

Luke 3:23b-4:8
August 26, 2018

Open with Prayer

HOOK:

Last week, we processed the occasion of Jesus being baptized by John the Baptist. What we didn't tackle was the remaining chapter that gives the genealogy of Jesus. And I don't want to be guilty of discounting a genealogy, because they greatly matter! The Jewish people want to know who has the right to the throne of David, so Luke presents the evidence that Jesus is in the line of David. Instead of making someone read through all the names, let me give some **observations** about Luke's genealogy:

- Luke begins with Jesus and moves backward to Adam. (Matthew's genealogy begins with Abraham and moves forward to Jesus.)
- Luke gives us the genealogy of His mother. (Matthew gives us the genealogy of Joseph, the legal foster-father of Jesus)
- By putting the genealogy here, Luke reminded his readers that the Son of God was also the Son of man, born into this world, identified with the needs and problems of mankind. And, since Joseph and Mary were both in David's line, these genealogies prove that Jesus of Nazareth has the legal right to David's throne (Luke 1:32–33).

Q: Does anyone have any questions about Luke's genealogy? [Let people engage]

BOOK (NIV 1984):

V.23:

- Now Jesus himself was about thirty years old when he began his ministry. He was the son, so it was thought, of Joseph, the son of Heli,

V.24:

- the son of Matthat, the son of Levi, the son of Melki, the son of Jannai, the son of Joseph,

V.25:

- the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai,

V.26:

- the son of Maath, the son of Mattathias, the son of Semein, the son of Josech, the son of Joda,

V.27:

- the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri,

V.28:

- the son of Melki, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er,

V.29:

- the son of Joshua, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi,

V.30:

- the son of Simeon, the son of Judah, the son of Joseph, the son of Jonam, the son of Eliakim,

V.31:

- the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David,
- V.32:
- the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon,
- V.33:
- the son of Amminadab, the son of Ram, the son of Hezron, the son of Perez, the son of Judah,
- V.34:
- the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor,
- V.35:
- the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah,
- V.36:
- the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech,
- V.37:
- the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalalel, the son of Kenan,
- V.38:
- the son of Enosh, the son of Seth, the son of Adam, the son of God.

Transition Q: Is it possible as a Christian to resist any temptation that comes our way? [Let people engage]

Q: If yes, why are we failing from time to time? [Let people engage – maybe we don't recognize that the devil is baiting us, especially in our thoughts]

Transition: Since we know that Satan is the “prince of the air,” which allows him to wreak havoc, we need to understand that he will try to tempt us from time to time. That’s how the Enemy likes to operate. Jesus is our great example and teacher when it comes to resisting temptation. In Hebrews 4:15 we read that He was “tempted in all things as we are, yet without sin.” If we want to be like Jesus, we need to be eager to learn from Him how He resisted the devil. If we look to Jesus as our model, then all of us can successfully overcome temptation by recognizing the SCHEMES Satan uses to tempt us, and then implementing the STRATEGIES Jesus used to resist the devil. My thought is that we look at each of the temptations Jesus faced in the wilderness and tag the devil’s SCHEMES and then tag Jesus’s STRATEGIES to resist him. Let’s start with the first temptation, which is the first four verses. Someone read Luke 4:1-4.

Chp 4

V.1:

- Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the desert,

V.2:

- where for forty days he was tempted by the devil. He ate nothing during those days, and at the end of them he was hungry.

V.3:

- The devil said to him, “If you are the Son of God, tell this stone to become bread.”

V.4:

- Jesus answered, “It is written: ‘Man does not live on bread alone. (Deut 8:3)’”

Process Observations/Questions:

Q V.1: Just to get the scene in place, where has Jesus been? [At the Jordan] And why was He at the Jordan? [to be baptized by John the Baptist to launch His ministry]

Q: Who is leading Jesus? [The Holy Spirit] And where does the Holy Spirit lead him? [To the desert]

Q: Why do you think He was being led to the wilderness? [He went there to commune with the Father so that He would be clear regarding His calling as He began His ministry.]

Q: Luke says Jesus is “full of the Holy Spirit.” Why do you think that’s an important detail to Luke’s account? [Jesus always operated in complete unity with His father and the Spirit. They are always of one accord.]

Q V.2: How long was Jesus in the desert? [40 Days]

Q: Why had Jesus not eaten anything? [For 40 days Jesus fasted as He drew near to the Father.]

Q: Who shows up? [The devil]

Transition: I mentioned early on that I want us to recognize the SCHEMES of Satan. Here’s our first opportunity to tag them.

Q V.3: When Satan approaches Jesus and says, “If you’re the Son of God…” do you think Satan is questioning Jesus’s deity? [No – it’s not a supposition. In fact, it’s an *affirmation*.]

Q: How does Satan try to tempt Jesus? [If he is the Son of God, implying he has all this power, then turn this stone to bread.]

Q: Let’s see if we can tag some SCHEMES of Satan. What do you see? [Let people engage]

- Satan wants to tempt us when we’re weak. The devil’s timing seems to be impeccable. He hits you when you’re down. He bides his time until you are vulnerable.
- Satan’s temptation invited Jesus to disobey His Father by utilizing His own power to take care of his hunger need.
- Satan plants doubts as to God’s trustworthiness to provide for His needs. For example, in years past Israel hungered in the wilderness, and God sent them bread from heaven; so surely Jesus could use His divine power to feed Himself and save His life. Satan subtly used this same approach on Eve: “God is holding out on you! Why can’t you eat of *every* tree in the Garden? If He really loved you, He would share everything with you!”
- Satan taps into our fleshly desire to be “self-sufficient,” i.e. if you can take care of yourself, why depend on God?

Q V.4: When Satan tempted him to turn stone into bread, how did Jesus respond? [“Man does not live on bread alone.”]

Q: Jesus is quoting Deut 8:3. What do you think He means by this? [You and I need bread for the body (Matt. 6:11), but we must not live by physical bread alone. We also need food for the inner person to satisfy our spiritual needs. This food is the Word of God (Ps. 119:103; Jer. 15:16; 1 Peter 2:2). What digestion is to the body, meditation is to the soul. As we read the Word and meditate on it, we receive spiritual health and strength for the inner person, and this enables us to obey the will of God.]

Q: So what STRATEGY do you see Jesus using to deal with this temptation?

- **Be armed with Scripture.** Jesus answered with Scripture, specifically with quotations from Deuteronomy. How many verses from Deuteronomy can you quote? To use Scripture as Jesus did, we must commit it to memory. We will not always have a Bible and concordance with us when we are tempted. But God will bring to our mind appropriate Scripture to ward off the enemy’s attacks.
- **Be filled with the Holy Spirit.** The filling of the Spirit will not insulate you from temptation, but if you walk in the Spirit, you will not carry out the desires of the flesh (Gal. 5:16). It does not say that you will not have such desires, but rather that you will not fulfill them. Each day we should yield ourselves to the Holy Spirit and walk in conscious dependence on Him. Again, if Jesus depended on the Holy Spirit, how much more must we!

[**Luke 4:5-8**]

V.5:

- The devil led him up to a high place and showed him in an instant all the kingdoms of the world.

V.6:

- And he said to him, “I will give you all their authority and splendor, for it has been given to me, and I can give it to anyone I want to.

V.7:

- So if you worship me, it will all be yours.”

V.8:

- Jesus answered, “It is written: ‘Worship the Lord your God and serve him only. (Deut 6:13)’”

Process Observations/Questions:

Q V.5: Since the first temptation failed, Satan tries another temptation. First, where does the devil lead him and what does he show Him? [The devil leads him up to a high place and shows him in an instant all the kingdoms of the world.]

Observation: You can be full of the Holy Spirit and Satan can still lead us to attractive places.

Q V.6-7: What is Satan's next temptation? [He offers a bargain. If Jesus will worship him instead of His Father, the devil will give Jesus all the kingdoms of the world and the commensurate authority and splendor that comes with having that rulership.]

Q: Let's see if we can tag some SCHEMES of Satan. What do you see? [Let people engage]

- Satan likes to make attractive offers that appeal to our fleshly desires, which makes it hard for us to say "no."
- When Satan sees a legitimate godly goal in front of us, he wants to step in such that we act independently of God. When we turn away from God, it's a form of giving our worship to the devil. We are saying, "We like the devil's way better than God's way."
- Corollary - Jesus already knew He would get to rule all the kingdoms of the world, but that wasn't going to happen until AFTER He faced the cross. So Satan was offering a shortcut to avoid suffering.

Q V.8: How does Jesus respond to Satan? ["It is written: 'Worship the Lord your God and serve him only. (Deut 6:13)'"

Q: What's the truth that Jesus is teaching here?

- Only the Lord our God is to be worshiped, and we can't serve both Him and the devil. Our allegiance is only to God.
- Satan had said nothing about *service*, but ***Jesus knew that whatever we worship, we will serve.*** Service to the Lord is true freedom, but service to Satan is terrible bondage.
- There are no "shortcuts" in the Christian life, and there is no easy way to spiritual victory and maturity. ***If the perfect Son of God had to hang on a tree before He could sit on the throne, then His disciples should not expect an easier way of life*** (see Luke 9:22–26; Acts 24:22)

Q: So what STRATEGY do you see Jesus using to deal with this temptation? [He again uses the Word of God because it's His source of truth. The implication is that using the Word of God is the only way we can effectively deal with the Enemy. If we try to rationalize the temptation without leaning on God's Word, we will most likely succumb to that temptation. TRUTH from GOD alone is what Satan needs to hear to leave us alone.]

LOOK:

While the devil is a powerful and intelligent being, he is not omnipotent, omniscient, nor omnipresent. While his final doom is secure, for the present he is a powerful and cunning adversary of the saints. We must not be ignorant of his schemes (2 Cor. 2:11). Satan's goal in all three temptations was to get Jesus to act independently of the Father rather than to submit to the will of God, which included the cross. It would have been a tempting shortcut to gain the glory of ruling all the kingdoms of this world without the agony of the cross. But the Bible is clear that anything we do apart from faith and obedience is sin (Rom. 14:23). The bottom line is that to successfully resist the devil, we need to use the Word of God as our source of truth.

Close in Prayer

Commentaries for Today's Lesson:

Wiersbe, W. W. (1996). *The Bible Exposition Commentary* (Vol. 1, pp. 182–184). Wheaton, IL: Victor Books.

The Father and the Spirit (Luke 3:23b–38)

Luke interrupted his narrative at this point to give us a genealogy of Jesus. Matthew's genealogy (Matt. 1:1–17) begins with Abraham and moves forward to Jesus, while Luke's begins with Jesus and moves backward to Adam. Matthew gives us the genealogy of Joseph, the legal foster-father of Jesus, while Luke gives us the genealogy of His mother Mary. Luke 3:23 can be translated: "When He began His ministry, Jesus was about thirty years old (being supposedly the son of Joseph), the son of Heli [an ancestor of Mary]." Mary herself would not be mentioned because it was unusual for women to be named in the official genealogies, though Matthew names four of them (Matt. 1:3, 5, 16).

By putting the genealogy here, Luke reminded his readers that the Son of God was also the Son of man, born into this world, identified with the needs and problems of mankind. And, since Joseph and Mary were both in David's line, these genealogies prove that Jesus of Nazareth has the legal right to David's throne (Luke 1:32–33).

Satan (Luke 4:1–13)

Even the enemy must admit that Jesus is the Son of God. "If Thou be the Son of God" (Luke 4:3, 9) is not a supposition but an affirmation. It means "in view of the fact that You are the Son of God." In fact, the fact of His deity was the basis for the first of the three temptations. "Since You are the Son of God," Satan argued, "why be hungry? You can change stones into bread!" Satan wanted Jesus to disobey the Father's will by using His divine power for His own purposes.

Why was Jesus tempted? For one thing, it was proof that the Father's approval was deserved (Luke 4:22). Jesus is indeed the "beloved Son" who always does whatever pleases His Father (John 8:29). Also, in His temptation, Jesus exposed the tactics of the enemy and revealed to us how we can overcome when we are tempted. This experience helped prepare our Lord for His present ministry as our sympathetic High Priest, and we may come to Him for the help we need to overcome the tempter (Heb. 2:16–18; 4:14–16). The first Adam was tempted in a beautiful Garden and failed. The Last Adam was tempted in a dangerous wilderness (Mark 1:13) and succeeded.

We have at our disposal the same spiritual resources that Jesus used when He faced and defeated Satan: prayer (Luke 3:22), the Father's love (Luke 3:23), the power of the Spirit (Luke 4:1), and the Word of God ("It is written"). Plus, we have in heaven the interceding Savior who has defeated the enemy completely. Satan tempts us to bring out the worst in us, but God can use these difficult experiences to put the best into us. Temptation is Satan's weapon to defeat us, but it can become God's tool to build us (see James 1:1–8, 13–17).

In the first temptation, Satan suggested that there must be something wrong with the Father's love since His "beloved Son" was hungry. In years past Israel hungered in the wilderness, and God sent them bread from heaven; so surely Jesus could use His divine power to feed Himself and save His life. Satan subtly used this same approach on Eve: "God is holding out on you! Why can't you eat of *every* tree in the Garden? If He really loved you, He would share everything with you!"

But the test was even more subtle than that, for Satan was asking Jesus to *separate the physical from the spiritual*. In the Christian life, eating is a spiritual activity, and we can use even our daily food to glorify God (Rom. 14:20–21; 1 Cor. 10:31). Whenever we label different spheres of our

lives “physical,” “material,” “financial,” or “spiritual,” we are bound to leave God out of areas where He rightfully belongs. Christ must be first in *everything*, or He is first in nothing (Matt. 6:33). It is better to be hungry in the will of God than satisfied out of the will of God.

When our Lord quoted Deuteronomy 8:3, He put the emphasis on the word *man*. As the eternal Son of God, He had *power* to do anything; but as the humble Son of man, He had *authority* to do only that which the Father willed. (Note carefully John 5:17, 30; 8:28; 10:17–18; 15:10, 15.) As the Servant, Jesus did not use His divine attributes for selfish purposes (Phil. 2:5–8). Because He was man, He hungered; but He trusted the Father to meet His needs in His own time and His own way.

You and I need bread for the body (Matt. 6:11), but we must not live by physical bread alone. We also need food for the inner person to satisfy our spiritual needs. This food is the Word of God (Ps. 119:103; Jer. 15:16; 1 Peter 2:2). What digestion is to the body, meditation is to the soul. As we read the Word and meditate on it, we receive spiritual health and strength for the inner person, and this enables us to obey the will of God.

We do not know why Luke reversed the second and third temptations, but since he did not claim to record the events in order, he is not contradicting Matthew 4:1–11. The word *then* in Matthew 4:5 indicates that Matthew’s order is the correct one. We do seem to have in Luke’s order a parallel to 1 John 2:16: the lust of the flesh (stones into bread), the lust of the eyes (the world’s kingdoms and glory), and the pride of life (jump from the pinnacle of the temple); but it’s doubtful that Luke had this in mind.

The Father had already promised to give the Son all the kingdoms of the world (Ps. 2:7–8), but first the Son had to suffer and die (John 12:23–33; Rev. 5:8–10). The suffering must come first, then the glory (Luke 24:25–27). The adversary offered Jesus these same kingdoms if He would *once* worship him, and this would eliminate the necessity of His going to the cross (note Matt. 16:21–23). Satan has always wanted to take God’s place and receive worship (Isa. 14:13–14).

As the prince of this world, Satan has a certain amount of delegated authority from God (John 12:31; 14:30). One day he will share this authority with the Antichrist, the man of sin, who will rule the world for a brief time (Rev. 13). Satan’s offer to Christ was valid, but his terms were unacceptable; and the Savior refused.

Again, Jesus quoted God’s Word, this time Deuteronomy 6:13. Satan had said nothing about *service*, but Jesus knew that whatever we worship, we will serve. Service to the Lord is true freedom, but service to Satan is terrible bondage. God’s pattern is to start with suffering and end with glory (1 Peter 5:10), while Satan’s pattern is to start with glory and end with suffering. Satan wants us to sacrifice the eternal for the temporary and take the “easy way.”

There are no “shortcuts” in the Christian life, and there is no easy way to spiritual victory and maturity. If the perfect Son of God had to hang on a tree before He could sit on the throne, then His disciples should not expect an easier way of life (see Luke 9:22–26; Acts 24:22).

Satan questioned the Father’s love when he tempted Jesus to turn stones into bread. He questioned His hope when he offered Jesus the world’s kingdoms this side of the Cross (see Heb. 12:1–3). Satan questioned the Father’s faithfulness when he asked Jesus to jump from the temple and prove that the Father would keep His promise (Ps. 91:11–12). Thus, the enemy attacked the three basic virtues of the Christian life—faith, hope, and love.

The pinnacle was probably a high point at the southeast corner of the temple, far above the Kidron Valley. Satan can tempt us even in the Holy City at the highest part of the holy temple! Following the example of Jesus, Satan decided to quote Scripture, and he selected Psalm 91:11–12. Of course, he misquoted the promise and besides he omitted “in all thy ways.”

When a child of God is in the will of God, he can claim the Father's protection and care. But if he willfully gets into trouble and expects God to rescue him, then he is tempting God. (For an example of this, see Ex. 17:1–7.) We tempt God when we “force” Him (or dare Him) to act contrary to His Word. It is a dangerous thing to try God's patience, even though He is indeed long-suffering and gracious.

Our Lord's reply was, “on the other hand, it is written” (Matt. 4:7); and He quoted Deuteronomy 6:16. *Jesus balanced Scripture with Scripture to get the total expression of God's will.* If you isolate verses from their contexts, or passages from the total revelation of Scripture, you can prove almost anything from the Bible. Almost every false cult claims to be based on the teachings of the Bible. When we get our orders from God by picking out verses from here and there in the Bible, we are not living by faith. We are living by chance and tempting the Lord. “For whatever is not of faith is sin” (Rom. 14:23), and “faith comes by hearing, and hearing by the Word of God” (Rom. 10:17).

Jesus came out of the wilderness a victor, but Satan did not give up. He watched for other opportunities to tempt the Savior away from the Father's will. “Let us be as watchful after the victory as before the battle,” said Andrew Bonar; and he was right.

Martin, J. A. (1985). Isaiah. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, pp. 213-214)

C. The genealogy of Jesus (3:23–38) (Matt. 1:1–17)

The genealogy of Jesus, recorded by Luke immediately after His authentication in baptism by the Father, further shows the sovereign hand of God in preparing the events of the world so that the Messiah could accomplish the Father's will.

3:23. Luke recorded that **Jesus ... was about 30 years old when He began His ministry.** Luke was not unsure of the age of Jesus when the ministry began. Luke had carefully investigated everything from the beginning (1:3), so it is unlikely that he would not have uncovered the age at which Jesus began His ministry. Though Bible students debate when Jesus' ministry began, the year A.D. 29 may be the best. Luke apparently used the term “about 30” to indicate that He was well prepared for ministry. In the Old Testament 30 was often the age when one's ministry began (Gen. 41:46; Num. 4; 2 Sam. 5:4; Ezek. 1:1). Luke's clarity on the fact of the Virgin Birth is seen in his notation that Jesus **was the Son, so it was thought, of Joseph.**

3:24–38. Verses 23–38 list 76 names including Jesus and Adam and excluding God. Contrary to Matthew's genealogy, Luke's genealogy begins with Jesus and works back to God. Matthew began with Abraham and worked forward to Jesus in three sets of 14 generations. Other differences exist between the two genealogies. Luke included 20 names prior to Abraham, and he stated that Adam was “the son of God.”

In addition Luke's and Matthew's lists from David to Shealtiel (during the time of the Exile) differ. That is because the lists trace different lines. Luke traced David's line through Nathan, whereas Matthew traced it through Solomon. Following Shealtiel's son, Zerubbabel, the lists once again differ until both lists unite at Joseph whom, Luke noted, was “thought” to be the father of Jesus. Little doubt exists that Matthew's genealogy traced the kingly line of David—the royal legal line. The question is, What is the significance of Luke's genealogy? Two main possibilities exist.

1. Luke was tracing the line of Mary. Many interpreters argue that Luke was giving the genealogy of Mary, showing that she also was in the line of David and that therefore Jesus was

qualified as the Messiah not only through Joseph (since he was the oldest legal heir) but also through Mary.

2. Luke was tracing the actual line of Joseph. This view maintains that the legal line and the actual line of David through which Jesus came met at Joseph, the supposed father of Jesus. In this view Jacob, Joseph's uncle, would have died childless and therefore Joseph would have been the closest living heir. Thus Joseph and then Jesus would have been brought into the royal line.

Both views have problems which are difficult to answer, not the least of which is the fact that the two genealogies meet at Shealtiel and Zerubbabel and then split a second time only to come together at Joseph and Jesus. (Cf. comments on Matt. 1:12.) Regardless of one's view it is important to note an important aspect of the theology Luke expressed in his genealogy. He related Jesus not only to Abraham but all the way back to Adam and to God. This is an indication of the universal offer of salvation, which is common to his Gospel—that Jesus came to save all people—Gentiles as well as the nation of Israel (cf. Luke 2:32).

D. *The temptation of Jesus (4:1–13) (Matt. 4:1–11; Mark 1:12–13).*

1. JESUS'S LEADING BY THE SPIRIT INTO THE DESERT (4:1–2).

4:1–2. Luke then picked up the account of the preparation of the Lord's ministry where he left off in 3:23. **Jesus** was **full of the Holy Spirit** (cf. 3:22; 4:14, 18). Interestingly **the Spirit** led Him into **the desert, where for 40 days He was tempted by the devil**. The traditional site of Jesus' temptation is a barren area northwest of the Dead Sea. The "40 days" motif is prominent in the Old Testament (cf. Gen. 7:4; Ex. 24:18; 1 Kings 19:8; Jonah 3:4). It is not by accident that Jesus' temptation continued for 40 days, just as Israel's wanderings and temptation continued for 40 years in the wilderness. Jesus' responses to Satan's temptations by quoting from Deuteronomy, chapters 6 and 8, confirm that He was thinking about the experience of the nation in the wilderness. And yet, though the Israelites were miraculously fed in the desert, Jesus **ate nothing**.

2. JESUS'S TEMPTATION IN THE AREA OF PHYSICAL NEED (4:3–4).

4:3–4. Since Jesus was extremely hungry and in need of food (v. 2), it is not surprising that **the devil** first tempted Jesus to turn a **stone** into **bread** for His sustenance. Jesus countered this temptation by quoting Deuteronomy 8:3, in which Moses had reminded the people of the manna which God had given them. Though the manna was on the ground, it still was a test of faith for the people. They had to believe that God's Word was trustworthy for their existence. If it was not God's will for them to live they certainly would have died; therefore they did not live by bread alone. Likewise **Jesus**, knowing God's Word, knew of the plan which was before Him and was trusting in the Father and His Word for sustenance. Jesus knew He would not die in the wilderness.

3. JESUS'S TEMPTATION IN THE AREA OF GLORY AND DOMINION (4:5–8).

4:5–8. What Matthew recorded as the second and third temptations were reversed by Luke. This may indicate that there were continual temptations in these areas. The second temptation Luke recorded was an appeal to Jesus to be in control of **all the kingdoms of the world**. The condition was that Jesus must **worship** (*proskynēsēs*, lit., "bend the knee to") the devil. Though Jesus would have world rulership, He would be depending on Satan—rather than on God the Father and His plan. Jesus again referred to Moses to combat a temptation. In that passage (Deut. 6:13) Moses

warned the people about their attitude when they finally were to get into the land and achieve some glory and dominion. The temptation for them would be to praise themselves and forget to worship God. **Jesus**, by quoting the verse, showed that He would not make that mistake. He would give **God** the credit and not take it for Himself. He would not fail as Israel had failed.

Stein, R. H. (1992). Luke (Vol. 24, pp. 140–147). Nashville: Broadman & Holman Publishers.

3:23 Unlike Matthew, who placed his genealogy at the very beginning of his Gospel (1:1–17), Luke placed his genealogy between the accounts of Jesus' baptism and temptation. There is OT precedent for this in Moses' genealogy (Exod 6:14–25), which is not recorded at the beginning of his life but just before he started his ministry.

The genealogy contains seventy-seven ancestors. The exact arrangement of generations, in contrast to Matt 1:1–17, is uncertain. The intended pattern may be: Jesus to exile (3×7 generations); exile to David (3×7 generations); David to Abraham (2×7 generations); Abraham to Adam, son of God (3×7 generations).

With this genealogy of Jesus we encounter a classic problem involving the differences between the Matthean and Lukan genealogies. There are several minor differences in form and in content. For example, Matthew's genealogy stopped at Abraham, whereas Luke's went back to "Adam, the Son of God"; Matthew added occasional descriptions (cf. 1:3, 5–6, 11–12, 16–17); Luke listed sixty names not found in Matthew. The key issue, however, involves the differences in names between David and Jesus in the two genealogies. Thirty-eight names are different, and most important is the difference in the name of the alleged grandfather of Jesus. According to Matt 1:16 it was Jacob, but according to Luke 3:23 it was Heli. Numerous attempts have been made to explain this. Most scholars think that at present the two lists resist any and all attempts at harmonization. Others seeking to harmonize the two accounts have offered various explanations.

The existence of such extensive genealogies in Jesus' day is well established. The rabbi Hillel was able to trace his genealogy back to David, and Josephus (*Life* 1.3) also gave his own extensive genealogy. Yet at the present time with the material available, no truly satisfying solution has been brought forward to resolve this difficulty.

Now Jesus himself was about thirty years old. If Jesus was born during the reign of Herod (1:5; Matt 2:1–19) who died in 4 B.C., and if Jesus was born ca. 6 B.C. and began his ministry ca. 28 (see comments on 3:1), Jesus would indeed have been in his early thirties. There does not seem to be here any reference or allusion to David's age when he began his reign ("thirty years old," 2 Sam 5:4), and there is even less likely an allusion to Gen 41:46 or Num 4:3. Luke may simply not have been able to be more specific about Jesus' age.

He began his ministry. Compare Luke 23:5; Acts 1:22; 10:37. Jesus' ministry began with his anointing by the Spirit.

So it was thought. This assumes that the reader has read Luke 1–2 and knows of the virginal conception. Luke 3:23 was therefore written after Luke 1–2. The best translation seems to be, "Jesus was the son (supposedly) of Joseph, the son of Heli," although "Jesus was the son (supposedly of Joseph), of Heli" is possible.

3:24 Matthat. This is the Matthan of Matt 1:15. A major agreement in both genealogies is that Matthat/Matthan was the great-grandfather of Jesus.

3:27 Rhesa. No available records indicate that Zerubbabel had a son by this name.

Neri. Although Matt 1:12 and 1 Chr 3:17–19 name Jeconiah as Zerubbabel’s grandfather, Jer 22:30 may suggest that Jeconiah was childless and that he adopted Neri as son and heir.

3:28–31 The names (up to David) are all different from Matt 1:7–12.

3:32–34 The names in these verses are the same as in Matt 1:2–6 except for Admin [or Ram] and Arni [or Hezron]. The textual variants in Codex Beza, the Itala, and various church fathers probably are due to an attempt to harmonize the Lukan list with that of Matthew.

3:38 The son of Adam. Clearly Luke’s universalistic perspective must be seen here. Jesus is the fulfillment not just of Jewish hopes but of the hopes of all people, both Jew and Gentile. For out of Adam the whole human family has come (cf. Acts 17:26), and Jesus is the son of Adam. Luke (like Paul in Rom 5:12–21; 1 Cor 15:22, 45–49) obviously thought of Adam as a historical person.

The son of God. For a parallel to this, see Philo, *On the Virtues*, 204–5. There is a sense in which Adam was a type of Jesus in that he did not have a human father, for the one who gave him life was God himself. Similarly, God through his Spirit was the creative power who gave life to his Son, Jesus.

The Lukan Message

The main Lukan message in this account is Christological. Yet there are at least three other Lukan emphases as well. One involves the importance of prayer. Only in Luke is Jesus described as praying at his baptism. Although it would be an exaggeration to say that Luke turned the entire narrative about Jesus’ baptism into an episode of prayer, he wanted to show his readers that Jesus entered into this crucial experience, as he did all important experiences, in an attitude of prayer. See comments on 3:21 and Introduction 8 (7). Another Lukan emphasis is present in the genealogical record. By tracing Jesus’ line back to Adam, Luke stressed the universal nature of the gospel and significance of Jesus, which we have already observed in 2:32.

In addition, the Spirit’s central role in the new age is once again evident. Like the other Gospel writers, Luke recorded the Spirit’s coming upon Jesus like a dove, but he emphasized this anointing in two ways. One was by adding “in bodily form,” and the other was by highlighting the Spirit’s role in the events that follow (cf. 4:1, 14, 18–19; 5:17). For Luke Jesus began his ministry as the Anointed, i.e., the Messiah/Christ. This has been prepared for in 1:27, 32–33, 69–70; 2:4, 11, 26, 38, and at this point Jesus assumed the messianic calling (cf. 4:18–19; Acts 4:26–27; 10:37–38).

The Christological emphasis found in this account involves the designation of Jesus as God’s Son. The voice from heaven announcing that Jesus is God’s Son was already part of the tradition Luke drew upon. This is evident from Matt 3:17 and Mark 1:11 (cf. John 1:34). But to this Luke added his genealogy, which traces Jesus’ lineage back to Adam and ultimately to God (Luke 3:38). Even if Luke’s exact reasoning is unclear, in some way Adam’s unique sonship with God was being compared to Jesus’ unique sonship.

Context

In all the Synoptic Gospels the baptism account is followed by the account of Jesus’ temptation. In Luke it functions as the last preparatory episode that introduces the public ministry of Jesus. Having been affirmed as God’s Son by the voice from heaven and having been anointed by the Spirit, Jesus was led out by the Spirit into the desert to do battle with the devil. The temptations draw upon the divine pronouncement of Jesus’ sonship at the baptism (“You are my Son”) and are Satanic temptations directed at this sonship (“If you are the Son of God”). There is no

developmental view of Jesus' sonship portrayed in the temptation. On the contrary, he who was led by the Spirit to do battle and defeat the devil was God's Son long before this (1:32, 35; 3:22). Although Luke did emphasize the physical and spiritual development of God's Son (2:40, 52; cf. Heb 5:8), it was not a development in which Jesus became progressively more divine. Rather, it was as God's Son that Jesus was baptized and tempted.

The temptations themselves came from external sources, and in all three Jesus was obedient to God's will. The temptations were all messianic in nature and thus should not be seen as a parallel to 1 John 2:16. Jesus was specifically tempted as God's Son. This is most clearly seen in the second and third temptations, but the fact that the temptations were introduced and concluded by "If you are the Son of God" indicates that all three were messianic in nature. The account consists of three scenes, and each scene contains a temptation from the devil and a reply from Jesus. They are also tied together by Jesus' use of Scripture in each of his replies and by the fact that all three scriptural quotations come from Deuteronomy. Apart from these quotations, no other words of Jesus are recorded.

The order of the three temptations differs from the order in Matt 4:1–11. In Matthew the final temptation took place on a high mountain and involved worshiping the devil, whereas in Luke the last temptation took place on the pinnacle of the temple in Jerusalem. This fits well with each of their theological interests, for Matthew preferred the mountain motif (5:1; 28:16–20), whereas Luke was deeply concerned with Jerusalem. Which order is the original is uncertain.

Even as Luke concluded the account of the mission of John the Baptist with a summary (3:18–20), so also he concluded the prelude to Jesus' mission with a summary (4:14–15). Unlike the parallels in Matt 4:13–17 and Mark 1:14–15, Luke did not at this point give a specific summary of Jesus' preaching concerning God's kingdom. This will be dealt with in Luke 4:14–15 in general terms but will be more specific in 4:43. Luke focused his attention in this concluding summary (4:16–30) less on the message, i.e., the coming of God's kingdom, than on the Messenger and thus heightened the Christological and pneumatical emphases. The general context found in 4:14–44 is Israel's synagogues (4:15–16, 20, 28, [31], 33, 38, 44).

Comments

4:1 Jesus, full of the Holy Spirit. Jesus would be victorious over the devil because he was full of the Spirit. This was a favorite expression of Luke.

Returned from the Jordan. This links the present account to the baptism.

Was led by the Spirit. Luke linked both Jesus' being equipped by God and his encounter with the devil as the result of the Spirit's having come upon him. The conflict was not initiated by the devil but by the Spirit. Thus, Jesus was not portrayed as passively being dragged out by the Evil One to endure temptation, for the initiator of this event was not the devil but God. The picture is that of the Anointed of the Lord on the offensive and led by the Spirit to confront the devil.

In the desert. Probably the geographical place designated here by Luke was the wilderness of Judah, but the "desert" is also frequently understood as a place where one contacts God (Hos 2:14–15) or the abode of demons and wild beasts (cf. Isa 13:21; 34:14; Tob 8:3; also cf. Mark 1:13). It was also seen by some as a place where a messianic-like deliverance of Israel would take place (cf. Acts 21:38; Josephus, *War* 2.13.4 [2.258–60]).

4:2 For forty days. This probably is a round number. Although it brings to mind the forty years the people of Israel wandered in the wilderness (Num 14:34) and the forty-day fasts of

Moses (Exod 34:28; Deut 9:9) and Elijah (1 Kgs 19:8), the Evangelists did not dwell on or develop any of these allusions.

Tempted by the devil. The present participle (literally *being tempted*) indicates that Jesus was tempted throughout the forty days and that the three temptations were the culmination of this time of temptation. The term “devil” (seven times in Luke-Acts) is the Greek term used to translate the Hebrew “Satan,” which is also found in Luke (seven times in Luke-Acts). Luke assumed the existence of this supernatural adversary of God and saw no need to convince his readers of the devil’s existence.

He ate nothing during those days. Did Luke intend us to interpret this literally, or was this his equivalent of Matthew’s “fasting” (4:2)? The latter commonly involved abstinence from certain foods or from all food for certain parts of the day.

4:3 If you are the Son of God. This temptation was intimately tied to the divine affirmation at the baptism and appealed to Jesus’ status as God’s Son (3:22, 38). A similar challenge appears in 23:35–39, and the latter probably indicates that the titles Son of God, Christ of God, Chosen One, and King of the Jews are mutually interchangeable, i.e., when Luke used one of them to describe Jesus, he assumed the applicability of the others as well.

Tell this stone to become bread. Was this temptation a challenge to provide a sign (such as when God gave manna in the wilderness) in order for Jesus to gain a following? This is unlikely since no audience was present and the miracle was not to provide manna (loaves of bread, plural) for the people but a single loaf for Jesus’ own hunger. Or was this a temptation to cause Jesus to doubt that he really is the Son of God? This also is unlikely since Jesus’ answer did not deal with such a thought. More likely Jesus was tempted to use his power as God’s Son for his own ends. Jesus clearly rejected such a view of his messianic role since it would indicate a lack of trust on his part in the provision and care of his Heavenly Father. He also had to trust and pray, “Give us each day our daily bread” (11:3) and seek first the kingdom of God (12:31), just as he would soon teach his disciples. Later Luke recorded a miracle of Jesus’ multiplying bread (9:10–17), but that was to satisfy the needs of others. Jesus would not, however, use his messianic anointing to satisfy his own needs but rather would submit himself to his Father.

4:4 Jesus answered, “It is written.” Throughout his temptations Jesus found his answers in the Scriptures. He was armed with the “sword of the Spirit” (Eph 6:17) for his battle with the devil. See comments on 2:23.

Man does not live on bread alone. This, as well as the other two temptations, was messianic in nature in that Jesus understood the messianic role as requiring that he too must humble himself and trust himself to God (cf. Phil 2:7–8). Israel in the wilderness needed to trust God for their sustenance; so must God’s Son (Deut 8:1–3).

4:5 The devil led him up to a high place. How was this done? Was it by walking? By some sort of levitation? We are not told because for Luke what was important was not the *how* but the *what* that took place.

Showed him in an instant all the kingdoms of the world. Luke in his wording (esp. “in an instant”) suggested that he understood this temptation at least in part as a visionary experience. “World” (*oikoumenēs*) is a favorite term in Luke and refers to the inhabited world, whereas “world” (*kosmos*) refers more frequently to the geographical world.

4:6 I will give you. The “you” is emphatic.

Authority. This favorite Lukan word is not found in the Matthean parallel. It is better understood as describing *oikoumenēs* than *kosmos*.

Splendor. Another favorite word in Luke, “splendor,” can also be translated “glory.” It refers to the glory that comes to the ruler who possesses such authority. This word is missing from the Matthean parallel.

For it has been given to me. “Has been given” is a divine passive, i.e., *God* has placed this world’s kingdoms under the devil’s temporary rule. God is clearly sovereign, but within his permissive will the devil is temporarily given this authority. This statement explains why the next one is true.

And I can give it to anyone I want to. That God’s Son would one day reign over the world’s kingdoms was clear for Luke. The issue is *how* he would achieve this. Would it be through the shortcut the devil offered or by submitting to God’s will, which involved suffering and death? The devil offered Jesus a cross-less path of messiahship, and Luke assumed that the devil had in fact the authority to offer the world’s kingdoms to Jesus.

4:7 So if you worship me, it will all be yours. God’s Son was asked to give to the devil what belonged to God alone and thus to assume a different kind of messiahship from that to which God had called him. Like every believer, Jesus too was faced with the need and choice to take up the cross (9:23).

4:8 Jesus answered, “It is written.” Again, Jesus appealed to the Scriptures. See comments on 2:23.

Worship the Lord your God and serve him only. Both Matthew and Luke differed from the LXX translation of Deut 6:13 (and the Hebrew) in their use of the term “worship” instead of “fear.” This suggests their use of a common source. See Introduction 5.