**The Gospel of Luke**

**Witness to the Gentiles - #7**

**Jesus the Second Adam:**

**Fighting not in the Garden, but in the Desert**

**Luke 4:1-13**

***PLEASE NOTE …***

**Class Dinner Dec. 3**

We will have our traditional end-of-George’s-class carry-in dinner on Wednesday, December 3, 2014, 6:30 p.m., here at E91 in the Community Room on the main floor. We have food sign-up sheets in class, or contact me with questions.

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**Class Schedule**

This week and next (Nov. 12 & 19) will be our last two sessions with George this semester. We’ll be off Thanksgiving week, join together for the dinner Dec. 3, and then take a break through the Christmas holidays planning to resume class January 7.

**The Temptation of Jesus**

***Luke 4-1*** *Jesus, filled with the Holy Spirit, departed from the Jordan and was led by the Spirit in the desert,* ***2*** *where for forty days he was tempted by the devil. He ate nothing at all during those days, and at the end of (the forty days) he was famished.*

***3*** *The devil said to him, “If you are the Son of God, command this stone to become a loaf of bread.”*

***4*** *Jesus answered him, “It is written in the scripture, ‘Not by bread alone is man to live.’”*

***5*** *Then the devil led him up and showed him in an instant all the kingdoms of the world.* ***6*** *And the devil said to him, “To you I shall give authority over all this and the glory that goes with it; for it has been given over to me, and I can give it to anyone I please.* ***7*** *If you, then, bow down before me, it will all be yours.”*

***8*** *Jesus answered him, “It is written in the scripture, ‘You shall worship the Lord your God, and him alone you adore.’”*

***9*** *Then the devil took him to Jerusalem, and placed him on the pinnacle of the temple, saying to him, “If you are the Son of God, throw yourself down from here,* ***10*** *for it is written in the scripture,*

*‘He shall command his angels concerning you, to protect you,’*

***11*** *and ‘On their hands they will bear you up, so that you will not dash your foot against a stone.’”*

***12*** *But Jesus answered him, “In the scripture it is said, ‘You shall not put the Lord your God to the test.’”*

***13*** *When the devil had exhausted every sort of temptation, he departed from him for a while.*

**Notes and Studies**

1. Jesus himself must have told this account. No one was with him and the details are very personal.
2. The Letter to the Hebrews, “*For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin.*” (4:15); “*because Jesus took the same flesh and the same blood”* (Heb 2:14).
3. These events come after Jesus’ baptism. We have to remember that Luke put the genealogy before the temptation, which ends with (Luke 3:23-38) declaring that Jesus is “the son of Adam, the Son of God.” Jesus came to undo what Adam did in the Garden. That is why the first temptation is about food. Let us remember that the third petition in the Lord’s prayer is “*give us each day our bread for subsistence*.”

**Filled with the Holy Spirit**

Jesus received the Holy Spirit at his Baptism. Now it is clearer that Jesus is filled. The verb “to fill” is a very common verb in the Bible.

* 1. It is used to fill objects with something material (Gen 21:19; Josv9: 13),
  2. It is also used for the glory of God in the OT (Ex 40:34; 2 Chr 5:14),
  3. It is used for persons filled with wisdom (Ex 35:35),
  4. And it also means filled with the Spirit of the Lord (Ex 31:3).

**Quality Not Quantity**

1. “To be filled” has many meanings in the bible. When you dismiss the quantitative meaning; then the work of the Holy Spirit becomes more clear:

a. To “fill time” as in Mark 1:15; time has completed its course,

b. To “complete” as in Romans 15:19, Colossians 1:25,

c. To “fulfill by deeds” such as when a prophecy of the past becomes filled. The Bible has many references to this meaning, but they appear only in the New Testament, such as Matthew 1:22; 2:15, 4:14, 8:17),

d. To “finish” or bring to an end as in Luke 1:15; 21:24, and Acts 14:26.

2. Fullness

a. Fullness is the “total sum,” such as the fullness of the blessing of Christ (Rom 15:29, Eph 3:19) or the total sum of the divinity that dwelt in Christ (Col 2:9),

b. “Fullness of time” is the end of the work that time can bring as in Galatians 4:4, when in the fullness of time God send his Son, or when time was no longer in the divine plan of the Old Covenant. Now God himself is in time, but time is not in God.

**What Does ‘Christ’ Mean? (St. Cyril of Alexandria)**

“The name Christ hath neither the force of a definition, nor does it denote the essence of any of what kind it is. For some of men of old were anointed with oil, as they pleased God, and the anointing was a token to them of kingdom. Prophets too were spiritually anointed with the Holy Spirit, so as thence too to be named christs and the blessed David sings in the Person of God and says, *Touch not Mine anointed and do My Prophets no harm.*  The Prophet Habakkuk too says, *You went forth for the salvation of your people, to save your christs*. But in regard of Christ the Savior of all we say that an anointing took place, yet neither symbolic, as though done with oil, nor as for the grace of Prophet's office, nor yet that which is understood as in destination for the achievement of ought, such as we say took place in the case of Cyrus, who reigned over the Persians and Medes, for he led an army against the land of the Babylonians, God Almighty over all instigating him thereto. For it was said, *Thus says the* Lord *to Cyrus My christ, whose right hand I held.* Albeit the man was an idolater, he was called christ, by reason of being as it were anointed king by the decree from above and fore-ordained by God to mightily subdue the land of the Babylonians: … but this rather do we say.

Since on account of the transgression in Adam, *sin hath reigned* against *all,* and then the Holy Spirit fled away from the human nature and it came therefore to be in all ill, and it needed that by the Mercy of God, it mounting up to its pristine condition should be accounted worthy of the Spirit: the Only-Begotten Word of God became Man, and appeared to them on earth with Body of earth, and was made free from sin, that in Him Alone the nature of man crowned with the glories of sinlessness, should be rich in the Holy Spirit, and thus be re-formed unto God through holiness: for thus does the grace pass through to us too, having for its beginning Christ the First-born among us. And therefore does the blessed David teach us sing to the Son, *You loved righteousness and hated wickedness, therefore God, your God anointed Thee with the oil of gladness.*

The Son therefore has been anointed like us in a human way with the praises of sinlessness, as I said: the nature of man having in Him been made illustrious and now become worthy of partaking of the Holy Ghost, no more departing, as at the beginning, but delighting to dwell therein. Wherefore it is also written that the Spirit soared down upon Christ *and hath abode upon Him.* Christ therefore is the Word of God called Who – because of us and as we – is Man and in servant's form: both anointed as Man after the Flesh, and anointing Divinely with His own Spirit them that believe on Him.”

- St Cyril of Alexandria, *Scholia on the incarnation of the only begotten*, LFC 47, Oxford (1881) pp.185,  A library of fathers of the holy Catholic church: anterior to the division of the East and West, vol. 47

**Led by the Spirit**

**Verse 4:1** - *Jesus was led by the Spirit…*

The common work of the Son and the Holy Spirit is now manifested. “Led” requires co-operation, not the loss of freedom. This loss of freedom which some of us desire is simply the desire not to be free. “Led” according to St. Cyril of Alexandria means “constant dwelling of the Holy Spirit” (Commentary of Luke Hom 12).

*“… to the desert”* must be the desert of Judea. God will lead his people to the desert (Hos 2:14-15) to the final encounter that will bring salvation and restoration.

According to St. Ambrose, “Adam goes from the garden to the desert, but the second Adam takes humanity from the desert to the victory of the one who caused the first error. Adam brought death through eating but the second Adam secured victory over Satan by fasting.” (Exposition of the Gospel of Luke 4:7).

**The First Temptation - Bread**

**Verse 4:2** – *tempted by the devil*.

The Greek verb ***peirazein*** can mean: try, tested. A good meaning for “testing” was used in (Jn 6:6) but the sinister meaning was also used in (Acts 5:9; 15:10)

**Verses 4:2-3 –** *“If you are the Son of God …”*

This is the devil’s attempt to test the “witness” of the Father, who had his pleasure in declaring that Jesus is his Son. Hunger is the best catalyst.

1. St. Ephrem noticed that Jesus was not “tempted” till he was 30 years old. His divinity was hidden till he matures in the physical stature. This is a very old tradition that can be traced back to St Ignatius of Antioch (about 120AD and maybe earlier) “Now the virginity of Mary was hidden from the prince of this world, as was also her offspring, and the death of the Lord; three mysteries of renown, which were wrought in silence by God.” (*Letter of Ignatius to the church in Ephesus*: 3)
2. Later on, Origen of Alexandria noticed that the devil, “had heard – both from John and from the voice that came from heaven – that “this man is the Son of God.” He did not know that the Son of God had become man, for God concealed the inexpressible Incarnation from the devil. So the devil assumed that Christ was only a man who was pleasing to God because of his virtues. The devil was eager to cast this man down, just as he cast Adam down..” (Fragment on Luke Hom 96)
3. The devil did not provide Jesus with bread, but wanted Jesus to change stones into bread. The devil imagined the Jesus would be provoked by the words of “doubt.”

**Dialogue with Philemon:**

**Does the devil know our inner thoughts?**

**Philemon:** Temptations sometime have their beginning in the inner life, where there is a need, a desire, a lust, a longing, and more importantly, the desire to be strong and powerful. This desire is a reflection of our fear of mortality.

**Question:** Does the devil know the secret of our heart?

**Philemon:** No, but he has been with humanity for a long time. He can watch and guess. But only the Creator God knows the heart of any man.

**Question:** How do you understand the improper ideas that we have? Some of them are filthy and can even be a blasphemy.

**Philemon:** All ideas that are not related to any former experience are not from us but from the dirty one, the devil. Even a blasphemy is his and not ours. We are told by our fathers that those who have fear of the judgment of the Angry God and have not belief in the divine love, are most likely be tempted by ideas of blasphemy. Those who love their bodies and gratify their being in too much of everything will never be free from sexual impure imaginations because they live by their magnified “self-image”.

**Question:** How was Jesus tempted in the desert?

**Philemon:** The first temptation was just that of the first Adam, “eat and you will be no longer hungry.” Adam had the food in front of him, but Jesus did not. So the test was addressed to the power to live and the personal power of Jesus. This is our common temptation, to live by any means that we think to be good. I was enlightened by what you read to me last week that the fall of Adam began by knowledge of evil and good according to Adam’s Law of good and evil. This is where power resides; we “know” in order to be powerful regardless of the means and the goals. I mean we don’t look and see if the means is good and the goal is also good.”

First Dialogue 1958.

**It Is Written**

**Verse 4:4** – *It is written in the scripture*…

The Greek has ***gegraptai***, which is the common way to refer to the scripture. Jesus answered from Deuteronomy 8:3.

St. Cyril of Alexandria noticed:

1. The devil draws near to tempt Him; expecting that the feeling of hunger would aid him in his innate wickedness: for oftentimes he prevails over us by taking our infirmities to aid his plots and enterprises.

2. The devil thought that Jesus would readily jump at the wish of seeing bread ready for his use: and therefore he said, "*If you be the Son of God, order this stone become bread.*" He approaches Him therefore as an ordinary man, and as one of the saints: yet the devil had a suspicion, that possibly He might be the Christ. In what way then did he wish to learn this? He considered, that to change the nature of anything into that which it was not, would be the act and deed of a divine power: for it is God Who makes these things and transforms them: if therefore, says he, “This be done,” certainly He it is Who is looked for as the subverter of my power. But if He refuses to work this change, I am dealing with a man, and cast away my fear, and am delivered from my danger.

3. Christ, knowing the monster's artifice, neither made the change, nor said that He was either unable or unwilling to make it, but rather shakes him off as importunate and officious, saying that "*man shall not live by bread alone*;" by which He means, that if God grant a man the power, he can subsist without eating, and live as Moses and Elias, who by the Word of the Lord passed forty days without taking food. If therefore it is possible to live without bread, why should I make the stone bread? But He purposely does not say, “I cannot,” that He may not deny His own power: nor does He say, I can; lest the other, knowing that He is God, to Whom alone such things are possible, should depart from Him.

4. The human Christ casts off the faults of Adam's gluttony: by eating we were conquered in Adam, by abstinence we conquered in Christ. (*Commentary on Luke* Hom 12)

**The Second Temptation - Kingdoms**

**Verse 4:5** – *The devil took Jesus up to a high place* (Matthew says “mountain.”)

This could have been a vision, as H Conzelmann has observed (*Theology of St Luke* 29).

It was a vision because literally it occurred “in a point of time.”

Origen (2nd century AD) thought that the devil showed Jesus his own kingdom, not those of the earth. For the devil is only a king in his kingdom (*Hom on Luke* 30:1)

The deception is based on:

a. The kingdoms of all the earth belong to its Lord,

b. The devil said “if you fall down and worship me, I will give them to you,"

c. How can the devil promise to give something that he does not possess? The Son Incarnate replied “It is written, ‘You shall worship the Lord your God, and Him only shall you serve,’”

d. Reasonably Jesus made mention of this commandment, striking as it were his very heart. For before His advent, Satan had deceived all under heaven, and was himself everywhere worshipped: but the law of God, ejecting him from the dominion he had usurped by fraud, has commanded men to worship Him only Who by nature and in truth is God, and to offer service to Him alone.

**The Third Temptation – Test God**

1. Matthew says that the devil took Jesus to the “holy city.”
2. The pinnacle of the temple, in Greek, is ***petrygion***, that is the “winglet.” According to Josephus the Jewish historian, this was the South East side of the temple (*Antiquities* 15:11). This was very high and it was over a ravine that could be the Kidron Valley. (B. Mazar, *The Mountain of the Lord*, 1975, page 149)

**Verse 4:8** – *“Throw yourself down from here …”*

Among the Rabbinical sayings (Pesiqta Rabbabti*, Homiletical Discourses for Festal Days and Special Sabbaths*, 1968, page 36) this was a common saying among Palestinian Jews, “When the King, the Messiah, reveals himself, he will come and stand on the roof of the temple.”

The devil wanted Jesus to show his power before the people. But the challenge with power is short lived, because:

a. Power can’t change human hearts.

b. Subjection is the goal that power seeks. That may happen for a while, but it ends with a revolt. “When freedom is missing even slaves will talk about it.” (Old Coptic saying)

c. “*… the foolishness of God is wiser than men, and the weakness of God is stronger than men.”* (1 Cor 1:25)

**Verse 4:12** – *“You shall not put the Lord your God to the test”*

These words of Deuteronomy 6:16 are pointed back in a sharp way to the devil:

a. The devil according to both old Jewish and Christian traditions desired to take over from God and to be the god of creation (Isa 14:14-15),

b. God let go because God did not create to be a “tyrant” but to be the God who exercises his goodness and mercy, for God was not forced to create but out of his goodness has created us “out of nothing”.

**Putting God to the Test**

1. Testing out of good intention and for good reason is good. We do this in every field of our life.
2. Testing God is different. Its staring point is to test his faithfulness to what He said and has promised. Thus it is assuming that God has evil intention and can’t be faithful or true to what He has said or has promised.
3. When we start with doubt we end with doubt. And testing is very often based on doubt.
4. Doubt does not lead to a discovery even of another person, for our fixed ideas regulate our understanding. If we remain in doubt we can’t ever discover God.

**Temptations by the evil use of the Bible and even Worship.**

1. The third temptation speaks out loud to all of us, as we can become victims of misreading or misunderstanding the Bible.
2. The third temptation took place on the top of the most important place of worship at that time. Since then, in every place of worship (church) there was and shall be always a “scandal” that is a stumbling block. Let us remember that the word “scandal” comes from Greek [Septuagint](http://en.wikipedia.org/wiki/Septuagint) as ***skandalon*** (σκανδαλον). The English term "scandal" derives from this Septuagint Greek. This means something shameful. So while the cross is a “scandal” (1 Cor 1:23), yet it is the power of God that saves sinners.

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