



A Gift of Humility

Summary and Goal

Jesus said that among those born of women there was no one greater than John the Baptist (Luke 7:28). However, in response to the whispers surrounding him regarding if he was the Christ, John responded by saying, “One mightier than me is coming after me, whose sandals I am not even worthy to loose.” By no means was John perfect, but he lived a life of humility empowered by the Holy Spirit. Do we recognize that everything we have has been given to us by the Lord? Are we hoarding it and using it for our own glory and gain, or do we see what we have as a gift of God for His glory?

Main Passages

Luke 3:7-18

Session Outline

1. Stern Warning (Luke 3:7-9)
2. Clear Encouragement (Luke 3:10-14)
3. Hearty Deflection (Luke 3:15-18)

Theological Theme

John the Baptist preached repentance. He also preached faith in the coming Christ. Both faith and repentance are the keys to the door of the gospel.

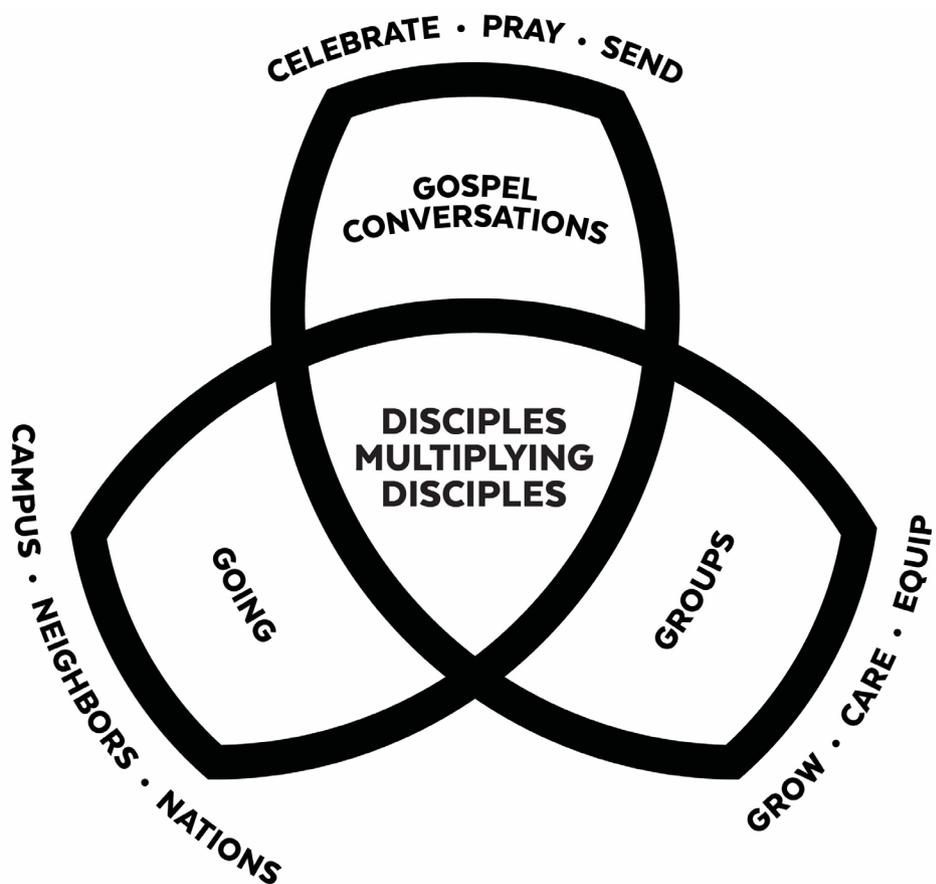
Christ Connection

John the Baptist pointed to Christ. His ministry was empty and meaningless if the One who would baptize with the Spirit did not come after him.

Missional Application

John the Baptist not only walked in obedience by preaching against sin, for adherence to the Law of God, and about the coming Messiah, but he also did so with a humble heart seeking glory for God, not for himself. This is a worthy model for all followers of Jesus.

Disciples Multiplying Disciples



DxD This Week

Suggested Closing

We will not meet for Bible study until 2021. Please reference the link to Mission Trips (<https://brentwood.focusmissions.com/!/#!>) and consider participating in a mission trip in 2021-22.

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Session Plan

A Gift of Humility

Introduction

- What comes to mind when you hear the word *humble*?
- How can you tell if a person is humble? Why is humility something worth pursuing?

Though many may think that John the Baptist's ministry was characterized by boldness or peculiarity, the heart of his work was humility. His humble estate as the doorman for the King of kings and Lord of lords was the foundation for both his fearless boldness and his unorthodox way of living. After all, who would disregard his own reputation, preach someone else's rules, and divert attention away from himself and to another except a man who has a very low view of himself and a very high view of the one he serves?

1. A Stern Warning (Luke 3:7-9)

John the Baptist had gathered a crowd. All sorts of people left the cities to go out into the wilderness to hear this strange-looking preacher. Some were even baptized by him. Clearly, some who heard him were moved to true repentance. Others seemed to have alternate motives.

- How would you describe John the Baptist's tone in verses 7-9?
- What warning did John the Baptist give to his listeners? What did this stern warning delivered by John the Baptist reveal about his motivation in preaching and serving the Lord?
- Application: Are you ever tempted to hold back the truth of God's Word because of how it may make you look? Where might this be an indication of pride and a lack of humility?

2. Clear Encouragement (Luke 3:10-14)

Luke reported that after John's attack on self-righteousness, some people asked him "What then shall we do?" Again, those who asked for further

clarification probably had differing motives. Some asked out of a genuine fear of the Lord and desire to be delivered from the coming wrath of God against sin. Others, however, may have asked in a scoffing manner.

- ❓ What was John the Baptist's answer? What did he tell them to do? How might this apply in our context?
- ❓ What would've been strange about John's counsel to the tax collectors and soldiers in this passage? What is counter cultural about true repentance in our culture?
- ❓ Application: How do you display that God's Word is enough to meet your own spiritual needs and the needs of those to whom you minister? Do you humbly accept the provision that God has given you for your soul? Or do you seek to supplement with other things? What needs to change?

3. Hearty Deflection (Luke 3:15-18)

John was unlike anyone that people had seen. He spoke with authority, and he didn't seem to care about currying favor with the religious elite. Furthermore, there were some fantastic rumors going around about his conception and birth. Despite his harsh message and his resistance to political revolution he had gained a large following. This shouldn't surprise us, however, because those who were sincerely drawn to John were evidence of God's plan to glorify and exalt the Son, the Christ, Jesus.

- ❓ What were those who were following John asking themselves? What was his response?
- ❓ How might he have been tempted to respond differently?
- ❓ Application: Who takes the center stage of your life? Is your life all about you or about Christ? How would those closest to you answer that question?

Conclusion

- ❓ What do you think are some of the impediments that keep Christians from walking in humility? What keeps you from this?
- ❓ How is humility tied to the core truths of being a follower of Jesus?
- ❓ Where is God calling you to be humble currently? How does it take humility to share the gospel with others without changing the message to please your audience?



Expanded Session Content

A Gift of Humility

Introduction

- ❓ What comes to mind when you hear the word *humble*?
- ❓ How can you tell if a person is humble? Why is humility something worth pursuing?

Proverbs 22:4 tells us, “Humility, the fear of the Lord, results in wealth, honor, and life.” Yet, many Christians believe that humility simply happens; that it is some sort of magic spell that will come over them if they muster up enough spiritual feelings.

But this isn’t how it works. If it did, Paul wouldn’t have given Christians the command to be humble and practical instruction about the practice of humility (i.e. Phil. 2). Christians must make an effort to develop humility. This happens primarily through ordinary means of grace in the context of the local church.

Jonathan Edwards put it this way, “We ought therefore greatly to humble ourselves, and be sure [to] let us see to it that humility prevails and flourishes amongst us with other religion . . . Let each one of us search and try our ways, and labor to become more as little children, to be low before God, and to walk humbly amongst men.”¹

As Christians labor “to be low before God” it is helpful to look to examples of humility in Christian history and in the Scriptures themselves. In our text today, we find a man of exemplary humility, John the Baptist. We considered the baptizer’s humility briefly last week. Let’s dig deeper into this foundational aspect of his life.

Session Summary

Though many may think that John the Baptist’s ministry was characterized by boldness or peculiarity, the heart of his work was humility. His humble estate as the doorman for the King of kings and Lord of lords was the foundation for both his fearless boldness and his unorthodox way of living. After all, who would disregard his own reputation, preach someone else’s rules, and divert attention away from

himself and to another except a man who has a very low view of himself and a very high view of the one he serves?

1. A Stern Warning (Luke 3:7-9)

John the Baptist had gathered a crowd. All sorts of people left the cities to go out into the wilderness to hear this strange-looking preacher. Some were even baptized by him. Clearly, some who heard him were moved to true repentance. Others seemed to have alternate motives.

 How would you describe John the Baptist's tone in verses 7-9?

These verses describe a direct and harsh message. Last week, we discussed the baptizer's boldness. In Matthew's account of this scene, these words were directed specifically at the religious elite, the Sadducees and Pharisees. It is likely that Luke simply left that specification out. John's indictment here was consistent with the primary offense of the religious elite—self-righteousness.

This is a vivid example of the sort of fearless and bold preaching that is needed today. While there is no longer a need for a prophet to prepare the way of the Lord, the blood bought people of God do need under-shepherds who believe the Word of God and preach it, fearing God alone and not man (Gal. 1:10).

 What warning did John the Baptist give to his listeners? What did this stern warning delivered by John the Baptist reveal about his motivation in preaching and serving the Lord?

The question “Who warned you to flee the coming wrath?” is powerful. John was not one for mincing words. He wasn't preaching a message of health and wealth. He wasn't promising anyone their best life now. He told them the hope they put in their being descendants of Abraham amounted to a pile of stones. He warned them that the axe was already laid at the root, and if they were honest with themselves, then they could probably already feel the heat of the fire into which they may be thrown.

It's worth noting here that John the Baptist didn't shy away from speaking the truth about what sinful humans need to be saved from. When he suggested they “flee from the wrath to come,” he wasn't referring to the wrath of the devil but the wrath of the one true and living God (Rom. 1:18). Even the devil trembles at the thought of God's wrath, and so should we. Christians haven't been saved from hell alone. They've been saved from the all-consuming wrath of a holy God.

It takes tremendous humility to bring a message of doom. John's words in verses 7-9 would have tickled no ears, only stepped on toes. Clearly, John the Baptist wasn't worried about increasing his popularity or building his brand. He didn't have time for that; he had a road to make straight. John the Baptist's stern warning betrayed a profound humility.

- ❓ Application: Are you ever tempted to hold back the truth of God's Word because of how it may make you look? Where might this be an indication of pride and a lack of humility?

2. Clear Encouragement (Luke 3:10-14)

Luke reported that after John's attack on self-righteousness, some people asked him "What then shall we do?" Again, those who asked for further clarification probably had differing motives. Some asked out of a genuine fear of the Lord and desire to be delivered from the coming wrath of God against sin. Others, however, may have asked in a scoffing manner.

- ❓ What was John the Baptist's answer? What did he tell them to do? How might this apply in our context?

John completed his explanation of repentance. In verses 7-14, his message could be summed up in one word: Repent! Repentance is made up of two parts. First, a person turns from sin. In verses 7-9, the baptizer pointed out their sinfulness and their worthless self-righteousness. But when one turns away from something, they must also turn toward another thing. In verses 10-14, he explained what things they should turn to. He called them to leave behind evil deeds and to do what was right. The two specific examples that Luke included in his account had to do with the normal (though sinful) practices of tax collectors and soldiers. They were both in positions of authority and used that power to extort money.

- ❓ What would've been strange about John's counsel to the tax collectors and soldiers in this passage? What is counter cultural about true repentance in our culture?

Remember, Israel was not a free and autonomous nation during the time of John the Baptist and Jesus' earthly ministry. The Roman general Pompey had captured the city of Jerusalem in 63 B.C. This meant that Israel was under Roman occupation. Of course, no nation desired to be stripped of their autonomy, but for Israel, this was especially difficult because they believed that the land on which they lived had been given to them by the God of Abraham, Isaac, and Jacob. They were a special nation set apart and ruled by God alone. A Roman occupation didn't fit into the Jewish worldview. To make matters worse, some Jews had capitulated

and gone into the service of the empire by becoming tax collectors. They collected taxes from their own people on behalf of the Roman government. The soldiers who were present at John the Baptist's sermon were probably not Romans, but auxiliary troops from Syria working for the Roman government.

So, when a camel hair wearing prophet showed up in the Israelite wilderness some may have suspected the beginnings of grassroots political revolution. It was certainly expected that the Messiah would throw off the Roman yoke of oppression. However, John told the tax collectors to keep collecting taxes but without taking extra. He told the soldiers to keep enforcing Roman law, but without abusing their power. This may have come as a surprise to many who heard his message. Some were likely disappointed.

The key to understanding John's message is recognizing that he wasn't speaking on his own authority. John the Baptist hadn't invented his message by his own wisdom and calculations. He was a man under authority and was preaching the message that God had put in his mouth. This brings us back to John's humility. It takes great humility to continually bring another's message, especially when it isn't what the audience desires. The man who is humble before his God wouldn't dare take matters into his own hands and adjust, tweak, or change the message in order to please the crowd. The humble Christian desires to please God and God alone.

-  Application: How do you display that God's Word is enough to meet your own spiritual needs and the needs of those to whom you minister? Do you humbly accept the provision that God has given you for your soul? Or do you seek to supplement with other things? What needs to change?

3. Hearty Deflection (Luke 3:15-18)

John was unlike anyone that people had seen. He spoke with authority, and he didn't seem to care about currying favor with the religious elite. Furthermore, there were some fantastic rumors going around about his conception and birth. Despite his harsh message and his resistance to political revolution he had gained a large following. This shouldn't surprise us, however, because those who were sincerely drawn to John were evidence of God's plan to glorify and exalt the Son, the Christ, Jesus.

-  What were those who were following John asking themselves? What was his response?
-  How might he have been tempted to respond differently?

It was only natural for people to wonder whether John the Baptist might be the Christ. They were hoping for his arrival and the baptizer seemed like a decent candidate. But John knew that his ministry was meant to be eclipsed by the God-man.

Not the One but Pointing Toward the One

John knew that the throngs of people wondered if he was the long-awaited Messiah. He answered that there was no comparison between him baptizing with water and Messiah baptizing with the Holy Spirit (see Ac 1:5; 2:4; 1Co 12:13) and fire of judgment.

In these verses, we also see the second theme of John's preaching, namely faith in the good news of the One to come. John's ministry may be summed up with two words: repentance and faith. Jesus immediately picked up on these themes when John was arrested and carried them forward as His ministry progressed (Mark 1:15).

Here we see John's humility on full display. He said, "He who is mightier than I is coming, the strap of whose sandals I am not worthy to untie." It is reported elsewhere that he made the statement, "He must increase, but I must decrease" (John 3:30). In order to make things even more clear, John contrasted his ministry with Jesus'. He said, "I baptize you with water . . . He will baptize you with the Holy Spirit and fire." The people were excited and encouraged by John the Baptist. There was energy around his campaign. But he had news for them—they hadn't seen anything yet! Luke concluded his summary of John's ministry by saying, "So with many other exhortations he preached good news to the people."

What was this good news? Quite simply it was that the Christ was about to appear. This is humility personified. The good news that John the Baptist brought to the crowd that had gathered to hear him was that he was going to fade into the background and someone else who exceeded him in every way would take center stage. Christians ought to strive to be characterized by this sort of humility today. They should, as Paul said, "Do nothing out of selfish ambition or conceit, but in humility consider others as more important than yourselves. Everyone should look not to his own interests, but rather to the interests of others" (Phil. 2:3-4).



Application: Who takes the center stage of your life? Is your life all about you or about Christ? How would those closest to you answer that question?

Conclusion

John the Baptist's ministry was important because God purposed for him to prepare the way for the Lord by preaching repentance and faith. But his ministry served a greater purpose and a great person—the person and work of Jesus Christ. John the Baptist is a tremendous example of humility for Christians today. His life serves as an example of what a humble life looks like in the context of real life. During the season of Advent, followers of Christ would do well to pursue the same degree of humility. This is a prime opportunity to point others away from ourselves and the things of this world and to the only One worthy of all glory and honor.

- ❓ What do you think are some of the impediments that keep Christians from walking in humility? What keeps you from this?
- ❓ How is humility tied to the core truths of being a follower of Jesus?
- ❓ Where is God calling you to be humble currently? How does it take humility to share the gospel with others without changing the message to please your audience?

Prayer of Response

Take time to humble yourself before the Lord by acknowledging your sinfulness and your ongoing need for cleansing from sin. Recognize the fact that you did nothing to deserve salvation and that you can do nothing to keep it. Give thanks for the grace of God in Jesus Christ. Ask the Lord to make you and your fellow church members humble before Him.

Additional Resources

- *Humility* by C.J. Mahaney
- *Humility* by Andrew Murray
- *Luke 1-5: The MacArthur New Testament Commentary* by John MacArthur

For Next Week

Memorize

John answered them all, "I baptize you with water, but one who is more powerful than I am is coming. I am not worthy to untie the strap of his sandals. He will baptize you with the Holy Spirit and fire.

- Luke 3:16

Daily Readings

- Monday - Matthew 11:2-11
- Tuesday - Isaiah 7:14
- Wednesday - Genesis 12:1-3
- Thursday - 2 Samuel 7:12-13
- Friday - Isaiah 53:12
- Saturday - Psalm 16:10

Historical Context of Luke

Purpose

The Gospel of Luke is a carefully researched (1:3), selective presentation of the person and life of Jesus Christ, designed to strengthen the faith of believers (1:3–4) and to challenge the misconceptions of unbelievers, especially those from a Greek background. Its portrait of Jesus is well balanced, skillfully emphasizing his divinity and perfect humanity.

Author

The author of the Third Gospel is not named. Considerable evidence points to Luke as its author. Much of that proof is found in the book of Acts, which identifies itself as a sequel to Luke (Ac 1:1–3). A major line of evidence has to do with the so-called “we” sections of the book (Ac 16:10–17; 20:5–15; 21:1–18; 27:1–37; 28:1–16). Most of Acts is narrated in third-person plural (“they,” “them”), but some later sections having to do with the ministry of the apostle Paul unexpectedly shift to first-person plural (“we,” “us”). This indicates that the author had joined the apostle Paul for the events recorded in those passages. Since there are no “we” passages in the Gospel of Luke, that fits with the author stating that he used eyewitness testimony to the life of Jesus (1:2), indicating he was not such an eyewitness himself.

Since Luke wrote both the Third Gospel and the book of Acts (Ac 1:1–3), it is relevant to consider the dating of both books together. The events at the end of Acts occurred around AD 62–63. That is the earliest point at which Acts could have been written. If Acts was written in the early AD 60s from Rome, where Paul was imprisoned for two years (Ac 28:30), the Third Gospel could date from an earlier stage of that period of imprisonment. The other reasonable possibility is during Paul’s earlier two-year imprisonment in Caesarea (Ac 24:27). From that location, Luke would have been able to travel and interview the eyewitnesses to Jesus’s life and ministry who were still alive.

Setting

Traditionally, the Gospel of Luke is believed to have been written after both Matthew and Mark. Those who date Matthew and Mark in the AD 60s or 70s have tended to push the dating of Luke back to the AD 70s or 80s.

Special Features

The Gospel of Luke is the longest book in the New Testament. Focusing on the life and ministry of Jesus Christ, this Gospel is part one of a two-part history, the book of Acts being part two. Both were dedicated to “most honorable Theophilus” (Lk 1:3; Ac 1:1).

Extended Commentary

Luke 3:7-18

3:7-9. The heavenly message needed, earthly application. John supplied this vigorously. Seeing Jews proud of their religion standing in the baptismal line, he shocked them. No words of congratulations, gratitude, or praise to God. Instead, he issued a stinging attack. John practiced prophetic name calling. He saw straight through those wanting to be baptized. They wanted one more credential behind their name, one more religious act they could tell everyone about. They were not saints. They were snakes. They needed to take John seriously, along with the God who stood behind John. They needed to know divine wrath was coming.

Just as prophets of old tried to warn the nation and prevent God's discipline and judgment, so John played out the prophetic role. If you want to go through the ritual, be ready to live the life. Gaining God's forgiveness requires more than carrying out another religious ritual. Forgiveness means changing your way of living, producing new fruit in your life. Repentance is not a one-time performance. Repentance is a continuing way of life—a life totally different from the one that required repentance in the first place. Repentance is a change of life, not just an exchange of words. Repentance depends on much more than keeping up family traditions and relying on proud and proper family trees.

John declared that God does not have to work with the family of Abraham. He can start over again. He can pick up the rocks in the wilderness and start a new family of Abraham. He can fulfill his promises to bless Abraham (Gen. 12; 15; 17) with the new family of Abraham.

John told these religious leaders that they had no claim on God. They could never bring pressure to bear on him to fulfill his promises. He will do so in the ways he chooses with the people he chooses. God's threat is not an empty gesture. He is already at work. He has picked up his sharpened ax and is chopping away at the roots of Israel's family tree. One factor determines which trees get chopped and which may continue living. God is the fruit inspector. Trees with good fruit live. Others die and burn.

3:10014. John, these leaders said, your language is too theological, too full of pictures. What do you really want us to do? His reply: Go look at your clothes. Do you have a change of clothes? Take one and give to a person who needs it. Do you have a food supply for today? Invite someone to share it with you. Yes, these words fit everyone. You do not have to be rich to show fruits of repentance. Just have a little extra for today and give it away.

The message is not just for religious folks. Those people everyone knows are traitors and sinners can come to repentance, too. Yes, tax collectors, Jews who work for the Roman government and make a good living because they charge more than the government demands—these hated national traitors can repent. What must they do? Stop unjust practices. Collect exactly the amount of tax you are supposed to. Live on what the Roman authorities allot you, not on what you can extort from the Jewish people.

Even members of the Roman army can ask for repentance. These were probably Jews who signed up for military service or were conscripted by the government. They may have been Jews assigned to protect the tax collectors. They received small wages. They could use their authority and the fear of Rome to force people to give them money. Repentance for them meant refusing the temptation to get extra money just because they had the power to do so. Repentance meant living on what they had agreed to work for, whether that proved to be a living wage or not.

According to John, repentance is not confined to religious acts or private life. Repentance enters the place where you work. You must carry out your job in ways that reflect the life God approves of. No matter how much power and authority you have, no matter how much money you can get by exercising such authority, you do not have God's authority to use your power to get that money. Like the prophets of old, John called for justice, righteousness, and mercy in every area of life (see Amos 5:24; Mic. 6:8).

3:15. Who was John? The crowds could not quite make up their minds. Could he possibly be the deliverer whom Judaism was waiting for? Was he the promised Messiah whom God would anoint to deliver them from Rome and restore the kingdom to Israel? Suspense built as the people talked among themselves who this John really was.

3:16. John quickly shattered the suspense and messianic hopes. He knew his role. He baptized with water, seeking repentance and cleansing from sin. He was weak and insignificant in face of the coming One, who was mightier and more powerful—so powerful that John did not consider himself qualified to touch him and serve him as the most humble slave. Only a slave would do the dirty job of untying sandals caked with dust from the roads of Galilee and Judea. No Hebrew could be required to do this for another Hebrew. Pride prevented Jews from even considering such action for a fellow Jew.

John looked at it from the other perspective. He did not have the qualifications to accomplish this filthy, humiliating task for Jesus. Jesus was too great for John to touch. Not only was Jesus' character and power far superior to John—so was his mission. He brought the Holy Spirit as he baptized. But not just the Holy Spirit. He also brought fire as he baptized. The Spirit set the recipient apart as belonging to God's people, empowered to do God's work. Fire purged and burned. Those who responded to Jesus received a purging baptism that implanted the Spirit in them (v. 21) and incorporated them into Christ's people of the kingdom. Those who rejected Jesus received the Spirit's judgment, a judgment expressed as a burning fire that destroyed them (cf. Isa. 4:2-6).

3:17. John used a twofold agricultural image to explain Jesus' baptism with Spirit and fire. A farmer took a large fork-shaped shovel and tossed grain into the air. The heavy grain fell to the threshing floor to be gathered and prepared for use. The lighter chaff flew off in the breeze and had to be swept up and burned because it was useless. So Jesus' coming divided people into two camps: the people of the Spirit and the people destroyed and made useless by the fire.

3:18. Luke summarized John's role. He was a comforter, an encourager. That is the meaning of parakalon, exhorted. He preached the good news. Jesus would also preach good news of the kingdom (4:43).²

References

1. Edwards, Jonathan. *Sermons and Discourses, 1734-1738*. New Haven, CT: Yale University Press, 2001.
2. Butler, Trent C., and Max Anders. *Luke*. Holman New Testament Commentary. Nashville, TN: Broadman & Holman Publishers, 2000.

Author Bio

Jonathan Edwards (Sermons and Discourses, 1734-1738)

Jonathan Edwards (1703-1758) began his education at Yale College when he was thirteen years old. He served as pastor of the Congregational Church in Northampton, Massachusetts for over twenty years. His published sermons were widely circulated in America and England. He also served as a missionary to native Americans, and he was called to be president of the College of New Jersey (Princeton) just prior to his untimely death.

Trent Butler (Luke)

Trent C. Butler is a freelance author and editor. He served ten years on the faculty of the International Baptist Theological Seminary in Ruschlikon, Switzerland, and for twenty-two years as editor and editorial director for Holman Bible Publishers and LifeWay. He wrote the Word Biblical Commentary volume on Joshua, the Layman's Bible Book Commentary on Isaiah, the Holman Old Testament Commentaries on Isaiah and Hosea through Micah, and the Holman New Testament Commentary on Luke. He served on the editorial Board of the Holman Christian Standard Bible, and edited the Holman Bible Dictionary. Dr. Butler has a Ph.D. in biblical studies and linguistics from Vanderbilt University, has done further study at Heidelberg and Zurich, and has participated in the excavation of Beersheba.

Max Anders (Luke)

Dr. Max Anders is the author of over 25 books, including the bestselling *30 Days to Understanding the Bible*, and is the creator and general editor of the 32-volume Holman Bible Commentary series. He has taught on the college and seminary level and is a veteran pastor. Max provides resources and discipleship strategies at www.maxanders.com to help people grow spiritually.

C.J. Mahaney (Humility)

C. J. Mahaney leads Sovereign Grace Ministries in its mission to establish and support local churches. He served as pastor of Covenant Life Church in a Maryland suburb of Washington, D.C., for twenty-seven years before handing the role to Joshua Harris. He is the author of *The Cross Centered Life*, *Christ Our Mediator*, *Humility: True Greatness*, and *Sex, Romance, and the Glory of God: What Every Christian Husband Needs to Know*. C. J. and his wife, Carolyn, have three married daughters and one son. They make their home in Gaithersburg, Maryland.

Andrew Murray (Humility)

Andrew Murray (1828–1917) was a South African writer, teacher, and Christian pastor. Murray considered missions to be “the chief end of the church.” Andrew pastored churches in Bloemfontein, Worcester, Cape Town and Wellington, all in South Africa. He was a champion of the South African Revival of 1860. In 1889, he was one of the founders of the South African General Mission (SAGM), along with Martha Osborn and Spencer Walton. After Martha Osborn married George Howe, they formed the South East Africa General Mission (SEAGM) in 1891. SAGM and SEAGM merged in 1894. Because its ministry had spread into other African countries, the mission’s name was changed to Africa Evangelical Fellowship (AEF) in 1965. AEF joined with SIM in 1998 and continues to this day. He died on January 18, 1917, four months before his eighty-ninth birthday. Over the years he has influenced many, including Jessie Penn-Lewis, a key figure in the 1904-1905 Welsh Revival.

John MacArthur (Luke 1-5: The MacArthur New Testament Commentary)

John MacArthur has served as pastor-teacher of Grace Community Church in Sun Valley, California, since 1969. His ministry of expository preaching is unparalleled in its breadth and influence. In more than five decades of ministry from the same pulpit, he has preached verse by verse through the entire New Testament and several key sections of the Old Testament. He is Chancellor of the Master’s University and Seminary, and can be heard daily on the Grace to You radio broadcast (carried on hundreds of radio stations worldwide). He has authored numerous bestselling books, including *Twelve Ordinary Men* and *One Perfect Life*.