

1. “THE NEW TESTAMENT THEOLOGY” IS THE TITLE OF SOME ACADEMIC SYLLABI (COURSES). DOES IT EXIST?

The discipline titled New Testament theology exists despite the difficulties involved in arriving at one New Testament theology because of lack of agreement on the nature, function, method, and scope of New Testament theology. This accounts for the diversity in the text published on New Testament theology. That notwithstanding, these text still form a unified body because they all have a common focus and they are all devoted to Jesus Christ.

That New Testament theology exists does not mean that all the authors are saying the same thing, they probably wrote to different audience. They say different things that are compatible and complementary. This does not affect the “oneness” of New Testament theology as we can still find some common elements in their diverse writings; Christ is the common character of the new testament but he is being approached from different perspectives. For instance, we can find some common elements in the gospel according to Luke and Acts of the Apostles.

There is no contradictions in the literatures written on New Testament theology, despite the different perspectives from which they were written and the different approaches applied in writing them, Jesus Christ the risen lord unites the New Testament. Thus, there is one New Testament theology irrespective of the diversity in literatures on New Testament theology. This does not nullify the arguments in support of the existence of New Testament theology.

New Testament theology as a discipline is an aspect of the larger branch of theology called biblical theology. It explicates the origins and development of concepts within the New Testament in historical terms. Background studies is very important in understanding New Testament theology.

This helps us to understand the surrounding influences of the New Testament literatures. Although, care must be taking to ensure that too much importance is not placed on the background studies. This will lead to it appearing more important than the biblical text itself. That notwithstanding, background studies will help to throw more light to the individual statements in the biblical text. Since there is a close connection between the Old Testament and the New Testament, the Old Testament should be part of this background studies, because any attempt to dissociate the Old Testament from the New Testament will only lead to a distortion in the latter. The promise God made in the Old Testament was fulfilled in the new.

2. PNEUMATOLOGY IN LUKE

INTRODUCTION

Luke furnished the church with rich materials on the Holy Spirit through his gospel and the Acts of the Apostles. In the pneumatology of Luke the works of the holy spirit recorded in Luke`s gospel serve as a witness to the ministry of Jesus Christ. The Holy Spirit came upon him at his baptism (Luke 3:2-22) and animated his public ministry. Also, as was recorded in Acts of the Apostles the Holy Spirit animated the apostles and brought about the working of salvation in the church.

PNEUMATOLOGY IN LUKE

Some scholars are of the opinion that the Luke`s gospel and Acts of the Apostles were written to highlight the role the Holy Spirit plays in effecting miracles and in inspiring witnesses. In Luke`s gospel, the Holy Spirit inspired some prophetic utterances, this can be seen in the prophecy about the birth of John the Baptist (Luke 1:13-15). Jesus was born of a virgin who was conceived by the power of the Holy Spirit. Again, in the infancy narrative of Jesus when he was brought to the temple for presentation, Simeon and Anna spoke as they were inspired by the Holy Spirit. John

the Baptist was inspired by the Holy Spirit to call the people to repentance before Jesus' public ministry. At Jesus' baptism, the spirit descended on him like a dove. While conducting his public ministry, the spirit was upon him and led him to different places. Still on the emphases placed on the Holy Spirit by Luke, he warned seriously about blasphemy against the Holy Spirit.

Roger Stronstad believes that the Holy Spirit is not Luke's primary focus but Christology. On this note, he considered pneumatology in Luke in connection to Christology. Luke presented Jesus as a man of the spirit who was anointed, led and empowered by the spirit. Thus, Jesus was a charismatic leader and a charismatic Christ. Some scholars have noticed a parallelism between the activities of the Holy Spirit in Luke's gospel and Acts of the Apostles. The Holy Spirit animated the charismatic ministry of Jesus and in Acts of the Apostles the church ministered and healed by the power of the Holy Spirit just as Jesus did.

The promise of the holy spirit by Jesus to his apostles was fulfilled on the day of Pentecost. Just as the advent of Christ was marked by inaugural signs at his birth and baptism, so the beginning of the church was inaugurated by signs on the day of Pentecost and about three thousand were converted and baptized. Out of the eighty-eight times that Holy Spirit was used in the New Testament, Luke used it fifty-three times; twelve in his gospel and forty-one in acts.

CONCLUSION

The Holy Spirit occupies a very important place in the writings of Luke as contained in his gospel and Acts of the Apostles. The Holy Spirit was with Jesus right from his baptism through his public ministry. It played a key role in founding the church and animating Christ's disciple in Acts of the Apostles as they preached the good news.