

Wendy A. Williams

Luke NT 623/723

Prof. Glen Shellrude

17 September 2020

Week 1 Notes Introduction to Luke 3:1-4:11

These chapters introduces the preparation of Jesus' ministry as it parallels with the message of John the Baptist preaching repentance, forgiveness and baptism. John the Baptist should be viewed

as a bridge which captures the Old Testament and the New Testament. His messages marks the end of the old era and introduces the new era in the person of Jesus Christ. John the Baptist and Jesus both preached the "good news" of Jesus Christ. The good news of the gospel began with God's word coming to John as a forerunner of Jesus Christ in which he is prepares the way for the Son of God. This message is of the good news is received and is identical to the early church message of the gospel. John's ministry is alleged to have commenced during the fifteenth year of Tiberius Caesar reign but upon closer investigation the dating seems to be a problem. However, Luke uses these date to chronologically to connect the events of salvation history to world history noting Pontius Pilate in A.D 24, Herod in .A.D 34. Lysanias because it borders Syria, the high priesthood of Annas and Caiaphas in A, D. 15. Luke specifically reintroduces John the Baptist as the son of Zechariah and to portray him as a God sent prophet as well as the promise prophet. The central message of the gospel is repentance and forgiveness that John preaches. John's message also reflects baptism that is required to cleanse the soul and does not automatically bring forgiveness. Isaiah message of baptism is fulfilled with in John's ministry

through the Q source. The ministry of John takes place in the desert and all four gospels conclude this and coincides with the people of Israel. Preparation for the Lord who is the Savior has a path that is made straight and exclusively for Christ and where everyone who is corrupt have a chance to be humble and receive our Lord. Luke has informed Theophilus of these things concerning God and is in accordance with the divine plan. Themes expressed here in Luke are the demand for humility before God and the gospel is for everyone. Three examples of John's teaching begins with the coming Messiah, God's kingdom has come, and fruit should be represented through a changed life. John taught and preached a universal call of repentance for all. He emphasizes that baptism and holy living go hand in hand. True repentance and a changed life assures one of getting into the kingdom and one must work at staying in the kingdom by living a holy life. Maintaining a proper faith and concern for the poor is what God requires. Living a holy life included being honest and avoiding sins of one's profession as seen by the soldiers and tax collectors. John the Baptist was given great respect but Jesus was given more respect because of who He is. John announced that he baptized with water but one will come who was greater and more powerful than he was and whose shoes he was unfit to tie. Jesus' baptism with fire is not clearly understood because it can be positive or negative. Is this baptism of fire a blessing for the believer or a curse for the unbeliever as judgment? This can also be understood as wheat being a blessing and the chaff is the judgment of burning. It is clear that Luke wanted to convey to Theophilus that by participating in God's kingdom involves more than baptism and profession of repentance but a life that manifests true conversion and baptism alone is insufficient for salvation. The Christological element is that Jesus is the greater prophet and the Christ. John's imprisonment and death parallels Christ and foreshadows his death. Jesus' baptism confirms and affirms his divine sonship from His father in Heaven. The baptism of

Jesus culminates John's ministry and commences Jesus' ministry. The heavens open to confirm what Jesus already knew that He was God's son and the Holy Spirit descending on him affirms that he is the anointed one from his long ancestral line. As Jesus' ministry is brought to fruition, it also shows that Jesus was tempted and that he passed the test. The tests were all messianic by nature and God's pronouncement of Jesus shows us that Jesus chose humility over his divine anointing. The temptation of Jesus was initiated by the Spirit and not by the devil. The temptation demonstrates and confirms that Jesus is God's son because He trusted God by humbling himself to bring Him through.

Repentance has two sides—turning away from sin and turning towards God. To be truly repentant we must do both.

