

The Falling Star and the Rising Son: Luke 10:17-24 and Second Temple “Satan” Traditions

Jon Carman
Baylor University
carmanjm@gmail.com

Luke’s purposeful arrangement of material in 10:17-24 creates a juxtaposition between Jesus and Satan. An examination of the passage that takes into account the larger matrix of Satan or “Satan”-like traditions in Second Temple Judaism offers a better understanding of certain aspects of Luke’s Christology.

In a speech summarizing Jesus’ ministry, Peter declares: “You know Jesus of Nazareth, how God anointed him with the Holy Spirit and with power, and how he went about doing good and healing all who were oppressed by the devil, for God was with him” (Acts 10:38, NASB). This statement suggests Luke understood the ministry and person of Jesus as being in some way connected to the works and character of Satan.

The present study contends that Luke intentionally developed a juxtaposition between Jesus and Satan. Furthermore, by exploring this juxtaposition, one can glean unique perspectives regarding Luke’s understanding of Jesus. This will be demonstrated by a careful analysis of Luke 10:17-24, along with an examination of Luke’s understanding of Satan as read within a larger matrix of Second-Temple traditions concerning Satan or a Satan-like figure.

ANALYSIS OF LUKE 10:17-24

Luke 10:17-24 functions as the close of the mission of the seventy (-two) (10:1-17), revealing their success in executing Jesus’ instructions.¹ It also functions as the ending of the first major segment in Luke’s “Travel Narrative” (9:51–18:14), a section made up of a collection of stories focusing on further initiating the disciples in the ways of Jesus (9:51–10:17).² Finally, this passage mirrors the mission of the Twelve in 9:1-6, though it has now been executed by an even larger number of disciples.

¹ The textual evidence is evenly divided regarding whether δύο (“two”) is part of the original text. For a full treatment of the issue, see Bruce Metzger, *A Textual Commentary on the New Testament* (3d ed.; London: United Bible Societies, 1975) 150-151.

² John Nolland, *Luke 9:21–18:34* (WBC 35b; Nashville: Thomas Nelson, 1993) 537.

The pericope is comprised of two sections: 10:17-20 and 10:21-24. The first half consists of primarily Lukan material and attends to the disciples' report of their mission as well as Jesus' response to their success.³ The latter portion is a combination of Q *logia* (Luke 10:21-22, Matt 11:25-27; Luke 10:23-24, Matt 13:16-17) that together form a speech by Jesus concerning his identity and the disciples' fortunate status as witnesses to Jesus and his ministry.

Satan's Fall: 10:17-20

The first half of 10:17-24 focuses specifically on the exorcistic ministry of the disciples, its significance for the demonic realm, and Jesus' response to their successful experience. The section begins in 10:17 with the seventy(-two) disciples' report about the success of the journey upon which Jesus sent them (10:1-16).

Luke states that the disciples return μετὰ χαρᾶς (*meta charas*, "with joy").⁴ The reference to joy is a consistent Lukan theme; it is a marker of the Holy Spirit (1:39-42) as well as a feature of the salvation that has become present in the world through the person of Jesus (2:46-56). Furthermore, it is a recurring emotion in this pericope (10:17,20,21), linking the whole passage to the larger Lukan themes of joy in the presence of God's salvific work.

The cause for joy is particularly important for understanding the overall thrust of the pericope. The disciples are rejoicing because they have been successful in their exorcistic ministry. Demons have submitted to them through the power of Jesus' name.⁵

This reveals to the reader that God's salvation, as present in the person and work of Jesus, is directly linked to the defeat of demons. In this way, the stage has been set for the rest of the pericope, which will continue to link Jesus' person and ministry to the activity and character of Satan and his minions. Jesus expounds on this in the next verse.

Jesus responds to the disciples' report with the enigmatic statement: "I beheld Satan cast down from heaven like lightning" (10:18). This report on Jesus' part is likely an allusion to Isa 14:12-15.

There, in a taunt song for the king of Babylon, Isaiah alludes to a myth where a heavenly being named הֵלֵל (Helel, "shining one" [LXX, ὁ ἑωσφόρος, *ho heōsphoros*, "morning star"]) has fallen from heaven (ἐξέπεσεν ἐκ τοῦ οὐρανοῦ [LXX, Isa 14:12]; "he fell from heaven"). He has been exiled from heaven and thrust down to Sheol because of an attempt to make himself equal to God (Isa 14:13). This allu-

³ There are some similarities to Mark and John (Mark 6:30, 16:17-18; John 12:31).

⁴ All translations here are my own unless otherwise noted.

⁵ Κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματι σου ("Lord, even the demons are subject to us on account of your name"). The dative here is likely a dative of means, rendering the sense that the disciples are able to use the name of Jesus as a kind of apotropaic formula.

sion is key as it aids the reader in discerning Luke's meaning in 10:18, a passage with a considerable number of exegetical difficulties.

The first challenge presented by 10:18 concerns the tense of ἐθεώρου (*etheōroun* "I watched"). The verb stands in the imperfect tense and, as such, can be read with an iterative sense ("I was repeatedly seeing visions of Satan's fall").

However, good reasons exist for doubting how far one can press the imperfect sense of the verb.⁶ Unfortunately, this renders the verb's tense ambiguous; one must be content to say Jesus experienced this vision at some previous point during the disciples' exorcistic ministry.

The second difficulty present in 10:18 is found in the phrase ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα (*hōs astrapēn ek tou ouranou pesonta*; lit., "as lightning from heaven falling"). The problem here is whether this statement is about the location from which Satan fell (*from heaven*) or the manner in which he fell (like lightning *which descends from heaven*).

The altered word-order of the textual witnesses reflects the difficulty of the grammar,⁷ but given the likelihood this is an allusion to Isa 14:12, the former reading is preferred. Such a reading keeps ἐκ τοῦ οὐρανοῦ (*ek tou ouranou*, "from heaven") linked with Satan as the subject that has fallen (as opposed to the lightning). This is linguistically similar to Isa 14:12, where Helel is also said have fallen ἐκ τοῦ οὐρανοῦ.

Third, the reader is beset by the problem of the precise meaning of πεσόντα (*pesonta*). An aorist participle of πίπτω (*piptō*; "to fall"), this can be interpreted as "fallen," conveyed in the general sense of a body moving downward in space.⁸ Yet it is possible that another meaning is at work here.

Likely, πεσόντα is being used as a past form of βάλλω (*ballō*; "to throw, hurl"), conveying the notion not of falling but of being "thrown down." Thus Satan is thrown or cast down from heaven. Such an interpretation is consistent with the allusion to Isaiah 14, which envisions the heavenly power being thrust down into Sheol because of his arrogance (Isa 14:14).

Finally, pinpointing when this casting down is supposed to take place is difficult. It can be viewed as a past event, potentially referring to a primordial fall or to the defeat of Satan in the temptation narrative (Luke 4:13).

Possibly the vision is meant proleptically and that Satan will experience defeat at the resurrection/ascension of Jesus.⁹ Still others shy away from both options,

⁶ θεωρέω almost never appears in the aorist in contemporaneous literature. This suggests the imperfect is used here not as an intentional choice between an aorist and imperfect sense of the verb but because the imperfect was used to express both the aorist and imperfect senses of the word (BDF §101).

⁷ ἐκ τοῦ οὐρανοῦ ὡς ἀστραπὴν πεσόντα B 579 *pc* Or; ὡς ἀστραπὴν πεσόντα ἐκ τοῦ οὐρανοῦ P⁷⁵ *pc* e Epiph.

⁸ BAGD 815b.

⁹ Susan Garret, *The Demise of the Devil: Magic and the Demonic in Luke's Writings* (Minneapolis: Fortress, 1989) 51.

preferring to see in this statement not a reference to a particular time or event but a symbolic description of Jesus' ministry that defines his earthly mission.¹⁰

Ultimately, what matters most for the present study is not *when* this fall is thought to happen, but what it signifies. Luke depicts Jesus as describing his visionary experience in connection to the disciples' exorcistic ministry. He has envisioned the downfall of Satan as a result of their work.

What is more, because *their* work is an extension of *his* ministry, this further defines the ministry and character of Jesus. Jesus is in a conflict with Satan that will ultimately mean (or already has meant) the downfall of the Enemy and salvation from his power. What is more, by alluding to the myth of Isa 14:12-15, it is possible Luke envisions Satan as a haughty character similar to Helel.

Jesus continues his speech to the disciples in 10:19, further explicating the significance of their work with a short statement about their power and its relationship to the demonic realm. Jesus begins with the statement that he has granted the disciples ἐξουσία (*exousia*), best understood here as “power” or “ability” instead of the general sense of “authority.”¹¹

Yet, with this great power comes great responsibility: They are granted power to tread upon snakes and scorpions and over all the power of the Enemy. The use of ὄφειον (*opheion*; “snakes”) and σκορπίων (*skorpiōn*; “scorpions”) here is most likely a reference to demonic beings, and is possibly an allusion to Ps 91:13, a psalm that speaks of God's protection for those who trust in him.

Possible also included is an allusion to Gen 3:15, which envisions Adam's descendants crushing the serpent's head.¹² The rare designation of Satan as “Enemy” underscores the notion that Satan is the hated opponent of Jesus, seeking to waylay and destroy him if possible. Thus, the sense here is that the disciples are imbued with the ability to handle demonic conflicts and even contain the power of Satan, the enemy and opponent of Jesus. Yet they need not fear as they join battle with these forces.

Jesus follows the statement concerning his purpose for giving them power (10:19a) with the promise that no harm will come to them (10:19b). The language used is that of emphatic negation and makes absolutely clear that the disciples have no reason to fear as they carry out their ministry.

What is less clear is how far this promise extends into the future, as Jesus himself will suffer death because of Satan's influence (22:3). Ultimately in Luke 10:19, the ministry and character of Jesus are being further connected with the activities

¹⁰ Nolland, *Luke*, 564.

¹¹ BAGD 352d.

¹² That the beings are symbols referring to demonic beings rather than literal creatures is made clear by the parallel construction that balances ὄφειον καὶ σκορπίων with τοῦ ἐχθροῦ (*tou echthrou*; “the enemy”). Luke mentions snakes and scorpions again in 11:11 in the same order.

and character of Satan. Jesus has endowed his followers with power and protection to engage in the work of combatting Satan and his followers.

Luke 10:20 marks an important shift in Jesus' discourse with his disciples. Immediately following his promise of protection to his followers, he returns to the theme of the disciples' joy with a qualification. Jesus commands them not to rejoice in their successful exorcisms but at the fact that their names are officially inscribed in heaven.

Thus, the reality that they are citizens of God's kingdom is far more significant than anything they have accomplished, even if it is treading upon demons and having might over the power of Satan. This key point in the discourse serves to temper the disciples' fascination with power, a recurring problem for some of them (9:46-48; 9:54; 22:24-27). Following this, Jesus' dialogue shifts as he makes a remarkable statement about his identity (10:21-22) and utters a beatitude concerning his disciples and what they have witnessed (10:23-24).

10:21-24: *The Son's Beatitude*

The second half of Luke 10:17-24 is a Lucan redaction comprised of three Q *logia*.¹³ The first two address God's self-disclosure to the world and Jesus' true identity as God's favored son (Luke 10:21-22; Matt 11:25-27). The third is a macarism that emphasizes the disciples' fortune in being able to witness the person and ministry of Jesus (Luke 10:23-24; Matt 13:16-17). These sayings are brought together and portrayed as a further reflection by Jesus on the disciples' exorcistic ministry.

Luke introduces the first *logion* with the statement Ἐν αὐτῇ τῇ ὥρᾳ ἠγαλλιάσατο [ἐν] τῷ πνεύματι τῷ ἁγίῳ (*En autē tē hora ēngalliasato [en] tō pneumatī tō hagio*, "in that hour, Jesus rejoiced exceedingly in the Spirit").¹⁴ This declaration reveals the Holy Spirit is the inspiration for Jesus' joyous prayer.¹⁵ By using such language, Luke has constructed this verse together with the remaining discourse (10:21-24) as "praise speech."

Consistently throughout Luke-Acts, speeches of praise in the narrative serve to establish the theme of God's salvific activity in the world.¹⁶ Moreover, these moments of "praise speech" frequently serve as moments of revelation concerning Jesus' identity and purpose.

¹³ Luke 10:21 and 10:22 are two separate Q *logia*, while 10:23-24 is one *logion* (John Kloppenborg, *Q, The Earliest Gospel: An Introduction to the Original Stories and Sayings of Jesus* [Louisville, KY: Westminster, 2008] 131-132).

¹⁴ This grammatical construction is problematic and has led to a number of variants. For a full treatment of the issue see Metzger, *A Textual Commentary*, 152.

¹⁵ [ἐν] τῷ πνεύματι τῷ ἁγίῳ is understood here in a causal sense of the dative.

¹⁶ Kindalee Pfremmer De Long, *Surprised by God: Praise Responses in the Narrative of Luke-Acts* (BZNW 166; Berlin: Walter de Gruyter, 2008) 281.

The present speech by Jesus will act as a revelation to the disciples concerning his status as God's unique son.¹⁷ Yet, since Luke has placed Jesus' discourse in the context of exorcistic activity, the following statements about the identity of Jesus ought to be read in light of the disciples' successful mission and its significance for Satan (10:17-20).

Luke 10:21 also highlights the theme of God's activity in the world. A contrast is established between God's revelation to childlike, innocent people and those who might be considered wise and intelligent by the world.

A key issue is whether Jesus is praising God for both hiding and revealing his plan or only its revelation. The underlying grammatical construction indicates emphasis is laid on both the act of hiding and revealing.¹⁸ Therefore, Jesus praises God both for guarding his revelation of divine visitation in the ministry and person of Jesus, as well as revealing its significance to the disciples in their exorcistic ministry.¹⁹ Following this, Jesus shifts his language to a more didactic form, making profound statements about his relationship to God.

Luke 10:22, the second *Q logion*, describes the relationship between Jesus and God in terms of father and son, a notion far more at home in Johannine thought.²⁰ Three vital points require comment. First is the statement: Πάντα μοι παραδόθη ὑπὸ τοῦ πατρὸς μου (*Panta moi parodothē hypo tou patros mou*, "all things have been handed over to me by my father"). It is difficult to pinpoint precisely what is meant by Πάντα μοι παρεδόθη ("All things have been handed over to me").

At issue is whether Jesus has been given knowledge of God's revelation (10:21) or full authority and power from the God who is κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς (*kurie tou ouranou kai tēs gēs*, "Lord of heaven and earth"; 10:21). While a reference to knowledge has the advantage of immediate, narrative proximity (10:21), the larger pericope allows for a transfer of authority and power too. After all, Jesus states it is *he* who has given full power and protection to the disciples as they engage in the cosmic conflict against Satan (10:19).

¹⁷ Ibid., 214.

¹⁸ ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις (*apekrupsas tauta apo sophōn kai sunetōn, kai apekalypsas auta nēpiois*, "you have hidden these things from the wise and learned, and you have revealed them to infants") is a paratactic construction that presumably places emphasis on both clauses. Some, like I. Howard Marshall, *The Gospel of Luke* (NIGTC; Grand Rapids: Eerdmans, 1978) 434, prefer to interpret it hypotactically, with the stress on the second clause. Others, however, like Luke Timothy Johnson, *The Gospel of Luke* (SP 3; Collegeville, MN: Liturgical Press, 1991) 169, sense the full force of the double contrast.

¹⁹ Jesus praises God over his hiding and revealing of "these things" (ταῦτα). Narratively, this makes the most sense as a reference to the disciples' healing and exorcistic ministry and its implications for the demonic realm (10:17-20).

²⁰ It has earned the nickname the "Johannine Thunderbolt" as a result.

Also, the wider corpus of Luke-Acts demonstrates that Luke has a high view of Jesus.²¹ Second, Luke makes an important redaction in this verse. When referring to the relationship between Jesus and God, Luke uses the question form of the phrase.²² By phrasing it thus, Luke sharpens the christological statement further than does Matthew (11:27).²³

Third, Wisdom Christology likely stands somewhere in the background of this saying and informs Jesus' relationship to the father.²⁴ These three factors underscore Jesus' distinctiveness in relationship to the Father, establishing a "Christological peak."²⁵ Jesus is the unique Son who has been given knowledge and authority; furthermore, he and God participate in an exclusive relationship that can only be revealed to those whom Jesus desires. But Jesus has one final word for his disciples before ending his speech.

In 10:23-24, Luke inserts the third Q *logion* (Matt 13:16-17). Luke introduces it with a transition in which Jesus turns from his extemporaneous praise in order to privately address his disciples. Jesus provides a blessing for them (10:23), for they are able to witness what others have only longed to see (10:24). A few issues in these verses bear further comment.

Luke's editorial activity should be noted. He has placed this Q *logion* (10:23-24; Matt 13:16-17) in the context of the disciples' mission and their exorcistic/healing ministry, where Matthew has it linked to the parable of the Sower. Thus for Luke, the revelation about Jesus' identity is to be seen, at least in part, in conjunction with his and his disciples' struggle against Satan.

Important too is the theme of eschatological fulfillment present within the text. Luke speaks of prophets and kings (as opposed to Matthew's "righteous men"; 13:16) who longed to witness the events that are occurring in the presence of the disciples. Now that salvation, which those great figures of the past longed for, has become present in the ministry and person of Jesus.

What has been observed so far? Luke 10:17-24 is a pericope comprised of two main parts. The first portion (10:17-20) focuses on the disciples' report of their

²¹ Jesus begins as the Son of God (3:38) and ultimately finds his station at the right hand of God (Acts 1:9; 7:57-58). Often, Luke directly calls Jesus "Lord" as narrator, while Mark and Matthew typically put this appellation on the lips of characters.

²² Luke uses an interrogative pronoun: οὐδεὶς γινώσκει τίς ἐστὶν ὁ υἱὸς εἰ μὴ ὁ πατήρ, καὶ τίς ἐστὶν ὁ πατήρ εἰ μὴ ὁ υἱὸς (*oudeis ginōskei tis estin ho ei mē ho patēr, kai tis estin ho patēr ei mē ho huioi*, lit. "no one knows who is the son except the father, and no one knows who is the father except the son.") where Matthew uses a more straightforward construction: οὐδεὶς ἐπιγινώσκει τὸν υἱὸν εἰ μὴ ὁ πατήρ, οὐδὲ τὸν πατέρα τίς ἐπιγινώσκει εἰ μὴ ὁ υἱὸς (*oudeis epiginōskei ton huion ei mē ho patēr, oude ton patera tis epiginōskei ei mē ho huioi*, "No one knows the son except the father, nor the father does anyone know except the son" [Matt 11:27]).

²³ Joseph Fitzmyer, *The Gospel according to Luke* (AB 28A; Garden City, NY: Doubleday, 1981) 67.

²⁴ Joachim Jeremias, *New Testament Theology* (trans. John Bowden; London: SCM Press, 1971) 56-59.

²⁵ Joel Green, *The Gospel of Luke* (NICNT; Grand Rapids: Eerdmans, 1997) 420.

mission and Jesus' direct response to this. The second (10:21-24) is a Lucan arrangement of three Q *logia*, constructed as an inspired discourse by Jesus that makes revelations about his identity.

Furthermore, the entire pericope is arranged with an eye toward the exorcistic ministry of the disciples (10:17) and its effects (10:18). This arrangement of material is extremely important. Luke has intentionally linked material about the works and character of Satan (10:17-20) together with highly developed, christological statements (10:21-24). This confirms that Luke defines, at least in part, Jesus and his ministry in relationship to Satan and his works.

What precisely Luke intends by this juxtaposition depends on what he believes about the character of Satan. While Luke undoubtedly knew and drew from OT traditions about Satan (1 Chr 21:1; Job 1:6-11; Zech 3:1-2), an examination of roughly contemporaneous literature reveals trends concerning the tradition of Satan that illuminate Luke 10:17-24.

“SATAN TEXTS” AND LUKE

A significant amount of literature exists concerning Satan or a Satan-like figure that corresponds generally to the time of the NT.²⁶ Two classes of texts are particularly germane to the present study: 1) those that connect Satan and Isa 14:12 with Satan and 2) those that expand Satan's role as an adversary.

It was noted above that, in 10:18, Luke is most likely alluding to the Isaianic myth (Isa 14:12-15) of the falling heavenly power. He connects the myth not to an earthly ruler but to Satan. However, Luke is not the only one to engage in this kind of interpretive move.

In Revelation 12, a war breaks out in heaven between Michael and Satan. Satan loses and, consequently, is cast down to earth together with his angels (Rev 12:9). The language of Satan being hurled down from heaven as a result of a war corresponds to the myth in Isa 14:12-15. There, the heavenly power is cast down for wanting to establish dominion above the highest god (Isa 14:13-14). Isaiah 14:12-15 is not likely the only myth being drawn upon, but the similarities indicate a probable allusion on John's part.

A second text that appears to conflate the fall of a Satan-like figure with Isa 14:12-15 is 2 *Enoch* 29:3-6.²⁷ In this text, the language of Isa 14:12-15 is echoed

²⁶ There is some difficulty of speaking of “Satan” as a consistent concept or theme across Second Temple literature. This paper takes the “Satan-like” figures of such literature to be demonic beings that seem to correspond to the NT understanding of either a singular demonic archon or one with great power, influence, and control over other demons.

²⁷ Following F. Andersen, *OTP* 1:97, it is assumed here that the work represents writing that dates back to a Jewish community in the late first century or early second century CE.

strongly. An archangel named “Satanail” is said to have dreamed up the impossible idea of acquiring power on par with that of God (2 *En.* 29:4).

Because of this pride, he is hurled down from heaven together with his angels (29:4). Of particular importance is the actual language used in 2 *Enoch*. The author speaks of Satanail seeking to “place his throne higher than the clouds which are above the earth” (29:4). This coincides with the language of Isa 14:12-15, which speaks of the heavenly power seeking to “raise his throne” above the stars (Isa 14:13) and to ascend “above the tops of the clouds” (Isa 14:14).

Finally, the tendency of conflating Isa 14:12-15 with the character of Satan appears in *Life of Adam and Eve*.²⁸ In this text, one finds a greatly expanded account of the fall of Satan. Also, Satan’s rebellion is tied up with the creation of Adam.

Satan incurs the wrath of God for his refusal to worship Adam (*L.A.E.* 15:2-3). He responds to this with the statement, “I will set my throne above the stars of heaven and will be like the Most High” (15:3). He is then expelled from heaven with his angels (15:1). The allusion to Isa 14:12-15 is clear in this text as Satan’s response in *L.A.E.* 15:3 directly alludes to it by speaking of “exalting his throne above the stars” and making himself “like the Most High” (Isa 14:13-14).

These three texts suggest a tendency to interpret the heavenly power in Isa 14:12-15 as Satan about the time Luke wrote his Gospel.²⁹ Furthermore, these texts share two common motifs: Satan’s pride and expulsion from heaven and his taking of an army with him. However, texts referring to Satan (or a Satan-like figure) do not only highlight his pride and fall from heaven. They also emphasize Satan’s role as adversary. Three texts in particular put forward this theme: *Jubilees*, *Testament of Job*, and *Martyrdom and Ascension of Isaiah*.

Jubilees’s retelling of Israelite history includes two OT stories with the addition of a Satan-like figure. First, in *Jub.* 17:15–18:13, the author recasts the story of the binding of Isaac (Gen 22:1-19). Here the Satan-like Mastema is said to be the one who encourages God to test Abraham, seeking the death of Isaac.

However, Mastema is shamed as Abraham proves faithful (*Jub.* 18:12). Later, Mastema appears again in conjunction with Moses and the Exodus. He tries to kill Moses (48:3), and he is revealed as the one who inspires the Egyptians to pursue the Israelites during their Exodus (48:12). Thus, Mastema, a Satan-like figure, stands as the opponent of God and humanity.

The *Testament of Job* also underscores the theme of Satan’s adversarial role.³⁰ In this expansion of the OT story, Satan functions as Job’s combatant. Job is

²⁸ Following M.D. Johnson *OTP* 2:252, it is assumed here that the text reflects Jewish beliefs dating to the turn of the first century CE.

²⁹ Garret, *Demise of the Devil*, 135 n. 54.

³⁰ Following R. P. Spittler, *OTP* 1:833, it is assumed this text reflects Jewish thought dateable to the turn of the era.

warned he will have to endure battle with Satan for his desire to destroy a local shrine (*T. Job* 4:3-4). However, if he is patient and can endure Satan's afflictions, he will be rewarded (4:6).

Satan proceeds to attack Job by doing things such as taking his wealth (8:3), killing his children (18:1) and shaming his wife (23:9). However, in spite of this, Job stands firm. As a result, Satan leaves him alone (27:6-7). This text, using the language of a wrestling match (27:6-7), highlights the idea of a struggle between Satan and one of God's faithful that requires endurance. Only by withstanding suffering does Satan finally leave and Job is glorified (27:6-7).

One final text warrants comment: an interesting text regarding the death of Isaiah, which appears in *Martyrdom and Ascension of Isaiah*.³¹ The author attributes the cause of Isaiah's death to the Satan-like Beliar who dwelt in the heart of Manasseh and inspired (or controlled) him to kill Isaiah (*Ascen. Isa.* 5:1). In this instance, a Satan-like figure manipulated a person and killed a prophet of God who was opposed to him.

These three texts demonstrate a tendency to expand on the OT understandings of Satan as an adversary. A few important motifs run through each of these stories. First, in these accounts Satan opposes God's champions and/or those involved in God's grander schemes of salvation history. Also in these narratives, the theme of endurance in the face of suffering is key. Finally, Satan has the power to kill in these stories, sometimes by influencing another human to do it.

Luke's narrative agrees at various points with the picture of Satan developed in both kinds of texts examined above. Satan can be seen as a proud figure cast out of heaven in Luke's narrative by the allusion to the myth in Isa 14:12-15 as well as Satan's demand for Jesus to worship him (Luke 4:5-8).

Also, Luke paints a similar adversarial picture of Satan. In Luke's narrative, Satan is the enemy who opposes God's Son, he who has come to usher in God's salvation (Luke 4:1-13). Ultimately, Satan brings great suffering to Jesus by exerting influence upon Judas to betray him (Luke 22:3).

While this brief analysis does not establish a genetic connection between Luke and these texts, it does suggest Luke is participating in a wider trend of expanding on the character and activity of Satan. This, in turn, aids in understanding the juxtaposition between Jesus and Satan that Luke creates in 10:17-24.

In Luke 10:17-24, a direct contrast is made between the identities of Jesus and Satan and the trajectories of their respective careers. Jesus stands over against the prideful Satan (10:18), who has demanded worship from God's Son (4:5-8). What is more, Jesus is revealed to be the unique Son of God to whom knowledge

³¹ Following M.A. Knibb, *OTP* 2:149-150, it is assumed that the portion examined here is part of the original Jewish strata of *Ascen. Is.* and can be dated to the turn of the first century CE.

and authority have been given (10:21-22). His presence marks the beginning of God's long-anticipated salvific action in the world (10:23-24). All of this spells trouble for Satan.

In the exorcistic ministry of Jesus and his disciples, Satan finds his dominion threatened (11:20) and the beginning of his ultimate demise (10:18). Yet, salvation comes at a price. Luke envisions Satan as a very real enemy to Jesus (10:19). Satan, having great authority and power in the world (4:5), is directly opposed to the work of God and will stop at nothing to prevent the loss of his dominion.

He attempts to disrupt Jesus' ministry before it even begins (4:1-13) and even goes as far as possessing Judas to have Jesus crucified (22:3). By casting Satan as Jesus' enemy, Luke understands that Jesus will have to persevere through suffering before he attains his ultimate victory.

CONCLUSION

This study has approached the topic of Lukan Christology through an examination of Luke's juxtaposition between Jesus and Satan—a contrast Luke has intentionally created as evidenced by his arrangement of materials in 10:17-24. It has shown that by understanding Satan one can better understand certain aspects of Luke's Christology, particularly when reading Luke within a larger matrix of Satan or "Satan"-like traditions, which appear before, during, and after Luke's Gospel.

While this method is not without limitations, the present study offers a fruitful, if oblique, way of approaching the topic of Lukan Christology (and, by extension, Synoptic Christology).⁵⁶