



The ox is the symbol for the gospel of Luke

13b. Luke 3:1–4:13

PREPARATION FOR JESUS' MINISTRY

Luke's Portrayal of John the Baptist (3:1–20)

- Seemingly careful dating gives Luke's account verisimilitude, adds the flavor of Classical historiography (3:1–2a)
 - Tiberius (formally emperor AD 14–37), Pilate (prefect AD 26–36), Herod Antipas (4 BC –AD 39), Caiaphas (high priest, AD 18–37)
 - Cf. Thucydides, *History of the Peloponnesian War* 2.1.
 - Fifteenth year of Tiberius ≈ AD 29
 - Some problems with dating Tiberius's reign (*When did Tiberius' reign begin? AD 4 when he received most of the powers of Augustus? AD 13 when these powers were renewed? AD 14 when Augustus died?*)
- **John the Baptist and his mission (3:2b–20)**
 - **The New Translation makes significant additions regarding the mission of the Savior (see JST Luke 3:5–9):** take away sins, bring salvation to Gentiles, bring to pass the resurrection, hold the keys until the end, administer justice . . .
 - *All in harmony with Lucan sensitivities and emphases!*
 - Additional, detailed instructions to tax collectors and soldiers, illustrating Luke's interest in commoners and marginalized figures and **social justice** (see 3.10–14)
 - Antipas' arrest of John the Baptist moved here



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The Baptism of Jesus (3:21–22)

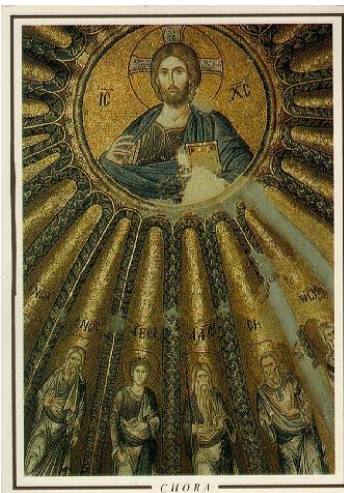
- **Shortest of the Synoptic accounts of the baptism**
 - Omits discussions of John and Jesus' worthiness, the necessity of fulfilling all righteousness
- **Heavens open, seemingly as much a result of Jesus' "praying" as due to the baptism itself**
- **Lucan Emphasis on the Spirit**
 - Holy Ghost descends "in bodily shape" and "like a dove"
 - Does "like a dove" (*hōs peristeran*) refer to the shape or to the manner of descent?
 - Joseph Smith taught that "the sign of the dove" represented the Holy Ghost's presence (*Teachings of the Prophet Joseph Smith*, 275-276)
 - An "anointing" of the spirit
 - Holy Ghost foreshadows role in the Church at Pentecost in Acts 2

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Luke's Genealogy of Jesus (3:23–38)

Preparation for Ministry



13b. Luke 3:1-4:13

- **Placed after baptism and before ministry begins**
 - More specifically, genealogy illustrates God's declaration "Thou art my beloved Son"
 - Also reflects Moses, see Exodus 6:14–26
- **Ascending order**, rather than descending, as in Matthew
- Begins with Joseph the son of Eli (Heli)
 - Matthew had Joseph as the son of Jacob (Matt 1:16)
 - Emphasizes **actual genealogy** rather than legal line
 - Could Joseph be Eli's son-in-law?
 - The Greek does not suggest this, but if so, this would be Mary's lineage
- **All the way to Adam**, stresses inclusion of all humanity, not just Israel
 - Matthew's emphasis was "son of David"
 - "... the son of Adam, **the son of God.**" (3:38)

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Byzantine mosaic of the genealogy of Jesus, St. Chora, Istanbul

4

Temptation (4:1-14)

Preparation for Ministry



- Led by the spirit, cf. JST
 - Spirit is prime mover Luke-Acts
- Matthean order (A-B-C) versus Lucan order (A-C-B)
 - *Moves Satan's question whether Jesus is the Son of God to the last position, emphasizing it*

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