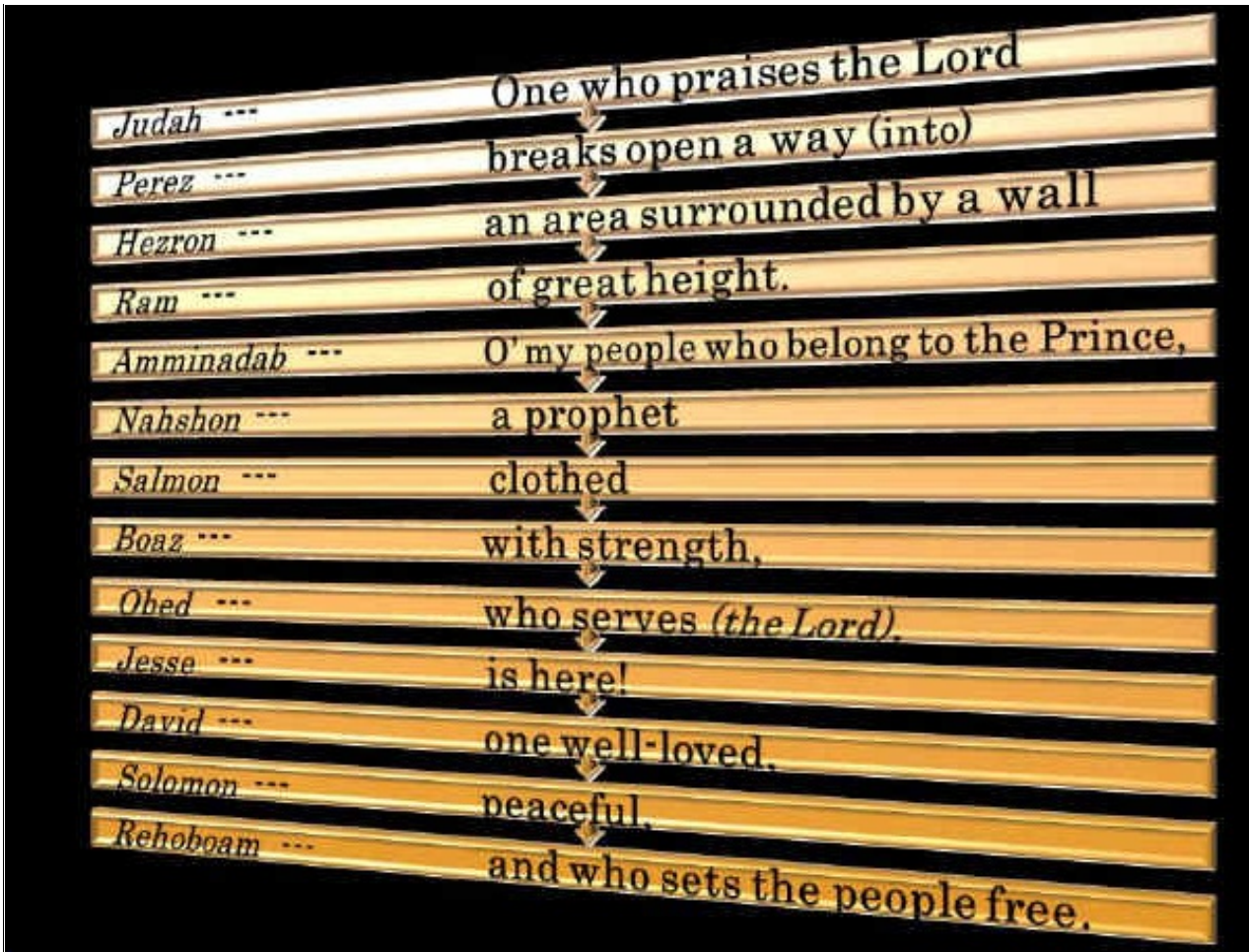
There are only two sets of twins named in the Old Testament: Jacob and Esau; Perez and his brother. They are separated by a single generation.

Judah is one of the heads of the 12 (13) tribes of Israel. Judah, his son Perez, and his father Jacob were all born in the land of Canaan. The other men in this verse were born in Egypt.

<sup>51</sup> Let me suggest that R. B. Thieme, Jr. is an excellent example of this.



If we follow Judah’s line down to David, and then to Solomon and Rehoboam (this is the line of Joseph, the legal



father of Jesus), we get this:

**The Line of Judah through David, Solomon and Rehoboam** (a chart); from [Bible-codes.org](http://Bible-codes.org); accessed November 1, 2018.

Notice what it says: **One who praises the Lord breaks open a way [into] an area surrounded by a wall of great height. O my people [to] whom belong the Prince, a prophet clothed with strength, who serves [God] is here! One well-loved, peaceful, and Who sets the people free.** Pretty amazing, is it not?

Unlike the line in Matthew, which begins with Abraham and then proceeds to Jesus, the line of Mary starts with Jesus and goes all the way back to Adam.

Luke 3:34a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced tu]	of the; from the, [away, out] from the; from the source of; by the; than the	masculine singular definite article, genitive/ablative case	Strong's #3588

## Luke 3:34a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Iakôb (Ι'ακώβ) [pronounced ee-ak-OBE]	<i>heel-catcher or supplanter</i> ; transliterated, <i>Jacob</i>	indeclinable proper noun/masculine	Strong's #2384

**Translation:** ...[the son] of Jacob,...

Jacob is a twin. He was a Hebrew by race, but his twin brother, Esau, was not. Jacob, for much of his life, was a poor excuse for a believer; and as a result of his actions, he ended up having to leave the Land of Promise (something which Abraham kept Isaac from doing—see v. 34b-c). However, when he returned some 20 years later, and he had two wives, two mistresses, 11 sons, and at least 1 daughter. Despite his behavior (which was mixed), God blessed him and brought him back into the land. Furthermore, all of the Hebrew people—apart from those who chose to adopt into the Jewish family—are from the loins of Jacob. All of Jacob's sons were in the line of promise; none of Esau's were. Jacob did not have any descendants who were not racially Hebrew.

Jacob was given the name *Israel* by God; and the nation of Hebrews is identified with Jacob's God-given name. These people are identified by that name even to this day.

The name *Jacob* is used when speaking of his weaknesses or when emphasizing the grace of God. It is clear that Jacob did not deserve the great honor and blessing bestowed upon him by God. However, it is also likely that he turned things around in the final decades of his life, having received great honor from the Egyptian people when he died. The people of God moved to Egypt with Jacob as their patriarch; and the Egyptians developed a strong fondness for Jacob. There had to be a set of reasons why this happened, as Jacob was not inherently a loveable person.

It is Jacob who gives many of us hope. When we study men like Abraham or Moses or David, we marvel at their faithfulness to God. None of these men were perfect—not by a long shot—but do I want to set my life next to theirs and compare? No way! But compare my life to that of the scheming, double-dealing, self-centered Jacob? Now, there is a man I can relate to. I might not like him very much, but I must admit that I am much more like Jacob than I am like Abraham.

I know that God in Whom I have believed; and I also know the sorry person that I am as well. Jacob, like his father Isaac and his grandfather Abraham, was saved because he believed in the Revealed God. I am saved because I have believed in Jesus Christ. I certainly have no claim to salvation based upon my own life or upon personal merit (no one does).

The people lived in Egypt for 400 years, before God brought them out, as per the book of Exodus. They went into Egypt as a free people, invited by Joseph and led by Jacob. However, at some point, the Hebrews were enslaved by the Egyptians. Eventually, God brought the people of God out of Egypt, freeing them from their slavery.

## Luke 3:34b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Isaak (Ἰσαάκ) [pronounced ee-sah-AHK]	<i>to laugh; laughter</i> ; transliterated <i>Isaac</i>	proper singular noun	Strong's #2464

**Translation:** ...[the son] of Isaac,...

Isaac was the second of two sons born to Abraham. The first was Ishmael, who was the son of a mistress—a mistress chosen by Abraham’s wife. Abraham’s mistress was an Egyptian slave girl, and her son, Ishmael, (by Abraham) was not the promised seed. Isaac, was born 13 years later, to a much older Abraham and Sarah. He was the son of God’s promise.

One of the most amazing *types* found in Scripture is when God asks Abraham to offer up his son, his only son, the son whom he loves, as a sacrifice to God. See the parallel? Abraham was willing to offer up his son and God recognized this. At the last moment, a ram was revealed, to die as a substitute, instead of Isaac. It is an amazing set of parallels, clear to us today. However, these parallels were not originally understood as such until sometime after the crucifixion. At the crucifixion, God the Father offered up His Son, the Son Whom He loved, on the cross as a substitute for us. Once some time passed and perspective on these two historical incidents took place, then Christians could see the relationship between the two events. Abraham offering his son was a *type*; this act illustrated God offering up His only Son, the Son Whom He loved. The substitution Abraham was able to offer up was also a *type*; the ram illustrated the substitution that Jesus is for us.

Although typology is mentioned in the New Testament, with some examples given, a great deal of work has been done on this subject, long after the completion of the New Testament, with some amazing parallels being drawn between Old Testament events and people matched to events surrounding the life, crucifixion, resurrection and ascension of Jesus Christ. Typology extends even outside of the realm of Christology. One of the types which we recently studied was Coniah, who represents the sin nature.

Luke 3:34c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
του (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong’s #3588
Abraam (Αβραάμ) [pronounced <i>ab-rah-AHM</i> ]	<i>father of a multitude; transliterated Abraham</i>	indeclinable proper masculine noun	Strong’s #11

**Translation:** ...[the son] of Abraham...

God called Abraham to come to a new land, the land of Canaan, to a land that God would give to him and to his seed. A significant portion of the book of Genesis is about the life of Abraham. His story begins in Gen. 12 and continues to Gen. 25.

### Why God chose Abraham (Part I):

Interestingly enough, Abraham lived during the time when the ancients from sons of Noah began to die. Every person having a direct genealogical connection to any of Noah’s sons all died out during the life of Abraham. No longer would there be actual witnesses to the post-deluvian world (the world immediately after the flood). If so-and-so was not an actual witness, his father, grandfather, or great grandfather was. There were actual family members alive during the time of Abraham who either stepped off the Ark after the flood; or were born in that first generation after the flood. There were people alive who had actually been at Babel when the languages were confused. There were people alive who witnessed with their own eyes the separation of the peoples, when men went off in all directions from Babel (Genesis 10–11). However, given their decreasing lifespans, most of them—we are talking quite a number of generations here—died out during the life of Abraham.

I believe that the act of Abraham being chosen by God to be the father His people (the Hebrew people) is directly related to the deaths of those who witnessed the ark, the immediate postdiluvian world, and who had direct contact with Noah or his sons.

Here is what I believe that connection was, although this is conjecture on my part and not stated in the Scriptures in these same terms. At this point, there were no Scriptures. People knew the things which make up the history in the early chapters of Genesis, and this information was universally known (to those with positive volition). That is, everyone who wanted to know, knew about the creation of Adam, the restoration of the earth, the mixing of man and angels, the flood, the tower of Babel, and the separation of the peoples. If the interest was there, any man living prior to Abraham could know these things. They could actually speak to any of the 4 men who lived in the world prior to the flood. During Abraham's life, this information was universally known (that is, it was known by those who wanted to know it). There were either eyewitnesses to these events or people who knew eyewitnesses to these events (again, I am speaking of potential here—not every person would have been interested in the history of man or in God).

When Abraham died, this would all be gone—completely and totally gone. All of this history would remain, but it would be in the hands of thousands of different people, and, as we would expect, it would be distorted. Even today, we have the remnants of the early history of man, with many parallels to what we read in the early chapters of Genesis—distorted though that history might be. We have ancestor worship in parts of Asia; we have flood narratives in nearly every ancient history; we find the mixing of man with angels in virtually all of the mythologies.

Abraham had a knowledge of this period of time. He probably knew Shem and heard about the pre and postdiluvian worlds directly from Shem (Shem is Abraham's 7X great grandfather). During the life of Abraham, there was access to the true history of God and man, because there were people alive who had actually lived through it.

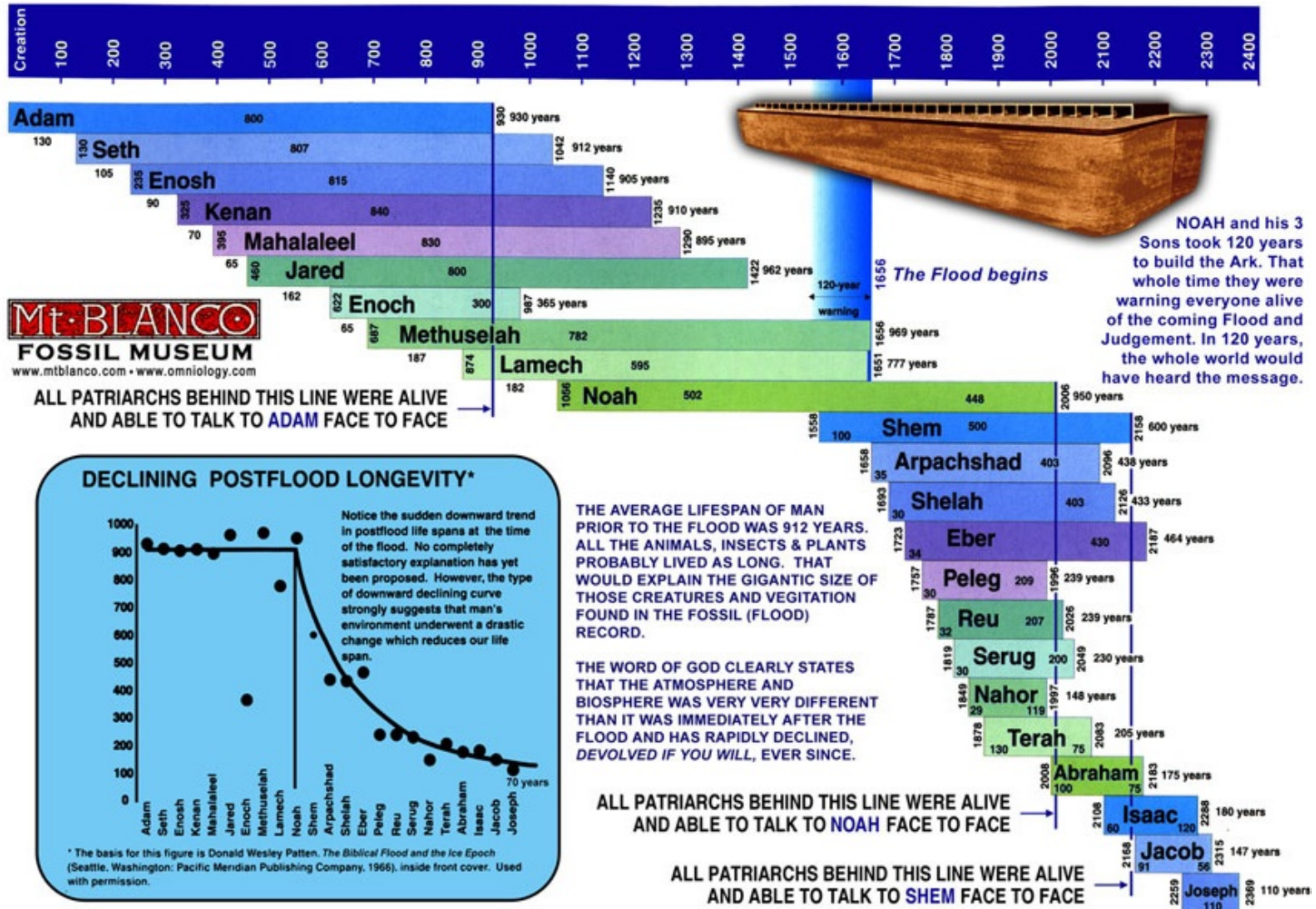
In some way, Abraham would be the definitive link between the true history of man and God and the people who would be born to him.

I went online to find a genealogical chart, and see that the makers of this chart made the very same points that I have been making—about when all the patriarchs died.

Using the numbers given in the book of Genesis, virtually every patriarch who lived before Abraham would die out during Abraham's life. I believe this to be very significant and tied directly to God's changing plan for mankind. Abraham lived in Mesopotamia. I believe that he carried in his head the entire book of Genesis up to his life; and that he brought this *book* with him to Canaan. Most of Abraham's ancestors died out during this time that Abraham was in Canaan.

**The Longevity of Man** (a chart); from [Omniology.com](http://Omniology.com); accessed October 9, 2020. This chart is originally from an online book by Walter Brown, Jr., entitled *In the Beginning*. It is found [online](#) (just click on the book) and may be ordered as well.







### Notes on Longevity of Man Chart (from Omniology.com)

averaging nine or more children. If these were typical family sizes for that day, then the world population before the flood was very large--probably in the billions.

- 5) Notice that the lifespans of Adam, Methuselah, Shem, and Abraham successively overlapped.
- 6) The best estimates of the year of the flood are between 3398 and 2348 B.C.

I made some minor corrections to these notes and I inserted one corrective comment.

Notice how Abraham potentially spoke to Shem, who potentially spoke to Methuselah who potentially spoke to Adam. Abraham would have been the last person in his line who potentially spoke to Shem (who lived prior to the flood). Isaac was born in Canaan and never left Canaan, so he did not speak to 8x great grandfather Shem.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

One thing not mentioned on this page was, how the length of life for the people listed in Gen. 11 began to decreased logarithmically. For most people who read these words, that means nothing. But, all life, as it grows, is related to the exponential function. All life when it dies or decays is related to the logarithmic function (which is the inverse function of an exponential function). A great deal of work was done on the concept of the exponential function in the 18<sup>th</sup> century (focusing on the value  $e$ —Euler's number). Logarithms appear to have been discovered in the 17<sup>th</sup> century, when tables for logs began to be developed.<sup>52</sup> Interestingly enough, we have what amounts to a logarithmic decay function revealed by the decrease of ages of these men, 3000–4000 years before people had any idea what logarithms were. If you look at that graph with the blue background, that is a logarithmic curve. How would someone have known how to fake that?

#### Why God chose Abraham (Part II):

The theological understandings of the people of the earth at this point in time had a similar sort of connection to Noah and his 3 sons. What they knew and understood about God (and Noah spoke with God) was universally known at that time. This does not mean that the people of the earth completely understood God and what He expected; but that option of knowledge was open to them (bear in mind, positive volition is tied to actually knowing the truth<sup>53</sup>).

My assumption is this: Abraham had a knowledge of these things and he knew about the pre and postdiluvian worlds. He could have actually spoken directly to Shem (we don't know whether or not he did), who actually lived in the antediluvian world (that is, prior to the flood). Anyone during this time period could have known all about the history of man going back to the creation of man by God. Shem, Ham and Japheth were all alive and they all lived before and after the flood.

With all of these men dying out—most of them during the lifespan of Abraham, this information needed to be recorded and standardized. By *recording*, I don't mean written down on something, but recorded in Abraham's mind. Abraham knew—possibly by personal contact with Shem—*The Early History of God and Man* (the alternate name which I have given to the book of Genesis).

<sup>52</sup> When I began to take mathematics in college, we used tables when dealing with logarithms. After a few years of teaching mathematics in high school, we began to use calculators.

<sup>53</sup> This is true in any realm of knowledge.

When Abraham was sent to Canaan, he carried one very important item, which is not specifically alluded to—he carried in his mind the Bible up to that point in time (the first portion of Genesis and possibly the book of Job<sup>54</sup>). Abraham added to the Scriptures the various incidents which took place during his own life, incidents which he believed to be significant, and which information has been preserved now for some 4000 years.

People of this era may have chosen to distort this history, but someone could always say, “You are lying about this,” and there were men who lived during the postdiluvian era (Shem, Ham and Japheth) who could potentially separate fact from fiction. However, at their deaths, this information would have been more easily subject to distortion.<sup>55</sup> Therefore, God needed to preserve this history accurately. So God chose Abraham to accomplish that purpose. On that point, I am speculating, but it makes far more sense than there being all of these oral traditions floating around, which Moses eventually read and thought about and then standardized. That is roughly the prevailing thought of theologians today, *and it is a theory (without Scriptural support) and nothing else!*

The exact reason why this had to take place at this time (when all the patriarchs were about to die) is logically deduced from the information which we have of that era. The fact of all these men dying during the lifetime of Abraham is actually given to us in Scripture, allowing man, even up to this day, to organize this information as Walter Brown, Jr. did (I don’t know if he put the chart together or appropriated it from someone else).

*Isn’t Moses said to be the author of Genesis?*, you may ask. He is not. He is called the writer of Exodus, Leviticus, Numbers and Deuteronomy; but never of Genesis. It is possible that he committed the book of Genesis to writing; but it is most likely that the book of Genesis already existed in its completed form prior to Moses being born (whether as an orally transmitted book or a book committed to writing by the time of his birth, we do not know).

When Abraham arrives in Canaan, there will be no family with him, apart from his nephew Lot (and their respective wives). A significant portion of Genesis is about Abraham (actually, *Abram*) and his nephew Lot.

This information which is in Abraham’s head (this is conjecture again), will become the Scriptures. He will tell all of this to his son Isaac, who will tell it to his son Jacob. When we study Genesis, we are reading an English translation from the exact words of Abraham which he spoke to his son (and grandsons).

I believe that this began the tradition of this information be spoken aloud from memory among a family during their worship of Y<sup>e</sup>howah. Abraham, the patriarch, would have said everything from the creation of man to his own life. Then Isaac would stand up and tell about his life; and, finally, Jacob would stand up and tell about his life. This is conjecture on my part, and that I cannot point to some verses in Genesis which confirm my theory, but it would very handily explain the preservation of the book of Genesis throughout the lives of Shem, Abraham, Isaac, Jacob (and Joseph). It would also explain why God chose Abraham at the time that He did.

Who, other than Abraham and his family, would have preserved these traditions? Furthermore, does it not seem the most logical for this family to have preserved their own family history (which is actually the bulk of the book of Genesis)?

Also—and I want to emphasize this—the commonly accepted notion that Moses wrote the book of Genesis is *also* a theory. It may be the most popular theory, but, it is still just a theory. In my opinion it is a theory with less Scriptural support than mine.

Now, in case the book of Genesis seems like too much memorization, let me say that if you or I chose to, we could memorize the entire book of Genesis, front to back; and we could recite it. The minds of the patriarchs, I believe,

<sup>54</sup> We have no idea when the book of Job became a part of the Old Testament Scriptures; but its events appear to predate Abraham.

<sup>55</sup> In today’s world, I have known of events 4 or 10 years ago which are distorted; even though there is video evidence of what actually occurred.

were much better than ours. Therefore, I think that, after a few hearings, they actually knew and could repeat, the information found in Genesis. If pressed, most of us could memorize the book of Genesis in a week possibly; and clearly, within the period of a year. I believe that Abraham, for much of his life, heard *The Early History of God and Man* recited, and knew it by the time he left Mesopotamia. He may not have appreciated it at the time, but this was the most important possession which he brought with him.

Knowledge is a common yet strange possession. Abraham may not have thought to include these words in the book of Genesis: *and I traveled to Canaan, yet still in possession of the knowledge of my ancestors*. I traveled from California to Texas, with a knowledge of Euler's number and logarithmic functions. This is the first time I have shared that fact with anyone.

I believe that, from Abraham and forward, whoever was the oldest patriarch in the Hebrew line (Abraham ► Isaac ► Jacob ► Jacob's 12 sons), during religious ceremonies, would stand up and recite the book of Genesis up to his life, and then others present might stand up and add to this information (as I have previously suggested).

I believe that this tradition has been preserved, to some extent, in the synagogues today.

We are still in the genealogical line of Mary.

Luke 3:34c ...the son of Abraham,... (ESV)

Luke 3:34 ...the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor,...

### Why God Chose Abraham (a doctrine)

1. Abraham lived during a unique time in human history. Although Noah died at about the time that Abraham was born, Shem was still alive. Shem lived in both the antediluvian and postdiluvian worlds. He and his brothers were eyewitnesses to the civilization which existed before the flood. If there was any question about what had happened before the flood, during the flood and after the flood, there were 3 men who were there who could testify to exactly what happened. They saw all of it with their own eyes. Despite it being a fantastical story, there were 3 witnesses to that same story.
2. No doubt, these men told their sons all that happened; and their grandsons; great grandsons, etc.
3. These men would have been like gods to the people; who could confirm or refute anything reported about the flood or the world before the flood.
4. Once these men died, all of this historical information which they lived through would have been subject to the whims of whomever told the story of what happened. There would be no existing standard by which these stories could be judged. What God did and God's relationship to this world could be easily distorted.
5. The 3 men who witnessed the actual flood and the world as it had existed before the flood would all die out during Abraham's lifetime. Their sons, grandsons, great grandsons, etc. would also all die out during Abraham's lifetime. That is all 3 witnesses, all of their sons, all of their grandsons, all of their great grandsons, etc.—would all die out in one generation.
6. God wants the events that we know in Genesis to be accurately recounted, as God is truth. He does not want a false version of the flood to be recalled; He does not want false views of the corruption of the human race to be perpetuated.
7. I would suggest that the remembrance of these things was passed along from Shem to his sons and grandsons; and eventually, to Abraham.
8. Logically, God would have chosen Abraham because of Abraham's adherence to the correct narrative handed down from his ancestor Shem (who, again, was still alive at this time).
9. Nothing is more important to man on earth than the Word of God. Therefore, we should expect God to preserve it, in one way or another. I am suggesting that the Word of God was preserved in and by Abraham (that is, in his memory and by his choice).
10. There is a theory that Moses wrote down the book of Genesis. However, despite this being the most popular theory among conservative theologians, there is actually no evidence for it. No Bible verse

## Why God Chose Abraham (a doctrine)

attributes the book of Genesis to Moses (although he is specifically credited with writing Exodus, Leviticus, Numbers and Deuteronomy).

- 1) If Moses wrote the book of Genesis, then he either had a record or records from which to construct it or God the Holy Spirit simply told him what to write (or some combination of these two things).
  - 2) We have a record of God speaking directly to Moses when it came to writing down portions of Exodus, Leviticus, Numbers and Deuteronomy; we have no record of God speaking to Moses and telling him, "This is what I want you to write for the first book of the Bible."
  - 3) If Moses wrote the book of Genesis from existing records (which did not necessarily need to be written records), then why suggest that Moses be due any sort of credit for this? If he copies the words down from an existing record, he is not actually the author, is he?
  - 4) Why would there be more than one record? Why would the very chronological view presented in the book of Genesis necessarily come from 2 or more records?
  - 5) There are very different writing styles to be found throughout the book of Genesis. The man who wrote Gen. 24 did not write Gen. 25. The way that Abraham, Isaac, Jacob and Joseph recount their personal lives is very different. One can easily perceive different styles of writing, when going from one patriarch to the next. There is nothing to suggest a consistent Mosaic style of writing in the book of Genesis.
  - 6) Could Moses have recorded a document which already existed (and by document, I do not necessarily refer to something which was written). If Moses recorded a document previously written, then he is not the author but a copyist.
11. Most of the book of Genesis (Gen. 12–50) is about Abraham, his sons, his grandsons or his great grandsons. The bulk of Genesis is the biography of a family, beginning with Abraham and including very personal stories about Isaac, Jacob, Reuben, Simeon, Levi, Judah and Joseph. Who would be the most likely people to preserve these records? Abraham, Isaac, and Jacob; and Reuben, Simeon, Levi, Judah and Joseph. To suggest that someone else kept these records is absurd. There are certainly things written about these men—including their thoughts—that no one else would have been aware of. Now, if they kept the history recorded in Gen. 12–50 and if Abraham actually lived during the time of Shem and his descendants (of which, Abraham was one), who else would be the most logical person to retain a mental record of Gen. 1–11? The correct answer would be, *Abraham*.
  12. Therefore, it is my assertion that Abraham, when he left the Babylon area, took with him the memorized words of Gen. 1–11. Then he added to this; and his son added to it, etc. This record became the book of Genesis—exactly the words which we study today (albeit, translated into English).
  13. In whatever family worship service that Abraham led with his family, he would, as the family priest, do more than simply offer up animal sacrifices to God. He would also read the words of Gen. 1–11 and add to that whatever life he had led up to that point in time. It is logical to think that, early worship of Y<sup>ehowah</sup> involved more than animal sacrifices. I suggest that there was a reading of the Word of God, as it existed in that day, along with animal sacrifices.

Logically, this family, with such a close relationship to God, would have gathered at various intervals and the patriarch of the family would speak, from memory, *The Early History of God and Man* (my name for the book of Genesis), down to his lifetime; and then his son would pick it up from there.

When in Egypt, it is very likely that Jacob, Reuben, Simeon, Levi, Judah and Joseph all stood up to present the Word of God to their family and to any Egyptians who were positive toward doctrine and interested. Let me suggest that this would have been one of the most marvelous events to take place in human history (and it was probably repeated at least 3x a year or more—in fact, it could have been weekly).

I have previously explained why it makes sense for Jacob to have led such services in Egypt. He was not a very likeable person, even after he returned to the land of Canaan. Yet, at his death, he was a very beloved man in Egypt, by his family and by many Egyptians. How would a man ingratiate himself to a foreign nation in such a way as to become beloved? The logical answer to me is, he spoke to them the words of God. He worshiped the True God, he spoke the words of God, and he allowed Egyptians to join the services. If Jacob did this, the great sorrow of his family and of the Egyptians makes perfect sense.

I would suggest that the tradition of the synagogue was the logical outgrowth of this great recurring event.

Luke 3:34c ...the son of Abraham,... (ESV)

Abraham is the first Hebrew (OT term); or, Jew (NT term).

The name *Abraham* means *father of a multitude*. He had 2 sons, one of whom was a Hebrew and the other remained a gentile.

Luke 3:31e–34c ...the son of David, the son of Jesse, the son of Obed, the son of Boaz, the son of Salah, the son of Naasson, the son of Aminadab, the son of Aram Ram, the son of Hezron, the son of Perez, the son of Judah, the son of Jacob, the son of Isaac, the son of Abraham...

### Terah (Abraham's father) back to Adam

The last 5 men lived before the flood. Noah and his sons lived on both sides of the flood; they are the only male survivors.

...of Terah, of Nahor, of Serug, of Reu, of Peleg, of Eber, of Shelah, of Cainan, of Arphaxad, of Shem, of Noah, of Lamech, of Methuselah, of Enoch...

Luke  
3:34d–37b

...[the son] of Terah, [the son] of Nahor, [the son] of Serug, [the son] of Reu, [the son] of Peleg, [the son] of Eber, [the son] of Shelah, [the son] of Cainan, [the son] of Arphaxad, [the son] of Shem, [the son] of Noah, [the son] of Lamech, [the son] of Methuselah, [the son] of Enoch...

...the son of Terah, the son of Nahor, the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah, the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, the son of Methuselah, the son of Enoch...

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek) ...of Terah, of Nahor, of Serug, of Reu, of Peleg, of Eber, of Shelah, of Cainan, of Arphaxad, of Shem, of Noah, of Lamech, of Methuselah, of Enoch...

Revised Douay-Rheims .

Douay-Rheims 1899 (Amer.) ...who was of Thare, who was of Nachor,  
Who was of Sarug, who was of Ragau, who was of Phaleg, who was of Heber, who was of Sale,  
Who was of Cainan, who was of Arphaxad, who was of Sem, who was of Noe, who was of Lamech,  
Who was of Mathusale, who was of Henoch,...

V. Alexander's Aramaic T. .

James Murdock's Syriac NT .

Original Aramaic NT .

Plain English Aramaic Bible .

Lamsa Peshitta (Syriac) ...the son of Terah, the son of Nahor, The son of Serug, the son of Arau, the son of Peleg, the son of Eber, the son of Shalah, The son of Cainan, the son of



Arphaxad, the son of Shem, the son of Noah, the son of Lamech, The son of Methuselah, the son of Enoch,...

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	.
Bible in Worldwide English	.
Easy English	Abraham was from the family of Terah. Terah was from the family of Nahor. Nahor was from the family of Serug. Serug was from the family of Reu. Reu was from the family of Peleg. Peleg was from the family of Eber. Eber was from the family of Shelah. Shelah was from the family of Cainan. Cainan was from the family of Arphaxad. Arphaxad was from the family of Shem. Shem was from the family of Noah. Noah was from the family of Lamech. Lamech was from the family of Methuselah. Methuselah was from the family of Enoch.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	.
<i>God's Word</i> <sup>TM</sup>	...son of <b>Terah</b> , son of <b>Nahor</b> , son of <b>Serug</b> , son of <b>Reu</b> , son of <b>Peleg</b> , son of <b>Eber</b> , son of <b>Shelah</b> , son of <b>Cainan</b> , son of <b>Arphaxad</b> , son of <b>Shem</b> , son of <b>Noah</b> , son of <b>Lamech</b> , son of <b>Methuselah</b> , son of <b>Enoch</b> ,...
Good News Bible (TEV)	.
<i>The Message</i>	...son of Terah, son of Nahor, son of Serug, son of Reu, son of Peleg, son of Eber, son of Shelah, son of Kenan, son of Arphaxad, son of Shem, son of Noah, son of Lamech, son of Methuselah, son of Enoch,...
NIRV	.
New Life Version	.
New Simplified Bible	.
The Spoken English NT	.

### Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study	.
Contemporary English V.	.
The Living Bible	...Abraham's father was Terah;

	Terah's father was Nahor; Nahor's father was Serug; Serug's father was Reu; Reu's father was Peleg; Peleg's father was Eber; Eber's father was Shelah; Shelah's father was Cainan; Cainan's father was Arphaxad; Arphaxad's father was Shem; Shem's father was Noah; Noah's father was Lamech; Lamech's father was Methuselah; Methuselah's father was Enoch;...
New Berkeley Version	.
New Century Version	.
New Living Translation	Abraham was the son of Terah. Terah was the son of Nahor. Nahor was the son of Serug. Serug was the son of Reu. Reu was the son of Peleg. Peleg was the son of Eber. Eber was the son of Shelah. Shelah was the son of Cainan. Cainan was the son of Arphaxad. Arphaxad was the son of Shem. Shem was the son of Noah. Noah was the son of Lamech. Lamech was the son of Methuselah. Methuselah was the son of Enoch.
The Passion Translation	.
Unlocked Dynamic Bible	.
William's New Testament	.

#### Partially literal and partially paraphrased translations:

American English Bible	...of Terah, of Nahor, of Serug, of Reu, of Peleg, of Heber, of SheLah, of Kainan, of ArPachShad, of Shem, of Noah, of Lamech, of MethuSelah, of Enoch,...
Beck's American Translation	.
Breakthrough Version	.
Common English Bible	.
International Standard V	...the son of Terah, the son of Nahor, the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah, the son of Cainan, [The inclusion of Cainan here follows the LXX; cf. Gen 10:4,24; 11:12-13; 1Chron 1:7] the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, the son of Methuselah, the son of Enoch,...
Len Gane Paraphrase	.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	...son of Thare, son of Nachor, son of Sarug, son of Ragau, son of Phaleg, son of Heber, son of Sale, son of Cainan, son of Arphaxad, son of Sem, son of Noe, son of Lamech, son of Methusale, son of Henoch,...
NT for Everyone	.
20 <sup>th</sup> Century New Testament	.

#### Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	...THE SON OF TERAH, THE SON OF NAHOR, THE SON OF SERUG, THE SON OF REU, THE SON OF PELEG, THE SON OF HEBER, THE SON OF SHELAH, THE SON OF CAINAN, THE SON OF ARPHAXAD, THE SON OF SHEM, THE SON OF NOAH, THE SON OF LAMECH, THE SON OF METHUSELAH, THE SON OF ENOCH,...
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Ferrar-Fenton Bible	.
Free Bible Version	.
God's Truth (Tyndale)	.
Jubilee Bible 2000	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Weymouth New Testament	.
Wilbur Pickering's New T.	...of Terah, <sup>24</sup> of Nahor, of Serug, of Reu, <sup>25</sup> of Peleg, of Eber, of Shela, of Cainan, <sup>26</sup> of Arphaxad, of Shem, of Noah, of Lamech, of Methuselah, of Enoch,...
	<sup>(24)</sup> The Greek form is actually 'Tharra'.
	<sup>(25)</sup> The Greek form is actually 'Ragav'.
	<sup>(26)</sup> Cainan2—Luk_3:36 X Gen_11:12. There are several spelling variations that together are attested by almost 1% of the Greek manuscripts; 99% have Kaivav. Apparently only two omit, P75v and D, but no printed text follows their lead. So there is no reasonable doubt that Luke in fact wrote that Shelah was fathered by Cainan, not Arphaxad. This Cainan has been widely used to justify treating the genealogies in Genesis like accordions—if one name was demonstrably left out in the Genesis account, then who knows how many others were also left out. This Cainan is also used to deny the validity of constructing a strict chronology based on the time spans given in the genealogies.
Wikipedia Bible Project	.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	...Terah, Nahor, Serug, Reu, Peleg, Eber, Shelah, Cainan, Arphaxad, Shem, Noah, Lamech, Methuselah, Enoch,...
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible—1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible—1989	.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	...of Terach, of Nachor, of S'rug, of Re'u, of Peleg, of 'Ever, of Shelah, of Keinan, of Arpakhshad, of Shem, of Noach, of Lemekh, of Metushelach, of Hanokh,...
exeGesés companion Bible	...of Terach, of Nachor, of Serug, of Reu,

of Peleg,  
 of Eber,  
 of Shalach,  
 of Qeynan,  
 of Arpachshad,  
 of Shem,  
 of Noach,  
 of Lemech,  
 of Methu Shelach,  
 of Hanoch,...

Hebraic Roots Bible .  
 Israeli Authorized Version .  
*The Scriptures* 1998

...of Teraḥ, of Naḥor, of Seruḡ, of Re'u, of Peleḡ, of Ėber, of Shēlah, of Qēynan,  
 of Arpaḱshad, of Shēm, of Noaḥ, of Lemek, of Methushelah, of Ḥanok,...

Tree of Life Version .

### Expanded/Embellished Bibles:

*The Amplified Bible* .  
 An Understandable Version .  
 The Expanded Bible .  
 Jonathan Mitchell NT

...[son] of Terah, [son] of Nahor,  
 [son] of Serug, [son] of Reu, [son] of Peleg, [son] of Eber, [son] of Shelah,  
 [son] of Cainan, [son] of Arphaxad, [son] of Shem, [son] of Noah, [son] of Lamech,  
 [son] of Methuselah, [son] of Enoch,...

NET Bible® .  
 P. Kretzmann Commentary .  
 Syndein/Thieme .  
 Translation for Translators

*Abraham was the son of Terah. Terah was the son of Nahor. Nahor was the son of Serug. Serug was the son of Reu. Reu was the son of Peleg. Peleg was the son of Eber. Eber was the son of Shelah. Shelah was the son of Cainan. Cainan was the son of Arphaxad. Arphaxad was the son of Shem. Shem was the son of Noah. Noah was the son of Lamech. Lamech was the son of Methuselah. Methuselah was the son of Enoch.*

The Voice .

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

[of] the terah [of] the nahor [of] the serug [of] the reu [of] the peleg [of] the eber [of]  
 the sala [of] the cainan [of] the arphaxad [of] the shem [of] the noah [of] the lamech  
 [of] the methuselah [of] the enoch

Awful Scroll Bible .  
 Concordant Literal Version .  
 The Disciple's Bible .  
 Orthodox Jewish Bible

...ben Terach, ben Nachor, ben Serug, ben Reu, ben Peleg, ben Ever, ben Shelah,  
 Ben Keinan, ben Arpachshad, ben Shem, ben Noach, ben Lemekh, Ben  
 Metushelach, ben Chanoch,...

Rotherham's Emphasized B. .  
 Third Millennium Bible .  
 Webster's Translation .

### Literal, almost word-for-word, renderings:

Analytical-Literal Translation .

Charles Thompson NT	.
Context Group Version	.
Disciples' Literal New T.	.
English Standard Version	.
Far Above All Translation	.
Green's Literal Translation	.
Literal New Testament	.
Modern English Version	...who was the son of Terah, who was the son of Nahor, who was the son of Serug, who was the son of Reu, who was the son of Peleg, who was the son of Eber, who was the son of Shalah, who was the son of Cainan, who was the son of Arphaxad, who was the son of Shem, who was the son of Noah, who was the son of Lamech, who was the son of Methuselah, who was the son of Enoch...
Modern Literal Version	.
Modern KJV	.
New American Standard B.	.
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	.
Restored Holy Bible 6.0	.
Revised Young's Lit. Trans.	...the son of Terah, the son of Nahor, the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Salah, the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, the son of Methuselah, the son of Enoch,...
A Voice in the Wilderness	.
World English Bible	.
Young's Updated LT	.

**The gist of this passage:** The genealogical line between Enoch and Terah (Abraham's father).

Luke 3:34d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Thara (Θάρα) [pronounced <i>THAR-ah</i> ]	<i>station; transliterated, Terah, Thara</i>	masculine proper noun	Strong's #2291

**Translation:** ...[the son] of Terah,...

Terah was Abraham's father. Abraham was to separate from his family and move west to Canaan. He got about halfway there and stopped. It appears that his family—his father in particular—held him back from completing his assigned task (God told Abraham to separate from his family and to go west).

*Terah's* name means, *station*.



## Luke 3:34e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Nachôr (Ναχώρ) [pronounced nakh-ORE]	<i>snorting, snoring; transliterated, Nahor</i>	masculine singular proper noun	Strong's #3493

**Translation:** ...[the son] of Nahor,...

There are two Nahor's in Abraham's family. This Nahor is his paternal grandfather. The other one is his brother, if memory serves. He was snoring (asleep) when God brought salvation to Abraham.

His name means, *snorting, snoring*. It is not out of the question that some of these names were assigned to them later in life—a nickname or a play on their given name.

Luke 3:34 ...[the son] of Jacob, [the son] of Isaac, [the son] of Abraham, [the son] of Terah, [the son] of Nahor,...

Here we have the people of promise: Abraham, Isaac and Jacob; along with Abraham's father and grandfather.

Terah and Nahor are both gentiles. Abraham is Hebrew, which is a new race of man. Prior to this, there were 3 basic races: Shem, Ham and Japheth.

## Luke 3:35a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Sarouch (Σαρούχ) [pronounced sar-OOCH]	<i>intertwined; transliterated, Serug, Saruch</i>	masculine singular proper noun	Strong's #4562

**Translation:** ...[the son] of Serug,...

Serug is the son of Nahor. *Serug* name means, *intertwined*.

## Luke 3:35b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Rhagau (ῥαγαῦ) [pronounced hrag-OW]	<i>associate you: feed you; transliterated, Reu, Ragau</i>	masculine singular proper noun	Strong's #4466

**Translation:** ...[the son] of Reu,...

His name means, *associate you: feed you*.

Luke 3:35c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Phalek (Φάλεκ) [pronounced <i>FAL-ehk</i> ]	<i>division; transliterated, Peleg, Phalek, Phalec</i>	masculine singular proper noun	Strong's #5317

**Translation:** ...[the son] of Peleg,...

His name means, *division*.

Many believe that his name here signifies the division of the languages, causing the people to spread out from one another (that is, *to become divided*). Because the languages were divided (Gen. 11), the people then separated themselves from one another.

Luke 3:35d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Eber (Ἑβέρ) [pronounced <i>eb-ER</i> ]	<i>the region beyond; transliterated, Eber, Hebrew</i>	masculine singular proper noun	Strong's #1443

**Translation:** ...[the son] of Eber,...

We actually do not know for certain where the designation *Hebrew* is from, although many theologians tie it to *Eber*. *Hebrew* is actually this word in the Hebrew: 'Ib<sup>er</sup> (עִבְרִי) [pronounced *ġi<sup>be</sup>-VREE*]. It is first used of Abraham in Gen. 14:13; but, apart from that usage, it is found multiple times in the narrative about Joseph in Egypt, where this word is specifically applied to Joseph by Egyptians (Gen. 39:14, 17 41:12). For all of Genesis and in the first 15 chapters of Exodus, this word is specifically applied to the Hebrew people in Egypt (and nearly always by Egyptians). That this designation is applied to Joseph strongly suggests that this word ultimately has an Egyptian origin (or the Egyptians appropriated a word and applied that to some groups of foreign peoples).

Some believe that Eber is from where we get the general name *Hebrew*. In the Hebrew, Eber is 'Ēber (עֵבֶר) [pronounced *ĠAY<sup>B</sup>-ver*]. His name means, *the region beyond*. This, or a very similar name was how the Egyptians referred to some of settlers from the northeast (which region included Canaan). Since there were so few Hebrew people at the time that this name is applied to them (only 70 or 75 who were descended from Jacob and their respective wives), it would be odd for the Egyptians to have a word to apply just to them. The name was originally applied to Joseph when he was the only person descended from Jacob who lived in Egypt.

Clearly, the Egyptians would not have had a specific name for a group of people this small; particularly not one which would have applied, for many years, to a single individual. However, they came from the *region beyond*,

so the name *Hebrew* eventually stuck to Jacob and his descendants. Such a name was consistent with the name of their common ancestor, Eber.

For that reason, the actual origins of the name *Hebrew* are unclear, given that the designation may have gone way back to the early descendants of Eber; or it may be a name applied by the Egyptians to the Hebrew people. At some point, this became a word applied specifically to Abraham, Isaac, and Jacob and to their descendants. No doubt that particular designation took place while they were living in Egypt.

As an aside, the term *Jew* is a later designation. I have mostly used the word *Hebrew* when working in the Old Testament and *Jew* or *Jewish* when working in the New.

Luke 3:35e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Sala (Σαλά) [pronounced <i>sal-AH</i> ]	<i>sprout; transliterated Salah, Shelah, Shelach</i>	masculine singular proper noun	Strong's #4527
He is the son of Arphaxad, and father of Eber.			

**Translation:** ...[the son] of Shelah,...

Shelah is the Great X5 grandfather of Abraham and grandson or great grandson of Shem. His name means, *sprout*.

Luke 3:35 ... [the son] of Serug, [the son] of Reu, [the son] of Peleg, [the son] of Eber, [the son] of Shelah,...

String these names together and we get: *Intertwined an association [with] you, divided [so that in the] region beyond [they will] sprout*. This seems to be describing the intertwined family of Abraham, which moves, but is divided; yet Abraham moves to a region beyond where his family sprouted. Most of Abraham's relatives will remain behind (which is at God's insistence).

There are several instances recorded in Scripture where one might be led to understand that God is anti-family, and that believers ought to, after being saved, move away from their families. This is not the case; and, at no time, should you allow a cult-like organization to separate you from your family and friends. It is true that the people in church are people with whom you will spend eternity; but that does not mean that you dump all of your previous relationships and only develop new ones from the church. That is cultic behavior and if you get that sort of direction from the church you go to, then you should separate from that church—immediately.

On the other hand, there are times in Scripture and there are times in real life where separation from family is going to occur. That is true of many people who begin to grow up and go off to college or off to work or who get married. This as a normal process as fine; this as something socially applied by your church in order to control your behavior is something entirely different.

**Application:** My point is, sometimes God may lead you away from your family. However, if there are noted people at the church that you attend who are trying to separate you from your family and friends, then you are in the wrong church. In fact, you are not in a church; you are in a cult.

**Illustration:** I moved from where I was raised to the Houston area. I moved chiefly for work, and I considered Houston, simply because Berachah Church was there. It was the exact right move for me to make. However, at

no time did anyone in Berachah Church said that I needed to be separate from my family and old friends; nor has there ever been any teaching from the pulpit which stated or implied that separation from family and friends was what every member of the church should do.

Some of the family of Abraham moved with him as far as Haran in Mesopotamia (chiefly, his father). From there, Abraham (actually, *Abram* at that time), his wife, Lot and his wife moved to Canaan.

Unrelated to the land of Canaan is this next man:

Luke 3:36a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Kainan (Καϊνάν) [pronounced <i>kah-ee-NAHN</i> ]	<i>their smith; transliterated Cainan, Kainan, Kenan</i>	masculine proper noun	Strong's #2536

**Translation:** ...[the son] of Cainan,...

This name is quite significant, as we do not find it in the Old Testament. This suggests that there were records of such a one, but that his name dropped out of the Hebrew text at some point. Someone with this name occurs later in this line as well.

I can only recall two instances where there is any problem with this particular line, and this is one of them. Interestingly enough, this does not do any damage to the Hebrew time line based upon the ages of the men which are given. It may add an extra 20–40 years into the line, which is rather insignificant.

His name means, *their smith*.

Luke 3:36b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Arphaxad (Ἀρφαξάδ) [pronounced <i>ar-fax-AD</i> ]	<i>stronghold of Chaldees; transliterated, Arphaxad</i>	masculine singular proper noun	Strong's #742

**Translation:** ...[the son] of Arphaxad,...

His name means, *stronghold of Chaldees*.

Luke 3:36c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Sêm (Σήμ) [pronounced <i>same</i> ]	<i>name; transliterated, Sem, Shem</i>	masculine singular proper noun	Strong's #4590

**Translation:** ...[the son] of Shem,...

His name means, *name*.

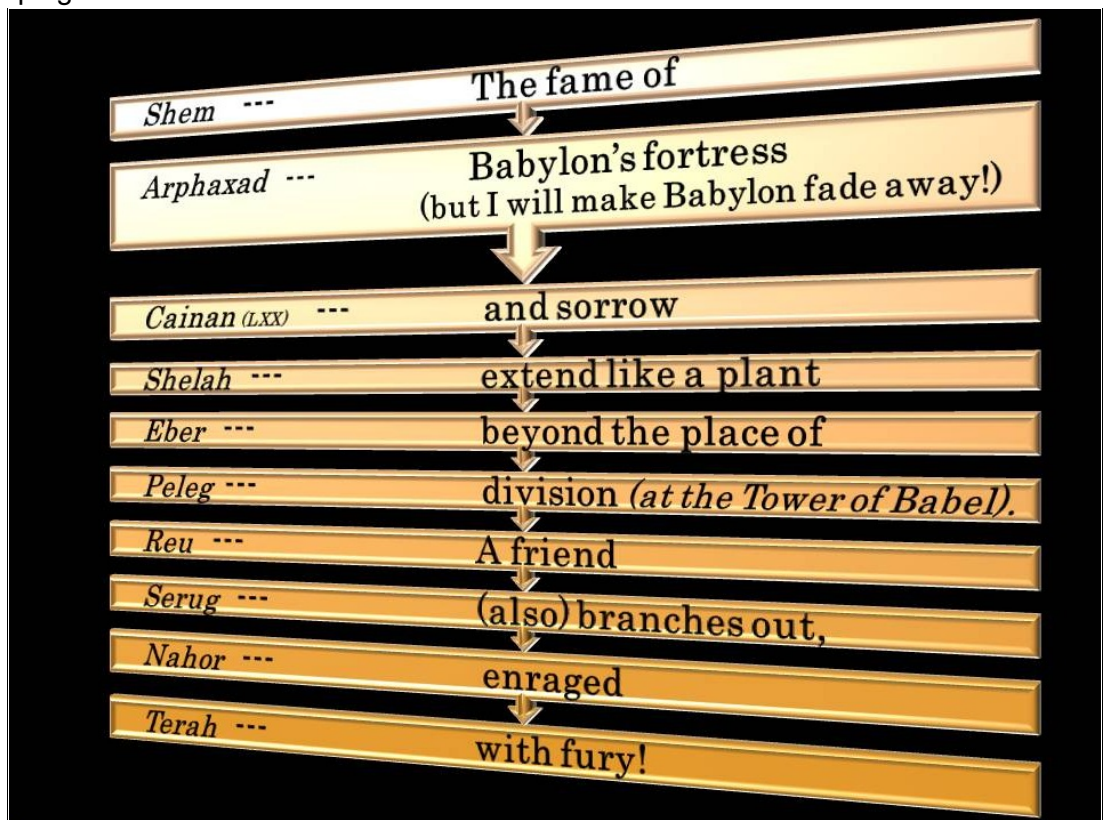
Shem, like his brothers and father, lived on both sides of the flood. Shem helped his father build the ark and gather the animals to take on the ark.

Shem is a son of Noah. Many of the men in this genealogy—Shem, Arphaxad, Cainan, Shelah, Eber, Peleg, Reu, and Serug—were alive during the time of Abraham; and they died out during his lifetime.

Luke 3:36a-c ...the son of Cainan, the son of Arphaxad, the son of Shem,...

**Shem** ⇒ **Eber** ⇒ **Terah** (a genealogical chart); from [Bible Names Code](#); accessed May 24, 2019.

Notice that with this chart, the order is reversed from what we read in Luke. I have not yet experimented with the Greek meanings and keeping the names in the same order as we read in the Greek.





Notice what it says: **The fame of Babylon's fortress and sorrow [wil] extend like a plant beyond the place of division. A friend branches out, enraged with fury!** This seems to be less significant to me. But this seems to give a brief history of what took place during these 8 generations.

Luke 3:36d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Nôe (Νῶε) [pronounced <i>NO-eh</i> ]	<i>rest; transliterated, Noe, Noah</i>	masculine singular proper noun	Strong's #3575

**Translation:** ...[the son] of Noah,...

His name means, *rest*.

Noah was the tenth in descent from Adam. Noah is the second father of the human family (Adam being the first). Every person alive today is descended from Noah (and, quite obviously, from Adam).

Noah and his sons were the only witnesses to the antediluvian (*before the flood*) civilization. The events which preceded the flood were quite spectacular.

All of the men named next are from the antediluvian civilization. They lived and died during that era.

Luke 3:36e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Lamech (Λάμεχ) [pronounced <i>LAM-ekh</i> ]	<i>powerful; why thus with you?; to bring low; transliterated, Lamech, Lemek</i>	masculine singular proper noun	Strong's #2984

**Translation:** ...[the son] of Lamech,...

These sets of definitions are somewhat confusing, as those listed from the Greek can differ from the Hebrew. It seems that the Hebrew meanings would be the important ones, being that these are mostly Hebrew names.

His name means, *powerful; why thus with you?; to bring low*.

Luke 3:36d-e ...the son of Noah, the son of Lamech,...

Noah lives on both sides of the flood; his father, Lamech, died prior to the great flood.

Luke 3:36 ...[the son] of Cainan, [the son] of Arphaxad, [the son] of Shem, [the son] of Noah, [the son] of Lamech,...

Luke 3:37a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Mathousala (Μαθουσάλα) [pronounced <i>math-oo-SAL-ah</i> ]	<i>man of the dart; when he dies, there shall be an emission; transliterated Methuselah, Mathusala, Methushelah</i>	masculine singular proper noun	Strong's #3103

**Translation:** ...[the son] of Methuselah,...

He was the son of Enoch, grandfather of Noah. Methuselah lived longer than anyone else—969 years.

His name means, *man of the dart; when he dies, there shall be an emission*.

Luke 3:37b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Enoch (Ἐνὼχ) [pronounced <i>en-OKE</i> ]	<i>dedicated; transliterated, Enoch, Chanok, Hanoch</i>	masculine singular proper noun	Strong's #1802

**Translation:** ...[the son] of Enoch...

God took this Enoch into heaven without him physically dying.

His name means, *dedicated*.

Luke 3:34d–37b ...the son of Terah, the son of Nahor, the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah, the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, the son of Methuselah, the son of Enoch...

This will be a list of 6 men + God.

...of Jared, of Mahalalel, of Cainan, of Enosh, of Seth, of Adam, of God.	Luke 3:37c–38	...[the son] of Jared, [the son] of Mahalalel, [the son] of Cainan, [the son] of Enosh, [the son] of Seth, [the son] of Adam, [the son] of God.
...the son of Jared, the son of Mahalalel, the son of Cainan, the son of Enosh, the son of Seth, the son of Adam, the son of God.		

Here is how others have translated this verse:

### Ancient texts:

Westcott-Hort Text (Greek)	...of Jared, of Mahalalel, of Cainan, of Enosh, of Seth, of Adam, of God.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	...who was of Jared, who was of Malaleel, who was of Cainan, Who was of Henos, who was of Seth, who was of Adam, who was of God.
V. Alexander's Aramaic T.	.
James Murdock's Syriac NT	.
Original Aramaic NT	.
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	...the son of Jared, the son of Mahalaleel, the son of Cainan, The son of Enosh, the son of Seth, the son of Adam, who was of God.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	.
Bible in Worldwide English	.
Easy English	Enoch was from the family of Jared. Jared was from the family of Mahalaleel. Mahalaleel was from the family of Cainan. Cainan was from the family of Enosh. Enosh was from the family of Seth. Seth was from the family of Adam. Adam was from God. The names of all the people in a family were very important to the Jews. In that way, they knew that they were Jews. The list shows that Jesus was in the same family as Judah, David and Abraham.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	.
God's Word™	..son of <b>Jared</b> , son of <b>Mahalaleel</b> , son of <b>Cainan</b> , son of <b>Enos</b> , son of <b>Seth</b> , son of <b>Adam</b> , <b>son of God..</b>
Good News Bible (TEV)	.
<i>The Message</i>	...son of Jared, son of Mahalaleel, son of Kenan, son of Enos, son of Seth, son of Adam, son of God.
NIRV	.
New Life Version	.
New Simplified Bible	.
The Spoken English NT	.

### Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study	.
Contemporary English V.	.

The Living Bible	...Enoch's father was Jared; Jared's father was Mahalaleel; Mahalaleel's father was Cainan; Cainan's father was Enos; Enos's father was Seth; Seth's father was Adam; Adam's father was God.
New Berkeley Version	.
New Century Version	.
New Living Translation	Enoch was the son of Jared. Jared was the son of Mahalalel. Mahalalel was the son of Kenan. Kenan was the son of Enosh. [Greek Enos, a variant spelling of Enosh; also in 3:38b. See Gen 5:6.] Enosh was the son of Seth. Seth was the son of Adam. Adam was the son of God.
The Passion Translation	.
Unlocked Dynamic Bible	.
William's New Testament	.

#### Partially literal and partially paraphrased translations:

American English Bible	...of Jared, of MaHalaleEl, of Kainan, 38 of Enosh, of Seth, of Adam, of God.
Beck's American Translation	.
Breakthrough Version	.
Common English Bible	.
International Standard V	.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	...son of Jared, son of Malaleel, son of Cainan, 38 son of Henos, son of Seth, son of Adam, who was the son of God.
NT for Everyone	.
20 <sup>th</sup> Century New Testament	.

#### Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	...THE SON OF JARED, THE SON OF MAHALALEEL, THE SON OF CAINAN, THE SON OF ENOSH, THE SON OF SETH, THE SON OF ADAM, THE SON OF THEOS ( <i>The Alpha &amp; Omega</i> ).
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Ferrar-Fenton Bible	.
Free Bible Version	.
God's Truth (Tyndale)	.
Jubilee Bible 2000	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Weymouth New Testament	.

Wilbur Pickering's New T. ...of Jared, of Mahalaleel, of Cainan, of Enosh, of Seth, of Adam, of God.)  
 Wikipedia Bible Project .

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) ...Jared, Malaleel, Cainan, Enos, Seth, and Adam - who was from God.  
 The Heritage Bible .  
 New American Bible (2002) .  
 New American Bible (2011) .  
 New English Bible—1970 .  
 New Jerusalem Bible .  
 New RSV .  
 Revised English Bible—1989 .

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible ...of Yered, of Mahalal'el, of Keinan,  
 of Enosh, of Shet, of Adam, of God.  
 exeGeses companion Bible ...of Yered,  
 of Ma Halal El,  
 of Qayin,  
 of Enosh,  
 of Sheth,  
 of Adam,  
 of Elohim.  
 Hebraic Roots Bible .  
 Israeli Authorized Version .  
 The Scriptures 1998 ...of Yered, of Mahalalēl, of Qěynan, of Enosh, of Shěth, of Adam, of Elohim.  
 Tree of Life Version .

### Expanded/Embellished Bibles:

*The Amplified Bible* .  
 An Understandable Version .  
 The Expanded Bible .  
 Jonathan Mitchell NT ...[son] of Jared, [son] of Mahalaleel, [son] of Cainan, [son] of Enos (or: Enosh),  
 [son] of Seth, [son] of Adam, [son] of God.  
 [note: Following Joseph, in vs. 23, each name of this genealogy is a genitive or  
 ablative phrase. Thus, alternate renderings of the last part of vs. 38 are: ...  
 belonging to, or from, Adam, belonging to, or from, God; or: ... whose source is  
 Adam, whose source is God; or, as a genitive of apposition: ... who is Adam, who  
 is God; comment: this last function of the genitive would indicate a continuity, from  
 God, through Adam, and on through the rest of the genealogy]  
 NET Bible® .  
 P. Kretzmann Commentary .  
 Syndein/Thieme .  
 Translation for Translators *Enoch was the son of Jared. Jared was the son of Mahalalel. Mahalalel was the son  
 of Cainan. Cainan was the son of Enos. Enos was the son of Seth. Seth was the  
 son of Adam. Adam was the man God created.*  
 The Voice ...the son of Jared, the son of Mahalaleel, the son of Cainan, the son of Enosh, the  
 son of Seth, the son of Adam, the son of God.

While genealogies may seem tedious, for people in many cultures (including Luke's), genealogies are important and meaningful because they give a sense of identity and history. Luke places Jesus in the mainstream of biblical history,



connected to King David, Abraham, Noah, and Adam. By connecting Jesus with Adam, and ultimately with God, Luke shows how Jesus is connected to and relevant for all people, and he may also be suggesting that in Jesus God is launching a new humanity, with Jesus as the new Adam. Unlike the first Adam, though, Jesus will be completely faithful to God, as the next episode makes clear. Perhaps echoing Adam and Eve being tempted by the serpent in the garden (Genesis 3:1–7), Luke moves from the stories of Jesus' beginnings to His temptation.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	[of] the Jared [of] the Mahalaleel [of] the Cainan [of] the Enos [of] the Seth [of] the Adam [of] the God
Awful Scroll Bible	.
Concordant Literal Version	.
The Disciple's Bible	.
Orthodox Jewish Bible	...ben Yered, ben Mahalalel, ben Keinan, Ben Enosh, ben Shet, ben Adam, ben HaElohim.
Rotherham's Emphasized B.	.
Third Millennium Bible	.
Webster's Translation	.

### Literal, almost word-for-word, renderings:

Analytical-Literal Translation	.
Charles Thompson NT	.
Context Group Version	.
Disciples' Literal New T.	.
English Standard Version	.
Far Above All Translation	.
Green's Literal Translation	.
Literal New Testament	.
Modern English Version	...who was the son of Jared, who was the son of Mahalalel, who was the son of Cainan, who was the son of Enosh, who was the son of Seth, who was the son of Adam, who was the son of God.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	.
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	.
Restored Holy Bible 6.0	.
Revised Young's Lit. Trans.	...the son of Jared, the son of Mahalaleel, the son of Cainan, the son of Enos, the son of Seth, the son of Adam, the son of God.
A Voice in the Wilderness	.
World English Bible	.
Young's Updated LT	.

### The gist of this passage:

Luke 3:37c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
του (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
lared (Ἰάρεδ) [pronounced ee-AR-ed]	<i>descent; transliterated Jared, Jered</i>	masculine singular proper noun	Strong's #2391

**Translation:** ...[the son] of Jared,...

Westcott Hort has *Iaret*. Bear in mind that, despite the surfeit of English Bible names which begin with *j*, there is no *j* in the Greek or Hebrew.

His name means, *descent*.

Luke 3:37d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
του (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Maleleêl (Μαλελεήλ) [pronounced <i>mal-el-eh-ALE</i> ]	<i>praise of God; transliterated, Maleleel, Mahalalel, Mahalaleel</i>	masculine singular proper noun	Strong's #3121

**Translation:** ...[the son] of Mahalalel,...

His name means, *praise of God*.

Luke 3:37e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
του (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Kainan (Καϊνάν) [pronounced <i>kah-ee-NAHN</i> ]	<i>their smith; transliterated Cainan, Kainan, Kenan</i>	masculine proper noun	Strong's #2536

**Translation:** ...[the son] of Cainan,...

Westcott-Hort has *Kainam* (καίναμ) instead.

His name means, *their smith*.

Luke 3:37 ...[the son] of Methuselah, [the son] of Enoch, [the son] of Jared, [the son] of Mahalalel, [the son] of Cainan, ...

Bear in mind that all of these people are related to you and I. Even though I am probably descended from Japheth, these are my ancestors (and yours).

We will put these names together further on down.

Luke 3:38a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Enôš ('Ενώς) [pronounced <i>en-OCE</i> ]	<i>mortal man; transliterated, Enos, Enosh</i>	masculine singular proper noun	Strong's #1800

**Translation:** ...[the son] of Enosh,...

His name means, *mortal man*.

Luke 3:38b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Sêth (Σήθ) [pronounced <i>sayth</i> ]	<i>compensation; transliterated, Seth, Sheth</i>	masculine singular proper noun	Strong's #4589

**Translation:** ...[the son] of Seth,...

Seth was the third son of Adam and the father of Enos. We do not have any idea exactly how many sons and daughters that Adam and Eve had.

His name means, *compensation*.

Luke 3:38c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Adam ('Αδάμ) [pronounced <i>ad-AM</i> ]	<i>the red earth; transliterated Adam</i>	masculine singular proper noun	Strong's #76

**Translation:** ...[the son] of Adam,...

Jesus is often called the *Son of Man* in the book of Luke. Perhaps this is why. This line goes all the way back to *Adam*, whose name means *man*. *Son of Man* = *the Son of Adam*.

*Adam* name means, *the red earth*. Adam's body was made out of the chemical elements of the earth (as ours are).

Luke 3:38d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i> ]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun; genitive/ablative case	Strong's #2316

**Translation:** ...[the son] of God.

Adam here is called a son of God. He was created directly by God without sin. He was created in God's image. This is one of the fundamental places where the Bible differs from what has come to be accepted science today. We are not evolved creatures; we did not begin as half-ape, half-man, evolved from some sort of animal primate.

Adam, who would be perhaps alive 5000 or so years ago, would be indistinguishable from us, apart from looking a lot better and having a much greater mind. You may or may not be surprised to know that, when the population of man is traced out mathematically (using exponential growth curves), man's population today is far more consistent with a 5000 year old Adam than it is with man being evolved about 1 million years ago. The latter opinion of science is inconsistent with the mathematics of human growth.

This does not mean that the earth itself is only 5000 years old. The Bible implies that the creation of the earth could have occurred far, far earlier. It may be millions of years old or even billions of years old. Neither would conflict with the Biblical record. But man being on this earth a million years ago? No, that did not happen. Mathematically, that would be impossible (unless, of course, all mankind except for one couple died off about 5000 years ago).

I believe in what is known as the Gap theory—that God created the earth and the universe and that, it became a disorganized mess, and eventually it was frozen. It was apparently a playground of sorts for the fallen angels. Exactly what the relationship was between God, the elect angels, the fallen angels and the earth is unknown (apart from God being the Creator of the heavens and the earth). What we study in the first chapter of Genesis (after v. 2), is not the creation of the earth, but the restoration of the earth.

Luke 3:38 ...[the son] of Enosh, [the son] of Seth, [the son] of Adam, [the son] of God.

**God** ⇒ **Adam** ⇒ **Seth** ⇒ **Noah** (a genealogical chart); from [Bible Names Code](#); accessed May 24, 2019.



This list of names is often known as the Genealogy Gospel. Beginning with Adam, we have: **Man is appointed, a mortal man of sorrow is born. The Glory of God will come down, teaching that His death will bring those in despair comfort and rest!** That is the gospel message and it is quite amazing, is it not?

Although some of these—particularly the gospel genealogy—are quite amazing, we should be careful not to find too much hidden meaning in this or that thing related to the Bible. What we need to know is generally stated outright, without having to be clever about it. However, that genealogy is pretty damned clever.

The Passion Translation (Luke 3:23–38) is used below:

Matching Names to Israel’s History (Luke 3:27–34)	
Names in Mary’s Genealogy	Historical Events and Epochs
Jesus, assumed to be Joseph’s son, was about thirty years old when he began his ministry. Here are the names of Mary’s ancestors, from her father traced all the way back to Adam: Eli,...	Jesus was born 6–4 B.C. This does not coincide with A.D. 1 because a there was an error in the development of the calendar which attempted to place Jesus in the middle of human history. Mary was perhaps 18 years old or so at the Lord’s birth. Eli is Mary’s father.



## Matching Names to Israel's History (Luke 3:27–34)

Names in Mary's Genealogy	Historical Events and Epochs
...Matthat, Levi, Melki, Jannai, Joseph, Mattathias, Amos, Nahum, Esli, Naggai, Maath, Mattathias, Semein,...	These ancestors of Mary's stretch back to about 400 B.C., when the Old Testament canon was completed. No Scripture was written after the Old Testament was completed. However, Jewish people continued to write and record events after the OT was closed.
...Josech, Joda, Joanan, Rhesa,...	Rhesa may have returned to the land of promise; and these men lived in Canaan from 516–400 B.C. Rhesa, Joseph and possibly even Joda were born in Babylon.
...Zerubbabel, Shealtiel,...	<i>Zerubbabel</i> means <i>a seed in Babel</i> , indicating that this person was born in Babylon (586–516 B.C.). His father, Shaltiel, would have been forcibly taken into Babylon from Canaan.
...Neri, Melchi, Addi, Cosam, Elmadam, Er, Joshua, Eliezer, Jorim, Matthat, Levi, Simeon, Judah, Joseph, Jonam, Eliakim, Melea, Menna, Mattatha,...	These men lived in the land—the southern kingdom—between the time of Solomon's reign and the attack by Babylon.
...Nathan, David, Jesse, Obed,...	David lived around 1000 B.C.; Nathan was his son; Jesse was his father.
...Boaz, Salmon,...	These men would have lived in the newly conquered land of Canaan. Boaz is the husband of Ruth from the book of her name.
...Nahshon, Amminadab, Admin, Arni, Hezron, Perez, Judah,...	These men all lived in Egypt, some of them as slaves. Nahshon and Amminadab, freed from slavery, perhaps walked out of Egypt with Moses (circa 1450 B.C.).
...Jacob, Isaac, Abraham,...	These are the 3 patriarchs of the Hebrew race. A racial Jew is genetically attached to all of them. These men lived around 1000 B.C.
...Terah, Nahor, Serug, Reu,...	These men lived in the Babylon area. Terah moved west with his son Abram (Abraham). Abraham had been instructed by God to go all of the way to Canaan. They stopped about halfway there in Haran. Abraham remained there until his father passed away.
...Peleg, Eber, Shelah, Kenan, Arphaxad,...	Peleg was probably born around the time that God confused the languages at the tower of Babel.
...Shem, Noah,...	Both Noah and his son Shem lived on the earth before and after the flood.  The names between Terah and Shem would have been very significant to Abraham. He would have known all 10 generations of these men.
...Lamech, Methuselah, Enoch, Jared, Mahalaleel, Cainan, Enos, Seth,...	These men all lived on earth prior to the flood.

## Matching Names to Israel's History (Luke 3:27–34)

### Names in Mary's Genealogy

### Historical Events and Epochs

...and Adam, who was created by God.

Adam was created directly from the hand of God; he was created sinless and without a sin nature.

These early names in this genealogy were not backwards cavemen, but some of the most brilliant men who have ever lived. They probably all had exceptional memories and reasoning power.

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Luke 3:37c–38 ...the son of Jared, the son of Mahalalel, the son of Cainan, the son of Enosh, the son of Seth, the son of Adam, the son of God.

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## A Set of Summary Doctrines and Commentary

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

### Why Luke 3 is in the Word of God

- 1.
- 2.

[Chapter Outline](#)

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When studying a chapter in the Bible, there are a number of topics which that study leads to.

### What We Learn from Luke 3

- 1.

[Chapter Outline](#)

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Originally, I was going to remove this, as I have used it in the Old Testament to look forward. However, it is certainly reasonable to summarize how our Savior is portrayed in this chapter.

### Jesus Christ in Luke 3

## Addendum

### A Summary of Luke 3:

At this point, I am considering doing a summary of each chapter and then stringing those together as a short commentary.

Let's go back and take an abbreviated look at all of Luke 3. Sometimes, our study goes into so much detail, that it is helpful to stand back and to see a more concise version of what we have studied. The ESV; capitalized will be used below):

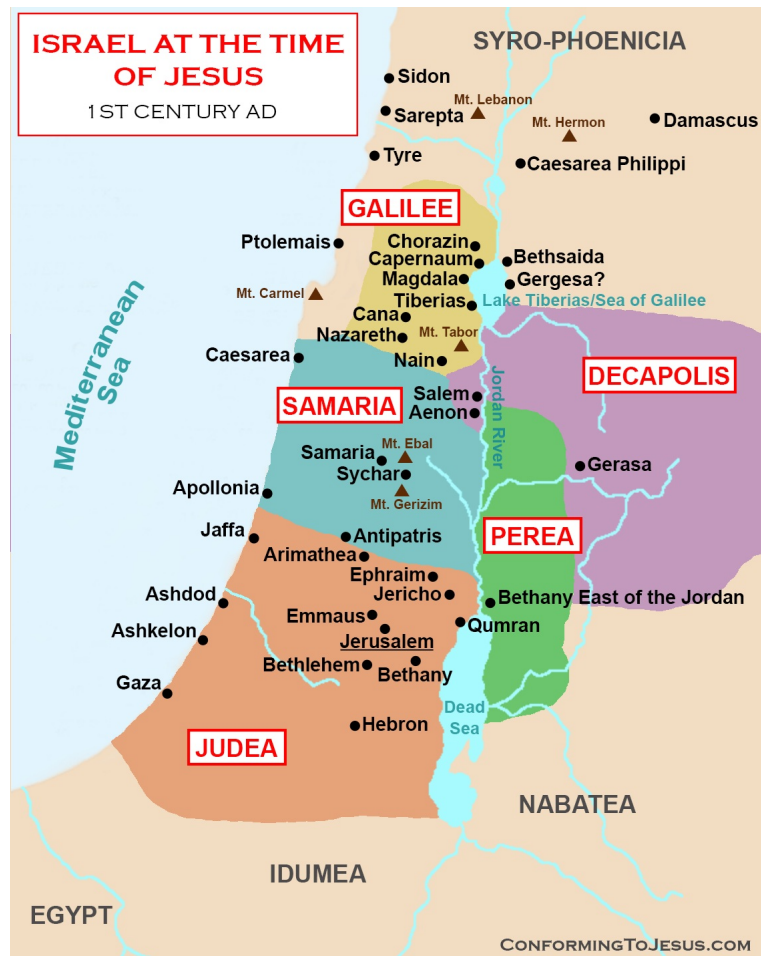
**Luke 3:1–2** In the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituraea and Trachonitis, and Lysanias tetrarch of Abilene, during the high priesthood of Annas and Caiaphas, the word of God came to John the son of Zechariah in the wilderness.

**Israel at the Time of Jesus** (a map); from [Conforming to Jesus](#); accessed July 10, 2020.

As an aside, when I use a graphic from another webpage, I am not necessarily endorsing that webpage. On the other hand, if I feature a doctrine written mostly by someone else, then I am indicating that I have a reasonable amount of trust in that person's ministry.

Luke, more than any other biographer of Jesus, sets the secular historical stage. These are the political leaders—the men with power, if you will. They are the movers and shakers, according to the popular thinking of that day. But they really were not. Meanwhile, out in the desert-wilderness, is John, son of Zechariah, and the Word of God comes to him. People so often focus upon the wrong things. A small percentage of people today know about these significant rulers from this ancient era, and mostly knowledge of them comes from the Bible. But, far more important than any of these political leaders is John, the son of Zechariah, who is out in the desert-wilderness. This is the man that we know as John the baptizer or John the Herald (he is *not* John, the gospel writer).

In modern-day churches, there are sometimes a whole lot of things going on; but what should be fundamental to every church is the Word of God. Obviously, the good news of Jesus Christ must be known and believed by most of the congregants—but even that most fundamental



doctrine is taken right out of the Word of God. The Word of God should always be front and center of any Christian church.

**Application:** At the time that I write this (January 1, 2021), the American election of 2020 still remains hotly contested, with nearly all of the media, most of Hollywood, Twitter, Facebook and YouTube, along with most politicians (from both parties) all allied up on one side. For example, YouTube regularly removes videos which cite voter fraud; Facebook shadowbans posts from the few websites and media outlets which continue to speak of voter fraud (interestingly enough, a huge number of Americans have begun to get their *news* from Facebook). Nothing seems more important to many of us than this past election. The stakes for America seem monumental, as many believe that this past election was riddled with fraud. There are many who believe that this will be the end of a democratic United States; particularly if either candidate takes the oath of office. This does not mean that there will be no elections; it simply means that they will be meaningless. So, for many, the political reality of this day and time seems tremendous.

**Application:** What we learn from these first few verses of Luke 3 is, the politics, the politicians and the future political structure of the United States—they are not as important as we think they are. What is far, far more important is the Word of God; and the accurate teaching of the Word of God. In the era we are studying—the time when Jesus was an adult—the government was far more oppressive; and the political leaders were far more dangerous. Groups of people who fell into disfavor with the government might find themselves persecuted and killed in large numbers. Yet, what is important at this stage of the history of man? A very odd man who speaks to random groups of people out in the inhabited regions around the Jordan River; who proclaims himself as the herald to the King—and that King being the Living Word of God.

**Application:** We may see dramatic changes to the United States; and no matter what happens over this next month, there will be very large groups of people who will believe that this election was stolen. But what is far, far more important than that, is the teaching of the Word of God in our local churches. It is the Word of God by which we all, as believers, grow spiritually. What is happening at your local church? Are you being taught the Word of God? Is that the thrust of the church that you attend? That is far more important than the political strife occurring today (and I am fully aware of the political circumstances and what could happen to the United States as a result of the events of this coming month).

**Application:** Always more important than the historic events taking place is the teaching of the Word of God; and the spiritual growth of the individual believer from taking in the Word of God.

As we will study in this and future chapters of Luke, we will find out that the people of Israel—God's people—are accepting a religious system far removed from the Scriptures which have been delivered to them. In fact, when some of these Scriptures *come to life*, as it were—and are fulfilled, the reaction of the people is very contrary to the Word of God.

The very Son of God will come unto His Own (to the Jewish people), but they will, as a whole, reject Him (there is a significant portion who will believe on Him as well). What ought to be the center of great celebration—Jerusalem—to receive her King, is not. And what will come upon Jerusalem in particular is great disaster for rejecting the Son of God, Who is the Living Word of God. About 40 years from the time that we are studying, Jerusalem will be crushed by the Romans, for their recalcitrance. However, the fundamental reason that so many hundreds of thousands of people would die is, they refuse to believe God's truth. They continue to follow a corrupt religious system. Therefore, serious national discipline is their future.

Simultaneously, during that same period of 40 years, throughout the recently conquered Roman world, the gospel of Jesus Christ and the teaching of the Apostles will spread like wildfire. But where this good news *should have taken root*, in the ancient city of Jerusalem, it has not. The Jewish people did not universally believe in Jesus, despite how closely He lined up with their Scriptures, as the promise of their Messiah-King. Jesus presented Himself to His people; and yet, they rejected Him. As a result, the Jewish people of that era will suffer the dire consequences of their negative volition.

**Application:** Do you realize that, in some nations today, they have known nothing but war for dozens of years? There are children who grow up, and for a considerable amount of their lives, know nothing but war. Why is this happening, for instance, to the people of Syria or in other middle eastern nations? The people of these nations live in almost a daily Islamic revolution. These are Muslim countries, who have not only rejected the teachings of Jesus Christ, but they persecute the few who are in their country and believe in Him. These Muslims often seek the death or conversion of people who want nothing more than to quietly learn about Jesus. And so they suffer despotic leaders and constant strife. These are the consequence of their negative volition.

**Application:** The fundamental reason why this tiny island known as England was able to conquer perhaps a fifth of the entire world is, they brought both law and order and the gospel of Jesus Christ to the places where they went. People all over the continent of Africa worship Jesus Christ because of British Empire. On the other hand, the United States has been in the nations of Iraq and Afghanistan for the past 2 decades, with little to show for the money and blood that we have spent there. Have we brought the gospel of Jesus Christ to them? Did we at least bring them freedom of religion? We did not! As a result, these nations are not much better off than they were when we first entered into them with our armies. After spending trillions of dollars in these two nations, we did not bring them the most important thing—the message of Jesus Christ and the redemption that He offers. This is why tiny Great Britain was successful throughout the world; and we cannot tamp down what appears to be a constant struggle between various factions of Muslims in Iraq and Afghanistan, despite having the greatest military in human history. The key solution which we have abandoned as a nation is the gospel of Jesus Christ, and the teaching of the Word of God. That should have been a part of our mission in these foreign lands, but it was not. And so, we have nothing to show for the time we have spent there.

What I am trying to do is to show you the parallels between the world which we are studying, circa A.D. 30, and the world that we live in today. The key is always Jesus Christ and the Word of God. Leave these things out of the picture, and we, as the most powerful nation on this planet, can do nothing right.

Let us return to our narrative:

Luke 3:3 **And he [John] went into all the region around the Jordan, proclaiming a baptism of repentance for the forgiveness of sins.**

The Jordan River runs north-south in the middle of nation Israel (which was broken up into 5 regions at this time). The Jordan River goes as far up as the Galilee region—where the bulk of the Lord's public ministry would take place—and it feeds into the Dead Sea, which is a natural border for Judæa.

The *Repentance* spoken of here has nothing to do with feeling sorry for sin or feeling badly that you are a sinner. You may have feelings about that, and you may not. *Repentance* means *a change of mind*; it is not a subjective emotional reaction—that is, it is not an intense feeling of regret for being a sinner. This *change of mind*, which John is speaking of, is directed towards the religious philosophy of that day, where one earns favor with God based upon personal merit. We cannot earn God's favor. We come to God as sinners, as unworthy of Him, seeking His forgiveness. The religion of the Jews had become a man-centered, works-based religion; and John is proclaiming that they must change their mind about that.

Luke 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. 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, and all flesh shall see the salvation of God.'"**

We already studied how the gospels treat this quotation from Isaiah. Luke throws it in as somewhat of a descriptor of John's ministry; the book of John has John the Herald quoting this verse himself and applying it to himself.

John the Herald is the voice calling out from the desert-wilderness. He is acting as a herald for the Lord Jesus Christ. He goes before the Lord just as a herald would go before a king, announcing the king's presence.



Luke 3:7–8 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? 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.

Luke, at first, does not differentiate between the various groups of people who show up to hear him, many of whom choose to be baptized. This specific quotation from John sounds particularly harsh. We find elsewhere that there were religious types showing up to check John out, perhaps with an interest in shutting him down. The Jewish people were a particularly God-centered (or, religion-centered) people. Their dedication to their system of religion was fundamental to their life and beliefs. But they had been leaning more and more towards legalism and dead works than they were towards God's mercy.

There were several groups within Judæa who had religious power, and this was quite important in a nation where YHWH worship was central to the lives of most people. Having a man unaffiliated with any of them, who has this ministry out in the desert-wilderness, is certainly a curiosity. John also appears to pose a potential threat to them, as he is not teaching the tenets of the current Jewish traditions.

Despite their difference in demeanor, both John and Jesus spoke very harshly to the religious types of that era. These words of John in particular castigate the religious types of his day (and their followers).

Luke 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."

John's warning is that the people of Israel are not productive; they are not really doing God's work. This statement is rather dramatic. "If you are not producing the fruit that God expects from you, you will be cut down and thrown into judgment!" he warns.

Luke 3:10 And the crowds asked him, "What then shall we do?"

There were many who showed up to hear John who were not getting what they needed from their synagogue and Temple. They knew something was wrong, even if they were unable to put their finger on it exactly.

It is difficult when you are born into something, and you know that there is something amiss, but you do not really have anything to compare it with.

John began to provide them with an alternate way of seeing things.

Luke 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."

Israel was about to go through a very transformative time. Some people would be financially ruined and far worse. John is *not* telling them, "What you need is a socialist government." (We discussed this at length in our study.) He is telling them that they will need to *voluntarily* share their own blessings with others (socialism is anything but *voluntarily sharing*<sup>56</sup>). There would come a time when those hearing John would need to share their own basic necessities with others.

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

Several groups of people come to John and pose questions to him. Both sets of people specifically mentioned here were apparently rejected by the religious types in that day, but both sets of people sought acceptance by God.

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<sup>56</sup> The actual practice of socialism is that the government knows better how to spend your money than you do, so they appropriate a great deal of it.

It was legitimate for a Jew to be a tax collector in that era. There is nothing in the Word of God which would forbid a Jewish person from performing that function. However, the Jewish religious class has rejected them; and many fellow Jews have rejected them. So they ask John, what should we do?

Luke 3:13 **And he said to them, "Collect no more than you are authorized to do."**

John tells them, simply, do not overtax. Their jobs are legitimate; the taxes are legitimate; what is not allowed is for them to tax the people more than what their taxes are. Some tax collectors became quite rich by overcharging people on their taxes, and keeping the difference in their own pockets.

Luke 3:14a **Soldiers also asked him, "And we, what shall we do?"**

I believe that this a detachment of Jews who are soldiers in Judæa; possibly under the authority of the governor of Judæa. They are also despised by the religious classes and by some of their fellow Jews. They also ask John, "What should we do?"

Luke 3:14b **And he said to them, "Do not extort money from anyone by threats or by false accusation, and be content with your wages."**

As soldiers, they are told not to abuse their authority or their power; and to be content with their wages (so that they would not use their position to extort money from others).

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

Quite a number of people, during that time, believed that this was the era of the Messiah. I would suggest two reasons for this (1) There is actually a complex timetable laid out in the book of Daniel, which appears to take them to around A.D. 30. (2) There was the birth of the Messiah, which was a pretty big event about 30 years ago. Many of the people who saw the baby Jesus are, at this point in history, dead. But they would have enthusiastically spoken about what they saw.

Now, even though Jesus had been, as an infant, identified by several groups of people (who we studied in the first couple chapters of Luke), they apparently lost track of Him (or they passed away over the past few decades). But they would have spoken to their own families about seeing the baby Jesus. Therefore, *the people were in expectation [of the Messiah]*.

Clearly, based upon the history that we are studying, the people did lose track of Mary, Joseph and Jesus. You may remember that shortly after Jesus' birth, the family relocated, for a few years, in Egypt. When they returned to their own city, they appear to have kept a low profile (there is only a single story about Jesus between the age of 1 and 30<sup>57</sup>).

Here, according to Luke, the people are thinking about this in their right lobes (= *hearts*). That means, they were closely observing John, listening to the words that he spoke, and then comparing that to the prophecies of the Messiah that they knew.

At this point, the people in the crowd are wondering if John is the Messiah. At other times, they will ask John this question directly.

John seemed to sense what they were thinking. He may have been asked this question directly before.

Luke 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."**

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<sup>57</sup> Mary very likely was the one to tell Luke about Jesus, when He remained in Jerusalem as a youth, to discuss the Scriptures with the learned experts. My point being, there were not dozens of stories floating about concerning the youthful Jesus.

Jesus is the One Who John is speaking about. John knows that he is the messenger for the Messiah; John knows that he is not the Messiah. John has no illusions about his own place in the plan of God.

John says that he is unworthy even to untie the sandals of Jesus. This means that John is grace oriented. He understands that he is a sinner in the eyes of God, and, as such—despite his commission as herald to the King—is no greater than anyone else. We are all sinners before God.

John tells those who have come to him what Messiah will do. For those who believed in the Lord, Jesus would give them the Holy Spirit; and for those who would reject Him, Jesus would bring judgment down on them (represented by *fire*).

**Luke 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."

Throughout the Bible, there is always this separation of two sets of people. Some will be the wheat and some will be the chaff, which is the waste. The wheat is preserved by God and the chaff is placed under judgment (chaff is often burned up).

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

Many people asked John many questions; and he had a great deal to say; but not all of it is recorded in the gospels.

John also proclaimed the good news, which is the news of the coming Messiah.

We do not know the length of John's ministry. I suspect that it took place over a period of perhaps 6 months (or less). If Jesus is the Messiah and His public ministry is 3 or 4 years in length; then John, His herald, should be in front of the public for a much shorter period of time (I would not be surprised to find that his desert ministry was only 1–3 months long).

John's purpose was limited. He had things to teach those who did not believe that they were getting an accurate assessment of the Scripture through their Temple worship. People understood—or at least suspected—that there was something wrong with the religious class. Some groups of people were simply rejected by the religious class, so they had nowhere else to go. They came to John for guidance. But John's primary purpose was to inform the people of the coming of their Promised Messiah.

**Illustration:** The protestant movement, known as the Reformation, rebelled, in part, against the religious class, which was a powerful and entrenched class in the Catholic Church. The established Catholic church, at that time, taught a great many falsehoods (which they do even today<sup>58</sup>).

Vv. 19–20 take place near the end of John's public ministry:

**Luke 3:19–20** 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, added this to them all, that he locked up John in prison.

That Herod the tetrarch was reproved by John is fascinating to me. Did John suddenly riff on Herod before a crowd of people? Or did John have some sort of face to face with Herod? The latter seems likely to me. The religious crowd clearly went out to see John; did Herod do that as well?

We saw in this chapter how various men stood up before John and asked, "What should I do?" I believe that Herod came out to see what all the fuss was about, heard people stand up and pose that question, so he did the same. "I am Herod, I rule over Galilee and Perea. What should I do?" He may have even spoke these words

<sup>58</sup> Although the Catholic Church today is much better than it was during the Reformation, they have yet to repudiate doctrines related to Mary and to the pope.

in jest, but he was not prepared to hear an actual answer from John. Most people cowed before such a cruel ruler; but John did not. John publically reproved Herod for these things that he did. No doubt, he took this public rebuke very personally. Although this is not recorded in Scripture, I believe that this is the circumstance behind how Herod came to be reproved by John.

That John was put into prison is found in the 3 other biographies (Matt. 4:12 Mark 1:14 John 3:24), but without letting us know what transpired right before that. I have given you what I believe happened above.

Vv. 19–20 are an aside. These verses take a quick look into the future. We return to the present (the present of the narrative) with v. 21. With v. 21, we are back with John the herald, baptizing people; and Jesus has come before John and John baptized Him.

**Luke 3:21 Now when all the people were baptized, and when Jesus also had been baptized and was praying, the heavens were opened,...**

John is baptizing a number of people; but then, Jesus appears before him. John baptizes Jesus (Whom he recognizes from afar<sup>59</sup>), and the heavens open up. I believe that the statement, *the heavens were opened* is defined by the next verse:

**Luke 3:22 ...and the Holy Spirit descended on Him in bodily form, like a dove; and a voice came from heaven, "You are My beloved Son; with You I am well pleased." (NKJV, capitalized)**

The people there see something like a dove descend upon Jesus—this was the Holy Spirit manifested in a form which could be seen. There was a voice from the sky. I can recall God speaking the Ten Commandments in the hearing of all the people; and then there is this particular statement, heard by the people watching Jesus being baptized. I cannot recall any other time when God spoke to a group of people.

At this point in Luke 3, we examine the genealogy of Jesus, starting with Jesus and going all the way back to Adam, through His true mother, Mary. All people have a genealogy on the father's side and on the mother's side. Jesus had on a true human genealogy on His mother's side. Jesus is fully man by birth; but this genealogy goes back only through Mary, as He is virgin-born (the other genealogy in the book of Matthew is the genealogy of his legal father, Joseph).

One might, in the middle of this narrative, ask, *now, just exactly Who is this Jesus again? Whose Son is He?* Luke answers such a question by presenting the genealogy of the Lord.

**The House of David** (a genealogical chart); from [RedeemingGod.com](http://RedeemingGod.com); accessed November 21, 2018. This presents both lines leading to Jesus (the legal line and the bloodline).

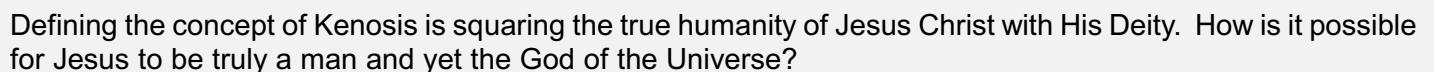
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<sup>59</sup> According to other gospels.





**The Two Genealogies of Jesus** (a chart); from [Medium.com](#); accessed May 7, 2020. I do object to the image of Jesus presented in this chart, as He did not have long hair.



The term kenosis comes from the Greek word kenoô, translated "emptied" in chapter 2 of Paul's letter to the Philippians:

What has come to be called "Kenotic theology" attempts to understand the incarnation of the second person of the Trinity in light of the kenosis alluded to in Philippians 2:7. Its aim is to solve some of the supposed paradoxes arising from Jesus having both a divine nature and a human nature. For example, how could an all knowing God become a baby, how could God be tempted, or how could Jesus (being God) not know the time of His return?

## Kenosis (from Theopedia)

The danger comes when it is concluded that in the incarnation, the second person of the Trinity took on human nature and gave up or lost some of the divine attributes -- so that Jesus was not fully divine. The doctrine of the two natures of Christ (known as the hypostatic union) maintains that Jesus possessed a full undiminished human nature and a full undiminished divine nature, which were not combined or confused into some new nature but were added to each other forever (yet remaining distinct) in the one person Jesus Christ.

The question regarding the kenosis comes to this -- What does it mean when Scripture says Christ "emptied" Himself? Did Jesus cease to be God during His earthly ministry? Certainly not, for deity cannot stop being deity or He would never have been true deity to begin with. Rather, the "emptying" is satisfactorily explained in the subsequent words of the verse, taking note of the two participles which grammatically modify and explain the verb: He emptied himself, taking the form of a bond-servant, and being made in the likeness of men. This emptying, in fact, was done as the man Christ Jesus, and neither of these ideas necessitates or implies the giving up of divine attributes.

Christianity maintains that Jesus did not "empty" himself of any of his divinity in the incarnation, although it is true that his divine attributes were veiled. When the Kenosis theory concludes that Jesus is or was less than God (as has been the case in the past), it is regarded as heresy.

From <https://www.theopedia.com/kenosis> accessed August 29, 2018; slightly edited.

Two links to outstanding studies on the Doctrine of Kenosis: [Charles Clough](#); [Robert McLaughlin](#).

We might understand that the humanity of Jesus Christ set aside His Deific nature or chose not to access it.

It may be helpful to see this chapter as a contiguous whole:

### A Complete Translation of Luke 3

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
The historical context of Luke 3	
Now [it is] the fifteenth year of the reign of Tiberius Cæsar: Pontius Pilate is acting as governor of Judæa; Herod is the tetrarch of Galilee; his brother Philip is the tetrarch of Ituraea and of the region Trachonitis; and Lysanias is tetrarch of Abilene.	In the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate is governor of Judæa; Herod is the tetrarch of Galilee; his brother Philip is the tetrarch of Ituraea and of the region of Trachonitis; and Lysanias is the tetrarch of Abilene.
[In the] position of high priest, Annas and Caiaphas.	The high priests are Annas and Caiaphas.
[At this same time in history] The Word of God came to John, the son of Zacharias, [while he was] in the desert-wilderness.	[At this same time in history] The Word of God came to John, the son of Zacharias, while he was in the desert-wilderness.
John goes out to the Jordan Valley	
And he went out into all the region of the Jordan [valley] proclaiming the baptism of repentance [= a change of mind] to the forgiveness of sin.	And he went out into all the region of the Jordan valley proclaiming a baptism to reflect a changing of one's mind as well as the forgiveness of sin.
Isaiah prophesies John the Herald	

## A Complete Translation of Luke 3

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
As it stands written in the book, [in] the words of Isaiah the prophet: [There is] a voice crying out in the desert-wilderness, [saying], “[You all] Make ready the way of the Lord; you [all] will make His path straight. Every valley will be filled; every mountain and hill will be brought low; the crooked will be [made] straight; and the rough [and rocky] [places will be made into] a [flat and] smooth road. Furthermore, all flesh will see the salvation of God.”	As it stands written in the book of Isaiah the prophet: There is a lone voice calling out in the desert-wilderness, saying, “Make ready the way of the Lord; you will make His path straight. Every valley will be filled; every mountain and hill will be brought low; the crooked things will be made straight; and all the rough and rocky places will be made into a smooth, level road. Furthermore, all flesh will soon see the salvation of God.” Isaiah 40:3-5
John the Herald speaks to those filled with legalism	
He kept saying to those who were coming forward in a crowd being baptized by him, “[You] brood of vipers, who warned you to flee from the coming wrath? Therefore, bring forth fruit appropriate of repentance [= a change of mind].	John warned those in the crowd—those who came forward to be baptized: “You brood of vipers, do you know about the coming wrath? Therefore, you need to produce fruit appropriate to your change of heart.
Do not begin to speak among yourselves of [your] forefather, [saying,] ‘We keep on having [and holding] Abraham [as our father];’ for I say to you that God is able to raise up children of Abraham from these stones.	And do not speak to one another of your forefather, saying ‘We have and hold Abraham as our forefather;’ for I say to you, God is able to raise up children of Abraham from these stones right here.
Indeed, the ax is already laid against the root of the trees. Consequently, every tree [that] is not producing [good] fruit will be cut down and thrown into the fire.”	Indeed, already the ax is laid against the root of dead and dying trees. Every tree that is not producing good fruit will be cut down and thrown into the fire.”
John the Herald’s guidance for the faithful	
The crowds continued asking Him, saying, “What then should we do?”	The crowds continued to inquire of Him, “What, then, should be do?”
Answering, he said to them, “The one who has two tunics, he will share with the one having none; and the one who has food, likewise he will act.”	Answering, John said to them, “If a man has two tunics, he will share with the man who has none; and the man who has food will do the same with those who lack.”
Tax collectors also came to be baptized, and they said to him, “Teacher, what should we do?”	Tax collectors also gathered there to be baptized, and they asked him, “Teacher, what should we do?”
He said to them, “No one is to collect more than the appointed [amount of taxes].”	He said to them, “No one is to collect more than the specified amount of taxes.”
The military types questioned him, saying, “And we, what should we do?”	The military types questioned John, saying, “What about us? What should we do?”
And he said to them, “None [of you] should do [unnecessary] violence; and none should accuse [others] falsely [or extort from others]; and be content with your wages.”	And he said to them, “None of you should commit acts of unnecessary violence; nor should you accuse others falsely or extort money from them; be content with your wages.”
John tells the people that he is not their Messiah	

A Complete Translation of Luke 3	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
The people [are] anticipating [the Messiah] and they are deliberating based upon all [that is] in their hearts concerning John, whether or not he might be the Christ.	The people, at this time, anticipate the coming of the Messiah, and they consider all that they know about John, asking themselves whether or not he might be the Messiah [= Christ].
John answers, saying to [them] all, "I indeed baptize you [all] with water; but a greater [Man than] me will appear, Whose sandal straps I am not worthy [lit., <i>able</i> ] to loosen. He will baptize you [all] with the Holy Spirit and with fire. [It is] to Him [that] the winnowing shovel [is] in His hand, to winnow [the stalks of wheat] on His threshing floor; to gather for Himself the grain into His granary and the chaff, He will burn with an unquenchable fire."	John answers them, saying, "Clearly I baptize you all with water; but the One Who is coming is much greater than I am. I am not worthy to even loosen the strap of His sandals. He will baptize some of you with the Holy Spirit and the others with fire. He is the One with the winnowing shovel to winnow the stalks of wheat on His threshing floor. The good grain, He will store in the granary; but the chaff, He will burn with an unquenchable fire."
Indeed, therefore, he was exhorting many others; he kept proclaiming the gospel to the people.	Indeed, John exhorted the many; he kept on proclaiming the gospel message to the people.
Herod the Tetrarch imprisons John	
Herod the Tetrarch was being shamed by him because of Herodias, the wife of his brother; and because of all the evil things which Herod did.	Herod the Tetrarch was reproved by John with regards to taking his brother's wife, Herodias; and for all of the evil things that Herod did.
In addition to all of this [evil that Herod did], he locked up John in prison.	So, adding upon all this evil, Herod imprisoned John the baptizer.
John baptizes Jesus and God the Father speaks	
During the baptism of all the people, when Jesus was baptized and was praying, the heavens opened and the Holy Spirit descended in a bodily form like a dove upon Him.	While all of the people were being baptized, Jesus was also baptized. When He was praying, the heavens opened and the Holy Spirit descended upon Him, appearing to be a dove.
Then a voice came from the heavens, saying, "You are My Son, [My] Beloved. I am well-pleased in You."	Then the voice of God came from the heavens, saying, "You are My Son, My Beloved. I am well-pleased with You."
The genealogy of Jesus, on his mother's side, going back to Nathan (Solomon's son)	

A Complete Translation of Luke 3	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
The Same is Jesus, having begun [His ministry], [being] about 30 years [of age], regarded as the Son of Joseph, [a descendant] of Heli, [the son] of Matthat, [the son] of Levi, [the son] of Melchi, [the son] of Janna, [the son] of Joseph, [the son] of Mattathias, [the son] of Amos, [the son] of Nahum, [the son] of Elsi, [the son] of Naggai, [the son] of Maath, [the son] of Mattathias, [the son] of Semi, [the son] of Joseph, [the son] of Judah, [the son] of Joannas, [the son] of Rhesa, [the son] of Zerubbabel, [the son] of Salathiel, [the son] of Neri, [the son] of Melchi, [the son] of Addi, [the son] of Cosam, [the son] of Elmodam, [the son] of Er, [the son] of Joshua [or Jesus], [the son] of Eliezer, [the son] of Jorim, [the son] of Matthat, [the son] of Levi, [the son] of Simeon, [the son] of Judas (Judah), [the son] of Joseph, [the son] of Janan, [the son] of Eliakim, [the son] of Meleas, [the son] of Mainan, [the son] of Mattithjah, [the son] of Nathan,...	This Same Man is Jesus, beginning His ministry at this point, at the age of 30; regarded by some as the Son of Joseph, [but He was actually] a descendant of Heli, the son of Matthat, the son of Levi, the son of Melchi, the son of Janna, the son of Joseph, the son of Mattathias, the son of Amos, the son of Nahum, the son of Elsi, the son of Naggai, the son of Maath, the son of Mattathias, the son of Semi, the son of Joseph, the son of Judah, the son of Joannas, the son of Rhesa, the son of Zerubbabel, the son of Salathiel, the son of Neri, the son of Melchi, the son of Addi, the son of Cosam, the son of Elmodam, the son of Er, the son of Joshua [or Jesus], the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, the son of Simeon, the son of Judas (Judah), the son of Joseph, the son of Janan, the son of Eliakim, the son of Meleas, the son of Mainan, the son of Mattithjah, the son of Nathan,...
The genealogy of Jesus, on his mother's side, from King David going back to Abraham	
...[the son] of David, [the son] of Jesse, [the son] of Obed, [the son] of Boaz, [the son] of Salah, [the son] of Naasson, [the son] of Aminadab, [the son] of Aram [Ram], [the son] of Hezron, [the son] of Perez, [the son] of Judah, [the son] of Jacob, [the son] of Isaac, [the son] of Abraham...	...the son of David, the son of Jesse, the son of Obed, the son of Boaz, the son of Salah, the son of Naasson, the son of Aminadab, the son of Aram Ram, the son of Hezron, the son of Perez, the son of Judah, the son of Jacob, the son of Isaac, the son of Abraham...
The genealogy of Jesus, on his mother's side, from Terah (Abraham's father) going back to Adam	
...[the son] of Terah, [the son] of Nahor, [the son] of Serug, [the son] of Reu, [the son] of Peleg, [the son] of Eber, [the son] of Shelah, [the son] of Cainan, [the son] of Arphaxad, [the son] of Shem, [the son] of Noah, [the son] of Lamech, [the son] of Methuselah, [the son] of Enoch, [the son] of Jared, [the son] of Mahalalel, [the son] of Cainan, [the son] of Enosh, [the son] of Seth, [the son] of Adam, [the son] of God.	...the son of Terah, the son of Nahor, the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah, the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalalel, the son of Cainan, the son of Enosh, the son of Seth, the son of Adam, the son of God.
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time:

Doctrinal Teachers Who Have Taught Luke 3			
	Series	Lesson (s)	Passage
	2020 Life of Christ	#65–66	Luke 3:1–6
R. B. Thieme, III	2020 Life of Christ	#71–79	Luke 3:3–17
	2020 Life of Christ	#81–82	Luke 3:21



### Doctrinal Teachers Who Have Taught Luke 3

Series		Lesson (s)	Passage
2020 Life of Christ		#132	Luke 3:19–20
Grace Notes by Dr. Daniel Hill (edited by Warren Doud)	Book of Luke <a href="https://www.gracenotes.info/luke/luke.pdf">https://www.gracenotes.info/luke/luke.pdf</a>		Luke 3:1–38
Dr. Peter Pett	Book of Luke <a href="https://www.studylight.org/commentaries/eng/pet/luke.html">https://www.studylight.org/commentaries/eng/pet/luke.html</a>		Luke 3:1–38
Dr. Thomas Constable	Book of Luke <a href="https://planobiblechapel.org/tcon/notes/pdf/luke.pdf">https://planobiblechapel.org/tcon/notes/pdf/luke.pdf</a> <a href="https://www.studylight.org/commentaries/eng/dcc/luke.html">https://www.studylight.org/commentaries/eng/dcc/luke.html</a>		Luke 3:1–38



Chapter Outline		Charts, Graphics and Short Doctrines	
Beginning of Document		Verse Navigation	Introduction and Text
First Verse		Chapter Summary	Addendum
www.kukis.org		Exegetical Studies in Luke	