

The Gospel of Luke, Teacher's Guide

Lesson 4: John the Baptist, the Baptism, and the Genealogy

Luke 3:1–38

Teaching Aim (Teacher Orientation)

This lesson carries real doctrinal weight, and the teacher should prepare to handle it with both precision and reverence. Two pillars stand at the center. First, John's preaching of "a baptism of repentance for the forgiveness of sins" (3:3) opens the whole question of repentance and baptism in God's plan of salvation. The teacher must be careful here. John's baptism was preparatory; it pointed forward to and made ready a people for the Lord, but it was not yet the Christian baptism into Christ that came after the cross and Pentecost. Acts 19:1–5 shows disciples who had received only John's baptism being baptized again into the name of the Lord Jesus. Yet John's message still teaches us enduring truths: that genuine repentance bears visible fruit, and that baptism is bound up with the forgiveness of sins, a connection that flowers fully in Acts 2:38. Help students see the line of continuity and the point of fulfillment.

Second, and heaviest of all, this lesson reaches its summit at the baptism of Jesus, where the one true God is unveiled. The Father speaks from heaven, the Son stands in the water, and the Holy Spirit descends as a dove (3:21–22). All three persons of the Godhead are present in a single scene, and the Father's own voice declares Jesus to be His beloved Son. The teacher should affirm clearly and joyfully the deity and unique sonship of Christ, attested by the Father at the very threshold of His ministry, against every view that would make Jesus less than fully God. Then the genealogy carries Jesus back to Adam (3:38), showing that He is the second Adam, the true man, joined to all humanity, the Savior not of one nation only but of all flesh.

Yet this passage was never given merely to settle doctrine. It is here to form repentant, humble, Christ-exalting hearts. John's relentless call to "bear fruits in keeping with repentance" (3:8) presses on every student to move past warm feelings into a changed life that reaches the wallet, the workplace, and the tongue. Aim at both targets every week. Send students home surer of who Jesus is, the beloved Son revealed at the Jordan, and softer toward the call to repent in concrete, costly, daily ways, decreasing that He might increase.

Question 1

Student Question:

Luke anchors the coming of John in precise history, naming Tiberius Caesar, Pontius Pilate, Herod, and the high priests Annas and Caiaphas (3:1–2), and says "the word of God came to John" in the wilderness. What does this careful historical setting teach us about the nature of God's saving work and the reliability of the gospel, and why does it matter that salvation entered real time and real places rather than the world of legend?

Commentary and Teaching Notes

Begin where Luke begins, with the calendar of empires. Luke names Tiberius, Pilate, Herod, Philip, Lysanias, Annas, and Caiaphas (3:1–2), and the effect is striking. He plants the coming of the word of God in datable, verifiable history. This is the same careful historian who told Theophilus he had investigated everything closely. The salvation he describes did not float in a timeless realm of myth; it broke into a particular wilderness in a particular year while particular rulers held office.

Help students feel why this matters. The Christian faith is not a set of timeless ideas that would be just as true if they never happened. It rests on events. God acted in history, and Luke dares us to check the dates. A faith built on what God actually did stands on bedrock, while a faith built only on inner experience shifts with our moods.

Notice also the contrast Luke draws. He lists the powerful men of the age, and then the word of God comes, not to the palace or the temple, but to a man in the wilderness (3:2). The mighty held the offices, but heaven spoke past them to a faithful prophet at the margins. God is not impressed by the seats of earthly power.

Land the point pastorally. We live among headlines and rulers who seem to run the world, yet the decisive action of God moves on its own course, often through the overlooked and the obscure. The same God who set His clock by Tiberius is still working out His purposes in our day.

Doctrinal / Christian Living Issues

- The historical, datable reality of God's saving work, grounded in real time and real places (Luke 1:1–4; 3:1–2)
- The reliability of the gospel record as careful, verifiable history rather than legend (2 Peter 1:16)
- God's sovereign freedom to work through the overlooked rather than the seats of earthly power
- The fulfillment of prophecy in real history, as Isaiah's words come true in John (Isaiah 40:3–5)

Discussion Prompts

- Why does it matter that Luke anchors the gospel in named rulers and a specific time?
- How does a faith based on historical events differ from one based on feelings or ideas?
- What does it say about God that His word came to a man in the wilderness rather than to the palace?

Question 2

Student Question:

John refused to let the crowds hide behind their heritage, warning, “Do not begin to say to yourselves, We have Abraham as our father” (3:8). In what ways are you tempted to rest on your spiritual background, a past decision, or your church involvement rather than on a faith that is presently bearing fruit? Where might God be exposing a gap between your reputation and your real walk with Him?

Commentary and Teaching Notes

This is the first self-examining question, so aim for honesty rather than information. John saw the crowds streaming out to be baptized and, instead of congratulating them, exposed the lie many were leaning on: “Do not begin to say to yourselves, We have Abraham as our father” (3:8). They assumed their bloodline secured them. John warned that God could raise up children for Abraham from the stones.

Press the parallel into the room gently but clearly. Few of us trust in Abraham, but we have our own versions. We rest on a baptism that happened decades ago, on a family that has always been in the church, on a season of zeal long past, on our reputation among the brethren. None of these is wrong in itself, but none of them is a substitute for a faith that is presently alive and bearing fruit.

Help students see John’s diagnostic. He does not ask about heritage; he looks for fruit. A tree is known by what it produces now, not by the orchard it came from. The question for each of us is not where we started but whether our life is changing in the direction of Christ today.

Move toward self-examination without producing despair. The point is not to make students doubt their salvation in a panic, but to invite honest reflection: is there a gap between my reputation and my actual walk? Where have I been coasting? John’s word is meant to wake the comfortable, not crush the contrite.

Doctrinal / Christian Living Issues

- The danger of presuming on heritage, past decisions, or reputation rather than present, living faith
- Genuine faith as something currently bearing fruit, not merely a record of the past (James 2:17)
- The warning that God is not bound to our pedigree and can raise up His people as He wills
- The call to ongoing repentance and faithfulness rather than spiritual coasting (Hebrews 3:12–14)

Discussion Prompts

- What past credential or background are you most tempted to lean on instead of present faith?
- How can a person tell the difference between resting in Christ and coasting on the past?
- Where might there be a gap between your reputation and your actual walk with God?

Question 3

Student Question:

John preached “a baptism of repentance for the forgiveness of sins” (3:3) and insisted that those who came must “bear fruits in keeping with repentance” (3:8). What does this passage teach about the true nature of repentance, and how does John’s preaching connect repentance and baptism to the forgiveness of sins and prepare the way for the gospel that comes after the cross?

Commentary and Teaching Notes

Here the lesson reaches its first major doctrinal theme, and the teacher should handle it with care. John preached “a baptism of repentance for the forgiveness of sins” (3:3) and demanded that those who came “bear fruits in keeping with repentance” (3:8). Begin by defining repentance rightly. It is not merely feeling sorry, nor a tearful moment at the riverbank. It is a turning, a change of mind that produces a change of life. John insists that real repentance can be seen.

Now teach the relationship between repentance, baptism, and forgiveness with precision, because this passage lays groundwork that the rest of the New Testament completes. John binds baptism and repentance together and connects them to the forgiveness of sins. This is the same pattern Peter will preach at Pentecost: “Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins” (Acts 2:38). John is preparing a people who understand that forgiveness comes through repentance and baptism, not through bloodline or ritual presumption.

But be careful, because there is a real distinction the teacher must not blur. John’s baptism was preparatory. It pointed forward to the Christ who had not yet died, risen, and poured out the Spirit at Pentecost. It is not identical to the Christian baptism into Christ that came afterward. Acts 19:1–5 is decisive here: Paul finds disciples who had received only John’s baptism, and after he explains that John pointed to Jesus, they are baptized again, this time into the name of the Lord Jesus. So John’s baptism prepared the way; Christian baptism unites us with Christ in His death, burial, and resurrection (Romans 6:3–4).

Draw the line of continuity for the class. What John began, the gospel completes. The necessity of genuine, fruit-bearing repentance carries straight through. The connection between baptism and the forgiveness of sins carries straight through. John’s preaching is a doorway into the full plan of salvation that Jesus would establish through His apostles.

Close by guarding against two errors. Some treat repentance as mere feeling that demands nothing; John demolishes that. Others treat baptism as an empty ceremony disconnected from forgiveness; John and the New Testament bind them together. Hold both truths: forgiveness comes by God’s grace through a believing, repentant heart that submits to baptism, and that grace then produces a changed and fruitful life.

Doctrinal / Christian Living Issues

- Repentance as a true turning that produces visible fruit, not mere sorrow or feeling (Luke 3:8; Acts 26:20)
- The biblical connection between repentance, baptism, and the forgiveness of sins (Luke 3:3; Acts 2:38)
- John's baptism as preparatory, pointing forward to Christ, not identical to Christian baptism into Christ (Acts 19:1–5)
- Christian baptism as union with Christ in His death, burial, and resurrection, which came after the cross and Pentecost (Romans 6:3–4)
- The continuity of God's plan: the necessity of repentance and the link of baptism to forgiveness run from John through the gospel
- A guard against both empty feeling and empty ritual, holding repentance and baptism together as God joins them

Discussion Prompts

- What is the difference between feeling sorry and the repentance John demands?
- How does John's baptism prepare the way for the Christian baptism we read of in Acts 2:38?
- Why does Acts 19:1–5 matter for understanding how John's baptism differs from baptism into Christ?

Question 4

Student Question:

When the crowds, the tax collectors, and the soldiers each asked, "What then shall we do?" John gave them concrete commands: share your clothing and food, collect no more than you are owed, do not extort, and be content with your wages (3:10–14). Why do you think John pressed repentance into such ordinary, daily matters, and what would it look like for your repentance to reach into the specific details of your work, money, and relationships this week?

Commentary and Teaching Notes

This self-examining question follows naturally from the last. When the crowds were cut to the heart, they did not ask an abstract question; they asked, "What then shall we do?" (3:10), and John's answers were startlingly concrete. To the crowds: share your second coat and your food. To the tax collectors: collect no more than you are owed. To the soldiers: do not extort, do not accuse falsely, be content with your wages (3:11–14).

Notice what John did not say. He did not send them off to a mountaintop or prescribe extra religious rituals. He reached straight into their daily occupations and the very temptations of their trades. Repentance, for John, lives at the cash drawer, in the closet, on the job, and on the tongue. This is enormously practical and deeply convicting.

Help students resist the urge to keep repentance vague. A general intention to be a better person changes nothing. John forces specificity, and so should we. Invite students to name the concrete arena where their repentance needs to land: the way they handle money, the honesty of their work, their generosity toward those with less, their contentment with what they have.

Press the application warmly but directly. Ask each person to leave the room with one specific fruit in mind, something that could actually be seen and measured by week's end. That is exactly the kind of fruit John was looking for at the Jordan, and it is the kind the Lord still looks for in us.

Doctrinal / Christian Living Issues

- Repentance as concrete obedience that touches money, work, speech, and daily relationships (Luke 3:11–14)
- The fruit of repentance as something visible and measurable, not merely internal (Matthew 3:8)
- Contentment and honesty as marks of a transformed heart (Hebrews 13:5; Ephesians 4:28)
- The danger of keeping repentance vague and therefore powerless

Discussion Prompts

- Why do you think John tied repentance to such ordinary, daily matters?
- What specific area of money, work, or speech is God pressing you to change?
- What is one concrete, measurable fruit of repentance you could show by the end of this week?

Question 5

Student Question:

John pointed away from himself to one mightier, saying, “I baptize you with water, but he who is mightier than I is coming, the strap of whose sandals I am not worthy to untie; he will baptize you with the Holy Spirit and fire” (3:16), and he spoke of a winnowing fork that gathers the wheat and burns the chaff (3:17). What does this teach about the supremacy of Christ over even the greatest prophet, and about the coming separation between those who belong to Him and those who do not?

Commentary and Teaching Notes

Now the spotlight turns to the supremacy of Christ. As the crowds wondered whether John himself might be the Christ, John pointed emphatically away from himself: “He who is mightier than I is coming, the strap of whose sandals I am not worthy to untie” (3:16). Untying a master's sandal was the task of the lowest slave, and John says he is not fit even for that. The greatest prophet born of women counts himself unworthy to perform a slave's service for Jesus.

Teach the contrast in baptisms. John baptizes with water; the Mightier One will baptize “with the Holy Spirit and fire” (3:16). The Spirit speaks of the cleansing, empowering work that Christ would pour out, supremely at Pentecost. The fire carries a double edge: purifying for those who belong to Him, but judgment for those who reject Him, which the next verse makes plain.

Walk through the image of the winnowing fork (3:17). The farmer tosses the threshed grain into the air; the wheat falls back to be gathered into the barn, while the lighter chaff blows away to be burned. Jesus is the one who makes the final separation between those who are His and those who are not. There is a gathering and there is a burning, and Christ stands as the Lord of both. This is sober, and the teacher should not soften it.

Anchor the point in Christ’s unique supremacy. John was the greatest of the old order, yet he is only the voice; Jesus is the Word. Every prophet pointed forward; Jesus is the one to whom they pointed. There is no rivalry at the Jordan, only a forerunner gladly stepping aside for his Lord.

Bring it home. The same Jesus who gathers His wheat with joy will not leave the chaff untouched forever. This is not a reason for fear in those who belong to Him, but it is a summons to make sure we are gathered to Him, and a sober reminder that neutrality toward Christ is not an option.

Doctrinal / Christian Living Issues

- The supremacy of Christ over even the greatest prophet, John counting himself unworthy of a slave’s task (Luke 3:16)
- The contrast between John’s water baptism and Christ’s baptizing with the Holy Spirit, fulfilled at Pentecost (Acts 2:1–4)
- The coming separation of wheat and chaff, the reality of judgment and salvation under Christ (Luke 3:17; Matthew 25:31–46)
- Christ as the one who gathers His people and the one before whom none can remain neutral
- John as the forerunner who gladly points away from himself to the Lord (John 3:30)

Discussion Prompts

- What does John’s statement about untying the sandal reveal about Christ’s greatness?
- What do the wheat and the chaff teach about the separation Christ brings?
- How does the supremacy of Christ over John shape the way we view every other teacher or leader?

Question 6

Student Question:

John was a man entirely comfortable being small so that Christ could be great, declaring himself unworthy even to untie the Messiah’s sandal (3:16). Where in your own life do you find it hard to

decrease so that Jesus can increase, and what would genuine humility, the kind that gladly points away from self toward Christ, look like in your relationships and service this week?

Commentary and Teaching Notes

This self-examining question presses John's humility into our own hearts. John had every earthly reason to build his own following. Crowds came to him; some wondered if he was the Messiah. Yet he refused the spotlight and insisted he was unworthy even to untie his Lord's sandal (3:16). Elsewhere he summed up his whole posture: He must increase, but I must decrease (John 3:30). John was content to be the voice, never the Word.

Help students feel how rare and how costly this is. Our instinct is the opposite. We want to be noticed, credited, thanked. We quietly compete for position even in service to God. John shows us a man so secure in his calling that he gladly grew smaller so that Christ could be seen.

Guide the group to specifics. Where does our hunger for recognition leak out? In wanting credit for the work we do at church, in resenting it when another is praised, in serving most eagerly where we will be seen. True humility is not thinking less of ourselves; it is being so captured by the greatness of Christ that we stop measuring our own importance.

Point to the freedom in this. To decrease so that Jesus may increase is not loss; it is relief. We were never meant to carry the weight of being central. John found joy in being the friend of the Bridegroom, rejoicing simply to hear His voice. That same joy is available to anyone willing to step aside and let Christ be great.

Doctrinal / Christian Living Issues

- Humility that points away from self toward Christ, the heart of John's ministry (John 3:30)
- The call to decrease so that Christ may increase as the disciple's posture
- Service motivated by Christ's glory rather than personal recognition (Philippians 2:3-4)
- The freedom and joy found in not needing to be central

Discussion Prompts

- Where do you find it hardest to decrease so that Jesus can increase?
- How does the hunger for recognition show up in your service to God?
- What would genuine, Christ-exalting humility look like in your life this week?

Question 7

Student Question:

Even after the crowds streamed to him, John kept preaching boldly, and when he rebuked Herod for his sin, Herod "added this to them all, that he locked up John in prison" (3:19-20). What does this passage teach about the cost of speaking God's truth faithfully and about the difference between fearing God and fearing those who hold earthly power?

Commentary and Teaching Notes

This doctrinal question turns to the cost of faithful witness. Luke notes almost in passing that John rebuked Herod the tetrarch, not only for taking his brother's wife but "for all the evil things that Herod had done," and that Herod responded by locking John in prison (3:19–20). John did not trim his message to flatter the powerful. He told a king the truth, and it cost him his freedom and eventually his head.

Teach the underlying principle. The fear of God and the fear of man pull in opposite directions. John feared God more than Herod, so he spoke. Many of us fear people more than God, so we stay silent. The prophet's courage flowed from a settled conviction that God's approval matters more than any human consequence.

Be honest that faithfulness has a price. Luke does not pretend that John's boldness was rewarded with comfort. The road of faithful witness can lead to a prison cell. This is sobering, and the teacher should not promise students that telling the truth will always go well. It often does not, not in this world.

Yet point to the deeper vindication. John lost his freedom, but he kept his integrity and his Lord's approval, the very approval the Father had just spoken over Jesus. The world's prisons cannot touch what God treasures. Faithfulness is never wasted, even when it is costly, because the One we ultimately answer to sees and remembers.

Doctrinal / Christian Living Issues

- The cost of faithful witness and the courage to speak God's truth to power (Luke 3:19–20)
- The contrast between the fear of God and the fear of man (Proverbs 29:25; Acts 5:29)
- The reality that faithfulness is sometimes met with suffering rather than reward in this world (2 Timothy 3:12)
- God's approval as the disciple's true and lasting vindication

Discussion Prompts

- What does John's imprisonment teach about the cost of speaking truth?
- How does the fear of man tempt us to soften or silence God's truth?
- Where do you most need to fear God more than people right now?

Question 8

Student Question:

John was not afraid to confront a king, telling Herod the truth about his evil deeds even though it cost him his freedom (3:19–20). Think of a relationship or situation where you have stayed silent about sin or truth out of fear of the cost. What would it look like for you to speak with both courage and love, and what is holding you back?

Commentary and Teaching Notes

This self-examining question brings Herod's prison close to home. John confronted a king's sin even though it cost him everything (3:19–20). Most of us will never face a king, but we all face moments when love requires us to speak a hard truth, and fear of the cost tempts us to stay quiet.

Help students name the real arenas. It may be a family member whose choices are destroying them, a friend drifting from the Lord, a coworker whose conduct we tolerate to keep the peace, a brother or sister in Christ caught in sin. Silence often feels like kindness, but it can be a quiet cowardice dressed up as politeness.

Teach the balance carefully. John's boldness was not harshness for its own sake; it was truth spoken because souls were at stake. The aim is not to become abrasive but to recover the courage to speak truth in love (Ephesians 4:15). Both halves matter: truth without love wounds, and love without truth abandons.

Press toward one concrete step. Ask each student to identify a single relationship where they have stayed silent out of fear, and to consider what a courageous, loving word might sound like. Then encourage them to ask God for the boldness John had and the love that should carry it.

Doctrinal / Christian Living Issues

- The call to speak truth in love, holding courage and compassion together (Ephesians 4:15)
- The difference between silence that protects ourselves and faithfulness that seeks another's good
- Loving confrontation as an act of care for souls, not mere conflict (Galatians 6:1)
- Dependence on God for boldness rather than relying on our own nerve

Discussion Prompts

- Where have you stayed silent about sin or truth out of fear of the cost?
- How do you keep courage and love together when you must speak a hard truth?
- What is one relationship where God may be calling you to speak this week?

Question 9

Student Question:

At the baptism of Jesus, heaven opened, the Holy Spirit descended upon Him in bodily form like a dove, and the Father's voice declared, "You are my beloved Son; with you I am well pleased" (3:21–22). What does this scene reveal about the nature of the one true God as Father, Son, and Holy Spirit, and what does the Father's testimony declare about the deity and unique sonship of Jesus as He begins His ministry?

Commentary and Teaching Notes

This is the heaviest doctrinal question of the lesson, and the teacher should slow down and feel its weight. When Jesus had been baptized and was praying, heaven was opened, 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). In one luminous moment, the one true God is unveiled at the Jordan. The Son stands in the water, the Spirit descends visibly, and the Father speaks audibly. All three persons of the Godhead are present together in a single scene.

Teach this carefully and reverently. The Scriptures declare that God is one (Deuteronomy 6:4), and yet this one God is revealed as Father, Son, and Holy Spirit, three distinct persons sharing the one divine nature. The baptism of Jesus is one of the clearest windows in all of Scripture into this truth. We do not worship three gods, and we do not collapse the three into mere roles or masks. The Father who speaks is not the Son who stands in the water, and neither is the Spirit who descends, yet all are the one God. This is a mystery to be marveled at, not a puzzle to be solved.

Now focus on what the Father’s voice declares about Jesus. “You are my beloved Son” affirms the unique and eternal sonship of Christ. This is not adoption; Jesus does not become the Son at His baptism. The Father publicly attests what has been true from all eternity: this is His own beloved Son. And “with you I am well pleased” sets the Father’s full approval upon Jesus before He has preached a sermon or worked a miracle. The Son is approved not for what He will accomplish but for who He is.

Address the views that diminish Jesus. Some treat the Spirit as a mere force rather than a person; the bodily descent like a dove and the personal language of Scripture say otherwise. Some treat Jesus as a created being or an adopted man; the Father’s eternal, unqualified affirmation of His beloved Son says otherwise. Luke is showing us, at the threshold of Jesus’ ministry, that the one being baptized is fully God, the eternal Son, attested by the Father and anointed by the Spirit.

End in worship rather than mere argument. The right response to the Jordan is awe. The God who is high above all, the Father, the Son, and the Spirit, drew near at a muddy river, and the Son who needed no cleansing stepped into the water to stand with sinners. Let students leave not only with correct doctrine but with hearts bowed before the One whom heaven calls beloved.

Doctrinal / Christian Living Issues

- The revelation of the one true God as Father, Son, and Holy Spirit, all present at the baptism (Luke 3:21–22; Matthew 28:19)
- The oneness of God together with the real distinction of the three persons (Deuteronomy 6:4; John 1:1)
- The deity and eternal, unique sonship of Jesus, attested by the Father’s own voice
- The Father’s affirmation as declaration, not adoption: Jesus is the beloved Son from eternity
- The Holy Spirit as a person, descending in bodily form, not a mere impersonal force

- The Father's full approval of the Son grounded in who He is, before any work of ministry
- A clear answer to views that reduce Jesus to a created being or an adopted man

Discussion Prompts

- What does the presence of Father, Son, and Spirit at the Jordan reveal about who God is?
- Why does it matter that the Father declares Jesus His beloved Son rather than making Him a son at His baptism?
- How would you lovingly answer someone who says Jesus was not fully God or that the Spirit is only a force?

Question 10

Student Question:

Look back across the whole passage, from John's call for fruitful repentance, to the Father's voice over His beloved Son, to the genealogy that traces Jesus through David and Abraham all the way to "Adam, the son of God" (3:38), showing that Jesus is the Savior of all people. Name one specific way you sense Jesus forming you through these verses. What is the single truth from Luke 3:1–38 that you most need to carry into this coming week?

Commentary and Teaching Notes

Use this final question to gather the whole passage and turn it toward the heart. Luke has carried us from John's wilderness preaching of fruitful repentance, through his bold pointing to the Mightier One, to the unveiling of the triune God at the Jordan, and finally to a genealogy that traces Jesus back through David and Abraham to "Adam, the son of God" (3:38).

Do not skip the genealogy's meaning, because it crowns the lesson. Matthew traced Jesus to Abraham, the father of the Jews; Luke goes further, back to Adam, the father of the whole human race. He is telling us that Jesus is the second Adam, the true man, joined by blood to every person who has ever lived. The salvation John announced is for all flesh (3:6), for the tax collector and the soldier, for the Jew and the Gentile, for every nation and for us. This Savior belongs to the whole family of man.

Resist the urge to add new content here. The aim is integration and response. Give students space to name what God has actually stirred in them, whether it is conviction about a specific fruit of repentance, fresh confidence in the deity of the beloved Son, or wonder that this universal Savior is joined to them personally.

Press gently toward specificity. A vague intention to do better rarely changes a life. Ask each person to name one concrete truth and one concrete response to carry into the week. Then close by lifting eyes to the One whom the Father called beloved, the Savior of all flesh, who stepped into the water to stand with us so that He might lift us up to God.

Doctrinal / Christian Living Issues

- Integration of the lesson's themes: fruitful repentance, the supremacy of Christ, the triune God revealed, and Jesus as Savior of all
- Jesus as the second Adam, the true man joined to all humanity, the universal Savior (Luke 3:38; Romans 5:12–19)
- The salvation of God offered to all flesh, Jew and Gentile alike (Luke 3:6; Acts 10:34–35)
- The transforming purpose of God's word, aimed at changed lives and not merely informed minds (James 1:22)
- Worship of Christ as the fitting climax of the passage

Discussion Prompts

- What does it mean that Luke traces Jesus all the way back to Adam rather than stopping at Abraham?
- What single truth from this passage do you most need this week?
- What is one concrete way you will respond to what God has shown you?