

First Sunday in Lent

OLD TESTAMENT – Deuteronomy 26:1-11

Offerings of Firstfruits and Tithes

“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, 2 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. 3 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.’ 4 Then the priest shall take the basket from your hand and set it down before the altar of the LORD your God. 5 “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. 6 And the Egyptians treated us harshly and humiliated us and laid on us hard labor. 7 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. 8 And the LORD brought us out of Egypt with a mighty hand and an outstretched arm, with great deeds of terror,[a] with signs and wonders. 9 And he brought us into this place and gave us this land, a land flowing with milk and honey. 10 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. 11 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.

26:1 inheritance. The tribes of Israel were each given a portion of the Promised Land, though the priestly clan of the Levites was given God Himself, not land, as their inheritance (Dt. 10:9). Inheritance is an important expression of God’s graciousness in the OT. He gives lovingly and freely to His people as a father lovingly provides for his children. God’s chosen people are His portion and treasured possession (Dt. 32:9). (TLSB – Portion p. 7)

26:2 first of all the fruit. The offering described here occurred only once and must not be confused with the annual offerings of firstfruits. (CSB)

This word comes from the Hebrew word for “head,” the “beginning” or the “chief” fruits. And so these could mean the first that comes up or the best that comes up; either way, the Lord wanted His people to give back to Him the best of what He’d given them. Although Moses described them as “some of the firstfruits,” it was to be a widely distributed sample, some of the firstfruits “of all that you produce” – not just of fruits and vegetables but also of sheep and cattle. Israelites will not have acquired this land by accident, not by their own genius or military muscle. Their covenant Lord spoke an oath to their fathers that He would give them the land, and He did what He promised. (PBC)

the place the LORD... God will choose to make his name to dwell. The tabernacle, the Lord’s dwelling place during the desert journey, will be located in the city in Canaan where the Lord would choose to dwell. Moses stresses the importance of centralizing the place of worship as he prepares the people for settlement in the promised land, where the Canaanites had established many places of worship. See vv. 11, 14, 18, 21, 26; 14:23–24; 16:2, 6, 11; 26:2. (CSB)

Name in Hebrew is “shem.” Its meaning can include “reputation,” “fame,” and “memory.” Yahweh’s name bears His being and power to save. (TLSB)

26:5b-10a This brief recital of Israelite history is similar to a creed or liturgy. As the Israelites offer the firstfruits of the land, they remember their ancestors, who had been landless and suffered countless hardships in Egypt before the Lord finally delivered them. The worshiper's concluding words, addressed directly to the Lord, confess that this firstfruit offering is a gift from Him. (TLSB)

26:5 *wandering Aramean.* A reference to Jacob, who had wandered from southern Canaan to Haran and back (Ge 27–35) and who later migrated to Egypt (see Ge 46:3–7). He also married two Aramean women (see Ge 28:5; 29:16, 28). (CSB)

Reference to Jacob (Israel), who spent 20 years in Aram working for his uncle Laban and later moved to Egypt with his 12 sons. (TLSB)

26:6 In Egypt, the Israelites worked as slaves and had no land they could call their own. (TLSB)

26:7 *Lord heard our voice* – There is nothing in our lives that gets past God.

26:8 *Lord brought us out of Egypt* – At the proper time God acts with great might to take care of his people.

Galatians 4:4 “But when the time had fully come, God sent his Son, born of a woman, born under the law, to redeem those under the law, that we might receive the full rights of sons.”

The Lord carried out these miraculous signs and wonders to bring judgment on all the gods of Egypt (Ex 12:12), so the Egyptians would know that He was the Lord (Ex 7:5), and so His name would be proclaimed in all the earth (Ex. 9:16). (PBC)

26:9 *flowing with milk and honey* – God not only takes care of our spiritual needs but he also loves to give us great earthly gifts as he did to the Israelites.

This is common OT expression encompassing both animal husbandry and agriculture. It describes the Promise Land as having every good quality in abundance. (TLSB – Flowing with milk and honey p. 6)

26:10 *I bring the first of the fruit* - The first sheaf of the harvest given to the Lord as a token that all the harvest belonged to the Lord and would be dedicated to him through dedicated lives. So Christ, who has been raised, is the guarantee of the resurrection of all God's redeemed people.

Such a great blessing from their Savior God would lead each new generation of Israelites to bring their Lord the first and the best their soil produced, to bow down to Him in worship, and to rejoice for all He'd given them. There were firstfruit elements in each of Israel's three great annual feasts. In the season of the Passover and unleavened Bread, worshipers were to “bring to the priest a sheaf of the first grain” they harvested (Lev. 23:10). The Feast of Weeks, the spring harvest festival, was called “the day of firstfruits,” when worshipers presented “to the Lord an offering at the Feast of Tabernacles at the end of the summer harvest (Lev. 23:39, 40). (PBC)

EPISTLE – Romans 10:8b-13

10:8 *The word is near you.*† In the OT passage the “word” is God’s word as found in the law. Paul takes the passage and applies it to the gospel, “the word of faith”—the main point being the accessibility of the

gospel. Righteousness is gained through faith, not by deeds, and is readily available to anyone who will receive it freely from God through Christ. (CSB)

Main point of comparison with what is said of the Law in Dt 30. Christ has already accomplished everything for us, and now He is easily accessible (5:1–2). (TLSB)

God's Word ushers the very God Himself into our beings. Our bodies are temples of the Holy Spirit. Jesus and His father make their abode in us. Not only the Word is in our mouth and in our heart – God is! (Concordia Journal – January 1992)

word of faith – Gospel not Law. Something that you need only accept with its content of faith. (Stoeckhardt)

The Gospel is the source of faith because it both invites and creates faith. (TLSB)

The voice of righteousness by faith says not “Do!” but “It is done!” (Franzmann)

The substance of the Gospel is simple and near at hand. It is easily grasped by those who willing to receive it. (IB)

Since the medium, the uttered word, was the same, it should have been as easy for the Jews to receive the Gospel as to receive the Law. Easier, in fact, because the Gospel is a pure gift. But they received even the law only outwardly and not in the heart and closed their hearts against the Gospel. (Lenski)

Deuteronomy 11:18-21 ^{“¹⁸} Fix these words of mine in your hearts and minds; tie them as symbols on your hands and bind them on your foreheads. ¹⁹ Teach them to your children, talking about them when you sit at home and when you walk along the road, when you lie down and when you get up. ²⁰ Write them on the doorframes of your houses and on your gates, ²¹ so that your days and the days of your children may be many in the land that the LORD swore to give your forefathers, as many as the days that the heavens are above the earth.”

10:9 confess with your mouth – True faith is never silent, it always confesses. (Lenski)

Two aspects of a single reality. See note, v 10. Following Dt 30:14, Paul says there is an inseparable link between faith as expressed outwardly and possessed inwardly. (TLSB)

If a man confesses with his lips that Jesus is Lord, then he has Jesus as his Lord and he has peace with God. If he believes that God raised Christ from the dead, he shares the resurrection life and glory with his Lord. (Concordia Journal – September, 1983)

Faith and confession are two aspects of one reality; they constitute one life before God under the lordship of Jesus Christ. No man who has the Lord Jesus for his Lord remains a silent servant of his Lord, ashamed to acknowledge Him before me (Mark 8:38) (Franzmann)

Matthew 10:32, “Whoever acknowledges me before men, I will also acknowledge him before my Father in heaven.”

Philippians 2:11, “and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.”

James 2:14-17 “What good is it, my brothers, if a man claims to have faith but has no deeds? Can such faith save him? Suppose a brother or sister is without clothes and daily food. If one of you says to him,

‘Go, I wish you well, keep warm and well fed,’ but does nothing about his physical needs, what good is it? In the same way, faith by itself, if it is not accompanied by action, is dead.”

Jesus is Lord. The earliest Christian confession of faith (cf. 1Co 12:3), probably used at baptisms. In view of the fact that “Lord” (Greek *kyrios*) is used over 6,000 times in the Septuagint (the Greek translation of the OT) to translate the name of Israel’s God (Yahweh), it is clear that Paul, when using this word of Jesus, is ascribing deity to him. (CSB)

Early Christian confession and clear testimony to Christ’s deity (the Gk word for “Lord” was used over 6,000 times in the LXX to translate God’s name Yahweh, and to identify the risen Christ; cf Php 2:9). It may have been a confession from the baptismal liturgy. (TLSB)

in your heart. In Biblical terms the heart is not merely the seat of the emotions and affections, but also of the intellect and will. (CSB)

These words emphasize two aspects of our Christian faith. First, it is something internal, inside, deep down within us, going to the core of our being, permeating every nook and cranny; it is not superficial, not merely external. Second, faith is more than intellectual assent. More than the mind is involved – the heart is also. We don’t merely agree to a proposition about God, but we also trust Him with everything we’ve got. (Concordia Journal – January 1992)

Colossians 3:16, “Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God.”

God raised him from the dead. A bedrock truth of Christian doctrine (see 1Co 15:4, 14, 17) and the central thrust of apostolic preaching (see, e.g., Ac 2:31–32; 3:15; 4:10; 10:40). Christians believe not only that Jesus lived but also that he still lives. (CSB)

will be saved – We are freed from the evils in whose grip we were helpless and enter into the experience of abundant life and discover that in Christ we have the secret of a power which enables us to rise above daily problems. (IB)

This connotes the fact that we have sinned and are thus doomed as being dead in sins and then God declares that the confessing and believing sinner shall be rescued and put into permanent safety by Jesus. (Lenski)

10:10† Faith involves inward belief (“with your heart”) as well as outward confession (“with your mouth”). (CSB)

Reverse order from v 9 reinforces the oneness of faith and confession in the Christian experience, as well as the blessings received. “We think that the adversaries admit that confession justifies or saves, not by the outward act, but only because of the faith of the heart. Paul says that confession saves in order to show what sort of faith receives eternal life, namely, that which is firm and active. That faith, however, that does not present itself in confession is not firm” (Ap V 263–64). (TLSB)

The confession of the mouth is a fruit and work of faith and has nothing to do with apprehending Christ. And so the confession of the mouth is proof that faith lives in the heart, proof of a true and living faith. (Stoeckhardt)

A genuine belief cannot be suppressed, and the inward conviction will find outward expression. (IB)

The double result if “righteousness and salvation.” One who believes and thereby justified confesses and shows that his faith is genuine, and the result is salvation, he is saved already now. (Lenski)

10:11 everyone who believes – Paul’s wording of Is 28:16, which has already been quoted in 9:33, stresses that Christ’s salvation is available to all. (TLSB)

will not be put to shame – Believers in Christ await a forgiving Father, not a stern, condemning Judge. (TLSB)

Shame, confusion, fleeing in terror from the face of the great judge shall not be the lot of him who rests his trust on Christ. (Lenski)

Paul cites Is 28:16 again, as in 9:33. However, there are two slight but significant differences here. One is this: in the OT the object of faith is the Lord, the covenant God of Israel. The other difference is this: Paul emphasizes the universality of the promise made in Isaiah; “he who becomes ‘every one who’” (rendered as “no one who” by the RSV in the interest of style). This universality is suggested in the original, though it is not stated explicitly; for if access to the Lord and His salvation is by faith, then the Lord is accessible to all, both those under the Law and those without the Law (cf. 3:22-24; 28-30) (Franzmann)

2 Timothy 1:12 “That is why I am suffering as I am. Yet I am not ashamed, because I know whom I have believed, and am convinced that he is able to guard what I have entrusted to him for that day.”

10:12 no distinction between Jew and Greek. In the sense that both are on the same footing as far as salvation is concerned (see v. 13). (CSB)

As all Jews and Gentiles are equally sinners (3:23), so the gates of God’s mercy are open to all. (TLSB)

Ezekiel 18:23 “Do I take any pleasure in the death of the wicked? declares the Sovereign Lord. Rather, am I not pleased when they turn from their ways and live?”

1 Timothy 2:4 “Who wants all men to be saved and to come to the knowledge of the truth.”

John 10:16, “I have other sheep that are not of this sheep pen. I must bring them also. They too will listen to my voice, and there shall be one flock and one shepherd.”

Acts 10:34, “Then Peter began to speak: “I now realize how true it is that God does not show favoritism.”

Lord of all – In Christ, distinctions between Jews and Gentiles are finally irrelevant. (TLSB)

bestowing his riches – God is inexhaustibly generous with His gifts (Eph 3:8) to all who embrace Him in faith, a theme especially evident in Eph (1:7–8 [grace]; 1:18 [glory]; 2:4 [mercy]; 2:7 [grace, kindness]). (TLSB)

10:13 Peter cited this same passage (Joel 2:32) on the day of Pentecost (Ac 2:21). (CSB)

God promises deliverance to all who call on Him in faith, in the face of “the great and awesome day” of judgment (Jl 2:31). (TLSB)

name of the Lord – This is more than a combination of letters that spell a name of Jesus. It is more than a label by which we address Him. The “name” of the Lord is His whole being, His nature. It is He

Himself. (“I am that I am”) It is everything He has done for us. (“Thou shalt call His name Jesus; for He shall save His people from their sins.”) To “call upon” His name, therefore, means to call upon Him, to want Him, yearn for Him, trust Him, love Him – and all that He has done for us. (Concordia Journal – January 1992)

Paul cites Joel to give the exalted Christ the name “Lord,” reaffirming Christ’s deity and announcing salvation in His name (v 9). (TLSB)

GOSPEL – Luke 4:1-13

The Temptation of Jesus

And Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the wilderness 2 for forty days, being tempted by the devil. And he ate nothing during those days. And when they were ended, he was hungry. 3 The devil said to him, “If you are the Son of God, command this stone to become bread.” 4 And Jesus answered him, “It is written, ‘Man shall not live by bread alone.’” 5 And the devil took him up and showed him all the kingdoms of the world in a moment of time, 6 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. 7 If you, then, will worship me, it will all be yours.” 8 And Jesus answered him, “It is written, “‘You shall worship the Lord your God, and him only shall you serve.’” 9 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, 10 for it is written, “‘He will command his angels concerning you, to guard you,’ 11 and “‘On their hands they will bear you up, lest you strike your foot against a stone.’” 12 And Jesus answered him, “It is said, ‘You shall not put the Lord your God to the test.’” 13 And when the devil had ended every temptation, he departed from him until an opportune time.

4:1 full of the Holy Spirit. Luke emphasizes the Holy Spirit not only in his Gospel (1:35, 41, 67; 2:25–27; 3:16, 22; 4:14, 18; 10:21; 11:13; 12:10, 12) but also in Acts, where the Spirit is mentioned 57 times. (CSB)

This links this episode to Jesus’ Baptism (3:21-22) and reinforces the prominent role Luke’s Gospel gives to the Spirit. (TLSB)

was led by the Spirit – πλήρης πνεύματος ἀγίου ... ἤγετο ἐν τῷ πνεύματι – The Spirit with whom Jesus was anointed in his baptism, armed him for battle against the devil and was leading (imperfect) him in his forty-day wandering in the wilderness. The Spirit always accompanies Jesus in his work for our salvation, and the Spirit always reveals Jesus and his work to the believer. (CC p. 170)

wilderness. The Desert of Judea. (CSB)

ἐν τῇ ἔρημῳ—The desert is a chaotic place, a place of nothingness. The opposite of the desert is paradise, an oasis, a place of fertility. Jewish hearers would be reminded of Israel's wilderness wanderings, where they were tempted and found wanting. R. Stein, *Luke*, 145–46, notes that “ ‘desert’ is also frequently understood as a place where one contacts God (Hos 2:14–15) or the abode of demons and wild beasts (cf. Isa 13:21; 34:14; Tob 8:3; also cf. Mark 1:13). It was also seen by some as a place where a messianiclike deliverance of Israel would take place (cf. Acts 21:38; Josephus, *War* 2.258–60 [2.13.4]).” (CC p. 170)

It is clear that the order of events in Jesus' life (baptism, temptation in the wilderness) follows the pattern set by Moses and the temptations of Israel in the wilderness. The references to Deuteronomy (8:3; 6:13 and 10:20; 6:16) strengthen this linkage and help one to recall the messianic prophecy from Deut 18:15 that a new prophet like Moses will be raised up. The Lukan order, however, with the genealogy back to “Adam, the son of God” (3:38) immediately preceding the temptation of Jesus, calls to mind the first temptation of Adam and Eve in the Garden of Eden. There is an Adam typology (cf. also Rom 5:12–21) and a Genesis background to this story, in addition to the parallels with Exodus and Deuteronomy. (CC)

4:2 forty days – ημέρας τεσσεράκοντα—This is accusative of duration, which goes with the imperfect verb form ᾔγετο in 4:1. The number “forty” would recall Israel's forty years in the wilderness (cf. Deut 8:2), the time Moses spent on Mt. Sinai (Ex 24:18), and Elijah's forty days on Horeb, the mountain of God (1 Ki 19:8). (CC p. 171)

being tempted. Luke states that Jesus was tempted for the 40 days he was fasting, and the three specific temptations recounted in Matthew and Luke seem to have occurred at the close of this period—when Jesus' hunger was greatest and his resistance lowest. The sequence of the second and third temptations differs in Matthew and Luke. Matthew probably followed the chronological order, since at the end of the mountain temptation (Matthew's third) Jesus told Satan to leave (Mt 4:10). To emphasize a certain point the Gospel writers often bring various events together, not intending to give chronological sequence. Perhaps Luke's focus here is geographical, as he concludes with Jesus in Jerusalem. (CSB)

Though the First Adam (“son of God” in 3:38) failed when the devil tempted him (Gn 3:6), this greater Son of God is obedient when tempted (cf Rm 5:12–21). (TLSB)

This is a present participle showing continuous action. The stress of daily and day-long temptation dare not be minimized. (Concordia Pulpit Resources – Volume 2, Part 2)

The temptation of Jesus by the devil foreshadows the conflict of the passion and Jesus' victory on the cross. Already the triumph is anticipated, although it comes in a way that one might not expect. Jesus' battle and complete victory over the devil in the passion and resurrection is one of the great themes of his life, giving rise to the *Christus Victor* expression of the Gospel. But the devil is subtle, and he sees that his chance for victory lies in tempting Jesus to bypass the cross and reach for glory *now*. Each temptation attempts this: fill your belly *now*, if you are the Son of God; worship me, and the kingdoms of the earth will be yours *now*; throw yourself down from the temple, and all will see *now* that you are the Son of God because God will rescue you. Had Jesus succumbed to any one of these temptations, he would have reversed the order of the kingdom, placing glory before suffering. The entire rhythm of his life was just the opposite, to show that suffering must precede glory. The rejected stone is the head of the corner. And so he shows that this is the same order for us. Jesus is both the new and greater Adam and the new and greater Israel, remaining the obedient man, Son of God, and Messiah. (CC)

devil – τοῦ διαβόλου—In the temptation account Matthew and Luke refer consistently to ὁ διάβολος, “the slanderer.” Mark (1:13) mentions Σατάν, “Accuser, Adversary.” (CC p. 171)

4:3 If you are. εἰ νιὸς εἶ τοῦ θεοῦ—“If you really are God’s Son” calls into question what the Father said at Jesus’ baptism (Lk 3:22) and what the evangelist records at the end of his genealogy of Jesus, that he is “the son of Adam, the son of God” (3:38). To have Jesus distrust, forsake, or misuse his Sonship is the aim of the temptations. The reference to Sonship is repeated by the devil in the third temptation (4:9). (CC p. 171)

command this stone to become bread. The devil always makes his temptations seem attractive. (CSB)

The devil and his minions knew full well that Jesus was the Son of God (cf 3:21–22; 4:41). Jesus was led by the Holy Spirit (v 1). This question, however, functions as a challenge of the fact and tempts Jesus to depart from God’s ways (cf Mk 8:27–33). It likewise challenges the reader to consider who Jesus is. (TLSB)

4:4 it is written – οὐκ ἐπ’ ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος—Like all other men, Jesus lives by bread, but not by bread alone. He shows all humanity how to live by the Word of God. Bread sustains physical life; God’s Word gives life. Thus, Jesus conquers the devil with Scripture. He uses the Sword of the Spirit, the Word of God. The implication here is that the Pentateuch is the Word of God. (CC p. 171)

4:6 to you I will give all this authority – τὴν ἔξουσίαν ταύτην ἀπασσάν—The devil’s claims for authority will be countered by Jesus both in his temptations and in his teaching and miracles during his ministry. The people will be amazed at his teaching, “because his word was with authority” (ἔξουσίαν; 4:32), and at his miracles, “because with authority and power he commands the unclean spirits and they come out” (4:36). (CC)

The second temptation is longer than the first because of the comments on who has true authority and to whom authority is given. The devil promises Jesus that “authority” and “glory” will be his if Jesus will worship him. But the devil’s promises are hollow. The first man and woman found that he cannot deliver what he promises. His “authority” (such as it is) is over a fallen world, estranged from God. Its “glory” is doomed (Is 40:6–8). To worship him and to be given that authority and glory is, as Adam and Eve discovered, to lose the authority and glory of being a child of God. When worship is right, people recognize God’s proper authority and glory, and God, by grace, confers authority and glory on the creatures he made to be in his image. The “authority” and “glory” of man (the “son of God” [Lk 3:38]) is to worship and serve the true God. To worship another in order to have (supposedly) better or greater authority and glory is to want to be like God—to usurp God’s own authority and glory, and thereby to lose that conferred by God (Ezek 28:1–19). (CC)

An offer to make Jesus a political ruler. Again, the devil attacks Jesus’ pride and destiny as messianic King. (TLSB)

4:7 worship me. The devil was tempting Jesus to avoid the sufferings of the cross, which he came specifically to endure (Mk 10:45). The temptation offered an easy shortcut to world dominion. (CSB)

Worship and service (v. 8) go together. (CC p. 171)

4:8 worship the Lord – προσκυνήσεις … λατρεύσεις—Worship and service go together, as the hearer encountered in the Benedictus (1:74–75), where service (λατρεύειν) to God in righteousness and holiness forever flows from God’s deliverance. (CC)

4:9 *pinnacle if the temple.* Either the southeast corner of the temple colonnade, from which there was a drop of some 100 feet to the Kidron Valley below, or the pinnacle of the temple proper. (CSB)

Probably refers to the corner of the temple colonnade overlooking the Kidron Valley. If so, there was a drop of 100 ft. (TLSB)

If you are. See note on Mt 4:3. (CSB)

throw yourself down. Satan was tempting Jesus to test God's faithfulness and to attract public attention dramatically. (CSB)

4:10-11 The devil was adept at distorting Scripture and using it for his own purposes. This serves as a warning against those who skillfully misinterpret the Bible. (TLSB)

4:10 *For it is written.* This time Satan also quoted Scripture, though he misused Ps 91:11–12. (CSB)

4:12 Jesus answered with Scripture, as he had on each of the other two occasions, quoting from Deuteronomy (see NIV text notes here). (CSB)

*not put the Lord your God to the test – οὐκ ἐκπειράσεις κύριον τὸν θεόν σου—*The devil's proposal tested Jesus' obedience to Deut 6:16. The obedient Son, Israel reduced to one, does not put God to the test. Jesus' quotation simultaneously supports his own obedience and chastises the devil for tempting the Lord, *his* God. (CC)

4:13 *he left him until an opportune time.* Stan continued his testing throughout Jesus' ministry (see Mk 8:33), culminating in the supreme test at Gethsemane. (CSB)

The devil would continue to work against Jesus from time to time during His ministry (e.g., Mk 8:33), but esp in Gethsemane on the night of His arrest (Lk 22:39–46). (TLSB)

ἕχρι καιροῦ—Although Jesus will continue to confront the devil/Satan throughout his ministry (cf. Luke 10), the devil becomes a formidable enemy again as the passion begins in Luke 22. L. T. Johnson, *The Gospel of Luke*, 75, notes that the devil is active during Jesus' ministry (e.g., 11:14–20) and “reemerges forcefully in the passion narrative (22:3, 31, and possibly 22:53).” (CC)

4:1–13 The Holy Spirit leads Jesus and abides with Him through His temptation, affirming that Jesus truly is the Son of God. The blessed Trinity likewise abides with us, that we may withstand Satan's temptation of our flesh, our pride, and our will. Through Holy Baptism in God's name, we are truly His beloved children. • “Almighty God, unto You all hearts are open, all desires are known, and from You no secrets are hid. Cleanse the thoughts of our hearts by the inspiration of Your Holy Spirit, that we may perfectly love You, and worthily magnify Your holy Name, through Jesus Christ our Lord. Amen.” (Gregorian Sacramentary, TLWA, p 261) (TLSB)