

Luke 3:15-38 – “Questions of the Heart”, June 27, 2021

I. Welcome & Review

A. Good morning! Ohayougozaimasu! Welcome to Calvary Chapel Iwakuni. It is great to be here with you as we gather together as a church family to worship our Lord and Savior, Jesus Christ.

1. *Welcome any new people and those who may be streaming content.*

B. Before we continue any further, let's go ahead and dismiss our little ones to their Sunday School classrooms.

C. As for the rest of us, we're going to be continuing our verse by verses study through the gospel of Luke. So will you please open up your Bible and make your way to the gospel of Luke, to the 3rd chapter?

1. If you don't have a Bible with you this morning, there are a number of Bibles distributed through the sanctuary underneath many of the chairs. Feel free to reach down and grab one for yourself if you don't have one with you. We do think it very important to be able to follow along in the Word as we make our way through it.

D. Last week we took a look at the ministry of John the Baptist as the one who was the voice in the wilderness preparing the way for the Lord.

1. We looked at the historical background that John started his ministry in and noted how God did not choose the strongest or most influential person out there, He didn't send His message to the emperor of the Roman empire, nor the governor, nor to kings, or even religious leaders. He chose to send His message through a man that wore camel's hair, a leather belt,

ate locusts and wild honey and lived out in the wilderness.

2. John wasn't the kind of guy we would have probably chosen, but He was God's perfect candidate. God chooses the foolish things of this world to confound the wise. He chooses the least likely of all to get His work done and that makes us all prime candidates for God to work.
3. We also noted the main emphasis of John's message. It was a message of repentance. He was calling people to change the way they think, that it may lead to a change in the way they act.
4. And John wasn't shy about calling people out and demanding that they show fruit worthy of repentance. He wanted the people to show their repentance, their changed mind, through a changed life. He wanted to see genuine fruit being produced as a sign of their repentance.
5. And lastly we noted the simplicity of what John was looking for. Many came to him wondering and questioning what exactly that fruit of repentance would look like in their life; from the multitudes to the tax collectors, to the soldiers, we noted how simple John's request was.
6. He wasn't looking for them to do monumental feats of faith. He wasn't asking them to do the miraculous. He wanted them to be kind, to be compassionate, to share with others who were in need, to be honest, and not to abuse any power or privilege you may have.
7. We boiled it down to one simple word for us: love. That is what God is looking from us. He wants us to love Him and to love others. Love is the fulfillment of all the Law and the prophets and love is what Jesus said would distinguish us from the rest of the world.

E. Well, in today's text we're going to continue looking at John's ministry and specifically we're going to be looking at John's ministry and how he prepared the way for Christ and how he ministered to Christ.

1. The title of our study this morning is "**Questions of the Heart**" and our text is going to be Luke chapter 3 verses 15-38.
2. I'm not going to read through the entirety of our text, but I will read through the first 8 verses to get us started. I'll save the butchering of all those names for later and only make you listen to it once.
3. I'd like to invite you all to rise to your feet in honor of the Lord and His Word. Again, I'm only going to read through the first 8 verses of our text to get us going, but the plan is to eventually cover the rest of chapter 3.
4. Luke continues his narrative and writes the following in verse 15 of chapter 3... (*R & P*)

II. Outline

A. For those of you who like to take notes and outline our text, I'm going to break up our text this morning into four different sections; two sections dealing with John the Baptist and two sections dealing with Jesus Christ.

1. And as we go through each section, we're going to consider various questions that we ought to take to heart, questions we need to allow ourselves to really reflect upon and consider for ourselves.
2. The first section we'll look at will deal with John the Baptist and "**The Expectations for John**" found in verses 15-17. Take a look at these opening verses once again with me.

III. Luke 3:15-17; The Expectations for John

- A. These were some exciting times. God was moving and the hearts of the people were being stirred. The people were in expectation.
1. The wording here implies that the people were looking for something, they were yearning for something, longing for something. They were waiting with great anticipation for something amazing to happen.
 2. You see, for some 400+ years, there hadn't been a prophetic word spoken. The last recognized prophetic word was from the prophet Malachi who prophesied during the mid to late 5th century BC.
 - a. And the last thing that Malachi spoke about was the Lord sending Elijah the prophet before the coming of the day of the Lord and how Elijah would be used to turn the hearts of the fathers to the children, and the hearts of the children to their fathers. [**Mal. 4:5-6a**]
 - b. And here we have it, all of a sudden, there is a prophet who looks and acts a whole lot like Elijah prophesying out in the wilderness proclaiming the Word of the Lord and calling people to repentance.
 - c. A prophet whose father, Zacharias, was visited by an angel and told that his son would “go before the Lord in the spirit and power of Elijah, ‘to turn the hearts of the fathers to the children,’ and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord.” (**Lk 1:17**)
 - d. That same man, Zacharias would then subsequently prophesy about his son and declare how he would “be called the prophet of the Highest and how he will go before the face of the Lord to prepare His ways.” (**Lk. 1:76**)
 - e. And we were told that all who heard these words kept them in their hearts and questioned, “What kind of child will this be?” (**Lk. 1:66**)

3. And the people believed, based upon the Old Testament Scriptures, that when the Messiah came, that prophecy would reappear.
 - a. Joel prophesied of the day of the Lord and how the Lord would pour out [His] spirit on all flesh; and how their sons and daughters would prophesy, and their old men would dream dreams, and their young men would see visions, and God promised that he would pour out His Spirit in those days upon His servants. **[Joel 2:28-29]**

4. And so you can imagine the excitement, the anticipation, the expectations that people had as they saw John the Baptist doing all that he was doing. The people questioned in their hearts, in their minds, *“Could this be the day?”*, *“Could this be the One?”*, *“Has our long-awaited Messiah finally come?”*, *“Is He on His way?”*.

B. Luke writes that “all reasoned in their hearts”, or your translation may read, “all were questioning in their hearts”, or “all were wondering in their hearts”.

1. That is the meaning of this word reasoned. It speaks of the idea of debating internally, of dialoging in one’s own heart. They were pondering these things and what they all may mean.
2. They all wanted to know whether John was the Christ or not. They were filled with wonder, with a great expectation. God was on the move, and they were expecting something amazing.
3. This brings us to our first question that we must ask ourselves and allow ourselves to take to heart. As I look at these people and see their overall excitement, their anticipation, their expectation, it makes me wonder if we have that same enthusiasm and expectation today.

4. **Do we have expectant hearts?** Do we trust that God is still at work today? And do we believe that He desires to do amazing things in and through our own lives? Do we come to the Lord with anticipation and expectation?
5. Often, I pray, that we as a church would come to the Lord and to this place with expectant hearts. That we would come with great anticipation. That we would come with great anticipation and great expectation because we are certain that we serve a great God that loves to do great things.
6. Church family, God is at work and desires to work in us. And we know that He who began a great work in us, will be faithful to complete it until the day of Jesus Christ; until the day He calls us home. **(Phil. 1:6)**
7. I hope and pray that we live each day with the expectation of God's great work in our hearts and lives.

C. Well, the people were filled with expectation, with wonder, they wanted to know if John was the Christ, the Messiah. And so John answered in verse 16 declaring, "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."

1. I love this. John had all sorts of people coming out to him. People from all over were flocking to him out in the desert, wanting to hear what he had to say, wanting to be baptized, and desiring to repent.
2. He had a very successful ministry. We could say that things were going quite well for him. But John didn't let the success and attention he was receiving get to his head.
 - a. John very easily could have allowed his head to swell with pride. He could have suggested to the

people that he was something more than what he really was.

- b. After all, he had a number of things going for him. He came from a miraculous birth, he had a prophesied destiny, he specifically was singled out by the Lord to be the one to fulfill a great prophetic promise, he was a powerful preacher, and had developed quite a following out in the desert.
 - c. It could have been very easy for him to allow this to get to his head. But John doesn't do that. John knew His place, He knew His position, He knew His role. He was the forerunner. And He was content with that. He was yielded to what the Lord wanted for Him.
3. Instead of bringing attention to himself when people started asking him about whether or not he was the Messiah, John made sure that the people understood that he was not who they were looking for.
 4. And instead of pointing to himself and to his ministry, he pointed people to Jesus and the ministry He was going to do.
 - a. John baptized with water, but One mightier than him was coming, whose sandal strap John wasn't even worthy to loosen.
 - b. The job of loosening one's sandal strap and washing their feet was the job of a servant, a slave. Instead of building himself up, he declared how he wasn't even worthy to be the slave of the One coming after him.
 - c. What a great example of humility. Despite all the success and excitement happening around John, he understood that it wasn't about him, but about pointing people to Jesus.

d. It was John the Baptist who declared in the gospel of John “He must increase, but I must decrease.” (**Jn. 3:30**)

5. This leads us to our second question for us to ponder.

Do we point others to Jesus? Do we use the platform God has given us, the opportunities around us, to point people to Jesus? Do our words, our actions, our witness point people to the Lord?

6. Our lives are an open book to so many. How do the pages of your life read. Do they say it’s all about me and what I’ve done, or does our life point people to Jesus and say it’s not about me, but about the Lord and His great mercy and grace upon me?

7. My hope is that, like John the Baptist, we would point others to Jesus.

D. Now John brought up a distinction between his baptism and the baptism of Jesus. John baptized with water, but Jesus would come and He would baptize with the Holy Spirit and fire. What exactly does that mean?

1. Well, commentators are divided upon what John is referring to when he speaks of Jesus baptizing with, or “in” as the Greek clearly states, the Holy Spirit and fire; especially when it comes to the fire.

a. Some say that this is perhaps referring to the work of the Holy Spirit at the moment of salvation, when He enters into the life of the believer and then through the work of the Holy Spirit purifies our lives from the inside out, like fire is used to purify precious metals.

b. Others suggest that John is referencing the future events that will take place on the Day of Pentecost when the disciples would be empowered by the Holy Spirit and an appearance of divided tongues as of fire sat upon each of them and they were all filled

with the Holy Spirit and began to speak with other tongues. (**Acts 2:3-4**)

2. And while I can see how people could think that this is what John is referring to, but I think we fail to consider one of the most important things when it comes to good bible study when we come to those conclusions.
3. One of the most important things to consider is context when it comes to interpreting any sort of text. Without the context, we can try and make the Bible say all sorts of things and twist and manipulate and convolute all sorts of erroneous interpretations.
4. Right after mentioning Jesus baptizing with the Holy Spirit and fire, John continued saying, “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.”
5. John followed up his description of Jesus’ baptism with a description of Jesus separating the wheat from the chaff. The wheat gets collected up and stored safely in the barn, while the chaff gets swept up and thrown into an unquenchable fire.
6. It seems very clear to me that John is speaking about how the baptism of Jesus will result in one of two possible outcomes.
 - a. Either you will be gathered together and stored in a safe place by the Lord, or you will be swept away into unquenchable fire.
 - b. I believe the proper way to interpret the baptism of Jesus in the Holy Spirit and fire is to look at them as one of only two possibilities.
 - c. Either you will believe upon the Lord and be baptized in the Holy Spirit, speaking of the Holy

Spirit coming and indwelling the life of the believer, of being baptized into the body of Christ.

- d. Or, if you do not believe, but reject the work of the Holy Spirit, then you will be baptized in fire. And instead of enjoying eternity with the Lord in heaven, you will spend eternity in hell, a place where the worm does not die and the fire is not quenched. (**Mk. 9:44**)

7. How can I be so certain of this interpretation? Well, listen to what Jesus said later on in his ministry in Matthew chapter 13.

- a. Jesus tells the parable of the wheat and the tares and speaks of how a certain man planted wheat in his field, but someone came in after him and sowed tares into the field.
- b. When the grain began to sprout it produced a crop, but the tares popped up as well. The servants of the owner of the field asked if they should pull up the tares, but the owner said “No, lest while you gather up the tares you also uproot the wheat with them. Let both grow together until the harvest, and at the time of harvest I will say to the reapers, ‘First gather together the tares and bind them in bundles to burn them, but gather the wheat into my barn.’” (**Mt. 13:29-30**)
- c. Sounds pretty similar, right? But how do we know what Jesus was referring to in this parable and whether or not the wheat represented those who were saved and the tares represented the unbelievers destined for the unquenchable fire of hell?
- d. Well, Jesus explained this parable to His disciples. He told them, “He who sows the good seed is the Son of Man. The field is the world, the good seeds

are the sons of the kingdom, but the tares are the sons of the wicked one. The enemy who sowed them is the devil, the harvest is the end of the age, and the reapers are the angels. Therefore as the tares are gathered and burned in the fire, so it will be at the end of this age. The Son of Man will send out His angels, and they will gather out of His kingdom all things that offend, and those who practice lawlessness, and will cast them into the furnace of fire. There will be wailing and gnashing of teeth. Then the righteous will shine forth as the sun in the kingdom of their Father. He who has ears to hear, let him hear!”. (Mt. 13:37-43)

- e. Jesus Himself spoke of gathering wheat into his barn as representing the sons of the kingdom, but the tares, or the undesirable parts are gathered for the fire, for hell. The tares are just like the chaff that John the Baptist mentioned.
8. Jesus baptism will bring a great divide. It will separate all of humanity into one of two categories, either you will be gathered together and put into a safe place, or swept into the fire.
9. The question I believe we must ask ourselves and ponder in our own hearts is: **“Will we be gathered together with the Lord or will we be cast into the fire?”**
 - a. There are only two possible outcomes. You’re either baptized in the Holy Spirit, or baptized in fire. You’re either going to be gathered together in safety with the Lord, or swept away into unquenchable fire apart from the Lord. It’s either heaven or hell. At the harvest, at the end of this age, where will you spend the rest of eternity?

E. Well, let's continue on in our text to the next section dealing with the **Exhortations from John**. Take a look at verses 18-20 with me.

IV. Luke 3:18-20; The Exhortations from John

A. John was very vocal about calling people to repentance and proclaiming all that the Lord had given him to declare.

1. Luke tells us that with many other exhortations he preached to the people. The word in the Greek for "exhortations" is the word "parakaleo" and it means to ask for or request something earnestly.
 - a. It can be used to speak of aiding or helping someone; to comfort or encourage. It means to beseech with a stronger force than simply asking, requesting, or even begging.
 - b. This is a very strong word that is used to describe how John spoke to the people. He earnestly begged them, exhorted them to respond to his preaching.
2. The word "preaching" is also worth noting. It is different from the word used back in verse 3 earlier in the chapter where it said John went into all the region around the Jordan, preaching a baptism of repentance.
 - a. The word in verse 3 simply means to herald or announce; to make a public proclamation. But here in verse 18 it is the Greek word "euangelizo"; we get our English word evangelize from it.
 - b. This word translated "preach" means to bring the good news.
3. Now the good news that John proclaimed isn't exactly the same good news we share today. John shared the gospel of the coming Messiah and His kingdom and the opportunity to have your sins forgiven, which is very much like the gospel we proclaim.

- a. The main difference has to do with the fact that we preach the good news of a Savior who came, lived a sinless life, and then willingly laid down that life upon the cross of Calvary to pay the penalty for our sins. He rose from the dead three days later proving that His payment was indeed acceptable to the Lord and it also assures us of our own future resurrection.
 - b. John didn't know the details of God's plan and how the Messiah he was preparing everyone to meet would become the suffering servant that laid down his life for you and me.
4. But that's not the point I really want to make here. The point I want to make is that John the Baptist preached the good news. He shared it with the multitudes and wanted to make sure that everyone understood the good news of the coming Messiah, His kingdom, and the opportunity to have your sins forgiven.
5. And the question I want to ask you to consider this morning is, **“Do you understand the good news of the gospel of Jesus Christ?”**
- a. Can you share the gospel with someone that may ask of you a defense for the hope you have in Christ?
 - i. Peter exhorts us to sanctify the Lord God in our hearts, and always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear;” (1 Pt. 3:15)
 - b. Do you understand the simple elements of the good news? That the Son of God came and lived upon this earth, “taking the form of a bondservant and coming in the likeness of men, and being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death upon the cross.” (Phil 2:7-8)

- c. His death upon the cross was His way of paying for our sins.
- d. But death could not hold Him. He defeated death, He rose from the grave victoriously over sin. And it is through simple faith in His completed work of the cross that we can have our sins paid for and be forgiven for all of eternity and enter into the joy of our salvation.
- e. For we are saved by grace through faith, and that not of ourselves; it is the gift of God. (**Eph. 2:8**)
- f. I hope we all understand these basic elements of the good news and I hope that we, like John the Baptist, share it with as many people as possible.

B. Now, I want you all to note something here as well about John's exhortations. He didn't just preach the good news, but he also wasn't afraid to proclaim the bad news. For verse 19 tells us that he rebuked others. He shared the good news as well as the bad news.

1. John the Baptist had rebuked Herod the tetrarch, Herod Antipas concerning Herodias, his brother Philip's wife and for many other evil things that he did.
 - a. Basically, Herod convinced Herodias to leave his brother and come marry him. This was something that was forbidden in the law of God to have relation with your sister-in-law. But even worse, Herodias was actually Herod's niece as well. So this was also incest and John wasn't afraid to tell Herod that he was wrong for having Herodias as a wife.
2. Because John rebuked Herod and caused problems for him, Herod decided to seize John and have him thrown into prison.
 - a. Instead of receiving John's message and changing his ways and repenting from his sin, Herod simply

just tried to silence the messenger and had John arrested.

3. Now, the point I want to make here is the significance and importance of John not only sharing the good news, but also being willing to share the bad news and calling people to repentance.
 - a. It is so vital that the bad news be shared alongside the good news. The bad news really is what makes the good news so good. The bad news is the black cloth draped behind the sparkling beauty of the good news.
 - b. It makes the good news really stand out. Without the bad news, the good news really doesn't make all that much sense.
4. And my question for us is: "**Do we understand the bad news pertaining to the gospel?**"
 - a. The bad news is that we all have sinned and fallen short of the glory of God. (**Rom. 3:23**)
 - i. None of us are good, no not one. We have all blown it at one time or another. None of us meet the righteous requirement of the Law and the Lord. None of us are perfect.
 - ii. And because we have all sinned and fallen short of the glory of God, our sin now separates us from having a relationship with God. **Isaiah 59:2** declares, "But your iniquities have separated you from your God; and your sins have hidden His face from you, so that He will not hear."
 - b. So we have all sinned. We've all been separated relationally from the Lord because of that sin. And to top it off, the Scriptures also teach us that the wages of sin is death. (**Rom. 6:23a**)

- i. Because we have sinned, not only are we separated from God relationally, but we also must pay the penalty for our sins, which is death. We are all under a death sentence.
 - c. And if left to ourselves we will have to pay for our sins with our very life, but that still isn't enough. You see, our bodies will die, but our soul is eternal and it will spend the rest of eternity separated from God in hell, a place of everlasting fire God created for the devil and his angels. (**Mt. 25:41**)
5. That is the bad news. We have sinned, our sin separates us from God, we have to pay the price for our sin, which is physical death and eternal separation from God in hell. That is really, really bad news.
 6. That's something we don't like to talk about, something we don't want to share with people. But listen, the bad news is what makes the good news sparkle so bright.
 7. The fact that Jesus Christ willing lay down His life for ours, took our sins upon His own shoulders, and paid the price for us so that we don't have to become really good news when we understand the totality of the bad news. To know that we can have our sins forgiven, a right standing before the Lord, and a place in eternity with the Lord in heaven, really is amazing news when we understand the alternative is death and hell.
 8. We need to understand the good news and the bad news and be willing to share them both with those that need to hear it.

C. Well, let's take a look at our third section, I told you we would break our text into four sections. The third one has to deal with the **Exaltation of Jesus**. Take a look at verses 21 & 22 once again.

V. Luke 3:21-22; The Exaltation of Jesus

- A. In these two verses, Luke gives us a brief description of Jesus' baptism.
1. Now some have wondered why Jesus was baptized by John because John's baptism was a baptism of repentance and Jesus didn't need to repent because He was sinless. Why then would He be baptized by John.
 2. If you are wondering that or thinking that; it's ok. John thought the same thing. Actually, when Jesus showed up to be baptized, John tried to prevent Him, saying 'I need to be baptized by You, and are You coming to me?'" (**Mt. 3:14**)
 3. Now there are all sorts of reasons that all sorts of people give as to why Jesus was baptized. Some say that it was to identify with sinners, some say it was to be an example of obedience to the people, some say it was to help validate John's ministry, others say it was part of the official launch of Jesus' public ministry, and still others say that it was all a foreshadow of His work of redemption, how Jesus would die, be buried, and then rise from the dead alive and well.
 4. And while I can see how all those things can be true. I think it safe to simply say what Jesus said, when John questioned Him. Jesus replied to John who was wondering why he wanted to be baptized by John with the following, "Permit it to be so now, for thus it is fitting for us to fulfill all righteousness." (**Mt. 3:15**)
 5. While all those other things may be true, Jesus' stated reason was that it was necessary to fulfill all righteousness. It was what was required. It was the right thing to do. Why? Well, Jesus didn't say exactly why and so to speculate isn't all that helpful.

6. We'll just leave it at that. Why did Jesus get baptized, because it was fitting and necessary for them to fulfill all righteousness.

B. Now, all four gospels record the event of Jesus' baptism, and you can glean a little more from looking at what the other gospel writers have to say. But I want to focus in upon something that is only recorded here in the gospel of Luke.

1. In verse 21 we are told, that Jesus was praying and that it was while He was praying that the heavens were opened up and the Holy Spirit descended upon Him and the Father's voice from heaven was heard.
2. Only Luke gives us the important detail that all of this happened while Jesus was praying.
3. The idea of heaven opening up carries with it the idea of God intervening and revealing Himself or His will. It's God inserting Himself into our lives.
4. And the question I want you to ponder is this: **When was the last time the heavens were opened for you?** When was the last time God did something amazing in your life where He inserted Himself into a situation, into a circumstance, into some thing you were going through and did something amazing?
5. Maybe for some of you this is a bit more challenging of a question to ponder. And for those that feel that perhaps its been a really long time, or maybe you even feel like you've never experienced something like that before, my next question would be to ask you how your prayer life is going.
6. You see, don't miss the out on the fact that the heavens were opened and God intervened while Jesus was praying.

- a. The very means that Jesus used that led to the heavens opening up for Him, is available to each and everyone of us. God has given us the same ability to pray and to commune with the Father and speak to Him.
- b. Jesus was a man of prayer. He was one who spent much time in prayer, daily communing with the Father. He had a very tight, close relationship with the Father and it was centered upon His prayer life.
- c. The thing that stood out about Jesus more than anything else, the thing that the disciples wanted to learn how to do more than anything else was to pray like Jesus.
 - i. They didn't ask Him to teach them how to be better preachers, they didn't ask Jesus to teach them how to do the miraculous like raising people from the dead, or healing the lame, the sick, or the blind.
 - ii. No, the one thing they wanted to know and actually requested of Jesus, was that He teach them how to pray. (**Lk 11:1b**)
 - iii. They understood that the key to getting the heavens to open and for God to intervene and do amazing things was through prayer.

7. May we be men and women of prayer that see the heavens opened and God moving and doing amazing things.

C. The voice from heaven was the Father's voice which declared, "You are My beloved Son; in You I am well pleased."

1. In the baptism of Jesus we see all three persons of the holy trinity at work. God the Father speaking from heaven, God the Son being baptized, and God the

Holy Spirit descending upon Jesus in bodily form as a dove.

- a. People who don't believe in the trinity have a difficult time with portions like this.
2. But that's besides the point here. The thing I want to note before moving on is the fact that the Father was well pleased with the Son.
 - a. The wording here carries with it the idea of God taking great delight in the Son, of the Father taking pleasure in the Son. The verb is written in the aorist active indicative. Which means that it was an active constant pleasure in the Son.
 - b. God was always well-pleased with the Son.
3. This got me thinking about my own relationship with the Lord and whether or not the Lord could say the same about me. **“Are our lives well pleasing to the Lord?”**
 - a. How do we please God? Well, thankfully God has given us His Word and He tells us the things that are well pleasing to Him.
 - b. First and foremost, we must have faith. For Hebrews tells us that without faith it is impossible to please God, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him.”. (**Heb. 11:6**)
 - c. Another thing I found in my studies was Romans 12, where Paul writes about presenting our bodies a living sacrifice, holy, acceptable to God which is our reasonable service. [**Rom. 12:1**]
 - i. That word acceptable is translated as “well pleasing” or “pleasing” more often than not. Presenting our bodies to the Lord as a living holy sacrifice is well pleasing to the Lord.

d. You see, what God really wants is us. We are well-pleasing to the Lord when we come to Him and spend time with Him. When we live out our life of faith. He delights in us, not in our works and in our religious offerings.

i. The writer of Hebrews declares, “Sacrifice and offering, burnt offerings, and offerings for sin You did not desire, nor had pleasure in them’ (which are offered according to the law)”. (**Heb. 10:8**)

ii. God is most pleased with us simply living by faith and trusting in Him to do that work in us, as we submit and yield our lives to Him.

D. Well, let’s go ahead and tackle this final section dealing with the **Extraction of Jesus**. Which is just another way of saying the ancestry of Jesus. I’m going to read through this once and only once, so bear with me.

VI. Luke 3:23-38; The Extraction of Jesus

A. Here in these verses we have the family line of Jesus presented by Luke.

1. This is not the only genealogy we have recorded for us in the Scripture, Matthew also records a genealogy in the very opening of his gospel account.
2. Now the interesting thing about these genealogies is that they don’t trace the same family line, but split after David into two different lines. Yet both end with Joseph, Jesus’ supposed father, as Luke writes.
3. Matthew’s gospel traces the kingly line through David’s son, Solomon, while Luke’s gospel traces what some scholars refer to as the legal line of Nathan. Nathan was Solomon’s older brother and as such he would have a superior legal claim to the family line.
4. Now there are a number of explanations as to why these lists of names differ, and there isn’t one

explanation that is completely full proof or without difficulties, but the one that seems to make the most sense and has the least amount of difficulties is that Matthew and Luke are tracing different parent's genealogies.

- a. It is believed that Matthew's genealogy is that of Jesus' supposed father, Joseph. While Luke's genealogy is not of Jesus' supposed father, but rather of his mother Mary.
 - b. The word translated "son" can be used to refer to someone who is a "son-in-law" as well. So some speculate that when it says "son of Heli" that what is meant is the "son-in-law of Heli" and that Luke is tracing back up through Mary's family.
 - c. This would seem to make the most sense. Luke was a very astute researcher and investigator and we already know that Mary was more than likely one of his greatest sources of information.
 - d. Joseph was presumed dead by the time of Jesus' earthly ministry, long before Luke ever showed up and dug in to see what he could find for his gospel account.
 - e. It would make sense that Luke would give us Mary's genealogy because he knew, and even alludes to the fact here, that Joseph really wasn't Jesus' biological father, so in order to give an accurate genealogy he would have to trace Jesus back through his only human parent, Mary.
5. Now the thing I want to point out to you is something that we've pointed out before and no doubt will point out again because it is a major theme of Luke's gospel.
 6. Note with me that Matthew was writing to Jews and was presenting Jesus as the King of the Jews and the long awaited Messiah.

- a. So, his main objective was to trace a genealogy back through the royal line of David and back as far as Abraham for it was with Abraham that the promises to the Jews were founded.
7. Luke on the other hand is writing to Jews and is presenting Jesus, not as the King of Jews, but the Son of Man and the Son of God, so he takes his genealogy all the way back to the very first man, Adam, the first created human being.
- a. Jesus is a real man who has a genealogy that can be traced all the way back to the very first man God created.
 - b. And I think the reason Luke does so is obvious. He is wanting all of his readers to know that this isn't just a savior for the Jews, this isn't just good news for the Jews, but this is a savior for all mankind, this is good news for every person born of man.
 - c. The gospel is for everyone, for the Jew and the Gentile.
 - d. And the question I leave you all with is quite simple. **Have you put your faith in the Son of Man, in Jesus Christ as Lord and Savior of your life?**
 - e. How you answer this question is of utmost importance. It is the most important question you can ever answer and it will impact your life for all of eternity.
 - f. My hope and prayer is that we all have responded to the gospel message, that we have received the gift of salvation offered through Jesus Christ, the Son of Man.
 - g. Let's pray.