

“The Promise Of God”

The Temptation Of The Righteous About God’s Care!

- I. Luke’s preface and the introduction of John and Jesus (1.1—2.52)
- II. Preparation for Ministry: Anointed by God (3.1—4.13)
 - A. John the Baptist: One Who Goes Before (3.1—20)
 - B. Jesus: One Who Comes After (3.21—4.13)
 1. Jesus’ baptism (3.21—22)

2. Jesus’ genealogy: son of Adam, Son of God (3.23—38)

Many commentators make something out of Jesus’ “age” at this time, citing Num 4.3, as 30 for the priesthood; or Gen 41.46 when Joseph entered Pharaoh’s service; or possibly Ezekiel’s beginning of ministry, Ezek 1.1; and most often King David’s age when he began to reign, 2Sam 5.4. Yet, Luke says “about thirty years of age” and doesn’t make a specific connection. At best the “about thirty” connects Jesus with maturity for ministry.

Comparing Genealogy Accounts: Matthew / Luke — There are also some differences in the listing, the explanation for which is not entirely certain. Matthew traces Jesus through Solomon, while Luke passes through Nathan. Jesus’ grandfather in Matthew is named Jacob, but in Luke he is Heli. Some think these differences cannot be reconciled, while others believe they can be. Some argue that Luke supplies Mary’s line, while Matthew has Joseph’s, since Luke tells the story from Mary’s perspective. The problem with this approach is that a line based on Mary would be unprecedented, especially when no other single woman appears in the line. Others suggest Joseph’s line is being traced in two different ways: Matthew gives the natural line, while Luke has the royal line. Others make the same distinction but argue it goes the other way. Still others make the distinction between the physical line and the legal line, noting the presence of some levirate marriages in the list (Deut. 25:5—10), especially at the grandfather level. Nolland suggests that perhaps Eli (=Heli) lacked sons and adopted Joseph, so that Luke’s list reflects an adoption. Luke’s line may also be a legal one because of the curse of Jeconiah (Jer. 22:30), for Matthew mentions him and Luke does not. There is no way to establish the superiority of one of these options over the other, except to note that a reconciliation between the lists is possible in a variety of ways.

Darrell L. Bock, Luke, The NIV Application Commentary (Grand Rapids, MI: Zondervan Publishing House, 1996), 123-24.

3. Messianic preparation: resistance of Satan (4.1—13)

The major distinction between the accounts (Matthew - Luke) is the order of the temptations. In Matthew, the trip to the mountain to see the kingdoms of the world is the final temptation, while for Luke the trip to the top of the temple is the last temptation. Since it is clear that six temptations are not to be posited, it is also clear that one of the Gospel writers has rearranged the order for literary reasons. The event shows that the Gospel writers are not averse to arranging materials for the sake of topical or theological concerns, a point that must be kept in mind when examining other pericopes as well.

Darrell L. Bock, Luke Volume 1: 1:1—9:50, Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Academic, 1994), 365.

The Temptation Of The Righteous

Setting, Luke 4.1-2

Temptation of the bread and God’s care, Luke 4.3-4

Temptation of rule through false worship, Luke 4.5-8

Temptation to test God’s protection, Luke 4.9-12

Failure and withdrawal of the devil, Luke 4.13