

Harmonizing the accounts of the 'temptation'

The 'temptation of Jesus' is mentioned by three of the Gospels. Mark is very brief (1:12-13); he has the Holy Spirit 'driving' Jesus into the wilderness, rather than the 'leading' of the other two; also, he is the only one who mentions the animals. Matthew and Luke give more detailed accounts, with some discrepancies, which give rise to this note.

Matthew has, "into the wilderness to be tempted by the devil". Luke has, "into the wilderness, being tempted for forty days by the devil". We have no record of what Satan did during the forty days. That which is recorded happened at the end. Both Matthew and Luke agree that Jesus ate nothing during the 40 days, that at the end He was hungry, and that at that point Satan presented himself. They both record the same three tests, but in a different order, and it is this difference that requires special comment. The descriptions of the tests are not identical, but can easily be harmonized. At the end, Matthew has, "then the devil left Him, and angels came and ministered to Him". (Mark also mentions the angels.) Luke has: "When the devil had ended every temptation, he departed from Him until an opportune time." The two statements complement each other.

I will now consider the three tests. Both begin with 'bread', but Matthew has "these stones", while Luke has 'this stone'. I assume that both are correct. Satan started with 'these stones' and then singled out one that looked just like a loaf and said 'this one'. Both have Jesus responding with Deuteronomy 8:3. (Unfortunately, in Luke 4:4, less than half a percent of the extant Greek manuscripts, of objectively inferior quality, omit "but by every word of God", to be followed by most modern versions.)

For the second test, Matthew has the temple, while Luke has the high mountain, the third test being the reverse. So who has the correct sequence? Luke introduces both his second and third tests with the conjunction 'and', as if they were like separate blocks in a row. Matthew introduces his second test with a temporal adverb of sequence, 'then'; he introduces the third with another adverb, 'again', one of whose uses is sequence. Since Matthew overtly states the sequence, I conclude that his order is the correct one—Luke was not concerned to give the sequence; he handles the 'temple' almost like an afterthought (the introductory conjunction could be rendered 'also'). Matthew's order is also the logical sequence; there is a progression in the severity or importance of the tests.

The actual description of the temple test given by both is almost identical. Matthew says "holy city" while Luke says "Jerusalem". Satan cites Psalm 91:11-12, and Jesus responds with Deuteronomy 6:16. As for the high mountain test, Luke has a fuller description than does Matthew, but they are in harmony. In Matthew 4:10 some 12% of the Greek manuscripts omit "behind me", as in most versions; in Luke 4:8 the whole "Get behind me, Satan!" is omitted by perhaps 3.5% of the Greek manuscripts (of inferior quality), to be followed by most modern versions. (Strange to relate, in Luke 4:5 just three known Greek manuscripts, of objectively inferior quality [against over 1,700, almost all of which are better than the three], omit "up on a high mountain the devil", to be followed by most modern versions, except that some keep 'the devil'.)

To conclude, each of the three accounts supplies some information not found in the others, but they harmonize, being complementary. The one apparent discrepancy, the order of tests two and three, has a reasonable solution.