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What's Inside:

"It is important to note that Jesus, using the words of Moses, is establishing the principle that obedience to God is all that matters."

"Jesus, full of the Spirit and in total obedience to God's word, was able to vanquish Satan. If we yearn for victory then we must follow these exact steps. . . ."

"Having abandoned the Ten Commandments as God's definition of the right thing to do, we are left with subjectivism, NATO, the United Nations and the New World Order and at home, a new tax for a new millennium. Not, by any stretch of the imagination, an exciting prospect for the immediate future."

THE TALE OF TWO SONS AN EXPLORATION OF MATTHEW 4:1-11

by Murray McLeod-Boyle

In approaching Matthew 4:1-11 we come to one of the most well known parts of Scripture. There are a few sections in Scripture which everybody, whether in or outside the church, seem to know something of, or have heard about. As examples we might think of Eve's temptation in the Garden and of Jonah's fascinating experience.

Like these, the temptation of Jesus is also well known. However, the similarities go further than this. Just as everybody knows about Eve and the *apple*, and Jonah and the *whale*, so they know of Jesus' *enduring temptation*. By this is meant that people have a vague knowledge of the story, but have little understanding of its significance and place within salvation history.

Allow me to explain. Jonah was swallowed by a big fish, *not* a whale, just as Eve ate a piece of fruit, *not* an apple. The point is simple: We have allowed misconceptions to be attached to Biblical stories.

Unfortunately, the same thing has occurred in relation to Jesus' temptation. The common under-

standing of this story rightly asserts that it has something to do with Jesus' victory over Satan. However, for the most part the redemptive-historical context is all but forgotten. Consequently, the text becomes fodder for the street preachers and emotional sermonisers who tell us that we should follow Jesus example. If Jesus beat Satan then we can beat him too. All we need is a little more faith.

As with the examples above, this is but a half truth. A half truth that is conceived when ignorance and moralistic purviews bring forth a child. It is true that Jesus defeated Satan in these temptations. However, one cannot understand the full import of this text unless we are willing to examine it in the light of salvation history. Jesus was tempted for a reason, and it was not so that we could moralise about overcoming sin. There is far more involved in this story than simply victory in a one off contest. It concerns the complete history of salvation.

Therefore, it is our aim to lay open this text so that we might understand how this text declares Christ to be Messiah; how it leads to victory for Jesus; why it is the foundation for our salvation; and why we can have our own victory in Christ.

The text can be broken down into 5 sections consisting of verses 1 and 2; 3 and 4; 5, 6, and 7; 8, 9, and 10; and verse 11. In working through these groupings we will see that the text naturally falls apart at these points. In essence these five groups form an introduction, three major scenes and a conclusion.

The Scene is Set

Verses one and two form a natural introduction to this passage, for within them we find all the necessary ingredients for the battle to follow. Here are revealed to us the contestants, the arena, the weapons and the purpose for entering the arena.

The main verb that sets the tone for the passage is "anechthay." This passive verb indicates that

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child grew up and the Lord blessed him. And *the Spirit of the Lord began to stir him* in Mahaneh-dan, between Zorah and Eshtaol."

Thereafter, we read of two accounts where the Spirit came upon Samson in order that he might accomplish a tremendous feat:

i. 14:5: "Then Samson went down to Timnah with his father and mother, and came as far as the vineyards of Timnah; and behold, a young lion came roaring toward him. And *the Spirit of the Lord came upon him mightily*, so that he tore him as one tears a kid though he had nothing in his hand."

ii. 15:14-15: "When he came to Lehi, the Philistines shouted as they met him. And *the Spirit of the Lord came upon him mightily* so that the ropes that were on his arms were as flax that is burned with fire, and his bonds dropped from his hands. And he found a fresh jawbone of a donkey, so he reached out and took it and killed a thousand men with it."

B. Othniel:

i. Judges 3:9-11: 9 "And when the sons of Israel cried to the Lord, the Lord raised up a deliverer for the sons of Israel to deliver them, Othniel the son of Kenaz, Caleb's younger brother. And *the Spirit of the Lord came upon him*, and he judged Israel. When he went out to war, the Lord gave Cushan-rishathaim king of Mesopotamia into his hand, so that he prevailed over Cushan-rishathaim. Then the land had rest forty years."

Therefore, there is nothing arbitrary about Jesus being led into the desert by the Holy Spirit. He has been anointed for His ministry and is thus led by the Spirit into a conflict that will either prove or deny His claims to be the Messiah. This "being led" was a demonstration of Jesus' submission and of God's power. More importantly it signalled God's intention to do something awesome in terms of salvation-history.

We see also in these opening verses: a. the reason Jesus was led into the wilderness, namely, to be tempted by the Devil; and b. the means by which Jesus was initially to be tempted—hunger. Jesus had spent forty days and nights in the wilderness and He was hungry. From a human perspective we can say that He was at His lowest ebb, and at His most vulnerable.

The scene having been set, Jesus now faces His first temptation.

Jesus was led by the Spirit. This raises two questions. The first is, what is meant by the term "Spirit," and the second is, why was Jesus passive?

In regard to the first question there is no doubt that it refers to the Holy Spirit. This is predominantly decided by the fact that the immediate context would demand such a reading. When we look back to Matthew 3, we see that Jesus has just been baptised and the Holy Spirit has descended upon Him. Now the Spirit leads Jesus into the desert to be tempted by Satan.

Now we may ask, why is it that the Spirit leads Jesus? Jesus is led by the Spirit, because His baptism by John, and the anointing by the Holy Spirit indicates that Jesus has been called of God for a purpose. One should not read into this passive verb any unwillingness on the part of Jesus. Rather, we must see that as Jesus has now been anointed by the Spirit of God, He must submit to the Spirit's leading. Moreover, in keeping with Old Testament anointing, we would expect some validation process to take place, and this is exactly what we do have.

If we examine the Old Testament we see that this is a common theme. Often when Israel was in trouble, the Lord would pour out His Spirit upon someone, and they would in turn complete a mighty act which would save Israel and glorify God. This act, whatever it may be, validates the claim that this person was sent and anointed by God.

Two examples from Judges will suffice:

A. Samson. In Judges 13:24 we read: "Then the woman gave birth to a son and named him Samson; and the

WHO RULES THE WORLD?

by Ian Hodge, Ph.D.

IT WAS AN INSIGHT in many ways to listen to former Soviet leader Mikhail Gorbachev on a recent visit to Australia. Appearing with such famous names as General Norman ("Stormin'") Schwarzkopf, Mega-Memory superstar Kevin Trudeau, Al ("Chainsaw") Dunlap, and Australia's own financial adviser Rene Rivkin, Gorbachev offered views on events that are centred around the NATO conflict with Serbia.

Essentially, argued Gorbachev, the ability of the world to find peace in Kosovo through political means was ignored for a military agenda. The NATO activity was not even sanctioned by the United Nations, a point that leaves countries such as Russia on "the other side" of the Balkans issue. Not being a part of NATO, the Russians did not get to vote on the military option.

Leading the NATO alliance into military conflict was the United States. Without sanction from the UN, this means the United States is attempting a leadership role in the world that leaves all other nations, speaking through the UN, out in the cold. Such events do not sit well with the Russians. For the UN would never have sanctioned military action in Kosovo because UN military action is tied with self-defense. The Serbian conflict is an internal affair, and no other nation was threatened by Serb forces.

Apparently the US-NATO actions don't sit well with Australians either, as Gorbachev received applause on several occasions for his quietly spoken, but very pointed, criticisms of the United States. Unfortunately, we were not given the chance to hear both General (Ret.) Schwarzkopf and Mr Gorbachev discuss some issues from the platform at the same time. The resulting dialogue might have been intriguing. The General, long since gone from the event, no doubt would have provided an interesting response to the suggestion that America was

The First Temptation

Verse three depicts for us the first temptation. Jesus is alone and hungry in the wilderness. Into this situation the Accuser comes.

Knowing Jesus's situation he aims his first temptation directly at the weakest point—hunger. Satan's first indictment is to cast aspersions as to Jesus' deity. Of interest we note that the Accuser places his accusations in the guise of simple questions, rather than denying the truth outright. The statement, "if you are the Son of God," is a conditional clause which in the original means that the "speaker assumes that the condition stated in the protasis (*the if clause*) is a reality."¹ What this indicates is that Satan knew that Jesus was the Son of God, and was therefore seeking some way in which he could cause Jesus to fall short of what was expected of Him.

Viewed this way, the questions over Sonship were provocative rather than sheer skepticism. By this is meant that the Accuser was trying to provoke Jesus into a demonstration of His power, an exercising of His rights as the Son of God, or some other action that would cause Him to disobey God. This might be well illustrated by the playground scene where one little boy provokes another with the continual taunt: "my bike's faster than your bike!" To which the second responds, "no it isn't." Then there is a chorus of "yes it is; no it isn't," until the second fellow finally cracks and says "yeah, well let's have a race then."

So it is in our text that Satan is attempting to provoke Jesus into a show of power as the Son of God. The show of power that Satan demands at this point is to see stones turned into bread.

Again we note that the demonstration that Satan seeks is one which is extremely relevant. Jesus is hungry. Bread is available. Jesus has the power to transform these stones. Yet, to do so would amount to disobedience, and Satan knows it.

In reply, Jesus relies upon the written Word of God. He declares to Satan that man is not to live by bread alone, but by the words that proceed from the mouth of God. Here Jesus affirms that physical need must always give way to obedience to God. In essence, He states that it is better to suffer need than to have through disobedience.

Most important for us at this point, is Jesus' use of the word *ge-grap-tai* (it stands written). Here Jesus affirms the relevance of God's Word for all time. The use of the perfect tense indicates an action in past time that has relevance in the present. Hence, Jesus is able to say that God has already spoken on such matters, and that it is better to obey God rather than satisfy self.

Jesus, quoting Deuteronomy 8:3, states that the physical things of life must give way to an acknowledgment of God. The importance of this statement cannot be overlooked, for the verse in question leaves us in no doubt as to Jesus' intent. In Deuteronomy 8, Moses is recounting how God has dealt kindly with the people for forty years. As part of this he says:

And you shall remember all the way which the Lord your God has led you in the wilderness these forty years, that He might humble you, testing you, to know what was in your heart, whether you would keep His commandments or not. "And He humbled you and let you be hungry, and fed you with manna which you did not know, nor did your fathers know, that He might make you understand that man does not live by bread alone, but man lives by everything that proceeds out of the mouth of the Lord. (NASB)

Hence, in the minds of the readers a direct parallel is drawn between grumbling Israel, who preferred full bellies and slavery in Egypt, and the contented Jesus who sought only to be obedient.

The Second Temptation

In this second temptation we have the first occurrence of "Jesus being taken" by Satan to a particular spot in order to tempt Him. Here, the Accuser transports Jesus into the Holy City, and has Him stand on the battlement of the temple.

Now it is important to examine how these temptations took place. Admittedly this is a slight digression but it is a point that needs to be addressed as some scholars (not necessarily liberal) seek to deny the historical reality of passages like this one.

For instance, it has been suggested that these temptations may have been inner and personal, rather than real or physical. This then gives rise to the theory that "being taken" re-

taking a go-it-alone attitude in interfering in world events.

Unfortunate as this might be, it does not address some very real issues. Henry Kissinger, writing on the Kosovo crisis early in the NATO campaign, pointed out that neither the US nor NATO felt inclined to step into other situations around the world where religious wars, similar to that in the Balkans, were being conducted. A recent *Time* magazine pointed out that in all the major conflicts, especially those on the African continent, the greatest loss of life has occurred in the Sudan, with an estimated 1.8 million people killed during the conflict. This makes the Balkans issue pale into insignificance, and while we do not wish to belittle the human suffering being created in the Balkans conflict, we do have trouble in understanding why NATO or the US would interfere here and not, say, in the Sudan, where greater loss of life has occurred.

Our own Australian government, while not condemning NATO use of force in Kosovo, is compromised on the issue of ethnic cleansing when right on its own borders, it is alleged that Indonesian-backed military groups are attacking separatists, systematically killing supporters of the independence movement in East Timor. The government is not only aware that this kind of ethnic cleansing is going on, but is also involved in providing military training to Indonesian forces, and this training is being used by the Indonesians to suppress the separatist movement. If there are grounds to interfere in Serbia and Kosovo on the grounds of ethnic cleansing by one group, then the same grounds should justify military action closer to home.

The Australian government is further compromised on the Balkans issue, however, when we consider the topic at the heart of the debate. At least since the fourteenth century, when the Ottoman empire struck out across Europe, there has been a battle for the territory known as Kosovo. The Serbs were not successful in the fourteenth century, even though they fought a long and bloodied battle with the Turks. And since that

1. James A. Brooks and Carlton L. Winbery, *Syntax of New Testament Greek* (Lanham: University Press of America, 1979) 182.

fers simply to visions that Jesus experienced.

Hence Tasker is led to state:

Jesus is tempted, therefore, **to imagine Himself seated** on a *pinnacle of the temple* with the crowds assembled in the courts beneath, perhaps at the time of the evening sacrifice, and **to contemplate jumping** down among them — a leap which in the case of everyone else who attempted it would be suicidal, but from which, upheld by angels' hands, He would escape unscathed.²

From this account it would seem that the one doing the imagining is Tasker. The text mentions nothing of crowds, evening sacrifice or, more to the point, of Jesus *imagining* Himself to be on top of the temple.

However Tasker is not alone in his assumptions. The *Bible Knowledge Commentary* takes a middle line by saying: "Whether this was actual or simply a vision cannot be determined dogmatically."³

The *Harper's Bible Commentary* surpasses the previous citations and actively, even though ambiguously, calls these happenings visions, saying: "The Spirit 'snatches' Jesus away. The word translated 'snatches' shows that *Matthew thought of a visionary experience*, like the seer in Rev. 17:3 who was also 'snatched away'.⁴

Likewise, in relation to the third temptation, the *Jerome Biblical Commentary* sides with the vision theory by giving the following appraisal: "The mountain of the third temptation does not exist in nature."⁵

What do we make of this? It seems best to take a mediating position.

Jesus had fasted for forty days and nights. He was physically hungry. These events were real. Into this situation came the tempter, with a challenge about turning stones to bread. Now while these temptations could have conceivably taken place subjectively, they would not have had any where near the power of a real and physical challenge.

This is especially true of the second temptation. Having taken Jesus to

the pinnacle of the temple, Satan exhorts Jesus to throw Himself down. Such a sequence of events are hard to imagine only as a mind game! Where is the power of the temptation if Jesus only sees this in a vision? How can Jesus jump off the roof of a building in His head?

Hence, in all the temptations it is essential we see that Jesus was physically tempted. After all are we not encouraged when we read: "For we do not have a high priest who cannot sympathise with our weaknesses, but One who has been tempted in all things as *we are*, yet without sin. Let us therefore draw near with confidence to the throne of grace, that we may receive mercy and may find grace to help in time of need" (Heb. 4:15-16).

Here, the exhortation to "draw near" is solely based upon the fact that Christ is able to understand *because* he has been tempted as we are.

Now it is true that we can be tempted in our minds. Lust and hatred were examples of these that Jesus Himself cited. Yet, we cannot be given to believing that Jesus' temptations were all visionary and subjective, particularly when His life ended in a physical death and resurrection.⁶

Here, we must see that Jesus' temptation included the physical and the supernatural. There is nothing in the text that disallows us believing that Jesus was transported to the pinnacle of the temple or to an exceedingly high mountain. This is particularly so in the third temptation where Jesus is shown all the kingdoms of the world in a moment of time, as Luke recounts it.

The case for seeing these texts as a combination of supernatural and physical are bolstered by two main points.

Firstly, it seems most likely that these accounts would have been related to the disciples by Jesus Himself. Hence we must ask, why did Jesus relate this material so as to give the impression that He physically endured these temptations, when in fact He did not?⁷

Secondly, we note that Jesus was ministered to by angels after enduring

time, the Muslims have dwelt in Kosovo.

The Kosovars comprise 90% of the population and obtained autonomy under the former Yugoslavia. The Serbs, afraid they would lose their native lands in a successionist movement, reversed the autonomy issue for the Kosovars and placed them under Serb rule. The outcome was inevitable. The Kosovo Liberation Army became a guerilla movement waging war against Serbia, leading to the events that confront us nightly on the news.

Surely Australian aborigines, however, will have some sympathy for the Serbs. Just as the aborigines use a "we were here first" as the basis for land-rights claim, so too can the Serbs argue "we were here first." If the argument of whoever is here first is valid, then the Serbs have some strong argument for their position. Or at least, it is as strong as people are willing to accept the aborigine claim "we were here first and the ownership title should be ours." It might be argued that the aborigines, however, are not seeking autonomy, but this is not quite true. The movement towards the establishment of tribal law is the attempted establishment of autonomy, with tribal law taking the place of white European law, just as in Kosovo, the establishment of Kosovar "tribal" law would have spelt the death-knell for Serbian rule in Kosovo.

The failure of the world community to treat the Balkan's conflict with the same principles it applies to the rest of the world only highlights the biased and aggressiveness some feel towards Serbia. The bombing campaign, undertaken against military advice, cannot win the situation. The fact that almost three months after the campaign began Serbia has not given up one inch of ground, indicates the bombing ineffective-

2. Tasker, 53. Italics original. Bold added.

3. Walvoord, John F., and Zuck, Roy B. *The Bible Knowledge Commentary*. Wheaton, Illinois: Scripture Press Publications, Inc., 1983, 1985, [Online] Available: Logos Library System.

4. Mays, James Luther, Ph.D., Editor. *Harper's Bible Commentary*. New York: Harper and Row, Publishers, Inc., 1988, [Online] Available: Logos Library System. Italics added.

5. Edited by Raymond E. Brown, Joseph A. Fitzmyer, and Roland E. Murphy. Englewood Cliffs, NJ: Prentice-Hall, 1968.

6. It is also important to note that in theology Jesus *active* and *passive* obedience are spoken of. Active obedience, the point in which we are interested, deals with the fact that in His life He was obedient to the Law of God. In other words, Jesus physical life conformed to the physical requirements of the Law. Hence, we must be careful in trying to relegate passages like this to the realm of vision or imagination.

these temptations. Are we to believe that this also was imaginary?

The evidence as the text presents it, indicates that whilst there were indeed some superhuman feats performed, they were nonetheless peripheral to the real physical temptations to which Jesus was subjected.⁸

Returning then to our discussion, we understand that Jesus was taken by the Devil to the Holy City, Jerusalem; a fact supported by Luke's version of this temptation. There, upon the outer extremity, the Accuser challenges Jesus to throw Himself down.

His enticement this time is to appeal to the very standard that Jesus had used to rebuff the first temptation—Scripture. The Accuser attempted to fool Jesus by appealing to the Word of God as a standard. In the first temptation, Jesus had appealed to the timeless nature of God's Word as the standard by which He lived. Hence, the Accuser now invokes that same standard in a bid to tempt Jesus into ending His life. Basically, the

Psalm that speaks of security for those who trust God. He chose a Psalm whose opening words are:

He who dwells in the shelter of the Most High, Will abide in the shadow of the Almighty.

I will say to the Lord, "My refuge and my fortress."

In this light we see that when the Accuser dared Jesus with the statement *gegraptai* ... he was seriously challenging Jesus to abide by the Word to which He had given allegiance.

Therefore, we should not see this as an easy temptation. It was not a simple case of Jesus saying, 'that's been taken out of context.' He had to make a real decision.

In this light we need to examine the Accuser's quotation of Psalm 91, and ask whether or not his use of Scripture was appropriate. At first glance both quotes seem to be the same. However, there is one subtle difference, highlighted in the table below, which alters the quote.

See Table.

erately twisted the text to make it say something that it did not. If this view is correct, then it raises a question or two. Primarily, we must ask, what was going to be achieved by deliberately misinterpreting the text. Jesus would not have been tempted at all by an 'oddball' interpretation. He would have simply dismissed it.

Hence, it does not seem correct to look at deliberate misinterpretation as an answer.

Carson is much closer when he posits: "The omission itself does not prove he (Satan) handled the Scriptures deceitfully, since the quotation is well within the range of common NT citation patterns. Satan's deceit lay in misapplying his quotation into a temptation that easily traps the devout mind by apparently warranting what might otherwise be thought sinful."¹¹

If Satan had simply misinterpreted Scripture, then any attempt at luring Jesus would have failed.

Psalm 91	Satan's Version
He will give His angels charge concerning you To guard you in all your ways. They will bear you up in their hands Lest you strike your foot against a stone.	He will give His angels charge concerning you; And on <i>their</i> hands they will bear you up, Lest you strike your foot against a stone.

Accuser says, "Throw yourself off; Does not Scripture say that God protects those who are His?" Besides, if You are the Son of God wouldn't that apply to you?

Why was this trick elaborate, yet simple? Simply because the Accuser was daring Jesus to adhere to the standard He Himself had set. In the NASB the title to Psalm 91, from whence the Accuser quotes, is given as "Security of the One Who Trusts in the Lord." The Accuser did not just pluck a verse out of thin air and simply dare Jesus to do something radical. No! He calculated and schemed. He took a section of a

The question we are left with is, how do we view this omission? Is it a carefully constructed trick or not.

Tasker states: "When the devil quotes Scripture for his own purpose he rarely quotes it accurately." Noting the elision, he then continues: "Th(is) omission in fact destroys the truth of the original."⁹

Mounce, in a similar fashion, says: "Satan is perfectly able to use Scripture to make his point. It is, however, what Filson calls 'a pious-sounding misuse of Scripture.'¹⁰

Common to both these authors is the idea that Satan misquoted or delib-

In order to tempt Jesus, the bait had to be good. Thus, following Carson, we are best to see the error as one of *misapplication*, rather than misinterpretation.

By misapplying Scripture, he was able to make his case far more convincing, than if he had misinterpreted it. Hence, on hearing this Old Testament quote, Jesus would have had to acknowledge that what had been spoken to Him was correct. This would then mean that He had to think the whole situation through and 'nut out,' as it were, where the trap lay.

7. The above view, espoused by the *Harper's Bible Commentary*, is not sufficient to stand against this position. It is obvious from the quote that the authors have little respect for the text. This is due to the fact that they subscribe to the documentary theory. Hence, the text as it is presented is devalued in favour of conflation.

8. It is noteworthy that the third temptation, involving the kingdoms of the world, is a case where the temptation can be actively carried through using a vision. For here, as we have already noted, Jesus is being offered control of the world. Jesus knows that it belongs to Satan and that he could give it away. He also knows that He is to receive it as an inheritance (Psalm 2). The question is simply one of, in which way will Jesus arrive at the end goal? Through obedience and suffering or disobedience and ease. Thus, this temptation is different, though nonetheless real, to the first two.

9. R.V.G. Tasker, *St. Matthew* (TNTC, Ed. R.V.G. Tasker, London: The Tyndale Press, 1961) 54.

10. Robert H. Mounce, *Matthew* (NIBC, Ed. W. Ward Gasque, Peabody: Hendrickson Publishers, 1985, 1991) 30.

11. D. A. Carson, *Matthew 1-12* (EBC, Ed. Frank. E. Gaebelien, Grand Rapids: Zondervan Publishing House, 1995) 113.

This concept is supported by the fact that the omitted words, "to guard you in all your ways," actually form the application of the original quote. In answer to the question, when will God guard us?, the text answers "in all (y)our ways." Hence, by leaving the original context out of the quotation and introducing a false one, the trap was set in a subtle and convincing way.

Therefore we see that the subtlety lay not in misrepresenting the truth, but in misapplying it.

Consequently, Jesus' way of dealing with this situation was to declare once again that God's Word stood written and that it stated that God should not be put to the test. Jesus escapes the dilemma, not by shirking the issue, but by stating a simple fact — it is not right to test God. Jesus basis for this statement is drawn from Deuteronomy 6:16, a text which recounts how Israel tested the Lord at Massah. Thus Moses, standing on the plains of Moab, directs the Israelites to remember these incidents and to make sure that they do not repeat them. Says he: "You shall not put the Lord your God to the test, as you tested *Him* at Massah. You should diligently keep the commandments of the Lord your God, and His testimonies and His statutes which He has commanded you. And you shall do what is right and good in the sight of the Lord, that it may be well with you."

By answering in this way, Jesus does not negate the assertion that the Accuser had made. Rather, He brings a balance to the situation. In other words Jesus is saying, "Yes, the Scripture does say that God will protect those who believe in Him. However, it also makes the point that we are to trust God, not test Him. I do not have to throw Myself off here in order to know that God is protecting Me; to do so would be to test Him, and that would be wrong."¹²

The Third Temptation

In this final temptation, the Accuser again takes Jesus to a special destination. This time the location is an exceedingly high mountain. From this vantage point all the kingdoms of the world are visible. What is more important, their glory is on display. This temptation is obviously aimed at causing Jesus to opt out of his mission in favour of pursuing His own glory. However, to attain this wealth and

glory, Jesus has first to worship the Accuser.

Here is the catch. In order to receive these kingdoms, Jesus must renounce His allegiance to God and turn, instead, to worship Satan.

At this point it is important to see that Satan is offering, in one sense, the same as God. Jesus is to rule the world¹³ and Satan knows this. Hence, he offers an avenue whereby Jesus might rule this world without surrendering His body to death upon the cross.

It seems fair to posit that Satan underestimated the devotion that the Son had for the Father. This is borne out by Jesus' stinging response. Before turning to the Scriptures for testimony as to why the Accuser was wrong, Jesus commanded him, in no uncertain terms, to "depart." Then Jesus turns to His repeated formula, and gives reason for His rejection of Satan's offer.

Again we see that Jesus quotes the Old Testament, and again we see that the quotation is from Deuteronomy 6. Hence it is important to note that Jesus, using the words of Moses, is establishing the principle that obedience to God is all that matters. Moreover, we note that this passage from Deuteronomy is addressing the situation of Israel forgetting God once they had crossed the Jordan and begun to dwell in houses that they had not built etc, etc. In this same way, Jesus was being urged to forget God for the pleasures of this world. In this light Jesus' quotation is all the more relevant.

The Conclusion of the Matter

Verse 11 forms a simple conclusion to the passage. It notes for us that Satan departed as a direct result of Jesus' command. Moreover, it notes that angels came to minister to Jesus.

This verse rounds the passage off beautifully. If we think back to the beginning of our text, we see Jesus alone and hungry in the wilderness. Verse three then introduces the coming of the tempter into that situation. Jesus is alone and hungry and rather than a friend He finds His arch enemy coming to Him. Here, in verse 11 we have the exact opposite. Satan has been commanded to 'depart.' Jesus is once again alone, and He is still hungry, but this time the coming ones are His friends, sent to care for His needs.

ness. The increased number of "mistakes" in the bombing campaign is not surprising given that neither NATO nor the US had enough "smart" bombs for a long campaign. They have had to resort to conventional bombs, greater inaccuracy, and more civilian casualties as they miss their military targets.

Furthermore, as the campaign extends and the bombing of military targets proves ineffective, expect to see attacks on nonmilitary targets escalate. Already power stations are being targeted. When the Serbs continue to hold their ground and the power stations are all taken out by the NATO bombing, what can they bomb next? Industrial complexes? If an invasion force is not sent in the bombing can only continue by expanding its range of targets into non-military areas, or areas with only a vague connection to military activities.

The moral case for NATO interference in the Balkans is weak, perhaps even nonexistent. Are we required to be the censor of every other nation, interfering when one group applies standards that are appalling to those who hold to a sense of biblical morality? Millions of people from war-torn countries around the world once flocked to America to escape the difficulties of the home country. Without setting a foot outside its own border, the United States provided a safe-haven for those who were subjected to versions of ethnic cleansing, and benefited enormously from the result. People flocked to the US, became industrious and prosperous, thereby building the nation into an economic powerhouse and the undisputed economic leader in the world.

This could change. Now that the entry to the US and countries like Australia is restricted, people can no longer escape despots and tyrants. They must remain in their homelands, subject to ethnic cleansing policies of the ruling power group, or else fight. That is their only choice. And this is why there are major conflicts around the world. Fight or flight. When

12. Jesus argument here is splendid because it does not quibble over interpretations. By balancing the two passages, Scripture's integrity is upheld and established, rather than questioned.

13. See Psalm 2 and take note of what the Son is to inherit.

This also forms a fitting parallel to Satan's quotation of Psalm 91. For here God has provided for and protected the one that entrusted Himself to His care. Therefore, in the long-run the "every word that proceeds from the mouth of God" has been proven to triumph over Satan's short term, quick fix, offers. Jesus has proven, ultimately, that man shall only truly live by the Word of God. Moreover, He has proven that He is the Messiah, the Son of God anointed from on high.

Jesus' Temptation in Salvation - History

In the introduction we noted that there are misconceptions about this passage on Jesus temptation. Here it is our intention to dig deeper into this passage by focusing upon Jesus' reply to Satan using the Old testament.

We are all familiar with the nation Israel. We are no doubt familiar also, with how God redeemed Israel out of Egypt in order that she would worship and serve God. Furthermore, we know that she failed in this task.

Nonetheless, we note that in Exodus 4:22, Israel is referred to as God's firstborn son. Israel was to prove the grace, mercy, and all sufficiency of God to the nations. However, at the first sign of hardship they recoiled from God.

While this may seem insignificant, it is not something to be dismissed lightly. In each of the Old Testament quotes that Jesus uses He is making a direct contrast with Israel.

A. Deuteronomy 8:3.

Deuteronomy 8:2-3 reads:

And you shall remember all the way which the Lord your God has led you in the wilderness these forty years, that He might humble you, **testing you, to know what was in your heart, whether you would keep His commandments or not.** "And He humbled you and let you be hungry, and fed you with manna which you did not know, nor did your fathers know, that He might make you understand that man does not live by bread alone, but man lives by everything that proceeds out of the mouth of the Lord.

In passing we should note that all the quotes that Jesus uses come from Deuteronomy 6 or 8. The setting is Moses recounting the Law and exhorting

Israel to do better than they had done in the past. So it is that when Satan tempts Jesus through hunger, Jesus is placed in exactly the same predicament as Israel was. Israel had been brought out of Egypt, but as soon as their bellies were empty they grumbled against God. Jesus, having learnt the lesson from Israel and having heeded Moses' words, is content to rely upon God and to take Him at His word.

This being the case, Jesus establishes a much greater awareness of His role and mission than Israel did. Thus, when tempted by Satan, Jesus' response — "My food is to do the will of Him who sent Me, and to accomplish His work"¹⁴ — declares that He is set in His devotion to God, unlike the other son, Israel.

B. Deuteronomy 6:16.

Jesus' second temptation follows naturally upon the assertion He has just made in regard to God's Word.

The first son, Israel, had grumbled about bread, and God gave him manna. He grumbled about meat, and God gave him quail. He grumbled about water, and God split the rock, but He also smote Israel in His wrath. Why? Because they had tested the Lord.

Twice Israel had seen God provide for them in miraculous ways, yet they were not content. They continued to grumble at every situation. In the end God's wrath was kindled, and He swore in His anger that these shall never enter His rest.

In complete contrast, the true Son, having affirmed His obedience, was content to rest in the fact that the Judge of all the earth would do right. His confidence was such that He knew that to test God was futile, for testing was simple disobedience.

To test God would only show forth a rebellious spirit. It would not glorify God, nor benefit Jesus in any way. The only assurance was faith; a trusting resolve that God would indeed supply the needs of the one whom He had called and anointed.

C. Deuteronomy 6:13.

In the last of these texts the purview changes slightly. Deuteronomy 6:10-13 reads:

Then it shall come about when the Lord your God brings you into the land which He swore to your fathers, Abraham, Isaac and Jacob, to give you

foreign borders are closed, fight is the only option left.

In the case of Kosovo this will not happen, since both sides want Kosovo and to control it. The hatred of the groups will not be resolved by a bombing campaign by foreigners supporting one group or another. One has only to hear of Kosovo anger at the Serbs, and how, in the words of one Kosovo woman, she would like to kill all Serbs, not with a gun but with a knife, to know that this conflict will flow to the next generation at least.

On another theme, Mr Gorbachev also raised questions about the morality of the free market and social responsibility. Unless these are answered from a religious perspective, there is no alternative to the welfare state, or on a global basis, the United Nations. This is the hope and dream of all those who are without Christ at the centre of their lives, since they know no other way to resolve the issues of the day other than by political power and might.

Thousands of people paid up to \$1,000 a ticket to hear these speakers and have intimate contact with them over lunch (part of the ticket price at the high end). We heard the General tell us to do the right thing (his second point of leadership), and we heard Mr Gorbachev tell us that the right thing was needed to be done. Unfortunately, no one told us what the right thing was. So, I guess, everyone must judge and do what is right in his own eyes. Or find their way to a local church and hope and pray that someone there might tell them what the right thing is. This is not a great hope, since most church people don't know what the right thing is any more either. Having abandoned the Ten Commandments as God's definition of the right thing to do, we are left with subjectivism, NATO, the United Nations and the New World Order and at home, a new tax for a new millennium. Not, by any stretch of the imagination, an exciting prospect for the immediate future.

great and splendid cities which you did not build, and houses full

14. John 4:34. *The New American Standard Bible*. La Habra, California: The Lockman Foundation, 1977, [Online] Available: Logos Library System.

of all good things which you did not fill, and hewn cisterns which you did not dig, vineyards and olive trees which you did not plant, and you shall eat and be satisfied, then **watch yourself, lest you forget the Lord** who brought you from the land of Egypt, out of the house of slavery. "You shall fear *only* the Lord your God; and you shall worship Him, and swear by His name.

Here, *Moses warns Israel about the possibilities of forgetting the lord* when they enter into the land with its easy lifestyle. So, why does Jesus use this quote? Jesus uses this quote because, from His standpoint, He can view all of the Old Testament history, and see that Israel did indeed forget the lord their God. Israel were not true to God in their worship. They built high places and Asherah poles. They listened to false prophets and worshipped Canaanite gods. They corrupted themselves with temple prostitution.

In short, they worshipped God with their lips, but their hearts were far from Him.

Therefore, when Satan asked Jesus to bow down and worship him, Jesus was repulsed because He was able to see where false worship led. It did not promote well being, happiness or fellowship with God. Hence, as Jesus desired fellowship with God above all else, the easy life did not appeal to Him at all. Better to endure hardship and fellowship with God, than to have ease of life and have God as an enemy. In the words of Petra¹⁵: Better to be a fool in the eyes of man, than a fool in the eyes of God.

Having viewed these texts we see that Jesus' temptations are deeply rooted in Israel's history. Where the first son failed, the second Son was triumphant.

This leads to our third and final point.

3. What About Us?

We are now obliged to ask, what does Jesus' temptation mean for you and me?

We have seen how Jesus' temptation forms a direct contrast with those faced by Israel. If we analyse those two separate accounts, we see that obedience wins acceptance with God. Disobedience, on the other hand, sees one cast out from God's presence. Therefore, in terms of salvation, there needs

to be obedience in order that one might be accepted by God. Scripture tells us that all have sinned and fall short of the glory of God. This then means that man must find an adequate substitute to stand in his place. This we have in Jesus Christ, the righteous Son of God.

In theology, we differentiate between Jesus' passive and active obedience. By this is meant that Christ was passively obedient by dying on the cross, and that He was actively obedient in that He kept the Law perfectly.

Our text deals with Jesus' active obedience. It demonstrates clearly that He, unlike Israel or ourselves, was 100% committed to fellowship with the Father. So committed was He that He would not allow anything to stand between Himself and God—not even death.

So necessary was this obedience that Satan tried desperately to tempt Jesus into following that other son, who proved so rebellious and who was cast off by God.

Jesus' obedience means everything, because without it, we too would be lost in sin and death and have no hope. Jesus was able to offer Himself to God as a substitute because he alone had kept the Law and not fallen under its curse by transgressing it. This obedience, brethren, is what sets us free from the law of sin and death.

Therefore, we should never be satisfied to view this text in terms of a simple victory during Jesus' earthly ministry, for it is far more than that. Why? Because the essential element in this story revolves around the True Son doing for us what we could not do for ourselves.

Colloquially, we are apt to say that 'God helps those who help themselves.' This, however, is nothing short of syncretistic heresy. In salvation, God helped those who could not help themselves. God chose Israel to be His people and to make His wonders known, but alas they failed. Why? Because they were slaves to sin. They did not keep covenant with God and were therefore cast aside. Their human frailty rendered them incapable of remaining obedient. Hence, a more faithful Son was required. Enter Jesus Christ, Messiah, the God-man.

You see, what the street preachers and emotional sermonisers do not understand or articulate, is the fact that man cannot, in and of himself, follow

Christ's example. Fallen man is in no position to go head to head with Satan in any conflict. Something more is needed. That something is the Holy Spirit.

Jesus, full of the Spirit and in total obedience to God's word, was able to vanquish Satan. If we yearn for victory then we must follow these exact steps. This is possible, not because we are simply following in someone else's footsteps, but because that Someone, Jesus, made it possible for us to partake of the Holy Spirit.

When Jesus went into battle and emerged victorious, He did far more than set us an example to follow—He endowed us with the ability and desire to follow. In other words, when we view Jesus' temptation and victory, we are not viewing one abstract incident but rather a precursor to the whole of the New Testament age. This one event points forward to Gethsemane, Golgotha, Pentecost and on to the eschaton. This one victory laid all the necessary ground work for the Church age.

Jesus did not simply give us an example to follow, He gave us the means with which to follow His example. Moreover, the challenge that lays before us is, will we who partake of the Spirit demonstrate that we are sons of the Most High by following the covenantally obedient example Jesus set, or are we going to be rebellious sons like Israel? We have been anointed by the Holy Spirit and therefore we should show by our lives that God is working through us for His purposes. What was true of Jesus' anointing is true of ours. Therefore, as true sons, we must be willing to engage this world in every sphere and demonstrate that Christ's victory was not an obscure historical event shrouded in mystery, but an eschatological event that has relevance each and every day until Christ returns.

The challenge is this: Will we press home the Crown Rights of Jesus Christ in every sphere of life by applying His victory, or will we be false sons who grumble against God in preference for the bondage of Egypt and swap our birthright for a mess of pottage?

15. An American-dare I say it- rock group.