

# First Sunday in Lent March 10, 2019

Year C – the Gospel of Luke

**Lutheran**

## **Living the ^ Lectionary**

*A weekly study of the Scriptures for the coming Sunday since May 4, 2014.  
An opportunity to make Sunday worship more meaningful and to make the rhythms of the readings part of the rhythms of your life.*

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<https://ifbduluth.com/luke.html>

### Hymn of the Day

Lutheran Service Book (LSB) 656/657 The Lutheran Hymnal (TLH) 262

“A Mighty Fortress is our God”

Just enjoy the music

- <https://www.youtube.com/watch?v=ADamVJaXZMg> Opening screen has a history of the hymn. The Roger Wagner Chorale
- <https://www.youtube.com/watch?v=oNeP7bGaggg> A contemporary setting, and as with the two hymnal versions, a variation in words. Additional Words and Music by Matt Boswell. Performed by Matt Boswell On “Messenger Hymns, Vol. 2”
- <https://www.youtube.com/watch?v=hVN0ClcqRYs> An organ solo by [John Cavicchio](#)
- <https://www.youtube.com/watch?v=swwMiWWhA84> Trumpet (as always needed for Reformation Day use) and organ. Trumpet, Timothy Moke. Pipe Organ, Georg Masanz. Recorded in Kirchdorf, Switzerland
- <https://www.youtube.com/watch?v=tCtD9O7hBnc> “Regers erste große Choralphantasie, gespielt auf einem adäquaten Instrument: Der historischen Walcker Orgel der Friedenskirche in Ludwigsburg. Nur wenige hundert Meter von der Kirche entfernt standen bis vor kurzem noch die Werkstattgebäude der berühmten Orgelbaufirma.” Well Luther did writ it in German. Maybe Catherine Winkworth could translate for you.

Commentaries have been chosen because the author has written in a way that compliments the reading. Not all of the commentaries are from Lutheran sources. They have been edited for length and in some cases for additional content that is not in keeping with a Lutheran understanding of Scripture. Links are provided for those who wish to read the entire commentary.

The Holy Bible, English Standard Version. ESV® Text Edition: 2016. Copyright © 2001  
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**OT – “you shall make response before the LORD”**

**Psalm – “I will say to the Lord”**

**Epistle – “everyone who calls on the name of the Lord”**

**Gospel – “*You shall not put the Lord your God to the test.*”**

**Deuteronomy 26:1-11; Revised Common Lectionary (RCL), the same reading (Next week: Jeremiah 26:8-15; RCL, Genesis 15:1-2, 9-16)**

*“The creed or confession in 26:5-10 serves several purposes. First, it is a doxology. The one who speaks it makes a joyful noise to the Lord. It also serves as an introduction, identifying the believer and the God he/she worships before the world. It is simultaneously a commitment. The speaker is publicly acknowledging, “This is the community which has a claim on me; these are the people I embrace as kin; this is the God to whom I belong.”...”*

- [http://wordandworld.luthersem.edu/content/pdfs/15-1\\_Children/15-1\\_Strohl.pdf](http://wordandworld.luthersem.edu/content/pdfs/15-1_Children/15-1_Strohl.pdf)  
Jane E. Strohl Luther Seminary, St. Paul, Minnesota

*“The book of Deuteronomy records the orations Moses declared to the Israelites on the last day of his life.*

*His speeches tend to dwell upon: 1) the covenant that God had established with the Israelites in the wilderness; 2) the laws of that covenant, and 3) the emphatic necessity of obedience to those laws as the condition for enjoying the benefits of the covenant.*

*Today’s lesson is found near the end of the longest of these speeches (chapters 5-26). Here Moses revisits instructions for the celebration of the Feast of Weeks, which he first announced in chapters 16:9-12. The Israelites were to celebrate the first harvest in June “by giving a freewill offering in proportion to the blessings the Lord your God has given you” (16:10 NRSV). Now, in chapter 26, Moses provides the actual liturgy for that first-fruits celebration ritual.*

*As a liturgy, our lesson includes instructions for certain prescribed actions and words specific to this annual ritual occasion...” (continued after the reading)*

### **Offerings of Firstfruits and Tithes**

26 “When you come into the land that the LORD your God is giving you for an inheritance and have taken possession of it and live in it, <sup>2</sup> you shall take some of the first of all the fruit of the ground, which you harvest from your land that the LORD your God is giving you, and you shall put it in a basket, and you shall go to the place that the LORD your God will choose, to make his name to dwell there. <sup>3</sup> And you shall go to the priest who is in office at that time and say to him, ‘I declare today to the LORD your God that I have come into the land that the LORD swore to our fathers to give us.’ <sup>4</sup> Then the priest shall take the basket from your hand and set it down before the altar of the LORD your God.

<sup>5</sup> “And you shall make response before the LORD your God, ‘A wandering Aramean was my father. And he went down into Egypt and sojourned there, few in number, and there he became a nation, great, mighty, and populous. <sup>6</sup> And the Egyptians treated us harshly and humiliated us and laid on us hard labor. <sup>7</sup> Then we cried to the LORD, the God of our fathers, and the LORD heard our voice and saw our affliction, our toil, and our oppression. <sup>8</sup> And the LORD brought us out of Egypt with a mighty hand and an outstretched arm, with great deeds of terror, <sup>[a]</sup> with signs and wonders. <sup>9</sup> And he brought us into this place and gave us this land, a land flowing with milk and honey. <sup>10</sup> And behold, now I bring the first of the fruit of the ground, which you, O LORD, have given me.’ And you shall set it down before the LORD your God and worship before the LORD your God. <sup>11</sup> And you shall rejoice in all the good that the LORD your God has given to you and to your house, you, and the Levite, and the sojourner who is among you.

a. [Deuteronomy 26:8](#) Hebrew with great terror

**Actions:** We can picture here the worshiping Israelite standing in the Yahweh-sanctuary, holding a basket filled with yield from the harvest. As the priest receives the basket and lays it down in front of the altar, we can hear the worshiping Israelite offer the liturgical recitation along with the first fruits.

**Words:** The recitation reviews the saving actions of God, reaching back through the story of the ancestors:

- their initial homelessness (“A wandering Aramean was my father”);
- their migration to Egypt (“lived there as an alien”);
- their suffering there (“treated us harshly and afflicted us”);
- their cry to God for redemption (“we cried to the Lord, the God of our ancestors”);
- their redemption out of enslavement (“the Lord brought us out of Egypt”);
- their settling into a fertile land (“flowing with milk and honey”).

In this combination of words and actions the first-fruits ritual liturgy offers an instructive vision of what it means to be the people of God. (We see this vision particularly if we continue to read verses 12-16, the concluding words of Moses’ long speech. More below.)

During this first-fruits ritual the worshiping Israelite holds the first-fruits of the bountiful land upon which he stands in worship. In that physical stance the worshiping Israelite is a living testimony that God has been faithful to the promise made from the very first divine encounter with the ancestors: “Go to a land I will show you, and there I will bless you” (Genesis 12:1-3). Redemption from homelessness and oppression has happened because God did what he said he was going to do (“I will deliver them from the power of the Egyptians” (Exodus 3:8).

During this ritual the worshiping Israelite identifies with the ancestors conspicuously not according to any power or glory attributed to them, but rather in their *powerlessness* (“afflicted us, heard *our* cry, brought *us* out”). More than anything else God does, the liturgy celebrates the faithfulness of God as it is manifest in the rescue of the powerless.

But this liturgical vision of a worshiping community does not conclude with Deuteronomy 26:11. In verses 12-16 Moses continues, without skipping a beat, to update instructions for another ritual liturgy. This time, it is the triennial tithe first announced in 14:28-29. Every three years the Israelites were to set aside a tenth of the land’s produce and deposit it locally. This was so that the powerless among them could have access to it: the resident aliens, the orphans, the widows.

The third-year tithing ritual liturgy presents a remarkable picture. According to the terms of the covenant emphasized throughout Deuteronomy, the Israelites could expect God’s blessing if they choose to be obedient to God’s Torah. The words of the tithing ritual declare that the worshiping Israelite has indeed made choices that place him in a position of obedience before God. He can therefore boldly tell God, “look down, and bless your people Israel, and the ground that you have given us, as you swore to our ancestors” (Deuteronomy 26:15 NRSV).

Our lesson from Deuteronomy, then, in its full context, offers an instructive picture for us as we aspire to be the faithful people of God...”

- [http://www.workingpreacher.org/preaching.aspx?commentary\\_id=2761](http://www.workingpreacher.org/preaching.aspx?commentary_id=2761)  
**William Yarchin** Dean's Endowed Professor of Biblical Studies, Azusa Pacific University, Azusa, Calif "Yarchin's scholarly interests revolve around the intersection of science and religion and the history of biblical interpretation."

**Psalm 91:1-13; RCL, Psalm 91:1-2, 9-16 (Psalm 4; RCL, Psalm 27)**

*"...Saith Luther; it is faith which maketh thee the little chicken, and Christ the hen; that thou mayest hide, and hope, and hover, and cover under his wings; for there is health in his wings."...*

- <https://enduringword.com/bible-commentary/psalm-91/>

*"...Psalm 91...is classified as an Individual Hymn of Thanksgiving, in which an individual praises God for goodness to or on behalf of that individual, usually for a deliverance from some trying situation. Hermann Gunkel, the great form critic, describes the occasion on which these songs would have been offered to God, "A person is saved out of great distress, and now with grateful heart he [sic] brings a thank offering to Yahweh; it was customary that at a certain point in the sacred ceremony he would offer a song in which he expresses his thanks." We are called to read Psalm 91, thus, in the context of a worshiper's grateful praise for deliverance..."*

- [https://www.workingpreacher.org/preaching.aspx?commentary\\_id=2727](https://www.workingpreacher.org/preaching.aspx?commentary_id=2727) **Nancy deClaissé-Walford** Professor of Old Testament and Biblical Languages, McAfee School of Theology, Mercer University, Atlanta, GA
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### **My Refuge and My Fortress**

91 He who dwells in the shelter of the Most High  
will abide in the shadow of the Almighty.

<sup>2</sup> I will say<sup>[a]</sup> to the LORD, "My refuge and my fortress,  
my God, in whom I trust."

<sup>3</sup> For he will deliver you from the snare of the fowler  
and from the deadly pestilence.

<sup>4</sup> He will cover you with his pinions,  
and under his wings you will find refuge;  
his faithfulness is a shield and buckler.

<sup>5</sup> You will not fear the terror of the night,  
nor the arrow that flies by day,

<sup>6</sup> nor the pestilence that stalks in darkness,  
nor the destruction that wastes at noonday.

<sup>7</sup> A thousand may fall at your side,  
ten thousand at your right hand,  
but it will not come near you.

<sup>8</sup> You will only look with your eyes  
and see the recompense of the wicked.

<sup>9</sup> Because you have made the LORD your dwelling place—  
the Most High, who is my refuge<sup>[b]</sup>—

<sup>10</sup> no evil shall be allowed to befall you,  
no plague come near your tent.

<sup>11</sup> For he will command his angels concerning you  
to guard you in all your ways. [Cited Matt. 4:6; Luke 4:10, 11](#)

<sup>12</sup> On their hands they will bear you up,  
lest you strike your foot against a stone.

<sup>13</sup> You will tread on the lion and the adder;  
the young lion and the serpent you will trample underfoot.

<sup>14</sup> *“Because he holds fast to me in love, I will deliver him;  
I will protect him, because he knows my name.*

<sup>15</sup> *When he calls to me, I will answer him;  
I will be with him in trouble;  
I will rescue him and honor him.*

<sup>16</sup> *With long life I will satisfy him  
and show him my salvation.”*

- a. [Psalm 91:2](#) Septuagint *He will say*
- b. [Psalm 91:9](#) *Or For you, O Lord, are my refuge! You have made the Most High your dwelling place*

### [A perspective on Psalm 91](#)

“...Whoever dwells in the shelter of protection can find rest and comfort.

In reflecting on the Psalmist’s poetic metaphor, I wondered about the people of the earth who have never sat down on the dusty ground within a naturally occurring rock shelter, found refuge in a cave or rock overhang from a thunderstorm, or walked through the gates of a human-made fortress of stone meant to protect them from enemies both unseen and seen, unknown and known...

For an increasingly urban population, the shelter metaphor works for some, but would seem a bit unrecognizable by a large number of others. Maybe the image of a home -- however it is defined -- could work.

However, many of the homes I have lived in or visited on the earth provide only a modicum of shelter from the elements and don’t promote a sense that they could withstand a hurricane, earthquake, or preserve someone from harm... If it cannot protect against naturally occurring or human-made threats, then it could not serve as an apt metaphor for the activity of God...

The notion of God as a protective refuge provides a mental image that coalesces well with the idea of a rock shelter or fortress.

#### **God as refuge...**

No harm or disaster will befall you, angels will guard you and your ways, you will be protected from things that would threaten to undo you, and furthermore you will be able to

thwart the threatening possibilities that arise in the natural environment. This section of the Psalm (*verse 11,12*) is that which we hear in the New Testament -- Matthew 4:6 and Luke 4:10 quoted by the devil to Jesus. There, as well as here, it seems that the issue isn't so much the physical, but the faithful dimension of human experience.

God's love is found in relationship. God's protection is discovered in relationship. God has a commitment to people who are in relationship with God. Prayer to God is a means for calling on God and God will provide an answer. However, there is no assurance that the answer will be yes. It may be no. And we will then need to trust that God knows better than us the effects of the yes and no answers...

God will satisfy the faithful with life abundant and grant salvation...

### Conclusion

The refuge that is found in God alone will sustain people even if the body is destroyed. This refuge will provide rescue from those things that would harm our relationship with God. The refuge is precisely that. It is a refuge of solace that can provide an inner strength to endure the harshest trials of life. In that sense, God's presence is a refuge. Since God is ever present in all circumstances of every waking and sleeping moment, then there is a refuge that one can experience in the here and now, and in the future yet to unfold. God is our rock shelter of hope.

- [https://www.workingpreacher.org/preaching.aspx?commentary\\_id=1543](https://www.workingpreacher.org/preaching.aspx?commentary_id=1543)  
**Paul O. Myhre** Associate Director of the Wabash Center for Teaching and Learning in Theology, Wabash Center, Crawfordsville, Indiana

### Romans 10:8b-13; RCL, the same reading (*Philippians 3:17-4:1; RCL, the same reading*)

*“Entering any text in Romans, in order to explore its preaching possibilities, is similar to entering a vast and highly-developed city.*

*Romans is the flagship of Paul's writings and his arguments and claims are both profound and complex...*

*Unlike Gospel texts, Romans is a theological treatise of a sort which demands a broader reading of context...(and) thus requires the following: knowledge of the overall structure of Romans and its major arguments and a contextualized focus for the appointed verses, which can be understood by twenty-first century Christians (Gentiles).*

*This epistle text for the First Sunday in Lent is heard prior to the familiar account of Jesus' temptation in the wilderness. As a preaching text, the Romans verses bring to the foreground what is only background in the Gospel: that is, this Jesus in the wilderness, confronting the worldly and ungodly powers humanity faces, is the same Jesus who brings salvation...”*

- [http://www.workingpreacher.org/preaching.aspx?commentary\\_id=520](http://www.workingpreacher.org/preaching.aspx?commentary_id=520) **Susan Hedahl**  
Professor Emerita of Homiletics, Lutheran Theological Seminary, Gettysburg, Pa

<sup>8</sup> *But what does it say?* “The word is near you, in your mouth and in your heart”  
(that is, the word of faith that we proclaim); [\(Cited from Deut. 30:14\)](#)

<sup>9</sup> because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. <sup>10</sup> For with the heart

one believes and is justified, and with the mouth one confesses and is saved. <sup>11</sup> For the Scripture says,

“Everyone who believes in him will not be put to shame.”

<sup>12</sup> For there is no distinction between Jew and Greek; for the same Lord is Lord of all, bestowing his riches on all who call on him. <sup>13</sup> For

“everyone who calls on the name of the Lord will be saved.”

[\(Acts 2:21; Cited from Joel 2:32\)](#)

“Paul’s Letter to the Romans is about “the good news of God” (*euangelion theou*) for which he was called as an apostle and set apart...

By this letter, Paul aims to correct some misunderstandings about the gospel he proclaims. In fact, some Roman Christians thought that his gospel was law-free (an antinomian attitude) or anti-Jewish. But he vehemently rejects such a view, saying that faith cannot overthrow the law, which is holy and good (Romans 3:31; 7:12) and that the faithlessness of Jews cannot nullify God’s faithfulness (Romans 3:3; 11:1-10). Eventually, in Romans 9-11, he deals with the place of Israel and the gospel of faith.

Romans 10:8b-13 is part of Romans 9-11 that deals with the salvation of Israel and faith. While Paul hopes that “all Israel will be saved” (Romans 11:26), he, nevertheless, maintains the same ground of faith for all, Jews and Gentiles, as he said earlier in Romans 3:30: God “will justify the circumcised on the ground of faith and the uncircumcised through that same faith.” ...

Then, in Romans 10:8b-13, Paul reinforces faith by talking about its content and benefit. **First**, in 10:8b, he uses *rema* (“the word”) to explain faith. He says *rema* is “the word of faith” that is proclaimed by the followers of Jesus. *Rema* is different from the law or works of the law because faith informs “the word.” In other words, all sayings and deeds must be done through the lens of faith, which orients a person’s mind and heart toward God...

**Second**, Paul says this word is “near you, on your lips and in your heart” (Romans 10:8). This means that “the word of faith” must be part of everyday life. “Near you” means Christians must live with it in their workplace. “On your lips” means that the truth of the gospel must be spoken boldly in public space, in streets or in shops. But this proclamation of the word comes out of the heart (*kardia*) because the word is “in your heart” (Romans 10:8)...

**Third**, in Romans 10:9, Paul explains what it means to have faith: “because if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved.” Faith involves specific content and action. A person must confess that Jesus is Lord (*kyrios*). This means the real Lord is not the emperor or any human master but Jesus Christ who exemplified God’s love and his righteousness. Because of this confession, a person must live by the spirit of Jesus...

Here faith means to acknowledge the power of God and to trust him... Salvation is not a once-and-for-all event. Justification and salvation have to be worked out in everyday life until the Parousia. Romans 10:10 emphasizes this point: “For one believes with the heart and so is justified, and one confesses with the mouth and so is saved.” Notice here that justification and salvation are made with the present tenses (“so is justified” and “so is saved”).

**Fourth**, in Romans 10:11-13, Paul states the power of the gospel of faith. In Romans 10:11, he quotes from Isaiah 28:16: “No one who believes in him will be put to shame.” This verse also echoes Romans 8:1: “There is therefore now no condemnation for those who are in Christ Jesus.” ...Those who are in Christ are not condemned because they live in the Spirit...

In Romans 10:13, he quotes from Joel 2:32: “Everyone who calls on the name of the Lord shall be saved.” This verse means that the gospel of faith is open to all, but there must be a proper response, which is to call on the name of the Lord. Obviously, “to call on the name of the Lord” means understanding Jesus’s work, following his spirit, and living under the lordship of Christ.”

- [http://www.workingpreacher.org/preaching.aspx?commentary\\_id=3985](http://www.workingpreacher.org/preaching.aspx?commentary_id=3985) **Yung Suk Kim** Associate Professor of New Testament & Early Christianity, Samuel DeWitt Proctor School of Theology, Virginia Union University, Richmond, Va.

**Luke 4:1-13; RCL, the same reading (Luke 13:31-35; RCL, the same reading or Luke 9:28-36 (37-43a))**

Also in Matthew 4:1-11 and Mark 1:12-13\*

*“Christ's being led into the wilderness gave an advantage to the tempter; for there he was alone, none were with him by whose prayers and advice he might be helped in the hour of temptation. He who knew his own strength might give Satan advantage; but we may not, who know our own weakness.”*

- <http://www.ccel.org/ccel/henry/mhc5.Luke.v.html> Matthew Henry, circa 1700

*“...Matthew is more overt about this than is Luke, but as commentators have long noted, it is surely significant that every reply Jesus gives to the devil is a quote from the Book of Deuteronomy. In Luke 4 Jesus went where the Israelites once went: out into the wilderness. The desert is a tough place to be. It's a place of uncreation, of sin and evil and, hence, of raw temptation. The Israelites, however, so often failed their wilderness tests. Jesus would succeed where they failed and so initiate a New Israel. What's more, Deuteronomy was the book of covenant renewal, charting the way forward for the Promised Land AFTER the time of the wilderness had passed. So by invoking Deuteronomy so consistently, Jesus was not only recapitulating Israel's wilderness period but was also fulfilling for all of us in the New Israel all the promises of joy, rest, and shalom that the Promised Land stood for. Tucked into Jesus' replies, in other words, is a whole lot of covenant fulfillment and hope!...”*

- <https://cep.calvinseminary.edu/sermon-starters/lent-1c/> Scott Hoezee

## **“The Holy Gospel according to St. Luke, the 4th Chapter”**

### **The Temptation of Jesus**

4 And Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the wilderness <sup>2</sup>for forty days, being tempted by the devil. And he ate nothing during those days. And when they were ended, he was hungry. <sup>3</sup>The devil said to him, **“If you are the Son of God, command this stone to become bread.”**

<sup>4</sup> And Jesus answered him, **“It is written,**

**‘Man shall not live by bread alone.’** [Cited from Deut. 8:3; \[John 4:34\]](#)

<sup>5</sup> And the devil took him up and showed him all the kingdoms of the world in a moment of time, <sup>6</sup> and said to him, **“To you I will give all this authority and their**

glory, for it has been delivered to me, and I give it to whom I will. <sup>7</sup> If you, then, will worship me, it will all be yours.” <sup>8</sup> And Jesus answered him, “*It is written,*

*“You shall worship the Lord your God, and him only shall you serve.”* [Cited from Deut. 6:13](#)

<sup>9</sup> And he took him to Jerusalem and set him on the pinnacle of the temple and said to him, “*If you are the Son of God, throw yourself down from here, <sup>10</sup> for it is written,*

*“He will command his angels concerning you, to guard you,”* [Cited from Ps. 91:11, 12](#)

<sup>11</sup> and

*“On their hands they will bear you up, lest you strike your foot against a stone.”* [\[See ver. 10 above\]; Cited from Ps. 91:11, 12](#)

<sup>12</sup> And Jesus answered him, “*It is said,*

*‘You shall not put the Lord your God to the test.’* [Cited from Deut. 8:3; \[John 4:34\]](#)

<sup>13</sup> And when the devil had ended every temptation, he departed from him until an opportune time.

**“This is the Gospel of the Lord”**    **“Praise to You, O Christ”**

#### **“Use of Old Testament references**

The account of Matthew uses language from the Old Testament. The imagery would be familiar to Matthew's contemporary readers. In the [Septuagint](#) Greek version of Zechariah 3 the name *Iesous* and term *diabolos* are identical to the Greek terms of Matthew 4. Matthew presents the three scriptural passages cited by Jesus ([Deut 8:3](#), [Deut 6:13](#), and [Deut 6:16](#)) not in their order in the [Book of Deuteronomy](#), but in the sequence of the trials of Israel as they wandered in the desert, as recorded in the [Book of Exodus](#). Luke's account is similar, though his inversion of the second and third temptations "represents a more natural geographic movement, from the wilderness to the temple". Luke's closing statement that the devil "departed from him until an opportune time" may provide a narrative link to the immediately following attempt at Nazareth to throw Jesus down from a high place, or may anticipate a role for Satan in the Passion (cf. Luke 22:3)...”

#### **\* Matthew and Luke narratives**

“In Luke's (Luke 4:1–13) and Matthew's (Matthew 4:1–11) accounts, the order of the three temptations, and the timing (within or at the end of the 40 days) differ; no explanation as

to why the order differs has been generally accepted. Matthew, Luke and Mark make clear that the Spirit has led Jesus into the desert.

Fasting traditionally presaged a great spiritual struggle. Elijah and Moses in the Old Testament fasted 40 days and nights, and thus Jesus doing the same invites comparison to these events. In Judaism, "the practice of fasting connected the body and its physical needs with less tangible values, such as self-denial, and repentance." At the time, 40 was less a specific number and more a general expression for any large figure. Fasting may not mean a complete abstinence from food; consequently, Jesus may have been surviving on the sparse food that could be obtained in the desert. Although Mark, Matthew, and Luke combine Jesus' fast of 40 days with his temptation, other Biblical passages suggest that Jesus' fast was a test to be completed before his encounter with Satan.

Mark does not provide details, but in Matthew and Luke "the tempter" ([Greek](#): ὁ πειραζών, *ho peirazōn*) or "the devil" ([Greek](#): ὁ διαβόλος, *ho diabolos*) tempts Jesus to:

- Make bread out of stones to relieve his own hunger
- Jump from a pinnacle
- Rely on angels to break his fall.

The narrative of both Luke and Matthew have Satan quote [Psalm 91](#):11–12 to indicate that God had promised this assistance...

These are the same three temptations one renounces at baptism: the World, the Flesh and the Devil.

The Mark (Mark 1:12–13) account is very brief. Most of the Mark account is found also in the Matthew and Luke versions, with the exception of the statement that Jesus was "with the wild animals." Despite the lack of actual text shared among the three texts, the language and interpretations Mark uses draw comparison among the three Gospels. The Greek verb Mark uses in the text is synonymous with driving out demons, and the wilderness at times represents a place of struggle. The two verses in Mark used to describe Jesus' Temptation quickly progress him into his career as a preacher.

The temptation of Christ is not found in the Gospel of John. However some readers have identified parallels inside John which indicate that the author of John may have been familiar with the Temptation narratives in some form.

- Stones into Bread → John 6:26, 31 to make bread in the wilderness.
- Jump from the temple → John 2:18 to perform a Messianic sign in the temple.
- Kingdoms of the World → John 6:15 to take the kingdom by force..."

➤ [https://en.wikipedia.org/wiki/Temptation\\_of\\_Christ](https://en.wikipedia.org/wiki/Temptation_of_Christ)

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"Deuteronomy 26:1-11 is chosen to connect the end of the forty years of wandering to Jesus' forty days of fasting. But when most of us think of temptation, we think of Genesis 3, and given that Luke closed the preceding scene by tracing Jesus' descent from Adam, perhaps Luke is thinking of that as well...I think it's helpful to point out that the temptation of Adam and Eve had next to nothing to do with a power grab and almost everything to do with insecurity and mistrust.

We sometimes refer to the devil as “the great deceiver” and with good reason. But in point of fact it’s not so much the case, at least in this scene from Genesis, that the serpent deceives – Adam and Eve do not, in fact, die when they eat the fruit – as much as he sows *mistrust*. He distorts the commandment of God and plays upon the insecurity of Adam and Eve (yes, they’re both there together), in order to call into question God’s intentions...

The second note is about today’s gospel reading, a story that portrays different concrete temptations yet revolves around the same dynamic. The devil again attempts to sow mistrust: *you may go hungry; you do not have enough; how do you know God is trustworthy*. In each case Jesus replies with Scripture... it’s not so much that Jesus quotes Scripture to deflect temptation as it is that Jesus finds *in* Scripture the words to give voice to his trust. Because at the heart of each reply is Jesus’ absolute trust in – and dependence on – God for his identity and future...” (continued after the sheep)



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**“And that’s what I would like to lift up for our people this week. That there is a crucial link between trust and temptation. To the degree that we trust God for our daily needs, for a sense of purpose, for our identity as a child of God, the temptations of the world have, frankly, little appeal. But to the degree that we allow our natural insecurity to lead us to mistrust God, we are open to the possibility, appeal, and temptation of the proposition that it is all up to us, that God is not able to provide and so we’d better take matters into our own hands...**

That’s what I’ve got this week, Working Preacher. I don’t know if it will work in your context, but I am confident you will find a way to anchor your people in the promises of God and for that – and most especially for you – I am exceedingly grateful. Blessings on your week, your work, and your proclamation.”

➤ <http://www.workingpreacher.org/craft.aspx?post=2089> **David Lose**

Senior Pastor Mount Olivet Lutheran Church Minneapolis, Minn.

“ David J. Lose was called as senior pastor of Mount Olivet Lutheran Church in Minneapolis in 2017. From July 2014 to June 2017, he served as president of Lutheran Theological Seminary at Philadelphia”