

1. Jesus is the Pinnacle of the Gospel
  - a. "all the people"
    - i. hyperbolic for many (since obviously not all were)
    - ii. why the word "all" then - all who were going to be baptized by John were baptized by John
  - b. Jesus as the finality of John's ministry
    - i. Luke mentions Jesus' baptism this way to emphasize that He is the climax of John's ministry
    - ii. He is not merely "one of the people" but rather significant and the end of John's baptism
  - c. Why the summary of Jesus' baptism?
    - i. Matthew deals with the obvious problem of why Jesus came to be baptized, but Luke does not (Mat 3:14-15)
    - ii. Luke, then, is not dealing with the baptism itself, but rather with the declaration by God that Jesus is His Son
  - d. Luke is emphasizing the beginning of Jesus' public ministry
    - i. in fact, this is why John's imprisonment is mentioned before the baptism of Jesus, even though it happened later chronologically
    - ii. the ministry of Jesus, therefore, is related to John's ministry (kingdom of God at hand, repentance, forgiveness of sins), but yet distinct from it
      1. It is a continuation, but a fulfillment and not a parallel to it
    - iii. from this point on it is all and only about Jesus and His person and work
  
2. Jesus Relied Upon the Father to Fulfill the Gospel
  - a. Why does John mention this b/c Matthew, Mark, and John do not?
    - i. Luke reveals a deep interest and emphasis on the importance and role of prayer between the Father and Son in both his gospel and its second volume, Acts
    - ii. What he is showing us, by inference, is that we, too, not only have the privilege to go to the Father in prayer, but the necessity that we do so (for if Jesus, God's Son, did, then we will definitely need to as well)
    - iii. There is already a deep reliance on the Father by Jesus, an intimacy that Luke will reveal more and more as time goes on
      1. He prays often (5:16)
      2. Jesus prays before the 12 apostles are chosen (6:12)
      3. He prays before He asks Peter who He is and receives Peter's response "you are the Christ" - which Jesus then blesses the Father for (9:18)
      4. He prays before the Transfiguration (the 2nd declaration by God that He is God's Son, 9:28ff)
      5. He prays in the garden of Gethsemene to face the terror and suffering of the Cross (22:41)
      6. He prays on the Cross during His agony (23:34)
  - b. Luke connects the presence of the Holy Spirit with prayer in Luke 11:13
    - i. Thus, Jesus may be asking for the Holy Spirit to affirm His sonship, declare His Kingship, and reveal God's favor (well-pleasing) upon Him in order to being His work.
  
3. The Holy Spirit's Presence is the Power and the Confirmation of God's Presence and Power to Fulfill the Gospel
  - a. Why is the Holy Spirit said to have "alighted like a dove"?
  - b. First, the Holy Spirit is said to be "in form", that is visible, but only coming down "like a dove" not in the form of an actual dove (comparative connecting word ὡς).
    - i. Therefore, the point that Luke is mentioning is that the Holy Spirit was seen, and that being seen He was fluttering or alighting like a small dove.
    - ii. There is significance in the visual analogy, but it is an analogy not a literal dove-shape

- c. To us, doves symbolize peace...but why do they symbolize peace to us?
- d. Luke is not relying upon our understanding of doves, but rather to God's revelation of doves in the OT.
  - i. The dove as the bringer of promise to Noah (Gen 8)
  - ii. The dove as burnt sacrifice "pleasing to the Lord" (Lev 1:14-17)
  - iii. The dove as sacrifice for sin for the poor (Lev 5:7)
  - iv. The dove as euphemism for one's beloved (SoS 1:15; 2:14)
  - v. The dove as weak and ignoble, not powerful or war-like like the eagle or falcon (Hos 7:11; 11:11)
- e. I think that the answer lies in Isaiah 42:1-4 which recalls much of what the Father says about the Son at the baptism of Jesus, combined with "You are my Son" and the regal context of Psalm 2
  - i. The Servant (Son) would have the Spirit of God upon Him
  - ii. God's soul delights in Him
  - iii. "He would not cry aloud or make his voice heard in the street, a bruised reed he will not break, a dimly burning wick he will not extinguish, he will faithfully bring forth justice"
    - 1. The Holy Spirit's descending upon Jesus in the bodily form like a dove indicates the gentleness, meekness, humility of this Servant of God
      - a. Jesus was not a hawk, but more like a dove: gentle and meek, humble and lowly, poor and little (from Nazareth, etc.)
    - 2. It may be a harbinger of His sacrificial death and of His ministry to the poor as well.
      - a. 4:18 – "The Spirit of the Lord is upon me because he has anointed me to preach gospel to the poor"
- f. All this being said, the analogous symbolism may be constrained to only the manner in which the Holy Spirit is "alighting" or "anointing" upon Jesus, and may have no symbolic spiritual reference besides this.

#### 4. The Fulfillment of the Gospel Depends Upon Who Jesus Is

- a. This is functionally true in our perceptions as well:
  - i. If I perceive Jesus to be a wise sage or human prophet, then His ministry will be perceived by me to be teaching me how to live well
  - ii. If I perceive Jesus to be a miracle man, a healer with awesome power, then I will perceive His ministry to be about healing people and making them feel better
  - iii. If I perceive Jesus to be the Divine King, then I will perceive His ministry to be about bringing all things under His reign, including me
- b. What God says
  - i. You are my beloved
    - 1. This is a common name used of the Son by the Father in the NT
      - a. Luke 20:13 – The vineyard owner sends His beloved Son after the people kill the prophets, but they kill Him, too
    - 2. Related to Isa 42 :1, where Matthew adds "beloved"
      - a. The addition of "beloved" by God may allude to the "firstborn" typology of Isaac, who was not the blood-born firstborn, but was the firstborn of promise with all the rights therein (Gen 22, LXX)
      - b. Is God saying that Jesus, not Adam, is the true firstborn, the "beloved son" who would be offered up?
  - ii. You are my Son
    - 1. Psalm 2 and the regal context
      - a. "kingdom of His beloved Son" (Colossians 1:13)
      - b. The Sonship of Jesus strongly indicates His regal authority and power and right to rule as the God-Man, the true representative of God's reign in human form

2. Jesus is the One who reigns with the Father as the true and final King of God's people
    - a. He defeats His enemies
    - b. He rules with justice
  - iii. I am well-pleased with You
    1. Isa 42 – the Servant of the LORD pleases the Lord with His humble obedience, His substitutionary and gracious redemptive work, and His faithful working of justice
    2. This is spoken to Jesus, so probably very comforting and encouraging to Him to go forward with His mission to bring all things under His rule through redemption and through judgment (Holy Spirit and fire)
  - c. God says it vocally from the heavens
    - i. Parting of the heavens indicative of God's breaking in
    - ii. The descending of His Spirit indicative of His presence and His power to achieve His will
    - iii. Thus, Jesus is being confirmed by the Father as having His presence and power to achieve His will
  - d. He is speaking directly to Jesus but so that others would know
    - i. Intimacy and encouragement
    - ii. The giving of the Holy Spirit as the presence of the Father to do His will
  - e. All of this acts as an inauguration of Jesus as the Divine King with Divine Rights and Authority
    - i. Not that Jesus was made the Messiah here, but was inaugurated and this marks the beginning of His active reign
    - ii. It is nothing ontological, but rather missiological
5. Jesus is Humanity's Representative and God's Son: Luke's Genealogy of Jesus
- a. Why inserted here?
    - i. This is not the normal place for a genealogy – both Matthew and Mark list Jesus' temptation immediately following his baptism – so, why here?
    - ii. Usually genealogies are listed near birth narratives, Luke places his in the Sonship narratives of Jesus' adulthood
    - iii. This gives us a strong indication that Luke's purpose was not merely genealogical, but was revealing what Jesus' true sonship was as "the son of God"
  - b. Why doesn't it match up with Matthew's
    - i. Matthew goes from oldest generation to youngest, the typical order of genealogies, but Luke goes from youngest to oldest, leaving us with "Adam, the son of God" directly before the temptation of Jesus ---why?
    - ii. Most of the names are different (all but two)?
      1. Admit the difficulty – we cannot be sure of why
      2. Two possibilities that explain the differences and do not indicate an error on Matthew's or on Luke's part:
        - a. Legal lineage of Joseph vs. Lineage of Rights to the Throne
          - i. "as it was assumed" that Joseph was his father
          - ii. As such, it would be that this is Jesus' legal lineage by adoption, but still legal
          - iii. Matthew lists his lineage by right to the throne, or firstborn right
          - iv. Joseph's line would line up with the kingly line whenever Nathan's line was heir to the throne
        - b. Luke is actually giving Mary's lineage while Matthew gives the Davidic lineage through Joseph to whom Jesus was the legal heir
          - i. This is accomplished by extending the parenthesis to include Joseph

- ii. Read: “(as was supposed of Joseph) of Heli” rather than “(as was supposed), Joseph of Heli”
    - iii. This would mean that Heli was Jesus’s grandfather by Mary, rather than by Joseph
  - 3. In any view, it is apparent that one of the gospel writers is giving “legal heirship” genealogy and the other a bloodline genealogy
    - a. In either of these cases, Joseph (Matthew 1:15-16) and Heli (Luke 3:23) must have been half-brothers, brothers whose wife was remarried in a levirate marriage to the other when he died, or there was a legal adoption of a child by Heli
    - b. In this case, Heli adopted Joseph because he was childless, thus making Joseph his legal son
- iii. Matthew’s goes to Abraham, but Luke’s goes to Adam
  - 1. Herein lies the heart of Luke’s purpose:
  - 2. Matthew is showing that Jesus is of Abrahamic descent and, as such, fulfills the Abrahamic covenant and the Davidic kingship
  - 3. Luke shows that Jesus is similar to Adam, *the son of God*
    - a. Like Adam in that both were created directly by God, but not exactly the same as Adam (as Luke shall reveal)
    - b. This also relates to what the Father says about Jesus at His baptism
  - 4. Luke’s point is that Jesus is the Son of God, and as such, He is creating for Himself a people of repentant faith in Him
    - a. Dovelike
    - b. Full of the Holy Spirit
    - c. Thus Luke is already weaving the major themes of the gospel together here:
      - i. The sufficiency of Jesus as our substitute and as our King because He is God’s Beloved Son
      - ii. The pouring out of the Holy Spirit of God upon all His people, regardless of Jewishness or non-Jewishness, wealth or poverty, power or slavery
      - iii. This people being like their representative Head
        - 1. Like Adam
        - 2. Like Christ
        - 3. See 1 Corinthians 15 and Romans 5:12ff
  - 5. This Representative of Humanity who supersedes and succeeds where Adam failed is the point here – and the point of His success immediately following in His interaction/temptation by Satan in chapter 4
    - a. Where Adam failed Satan’s temptation, Jesus succeeds
    - b. We’ll look at this closer next week
- c. The primary reason for the genealogy by Luke is to show that Jesus is the possessor of the proper roots to be the promised representative of all humanity and the proper representative of God, thus establishing His unique Sonship and Kingship over Humanity
  - i. David’s regal heir
  - ii. Abraham’s heir of promise
  - iii. Adam’s serpent-crushing heir
  - iv. God’s glorious promised Son
- d. We see that God created this entire line to culminate in Jesus, the Redeemer of His people and the glory of God