



The Temptation of Jesus – Lk 4:1-14

Some points:

- Jesus was full of the Holy Spirit – this didn't protect him from temptation, but prefaced a time of most serious temptation
- Often happens after success in the Christian life. Fall because you thought you were invincible
- A question of identity. Each of the temptations begins with "if you are the Son of God" – Satan questions Jesus' identity and often tries the same tactic as us (worthless, don't deserve to be here, everyone else is a good Christian etc.
- temptation
 - natural good desires (hunger) but tempted to satisfy these desires in an illegitimate way e.g. desire for intimacy/sex outside of marriage
- who will you worship today? A daily choice, not automatic. Don't spring out of bed...can't wait to get into the Bible this morning.
- questions God's character – does he care about you? Let Him prove it. (Genesis parallel – Did God really say + exaggeration of God's restrictions, making him seem meaner)
- Satan misuses Scripture (like many cults) but Jesus' correct use of Scripture is a protection for him. (Good reason to know how to use Scripture properly)
- He'll come back. Devil leaves until an opportune time.

Luke – Outline of Contents

1:1-4	Preface
1:5-2:52	The birth and childhood of Jesus
1:5-25	The prophecy of John's birth
1:26-38	The prophecy of Jesus' birth
1:39-56	Mary's visit to Elizabeth
1:57-80	The birth of John
2:1-20	The birth of Jesus
2:21-40	The presentation of Jesus in the Temple
2:41-52	The Passover visit of Jesus to the Temple
3:1-4:13	John the Baptist and Jesus
3:1-20	The preaching of John
3:21,22	The baptism of Jesus
3:23-28	The genealogy of Jesus
4:1-13	The temptation of Jesus
4:14-9:50	The ministry in Galilee
4:14-5:11	The good news of the kingdom
5:12-6:11	The beginning of the controversy with the Pharisees
6:12-49	The teaching of Jesus to his disciples
7:1-50	The compassion of the Messiah
8:1-21	Jesus teaches in parables
8:22-56	A group of mighty works
9:1-50	Jesus and the Twelve
9:51-19:10	The journey to Jerusalem
9:51-10:24	The duties and privileges of discipleship
10:25-11:13	The characteristics of discipleship
11:14-54	Opposition to Jesus
12:1-13:9	Readiness for the coming crisis
13:10-35	The saving effects of God's rule
14:1-24	Jesus at table
15:1-32	The gospel for the outcast
16:1-31	Warnings to the rich
17:1-19	Teaching for disciples
17:20-18:8	The coming of the Son of Man
18:9-19:10	The scope of salvation
19:11-21:38	The ministry in Jerusalem
19:11-27	The parable of the pounds
19:28-40	Jesus rides on a colt
19:41-48	The destruction of Jerusalem
20:1-21:4	The growth of opposition
21:5-38	The destruction of the Temple, and the last things
22:1-24:53	The passion and resurrection
22:1-38	The Last Supper
22:39-53	The prayer and the arrest of Jesus
22:54-71	The Jewish trial
23:1-25	The Roman trial
23:26-49	The crucifixion of Jesus
23:50-56	The burial of Jesus
24:1-53	The resurrection of Jesus

This lecture will concern the major contours of the bulk of the Gospel and how they can be separated into 'bucket' and 'complex'-type organization.

The Buckets

We know from the 4th Gospel that Jesus made other trips to Jerusalem, but if we believe that Mark wrote first, we know that he wrote only about THE time that Jesus went to Jerusalem and ignored the other times. He thus created 2 major categories:

- 1) Galilee
- 2) On the way to Jerusalem

One of the reasons why the Synoptics (same view) are called the synoptics is because they adopt (and sometimes adapt) this rough contrast of Galilee, then On the Way to Jerusalem. Luke accepts this outline but then adds to it with such details as the birth narrative, more on John the Baptist, the Travel narrative (9:51-19:10), resurrection scenes and, of course, the whole book of Acts.

Buckets:

eg. “When I was at school...” or “When I lived in Berlin...”. Dates and even sequence don’t really matter – they are stories about that period rather than a chronological timeline.

In the gospels, these buckets appear as collections around a common theme e.g. healings, or controversy, or clashes with the Pharisees, or preaching and rejection.

A major bucket is the Early Galilean Ministry, within which you find smaller buckets such as “A Group of Mighty Works” in 8:22-56

Another major bucket is the Journey to Jerusalem, which has few chronological markers. Miracles are scarce, there are no topographical details. In this section Luke departs from the Markan outline, supplementing Mark with all kinds of stories.

Complexes

Complexes are series of events which happen in sequence, and the sequence is important eg. Arrest, Trial, Crucifixion and Resurrection and the Transfiguration complex in Lk 9:27-36. Note how important v27 is to v28 and the exact time reference (8 days) linking the two verses showing significance.

The Movement of the Gospel

A movement from Galilee to Jerusalem. The commentator Gooding sees Luke as a metaphorical journey also like “From a log cabin to the White House” indicating the significance as well as the geographical movement.

Six Comments from I.H. Marshall from his book *Luke: Historian and Theologian* (p. 64-67) about what Luke does with his material and with his sources

1. Luke has subjected all his sources to stylistic revision.
He has managed to achieve a consistent “Luke” style, so that his fingerprints are evident. He has worked hard on existing material to make it his own.
2. Luke arranges his source material without mixing it.
Mostly he uses it in blocks and doesn’t mix and match material from two different sources. There are exceptions, such as in the Passion narrative.
3. Luke follows the pattern of ministry already found in Mark.
He does skip two lengthy portions from Mark (Mk 6:45-8:26; 9:42-10:12) probably because he thought they repeated material he already had. Other than that, he follows the order of sections in Mark pretty closely. But he does not follow the chronological and geographical detail in Mark. Luke’s stories are much more vague and indefinite.
4. Luke does not seem to adopt much Markan theology.
e.g. he doesn’t make much of the “Messianic secret” which seems to play such a large part in Mark.
5. Luke inserts his own ideas into the Markan material.
e.g. he calls “Herod the king” (Mark 6:14) by his proper title “tetrarch” (Lk 3:19; 9:7); the seed that fell on the rock had no moisture (rather than “root” as in Mark).
6. Luke has altered his sources by “Hellenization”
He adds explanations of terms, and Palestinian scenery to make things clearer to an outside audience.

Homework: Read Riesner on Jesus as “Teacher” in **DJG**, 807-11; and Stanton, “Sermon on the Mount/Plain,” **DJG** 735-37