

JESUS' EMBODIMENT OF ISRAEL AS REFLECTED IN HIS USE OF DEUT 6–8  
IN MATT 4:1–11 TO FIGHT THE DEVIL

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## INTRODUCTION

I have been working as a pastor (“Mpitandrina”) since 1996, and shepherd (“Mpiandry”) since 1991 in Madagascar, my native country.<sup>1</sup> In the North West of this island particularly (in Mandritsara and Majunga), I have encountered and experienced confrontations with the devil (1996–1999). To fight the devil’s evil activity, Malagasy Christian shepherds in the Protestant Church read or cite some common passages from the Scriptures<sup>2</sup> before casting out the evil spirit (exorcism) or laying hands on the patient’s head, praying that the devil’s harm may be prevented (apotropaism).<sup>3</sup> These quoted Scriptures are named “authoritative words” (“tenim-pahefana”) and introduced by the saying, “Listen to the following words through which Jesus gives authority to his disciples to perform this holy work.” This tactic has been effective until now. One reason why I am motivated to do this research is the fact that reading and examining Jesus’ use of Scripture from Deuteronomy to fight the devil in the testing narrative in Matt 4:1–11 allows a deeper reflection on what I have undergone. In this introduction, I will present the research question and the relevance of the research and then describe the purpose of the study and the methodology applied in the structure and contents of the thesis. Some preliminary clarifications will also be given.

### 1. RESEARCH QUESTION AND RELEVANCE

Matt 4:1–11 is an account of the testing of Jesus, the Obedient Son of God, the Messiah. Despite the famous title given to this pericope “the temptation of Jesus”, the story shows mainly the testing of Jesus’ loyalty as God’s “beloved Son” (Matt 3:17) by the evil spirit.<sup>4</sup> While the narrative itself gives us the basic report of the events, the four quotations in the story (from Deuteronomy and from Psalms) reveal to us what kind of temptations the devil brought to Jesus in the test and how Jesus overcame them. Jesus remains loyal to his Father and conquers the devil and is not defeated by the devil. It is certain that there is something effective in Jesus’ use of Deuteronomy compared to the devil’s use of Scriptures from Ps 91:11–12, which has no effect on Jesus. For that reason, the central research question in this study is *how Matthew portrays Jesus and Jesus’ activities in Matt 4:1–11 depending on Jesus’*

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<sup>1</sup> A pastor of the Protestant Church is an ordained leader of Christian congregations, a church leader whose qualifications are described in 1Tim 3:1–7 and Tit 1:7–9. All pastors can perform the duties of a minister (preacher) and a shepherd (shepherds have a spiritual gift to heal, place their hands in Jesus’ name on sick people who will get well, and drive out demons) [cf. Mark 16:17–18, Eph 4:11; 1Cor 12:9, 28]. Conversely, not all ministers or shepherds can act as pastors. A pastor has spiritual care of a number of persons and gives them the sacraments including Baptism and Communion (Lord’s Supper), which are described as pastoral acts.

<sup>2</sup> They use mainly John 14:12–17, Mark 16:15–20, Matt 18:18–20, and John 20:21–23. Arijaona Rakotondramanana, *FJKM Revival Community [=Sampana Fifohazana FJKM]* (Antananarivo: TPFLM, 1997), 7.

<sup>3</sup> Arijaona Rakotondramanana, *FJKM Revival Community*, 7. Those passages highlight the authority that Jesus gave to his disciples to perform his deeds on his behalf. It will be explored in the third chapter of this thesis.

<sup>4</sup> According to Bruce Malina, Jesus is identified as the “Holy man of God” (Mark 1:24) and he is tested as to whether he is truly beloved and stays loyal to his father (cf. Matt 3:17). The testing story proves that he passes the test in dealing with the spirit world (one of the steps to identify a holy person in anthropology and the biblical perspective). He defeats the devil and is not defeated by the devil (Bruce J. Malina, “Social-Scientific Approaches and the Gospel of Matthew,” in *Methods for Matthew*, ed. Mark A. Powell, *Methods in Biblical Interpretation* [Cambridge: Cambridge University Press, 2009], 175–177).

*use of Deuteronomy.* In order to answer the main question, the following sub-questions related to this need to be addressed. What is Matthew's purpose in portraying Jesus as quoting Deuteronomy in Matt 4:1–11? How does the way in which Jesus uses Deuteronomy in Matt 4:1–11 compare to the use of the Jewish Scriptures in early Jewish apotropaic practices? Finally, to what extent might this study shed light on apotropaic practices in modern-day Christianity?

The present research is not only relevant to biblical demonology scholarship, but also important for Christian faith and missions including those of ministers and shepherds. Findings in this research give scholars insight into the demonology in Jewish and Christian writings, early Jewish and Christian apotropaism, and Church history. In addition, the assessment of early Jewish apotropaism provides a better understanding of the Gospel's anti-demonology, which plays a significant role in the Gospel's messages.<sup>5</sup> It results in a reflection on and more critical examination of the use of Scriptures in current anti-demonic practices. The use of Scripture in ancient apotropaic formulae and objects was a common practice before, during, and after the first century CE.<sup>6</sup> In modern-day apotropaic practices, specifically in the Church in Madagascar, the Scriptures used are mainly taken from the Gospel and consist of Jesus' words to his disciples, and shepherds and ministers perform either apotropaism or exorcism not on their own but in Jesus' name (Mark 16:17). My assumption is that the effectiveness of the anti-demonic practices in the present time is related to Jesus' deeds and due to the personal relationship of those who perform either apotropaism or exorcism with Jesus, the Son of God who has already defeated the devil. It is vital to keep in mind that the reason Jesus, the Son of God, appeared was to destroy the works of the devil (1 John 3:8) and Jesus claims that those who believe in him will do what he does (John 14:12). Therefore, modern-day apotropaic practices and their performance in accordance with Jesus' apotropaic technique are part of the mission of the Church as Jesus' believers, the Body of Christ. As Jesus did, both adhering to the law and quoting certain words of Scripture play an important role in apotropaic practices.<sup>7</sup> Furthermore, it is worth pointing out that throughout his ministry, Jesus drives away the devil not only from himself (as in Matt 4:1–11) but also from other people. For instance, he removes the devil from demon-possessed men (Matt 8:28–34), he prays for his disciples to prevent the failure of their faith due to Satan's testing them (Luke 22:31–32). Likewise, ministers and shepherds ought to not forget to ward off Satan from themselves as well as from others.

## **2. MAIN OBJECTIVE**

The Church is called the Body of Christ, the continuing physical existence of Jesus.<sup>8</sup> The Church consists of believers who are in Christ and form Christ's body like a member or organ belonging

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<sup>5</sup> Michael Morris, *Warding off Evil: Apotropaic Tradition in the Dead Sea Scrolls and Synoptic Gospels*, XI.

<sup>6</sup> Michael Morris, "Apotropaic Tactics in the Matthean Temptation," *Journal of Postgraduate Research* 13 (2014): 137–138.

<sup>7</sup> Morris indicates that observance of the Law as well as quotation of the Scripture are actually two common apotropaic practices in Jewish tradition (Morris, *Warding off Evil*, 181).

<sup>8</sup> Philip E. Thompson, "Matthew 4:1–11," *Interpretation* 60 (2006): 72–74.

to a body (Rom 12:4–5; 1Cor 12).<sup>9</sup> From the time that someone receives Christ and believes in him, he or she becomes one of God’s children (John 1:12) and will undergo challenges as Israel and Jesus, the embodiment of Israel, experienced. That is, the Church, the Body of Christ and children of God, is continually tested.<sup>10</sup> To cope with challenges, genuine believers are to reflect on Jesus’ testing and how he endured and triumphed over them with the use of Scriptures and obedience. This present study aims to remind congregations that the Church is tempted to forget the Word of God when facing different challenges. However, the examination of Jesus’ testing story calls Christians to know that they are God’s children in Christ and are required to have the purpose of Christ: to humble themselves and to be obedient to the Word of God, the will of God. In doing so, the Church will overcome Satan, the tempter, and his evil plan.

With respect to practices, this current thesis will display the way in which Jesus uses the Word of God from Deuteronomy when confronting the devil. It reflects on present-day apotropaic practices, which also use Scripture as the Word of God.<sup>11</sup> The more believers understand what Jesus did and learn the way he performed it, the more they become the winner of whatever test they might undergo.

### **3. *Status quaestionis***

Previous Matthean scholarship on Jesus’ use of Deuteronomy exhibited a tendency to focus on the Israel-Christ typology<sup>12</sup> (Jesus is the incorporation of Israel, the people of God) in Matthew and claimed that, unlike the people of Israel in the desert, Jesus’ obedience only to the Word of God (Torah) makes him overcome Satan.<sup>13</sup> Some scholars noted that the formula introducing the quotations from Deuteronomy in Matt 4:1–11 (“it was said”) indicates that God is speaking in the words of the Torah and they highlighted that Deuteronomy is part of the Torah (the Law).<sup>14</sup>

Despite these researches already conducted by scholars, the Jewish background of the use of Deuteronomy in Matt 4:1–11 has not yet adequately been addressed and needs to be explored. Actually, the potential presence of apotropaic features in the temptation narrative in Matt 4:1–11 is already noted by some scholars. In his article Benjamin Wold notes apotropaic features in Matt 6:13 in the Lord’s Prayer by comparing it with the apotropaic prayer in early Judaism *Plea for Deliverance* (11QPs<sup>a</sup>) and considering the larger anti-demonic

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<sup>9</sup> James D.G. Dunn, *New Testament Theology: An Introduction* (Nashville: Abingdon Press, 2009), 116 n. 95, 117–118.

<sup>10</sup> Carl Umhau Wolf, “The Continuing Temptation of Christ in the Church: Searching and Preaching on Matt 4:1–11,” *Interpretation* 20 (1966): 280–301.

<sup>11</sup> Kevin J. Vanhoozer, “Word of God” in *Dictionary for Theological Interpretation of the Bible* (Grand Rapids: Baker, 2005), 850–854.

<sup>12</sup> Wolf, “The Continuing Temptation of Christ in the Church”, 293.

<sup>13</sup> Anthony J. Saldarini, “Matthew” in *Commentary on the Bible*, ed. James D.G. Dunn and John W. Rogerson, (USA: Eerdmans, 2003), 1001–1015.

<sup>14</sup> Maarten J.J. Menken, “Deuteronomy in *Matthew’s Gospel*” in *The New Testament and the Scriptures of Israel*, ed. by Steve Moyise and Maarten J.J. Menken (New York: T&T Clark International, 2008), 44.



issue in Matthew including the testing narrative in Matt 4:1–11.<sup>15</sup> Although Wold contributes to a better understanding of anti-demonic technique<sup>16</sup> in Matthew's thought-world (first-century), he has not really taken into account the use of Deuteronomic passages in the temptation story in his examination; he focused his study on the devil's use of Psalm 91 in Matt 4:6 (par. Luke 4:10–11). Wold considers Satan's use of this Psalm to be an apotropaic reversal.<sup>17</sup>

Morris also emphasizes the presence of apotropaic features in the temptation narrative. His exploration is mainly concerned with the comparison between the Deuteronomic expressions used in the temptation and that of early Jewish apotropaic thinking including the *Damascus Document*.<sup>18</sup> As a result, he reveals the possible function of Deuteronomy in Matt 4:1–11. Morris demonstrates the anti-demonic nature of the Deuteronomic quotations, which implies the anti-demonic nature of the Law.

In short, whilst Wold and Morris have reflected on apotropaic practices and others have considered Jesus' obedience to the Law, these two elements have not been treated together. Hence, this research will compare Jesus' use of Deuteronomy in Matt 4:1–11 with the petitioning of Scriptures in Jewish apotropaic practices from the Second Temple period. This use of the Scriptures appears to have been a magical practice in Jewish literature and life.<sup>19</sup> I will focus on how apotropaism works: I assume that the combination of the quotation of Scriptures and obedience to them casts away the devil.

#### 4. METHODOLOGY AND THESIS OUTLINE

This research is divided into three chapters. The first chapter, "Jesus' use of Deuteronomy in Matt 4:1–11," investigates Matthew's purpose in quoting Deuteronomy 6:13, 16, and 8:3 in Jesus' temptation narrative in Matt 4:1–11. The research methodology to be used in this exploration is structural and narrative analysis. Although no consensus has been reached on the structure of the Gospel of Matthew,<sup>20</sup> the Israel-Christ typology is obviously central to Matthew's presentation of Jesus. He is the embodiment of the True Israel.<sup>21</sup> With narrative

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<sup>15</sup> Benjamin Wold, "Apotropaic Prayer and the Matthean Lord's Prayer," in *Das Böse, der Teufel und Dämonen – Evil, the Devil, and Demons*. Edited by Jan Doehorn, Susanne Rudning-Zelt, and Benjamin Wold, WUNT 2/412 (Tübingen: Mohr Siebeck, 2016), 101.

<sup>16</sup> Michael Morris, "Deuteronomy in the Matthean and Lucan Temptation in Light of Early Jewish Antidemonic Tradition," *Catholic Biblical Quarterly*, 78 (2016): 290–301.

<sup>17</sup> Although Psalm 91 is originally used to comfort those who search for refuge from evil harm, the devil turns it into a tool for aggression in the temptation (Wold, "Apotropaic Prayer and the Matthean Lord's Prayer," 110; Michael Morris, *Warding off Evil: Apotropaic Tradition in the Dead Sea Scrolls and Synoptic Gospels*, vol. 451 of *Wissenschaftliche Untersuchungen zum Neuen Testament 2. Reihe* (Tübingen: Mohr Siebeck, 2017), 74–75, 182–197.

<sup>18</sup> Michael Morris, "Apotropaic Tactics in the Matthean Temptation," *Journal of Postgraduate Research* 13 (2014): 138–139.

<sup>19</sup> David Lincicum, "Scripture and Apotropaism in the Second Temple Period," *BN* 138 (2008): 63–64.

<sup>20</sup> Warren Carter, "Kernels and Narrative Blocks: The Structure of Matthew's Gospel," *CBQ* 54 (1992): 463.

<sup>21</sup> Peter J. Leinhardt, "Jesus as Israel: The Typological Structure of Matthew's Gospel," *Monergism* (2015): 5, at <https://d3r27erqw8vyds.cloudfront.net/uploads/edd/2015/09/jesus-as-israel-the-typological-structure-of-matthew-s-gospel.pdf>.

critics, I explore the flow of the temptation narrative and try to describe the plot structure of the story that Matthew communicates. Interaction of Matthew with his sources will be considered in these analyses.<sup>22</sup>

The second chapter, “Jesus’ use of Deuteronomy and Jewish apotropaic tradition,” will address the correlation between Jesus’ use of Deuteronomy to fight the devil and Jewish apotropaic technique, including the use of Scripture. The emphasis here is to find how Matthew uses Deuteronomy to portray the figure of Jesus in relation to the effect of the use of Scripture in Jewish apotropaic tradition.<sup>23</sup> The historical analysis will be applied to the investigation of information concerning the cultural background (beliefs and practices) of the early Jewish anti-demonic tradition, which will likely shed light on the reason why and how Matthew uses Deuteronomy in Jesus’ temptation story.

Finally, the third chapter, “Apotropaic practices in modern-day Christianity in light of Matt 4:1–11,” will be concerned with the extent to which this study of Jesus’ use of Deuteronomy may illuminate apotropaic practices in modern-day Christianity. The way in which Christians today deal with demonic harm, which might not have the same manifestation as in the testing narrative, will be explored in this chapter. The approach of biblical theology will be applied to this end. I will first examine the figure of Satan as he is described in Matthew and the history of interpretation of the testing story in the ancient Church and in modern times before assessing the variety of Satan’s manifestations (implicit or explicit) in the modern-day world (both in the West and in Africa). I will then study some practices that have an apotropaic effect in modern-day Christianity. Finally, yet importantly, I will consider the anti-demonic practice of using Scriptures in the Reformed Church in Madagascar as a case study. Through the investigation in this part I will take into account the connection between the theology revealed in the testing narrative and that revealed in the scriptural anti-demonic practices.

## **5. SOME PRELIMINARY CLARIFICATIONS**

Considering the aim of this thesis, this section will clarify the Gospel of Matthew’s background, the description of Satan and his activity, and the types of anti-demonic practices in early Judaism.

### **5.1. The background to the Gospel of Matthew**

The Gospel of Matthew is traditionally assigned to Matthew, the tax collector whom Jesus called to be one of the Twelve Apostles (cf. Matt 9:9–13). He became an eyewitness of the

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<sup>22</sup> Mark Allan Powell, “Towards a Narrative-Critical Understanding of Matthew,” *Interpretation* (1992): 344.

<sup>23</sup> Lincicum, “Scripture and Apotropaim in the Second Temple Period,” 63–87; Morris, “Deuteronomy in the Matthean and Lucan Temptation in Light of Early Jewish Antidemonic Tradition,” 293–300; Morris, *Warding off Evil: Apotropaic Tradition in the Dead Sea Scrolls and Synoptic Gospels*, 1–50, 149–197.

public ministry of Jesus. For his writing he copied a large part of his account from the Mark narrative. He was probably a Jewish Christian.<sup>24</sup>

Most scholars hold that the Gospel of Matthew was originally composed in Greek,<sup>25</sup> most likely in Antioch, the capital of Syria. The precise date of the writing of this Gospel is somewhat uncertain. Scholars recognize a range of time within which it was probably written, between 70 CE,<sup>26</sup> when the Romans had destroyed the Temple in Jerusalem, and 107 CE.<sup>27</sup> This estimation is explained by the fact that the Gospel of Matthew contains references to the destruction of the Temple in Jerusalem (cf. Matt 24:1–3), which occurred in 70 CE. Furthermore, the bishop of Antioch Ignatius (35–107 CE)<sup>28</sup> made use of the Gospel of Matthew in his letters to determine what beliefs were held in the early Church (Eph 14:2 [cf. Matt 12:33]; Smyr 6:1; Poly 2:2). To the Jewish-Christians he addresses, Matthew presents the events of Jesus' life as an illustration of Jesus' being the promised Savior, the Messiah, Son of God, King of Kings and Lord of Lords, the fulfillment of the messianic prophecies. The pericope studied in this thesis, Matt 4:1–11, belongs to Matt 1:2–4:22, which according to Luz is intended as a Prologue of the Christological history and Salvation history.<sup>29</sup>

## 5.2. Delimitation of the pericope studied

Matt 4:1–11 belongs to the section of the Gospel of Matthew which describes the preparation of Jesus for his ministry (3:13–4:12).<sup>30</sup> Before the testing story, chapter 3:13–17 deals with the narrative of the Baptism of Jesus by John, which ends with a voice from heaven declaring, "This is My beloved Son, in whom I am pleased" (3:17). Chapter 4:1–11 shows the testing of Jesus in the wilderness. After this testing, Jesus begins his public ministry of preaching the Kingdom in Galilee (4:12). Matt 4:1–11 shows mainly the testing of Jesus' loyalty as God's beloved Son (Matt 3: 17) by the devil. Jesus passed the test using Deuteronomy to fight the devil; by doing so, he overcame the devil's temptation.

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<sup>24</sup> John Paul Meier, "The Gospel of Matthew," in *Matthew-Mark*, ed. David Noel Freedmann, vol. 4 of *The Anchor Bible Dictionary*, ed. David Noel Freedmann (New York: Doubleday, 1992), 625–27.

<sup>25</sup> Dennis C. Duling, "The Gospel of Matthew," in *The Blackwell Companion to the New Testament*, ed. David E. Aune (Malaysia: Wiley-Blackwell, 2010), 298–99.

<sup>26</sup> Meier, "The Gospel of Matthew," 623–25.

<sup>27</sup> Anna Case-Winters, *Matthew* (Westminster: John Knox Press, 2015), 2.

<sup>28</sup> David Hugh Farmer, "Ignatius of Antioch" in *The Oxford Dictionary of the Saints* (New York: Oxford University Press, 1987), 220.

<sup>29</sup> Ulrich Luz, *Matthew 1–7. Commentary*, ed. Helmut Koester (Minneapolis, MN: Augsburg Fortress, 2007), 10.

<sup>30</sup> John Nolland, *The Gospel of Matthew: A Commentary on the Greek Text* (Grand Rapids, Cambridge: Eerdmans, 2005), 45.

### 5.3. Description of Satan and his activity

Satan is the prince of the demons, fallen angels from heaven, and God's enemy<sup>31</sup> (cf. Satan and his angels, Matt 25:41). Demons are the evil spirits who rule in the air and control the body, spirit and mind of people.<sup>32</sup> The name "Satan" signifies literally "adversary", in a very special sense, the enemy of God and all of those who belong to God<sup>33</sup> (Job 1:6; Matt 13:39 and Zech 3:1; 1Pet 5:8). In the Bible, other names are attributed to Satan. These include "evil spirit" (Matt 10:1), "the evil" (Matt 13: 19), "the Devil" (from the Greek translation of Satan, which means "adversary", "accuser", "slanderer")<sup>34</sup> (Matt 4:5), "ruler of this world" (John 14: 30), "the ruler of the authority of the air, the spirit...working in the sons of disobedience" (Eph 2:2), "murder" (John 8: 44). He rules "the darkness of this world" (Eph 6:12). He causes false beliefs to arise (1Tim 5:15). In the New Testament, although demons are active, the fear of them disappears because of faith in the triumph of Jesus Christ.<sup>35</sup>

The Bible, including the New Testament, presents practical instruction concerning the existence, nature, activity, and final doom of Satan (James 2:19; Rev 9:20; Luke 4:33, 6:18; 1Tim 4:1, Rev 16:14; and Matt 25:41).<sup>36</sup> In Matt 4:3 and 1Thess 3:5b Satan is described as "the tempter" (ὁ πειράζων) enticing one to improper behavior (Satan persuades someone to do something by offering them something pleasurable). Satan dares to tempt Jesus (Matt 4:1; Mark 1:13; Luke 4:2) and tempts humans (Gen 3; 1 Chr 21: 1; Job 1 and 2; Acts 5:3; 1 Cor 7:5; 1 Thess 3:5a; Rev 2:10).<sup>37</sup> Satan's role as the tempter is evident throughout the Bible.<sup>38</sup> Since Satan is God's opposite force,<sup>39</sup> he tries in every possible manner to oppose God and defeat His will; Satan tries to tempt Christ so that he might not bring about human salvation according to the Scriptures. The same intense opposition against Christ is shown against all believers united with him (Eph 6:10–12). Referring to Matt 4:4, 7 and 10, Unger holds that one of the Christian's resources for victory is the Word of God combined with prayer (Eph 6:10–20), faith (1John 5:4) as well as knowledge of Satan's plan (2Cor 2:11).<sup>40</sup>

It is noticeable that in Greek the meaning of the term "demon" has four stages of development.<sup>41</sup> Initially, from Homer's time, the term "demon" meant "divine manifestation"

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<sup>31</sup> BDAG, 916–917; Victor P. Hamilton, "Satan" in *The Anchor Bible Dictionary*, vol. 5, ed. David Noel Freedman (New York, London, Toronto, Sydney, Auckland: Doubleday, 1992–1992), 988.

<sup>32</sup> Wold, "Apotropaic Prayer and the Matthean Lord's Prayer," 103.

<sup>33</sup> BDAG, 916.

<sup>34</sup> Duane F. Watson, "Devil" in *The Anchor Bible Dictionary*, vol. 2, ed. David Noel Freedman (New York, London, Toronto, Sydney, Auckland: Doubleday, 1992–1992), 183–184.

<sup>35</sup> Colin Brown, *The New International Dictionary of New Testament Theology*, vol. 1, Exeter: Paternoster Press, 1975–1978, 452.

<sup>36</sup> Merrill F. Unger, *Biblical Demonology: A Study of Spiritual Forces at Work Today* (Grand Rapids, MI: Kregel Publications, 1994), 35–76.

<sup>37</sup> BDAG, 916.

<sup>38</sup> Sharon Beekmann and Peter Bolt, *Silencing Satan: Handbook of Biblical Demonology* (Eugene, Oregon: Wipf and Stock Publishers, 2012), 87–88.

<sup>39</sup> Peggy L. Day, "Satan" in *Dictionary of Deities and Demons in the Bible*, ed. by Karel van der Toorn, Bob Becking, and Pieter W. Van der Horst (Leiden, New York, Koln: E.J. Brill, 1995), 1379–1380.

<sup>40</sup> Unger, *Biblical Demonology*, 101.

<sup>41</sup> Unger, *Biblical Demonology*, 55–61 ; Greg J. Riley, "Demon" in *Dictionary of Deities and Demons in the Bible*, 445–455.

or “divinity”.<sup>42</sup> In Antiquity, when the concept of dualism arose, “demon” referred to “a semi-divine being”, that is, an intermediate figure between a god and a human.<sup>43</sup> When Jewish literature accommodated Greek language and thinking during the intertestamental period,<sup>44</sup> the meaning of “demon” shifted to “morally imperfect being”. Some demons were good and some were evil.<sup>45</sup> Humans were urged to serve gods and obey their commands and laws. Recompenses would be given to those who were obedient. Conversely, the Satanic “demon” was considered the tempter and deceiver of humans leading them into sin and blasphemy.<sup>46</sup> Such demons would be cast into eternal hell eventually.<sup>47</sup> The last stage of the evolution of meaning of the term “demon” occurs in the Septuagint and the New Testament: “unclean spirit”, “evil spirit”.<sup>48</sup> Unger indicates that in the Septuagint and the New Testament all demons are followers of Satan, that is, they are all evil (cf. Deut 32: 17; Psalm 106:37; 1Cor 10:19–20; 1Tim 4:1).<sup>49</sup> However, other scholars, including Marjo Korpel and Johannes de Moor, argue that the common idea in Jesus’ time held that “Satan not only was an evil demon, but also possessed healing powers.”<sup>50</sup> Pharisees accused Jesus of having driven out demons due to Beelzebub (a name for Satan), the ruler of demons who gave him the power to do so. It implies that Satan could drive demons out (Matt 12:22–29). Jesus states that casting out each other makes Satan’s kingdom divided and will cause it to fell apart soon (Matt 12:26).

Thus, the concept of demon ranges from neutral (manifestation of divinity) to negative (evil spirit). In this present study, I will emphasize the fourth meaning of the term “demon” (evil spirit), taking into consideration that Satan the ruler of demons is the opponent of God. I assert that although Satan seems to perform good deeds, and proposes attractive things (Matt 4:1–11), Christians should not be outwitted by him but be aware of his design. Although Satan can even be disguised as an angel of light (2Cor. 2:11; 11:14), he remains God’s adversary and is destined to be defeated and thrown with his angels into eternal fire (Matt 25:41). Satan’s power can be overcome by living with the Word of God in the Bible. The power of God is at work in Jesus and also in those who are in him when they stay faithful to God’s Word (Matt 4:1–11; cf. John 17:17; 14:6).

Five main points were discussed in this introduction. First, the main research question is how Matthew portrays Jesus in Matt 4:1–11 depending on Jesus’ use of Deuteronomy. The examination of the pericope in light of the testing story of Israel wandering in the wilderness shows Jesus as an incorporation of the True Israel. Second, the main objective is to remind the Church about its identity and purpose. The Church as the Body of Christ is required to stay faithful to God and always be obedient to the Word of God whatever Christians face in life,

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<sup>42</sup> BDAG, 210; Riley, “Demon” in *Dictionary of Deities and Demons in the Bible*, 445–446.

<sup>43</sup> BDAG, 210; Riley, “Demon” in *Dictionary of Deities and Demons in the Bible*, 446–447.

<sup>44</sup> Riley, “Demon” in *Dictionary of Deities and Demons in the Bible*, 447–452.

<sup>45</sup> Unger, *Biblical Demonology*, 57.

<sup>46</sup> Xenocrates, a Greek philosopher who followed Plato’s teachings, pointed out that there are good and evil demons (Unger, *Biblical Demonology*, 57–58).

<sup>47</sup> Riley, “Demon” in *Dictionary of Deities and Demons in the Bible*, 447.

<sup>48</sup> Riley, “Demon” in *Dictionary of Deities and Demons in the Bible*, 452–455.

<sup>49</sup> Unger, *Biblical Demonology*, 58.

<sup>50</sup> Marjo C.A. Korpel and Johannes C. de Moor, *Adam, Eve, and the Devil* (England: Sheffield Phoenix Press, 2015), 215–216.

including difficulties like being tempted by Satan. Third, the *status quaestionis* stresses the significance of the use of Scriptures and obedience to the Word of God (Torah), which results in apotropaism in the testing story. The exploration of Matt 4:1–11 will be done in light of early Jewish apotropaism and will consider apotropaism in modern times. Fourth, the methodology and the outline of this thesis were introduced. Structural and narrative approaches will be used to explore Jesus' use of Deuteronomy in the testing account; historical analysis will be employed to examine the connection between Jesus' use of Deuteronomy and Jewish apotropaic tradition; biblical theological analysis will be applied to explore the apotropaic practices in the modern-day world in light of Matt 4:1–11. The fifth point clarified the Gospel of Matthew's background, the delimitation of the pericope studied, the description of Satan and his activity.

## CHAPTER 1

### JESUS' USE OF DEUTERONOMY IN MATT 4:1–11

This chapter is concerned with what Matthew aims at in portraying Jesus as quoting Deuteronomy in Matt 4:1–11. That is: why does Matthew use Deuteronomy in the testing narrative? To this end, I will explore to what extent Deuteronomy was known and interpreted in Matthew's day and how influential it was in early Jewish and early Christian literature, including Matthew's text. After intertextual analysis of Matt 4:1–11 to find out how Matthew employs his sources, I will investigate how Matthew portrays Jesus in his use of Deut 8:3, 6:16, and 6:13, keeping in mind that his interpretation was probably influenced by the use and interpretation of Deuteronomy he already knew in his time.

#### 1.1. DEUTERONOMY IN EARLY JEWISH AND EARLY CHRISTIAN LITERATURE

Deuteronomy was circulated and used very widely in ancient Jewish and early Christian literature. Some pieces of evidence are noted by scholars, including Brandon Crowe in his monograph *The Obedient Son: Deuteronomy and Christology in the Gospel of Matthew*, seeking to what extent Deuteronomy was known and how it was interpreted in Matthew's days.<sup>51</sup> The text of Deuteronomy in Greek, the Septuagint, was one of the most important witnesses of the ancient text and interpretation of Deuteronomy. Deuteronomy was an authoritative Bible book and one of the most important Jewish texts in the Second Temple period within the Qumran community as guardian of biblical manuscripts.<sup>52</sup> Deuteronomy was probably known in its entirety and influenced reliable exegesis in Qumran sectarian scrolls. Crowe indicates the following instances reported by Michael Fishbane, who studied the use and interpretation of the Bible in various bodies of literature at Qumran.<sup>53</sup> First, Deut 12–16 was paraphrased in the *Temple Scroll* (columns LI – LXVI). It consisted of new rules together with scriptural justification within a new Torah of Moses. Another example is the texts including new rules together with scriptural justification alongside the Torah of Moses that were based on Deut 4:1; 6:4; 9:1; 10:12 in the *Damascus Document* (CD I, 1; II, 1; III, 14); the blessings and curses as recorded in Deuteronomy were preserved and pronounced by groups of priestly representatives (for instance, as found in Deut 27:9–26, the blessings and curses of a covenant opening ceremony in 1QSII). Furthermore, the Apocrypha and Pseudepigrapha, and Jewish writers such as Flavius Josephus and Philo of Alexandria, were influenced by Deuteronomy, although they did not provide messianic interpretations of it. A case in point<sup>54</sup> is the use of Deut 28–30 in Tobit, which presents blessings for obedience to the Torah and curses for disobedience. Besides Fishbane's examples, Pieter B. Hartog, who examined Jewish commentaries on Scriptures called Pesharim (also found among the Dead Sea Scrolls at

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<sup>51</sup> Brandon D. Crowe, *The Obedient Son: Deuteronomy and Christology in the Gospel of Matthew*, vol. 188 of *Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft Ser.* (Germany: De Gruyter, Inc., 2012), 39.

<sup>52</sup> Crowe, *The Obedient Son*, 44–47.

<sup>53</sup> Crowe, *The Obedient Son*, 50–58; Michael Fishbane, "Use, Authority and Interpretation of Mikra at Qumran," in *Mikra: Text, Translation, Reading and Interpretation of the Hebrew Bible in Ancient Judaism and Early Christianity*, ed. M. Mulder (Crint II/I, Philadelphia: Fortress, 1988), 339–377.

<sup>54</sup> Steven Weitzman, "Allusion, Artifice, and Exile in the Hymn of Tobit," *JBL* 115 (1996): 49–61.

Qumran), notes other instances.<sup>55</sup> He mentions the use of Deut 28:28 in three examples of Pesharim. This passage in Deuteronomy comprises the Covenant of Curses, the punishment that is meted out to those who disobey God and do not faithfully keep his commandments: madness, blindness, and confusion (cf. Deut 28:1–68). First, Deut 28:28 is used along with Zech 12:4 in the Peshar 4Q166 1:7–10, which contains an interpretation of Hos 2:8a, b $\beta$  and is used by the commentator to indicate the punishment of his opponents.<sup>56</sup> The second example is Deut 28:28 employed along with Lev 26 in the scroll 4Q387 2 ii 4, which consists of the Apocryphon of Jeremiah C and implies that the curses were performed in the time of the Peshar commentator.<sup>57</sup> The third instance given by Hartog is Deut 28:28 utilized along with Lev 26 in 4Q504 1–2r ii, which consists of a prayer for removing the “curse of punishment of sin.”<sup>58</sup> What is more, Crowe reports that many passages from Deuteronomy also played a noticeable role in texts employed in liturgical, apotropaic, and devotional practices.<sup>59</sup> Deuteronomy was read as part of the Torah during the weekly ceremony focused on communal reading and study of the Torah as well as other Scriptures. This was standard Jewish praxis by the first century.<sup>60</sup>

Crowe adds that New Testament authors frequently employed certain parts of Deuteronomy as scriptural background for exhortative purposes.<sup>61</sup> Writers of the New Testament read Deuteronomy in light of the coming of Jesus Christ, highlighting the covenantal dimensions of the relationship between God and his people, and articulating the character of the Messiah. It is striking that Deuteronomic texts are cited most frequently in Matthew, Romans, and Hebrews.<sup>62</sup> What is more, the Apostolic Fathers, including the authors of the *Epistle of Barnabas* and *1 Clement*, which are non-canonical Christian writings, utilized Deuteronomy as a scriptural source in their formulation of Christian doctrine.<sup>63</sup> The *Epistle of Barnabas* deals with the allegorical interpretation of the Torah, particularly Deuteronomy, namely Deut 9:12 in Barn 4:8, Deut 10:16 in Barn 10:16, and *1 Clement* cites almost verbatim texts from the Christian Old Testament, including Deuteronomy. For instance, Deut 9:12–14 in *1 Clem* 52:3–4.

## 1.2. DEUTERONOMY IN MATTHEW

Deuteronomy is the book from the Old Testament that is much more frequently cited in Matthew than in either Mark or Luke. Matthean scholars including Ulrich Luz claim that Matthew uses Deuteronomy in his writing as he has taken it from his sources. For example,

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<sup>55</sup> Pieter B. Hartog, *Peshar and Hypomnema: A Comparison of Two Commentary Traditions from the Hellenistic–Roman Period*, *STDJ* 121 (Leiden: Brill, 2017), 253–56.

<sup>56</sup> Hartog, *Peshar and Hypomnema*, 254–55.

<sup>57</sup> Hartog, *Peshar and Hypomnema*, 255.

<sup>58</sup> Hartog, *Peshar and Hypomnema*, 255–56.

<sup>59</sup> Crowe, *The Obedient Son*, 48, 70.

<sup>60</sup> Crowe, *The Obedient Son*, 69–70; Lee I. Levine, *The Ancient Synagogue: The First Thousand Years* (New Haven: Yale University Press, 2000), 139.

<sup>61</sup> Crowe, *The Obedient Son*, 74–84.

<sup>62</sup> Crowe, *The Obedient Son*, 82, 76, and 83.

<sup>63</sup> Crowe, *The Obedient Son*, 85–86.



the three quotations from Deut 6:13, 16, and 8:3 (cf. Matt 4:4, 7, 10 par. Luke 4:4, 12, 8) are adopted by Matthew from the presupposed source Q.<sup>64</sup> Considering all of these findings with regard to Deuteronomy's circulation and influence in early Judaism and early Christian literature as well as the great number of citations of Deuteronomy in Matthew, it is asserted that Matthew plausibly displays marks of Deuteronomistic influence.<sup>65</sup> It seems that Matthew's use of Deuteronomy not only goes back to his sources' citations of Deuteronomy but also testifies to the widespread circulation and use of Deuteronomy, which greatly influenced numerous early Jewish and Christian authors. In his examination of Deuteronomy in Matthew's Gospel, Menken and Crowe note some quotations from Deuteronomy occurring in Matthew without parallels in either Luke or Mark. For instance, Deut 5:17, 18 (in Matt 5:21 and 27, respectively), Deut 24:1, 3 (in Matt 5: 31), and Deut 19:15 (in Matt 18:16).<sup>66</sup> Deuteronomy's theme of Israel who needs to show filial obedience probably contributed to Matthew's portrayal of Jesus. In other words, Matthew developed the Christology of an Obedient Son inspired by Deuteronomy.

In short, Matthew might have been already aware of Deuteronomy as it was widely circulated in his time, so that he was probably led to use it consciously for his purposes. Richard Hays describes the Gospel of Matthew as a reconfigured Torah, considering its significant use of Deuteronomy.<sup>67</sup> In exploring the way in which Matthew read the Scripture, Hays stresses the Deuteronomistic orientation Matthew has in his narrative. He holds that Matthew reshapes the Torah including Deuteronomy, highlighting the call for radical obedience to the Torah and transformation of the heart. According to Crowe, Matthew knows Deuteronomy, because not only he did he adopt it from his sources but he was also influenced by its contemporary use and interpretation that he had already known. Crowe indicates that the most influential book of the Old Testament for Matthew was Deuteronomy. Matthew knows Deuteronomy from his sources as well as from his prior knowledge of it. This is evident when considering the uniquely Matthean citations of Deuteronomy, which are found in neither Mark nor Luke.<sup>68</sup> In my contention it is vital to explore how Matthew uses his sources considering the use and interpretation of Deuteronomy in his time, so that he could arrive at his portrayal of Jesus in his narrative. Intertextual study of Matt 4:1–11 is crucial to exploring this issue.

### 1.3. INTERTEXTUAL ANALYSIS OF MATT 4:1–11

This section attempts to study intertextuality in Matt 4:1–11, in which Matthew rewrites the narrative of Jesus' temptation in the presupposed source Q, uses Mark's version as a framework for the introduction and the conclusion of the narrative (Matt 4:1–2, 11; cf. Mark 1:12–13)<sup>69</sup>, and quotes four passages from the Old Testament (Deuteronomy and Psalms).

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<sup>64</sup> Luz, *Matthew 1–7. Commentary*, 3.

<sup>65</sup> Crowe, *The Obedient Son*, 83.

<sup>66</sup> Menken, "Deuteronomy in Matthew's Gospel," 42–45; Crowe, *The Obedient Son*, 82.

<sup>67</sup> Richard B. Hays, "The Gospel of Matthew: Reconfigured Torah," *HTS* 61 (2005): 165–190.

<sup>68</sup> Crowe, *The Obedient Son*, 82–83.

<sup>69</sup> Luz, *Matthew 1–7. A Commentary*, 147.

Intertextuality is one of the helpful approaches to indicate the way in which any text gains meaning through its evocation or referencing of other texts. This intertextual study explores how Matthew read and interpreted his sources in his writing. For the purpose of this exegesis, analyzing Matthew's use of other texts for his writing, I will approach the text in Matt 4:1–11 with the help of author-oriented intertextuality. This type of intertextuality is production-oriented intertextuality which focuses on the author's intentions. It is a kind of Intertextual analysis which detects references to other texts and unpicks the relations between texts intended by the author. This type of intertextuality starts from the author's perspective.<sup>70</sup>

This study of intertextuality in Matt 4:1–11 aims to explore how the author of the Gospel of Matthew used Mark 1:12–13 and how he interpreted the four quotations from Deuteronomy on the lips of Jesus (Deut 8:13; 6:16; 6:13) and from Psalms on the lips of the devil (Ps 91:11–12).<sup>71</sup> These passages are found in the source Q which appears to use the LXX wording of them.<sup>72</sup> This part is divided into two sections. The first section deals with Matthew's use of Mark and the second section is concerned with his interaction with the source Q. The parallels of the account of Jesus' testing found in all three synoptic gospels, Mark, Matthew, and Luke, will be taken into consideration in this examination. While Mark only gives a shorter narrative of the event, Matthew and Luke give a longer one including a detailed explanation of the temptation.

### 1.3.1. Matthew's use of Mark 1:12–13

For the sake of clarity, I will first present the passages involved in the analysis.

Greek texts<sup>73</sup>

Mark 1:12–13	Matt 4:1–11
12 Καὶ εὐθὺς τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον.	1 Τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ πνεύματος
13 καὶ ἦν ἐν τῇ ἐρήμῳ τεσσαράκοντα ἡμέρας πειραζόμενος ὑπὸ τοῦ σατανᾶ, καὶ ἦν μετὰ τῶν θηρίων,	πειρασθῆναι ὑπὸ τοῦ διαβόλου. 2 καὶ νηστεύσας ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα, ὕστερον ἐπείνασεν.

<sup>70</sup> Wim Johannes Cornelis Weren, *Studies in Matthew's Gospel: Literary Design, Intertextuality, and Social Setting* (Leiden & Boston: Brill, 2014), 96.

<sup>71</sup> Steve Moyise, *The Old Testament in the New. An Introduction*, Continuum Biblical Studies (London etc.: Continuum, 2001), 34.

<sup>72</sup> Nolland, *The Gospel of Matthew: A Commentary on the Greek Text*, 30.

<sup>73</sup> Nestle Aland, 28

	<p>3 και προσελθὼν ὁ πειράζων εἶπεν αὐτῷ· εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπὲ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται.</p> <p>4 ὁ δὲ ἀποκριθεὶς εἶπεν· γέγραπται· οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος θεοῦ.</p> <p>5 Τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν ἁγίαν πόλιν καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ</p> <p>6 καὶ λέγει αὐτῷ· εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν κάτω· γέγραπται γὰρ ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ καὶ ἐπὶ χειρῶν ἀροῦσίν σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου.</p> <p>7 ἔφη αὐτῷ ὁ Ἰησοῦς· πάλιν γέγραπται· οὐκ ἐκπειράσεις κύριον τὸν θεόν σου.</p> <p>8 Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν λίαν καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν</p> <p>9 καὶ εἶπεν αὐτῷ· ταῦτά σοι πάντα δώσω, ἐὰν πεσὼν προσκυνήσῃς μοι.</p> <p>10 τότε λέγει αὐτῷ ὁ Ἰησοῦς· ὕπαγε, σατανᾶ· γέγραπται γάρ· κύριον τὸν θεόν σου προσκυνήσεις καὶ αὐτῷ μόνῳ λατρεύσεις.</p>
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<p>καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ.</p>	<p>11 Τότε ἀφίησιν αὐτὸν ὁ διάβολος,  καὶ ἰδοὺ ἄγγελοι προσῆλθον καὶ διηκόνουν αὐτῷ.</p>
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English texts<sup>74</sup>

Mark 1:12–13	Matt 4:1–11
<p>12 And the Spirit immediately drove him out into the wilderness.</p> <p>13 He was in the wilderness forty days, tempted by Satan; and he was with the wild beasts;</p>	<p>1 Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil.</p> <p>2 He fasted for forty days and forty nights, and afterward, he was famished.</p> <p>3 The tempter came and said to him, ‘If you are the Son of God, command these stones to become loaves of bread.’</p> <p>4 But he answered, ‘It is written, “One does not live by bread alone, but by every word that comes from the mouth of God.” ’</p> <p>5 Then the devil took him to the holy city and placed him on the pinnacle of the temple,</p> <p>6 saying to him, ‘If you are the Son of God, throw yourself down; for it is written, “He will command his angels concerning you”, and “On their hands, they will bear you up, so that you will not dash your foot against a stone.” ’</p> <p>7 Jesus said to him, ‘Again it is written, “Do not put the Lord your God to the test.” ’</p>

<sup>74</sup> New Revised Standard Version.

<p>and the angels waited on him.</p>	<p>8 Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor; 9 and he said to him, 'All these I will give you if you will fall down and worship me.' 10 Jesus said to him, 'Away with you, Satan! for it is written, "Worship the Lord your God, and serve only him."'</p> <p>11 Then the devil left him, and suddenly angels came and waited on him.</p>
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It is clear from this table of comparison that both Matthew and Mark report that Jesus was led by the Spirit into the wilderness to undergo the temptation of the devil. This event happened after Jesus was baptized (Matt 3:13–17; Mark 1:9–11).

Despite their similarities, there are some differences between the Matthew and Mark narratives. The account of Mark is shorter and does not include the dialogue between Jesus and the devil that is found in Matt 4:3–10. David L. Turner states that, unlike Matthew's testing narrative, Mark does not explain the three different temptations undergone by Jesus at that time.<sup>75</sup> Most scholars, including Ulrich Luz and Donald A. Hagner, note that Mark 1:12–13, which is plausibly older in the tradition history, is adopted by Matthew (Matt 4:1–2, 11) as a framework of the temptation story (Matt 4:3–10).<sup>76</sup> Matthew uses it to introduce and conclude the testing narrative story. Matthew's interpretation of the temptation story essentially corresponds to that of the Saying source Q.

With regard to Matthew's use of Mark, there are some major transformations. At the beginning of the pericope, Matthew adopts Mark for the setting of the tests. To introduce the story, Matthew has changed Mark's adverb εὐθὺς ("immediately") [Mark 1:12] into the adverb Τότε ("then") [Matt 4:1], which seems his favorite connective.<sup>77</sup> Both words locate Jesus' testing temporally and logically after the Baptism. The wilderness (ἔρημον) is the place of testing. Scholars suggest that Matthew's account of Jesus' testing is similar to the time of testing experienced by Israel in the wilderness. This similarity is emphasized by the fact that all answers of Jesus to the tempter are drawn from Deut 6-8. Saldarini and Hagner highlight

<sup>75</sup> David L. Turner, *Matthew*, ed. Robert W. Yarbrough and Robert H. Stein (Grand Rapids, Michigan: Baker Academic, 2008), 124.

<sup>76</sup> Luz, *Matthew 1–7. A Commentary*, 148; Donald A. Hagner, *Matthew 1–13 in World Biblical Commentary* vol. 33, ed. David A. Hubbard and Glenn W. Baker (Texas: Word, 1993), 62.

<sup>77</sup> Hagner, *Matthew 1–13*, 63.

that in Exodus the wilderness is a place of testing and preparation and later it is viewed as a place of danger and evil spirits (Matt 12:43).<sup>78</sup> The experience of Israel is repeated in Jesus' experience except for the fact that Jesus succeeds whereas Israel failed its test in the wilderness. John Nolland argues that this Israel typology is not the key to understanding the temptation, although it is prominent. The temptation narrative, according to him, rather emphasizes the key aspects of the value system that strengthens Jesus' ministry.<sup>79</sup>

Another transformation made by Matthew concerns the leading of Jesus into the wilderness by the Spirit. Mark's use of the active voice of the verb ἐκβάλλω ("impel", "bring forth") [Mark 1:12] is transformed by Matthew into the passive voice of ἀνάγω ("lead up", "bring up") with the preposition ὑπὸ ("by"). While the active voice implies a bringing by force or in a more violent way, the passive voice makes someone do something. With the active voice, Mark shows the Spirit's agency in leading Jesus into the wilderness. With the passive voice, Matthew indicates the purpose of the Spirit's leading: the Spirit given to Jesus in the Baptism, the Spirit of God,<sup>80</sup> leads Jesus into the wilderness for his testing.<sup>81</sup> God, the Father, is going to put His Son to the test and he does so by means of the Holy Spirit leading him into the wilderness. In other words, the devil does not bring Jesus, nor does Jesus go himself, but the Spirit leads him. Here, Jesus shows an attitude of perfect submission, as there is no hint of resistance on his part.

Moreover, Matthew adds the words πειρασθῆναι ὑπὸ τοῦ διαβόλου "to be tempted by the devil" (Matt 1:1) to stress the purpose of the Spirit's leading into the wilderness. The meaning of the infinitive passive verb πειράζω ("to test", "to tempt", "to make proof of") depends on the purpose of the subject in the context. On the one hand, it may express the nuance of testing to achieve approval (cf. Gen 22:1; Exod 20:20). On the other hand, it may show tempting to achieve disapproval (cf. 1Cor 7:5).<sup>82</sup> Turner and Nolland assert that the role and aim of the Father through the Spirit and those of Satan are represented in Matthew's introduction. According to Turner, the Spirit is the agent who leads Jesus in order to accredit Jesus, to confirm him in his role as Messiah. The devil, on the contrary, is the agent who tests Jesus to discredit him.<sup>83</sup> Nolland emphasizes that Satan's role is to tempt and that of God is to test.<sup>84</sup> Satan's testing is ultimately dependent on God's consent (cf. Job 1–2). The devil, also called Satan, is a personalized evil power, a spiritual force opposed to God.<sup>85</sup> This evil spirit is indicated under three names in the testing story in Matthew, "the devil", "the tempter" in

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<sup>78</sup> Anthony J. Saldarini, "Matthew" in *Commentary on the Bible*, ed. James D.G. Dunn and John W. Rogerson, (USA: Eerdmans, 2003), 1011; Hagner, *Matthew 1–13*, 62.

<sup>79</sup> Nolland, *The Gospel of Matthew: A Commentary on the Greek Text*, 162.

<sup>80</sup> Luz, *Matthew 1–7. A Commentary*, 151.

<sup>81</sup> Turner, *Matthew*, 124, 126.

<sup>82</sup> Turner, *Matthew*, 126; Nolland, *The Gospel of Matthew: A Commentary on the Greek Text*, 162.

<sup>83</sup> Turner, *Matthew*, 126.

<sup>84</sup> Nolland, *The Gospel of Matthew: A Commentary on the Greek Text*, 162.

<sup>85</sup> Alister McGrath (ed.), *Christian Belief* (Oxford: Lion Hudson, 2006), 327.

verse 3, and "Satan" in verse 10. R.T France points out that the intention of the devil is to tempt Jesus to perform something not in accordance with God's will and purpose for His Son.<sup>86</sup>

With respect to Jesus' presence "in the wilderness" (ἐν τῇ ἐρήμῳ), Matthew also makes some changes in the length of time spent there as well as in what Jesus was doing there. Mark only indicates that it lasted forty days [Mark 1:13a], whereas Matthew expands that it was not only forty days, but also forty nights (καὶ νύκτας τεσσαράκοντα) [Matt 4:2]. Moreover, while Mark simply mentions the presence of Jesus in the wilderness, "being tempted by Satan" (πειραζόμενος ὑπὸ τοῦ σατανᾶ) [Mark 1:13b], Matthew states explicitly that Jesus was fasting (νηστεύω, "to fast, abstain from food") during that period. With respect to the reason why Matthew adds "and nights", most scholars tend to claim that with "forty days and forty nights" Matthew recalls Israel's "forty years" of hardship and testing experience in the wilderness. Considering this background, they hold that Jesus is the embodiment of Israel and that he passed the testing unlike the people of Israel. In doing so, they focus on the Israel-Christ typology.<sup>87</sup> Other scholars, including Daniel M. Gurtner, after evaluating the perspective previous scholars, argue that fasting forty days and forty nights may refer to Moses' fast before God on Sinai (Exod 34:28) and that this should also be taken into account.<sup>88</sup> The reference to Moses' fasting occurs in Deut 9:9, which belongs to the context of Deut 6–9 considered the basis of Jesus' testing narrative.<sup>89</sup> Scholars particularly underline that Deut 9:9 is the source for Matthew's language in the temptation narrative.<sup>90</sup> Gurtner contends that the Moses typology focuses more on Moses as a Law receiver, a covenant mediator, meeting with God on behalf of his people. Gurtner asserts that in his redaction Matthew uses a strategy to present Jesus as a mediator by selecting a pericope in the Moses drama and combining this with his quotation from part of Deuteronomy.<sup>91</sup>

Matthew's conclusion consists of the departure of Satan and the ministry of the angels. In the final statement, in verse 11, Matthew states that the ministry of the angels begins at the departure of Satan (Matt 4:11). He starts to use the adverb 'then' again (cf. 4:1, 5 "Then the devil left him"). That is, after the devil has tempted and Jesus has been tested, Jesus has stood the test and the devil has been repelled. With the use of the verb tense ἀφίησιν "leaves", followed by an aorist (προσῆλθον, "come near") and an imperfect (διηκόνουν, "ministered"), Matthew does not imply that Satan's evil activity has finished. Scholars suggest Matthew knows of the tempter's reappearance later (Matt 5:37; 6:13; 12:28–29; 13:19, 38; 16:23; 27:40). Unlike Matthew, Luke 4:13 makes this clear: "He left him until an opportune time."<sup>92</sup> For his last phrase, Matthew probably uses the Markan statement concerning the angelic

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<sup>86</sup> R.T France, *The Gospel of Matthew* (Grand Rapids, Michigan, Cambridge: Eerdmans, 2007), 129.

<sup>87</sup> France, R.T. *The Gospel of Matthew* (Grand Rapids, Michigan, Cambridge: Eerdmans, 2007), 130.

<sup>88</sup> Nolland, *The Gospel of Matthew: A Commentary on the Greek Text*, 162.

<sup>89</sup> Hagner, *Matthew 1–13*, 64.

<sup>90</sup> Daniel M. Gurtner, "'Fasting' and 'Forty Nights': The Matthean Temptation Narrative (4:1-11) and Moses Typology" in *"What does the Scripture say?": Studies in the Function of Scripture in Early Judaism and Christianity*, ed. Craign A. Evans and H. Daniel Zacharias (London, New York: T&T Clark, 2012), 4.

<sup>91</sup> Gurtner, "'Fasting' and 'Forty Nights,'" 7, 11.

<sup>92</sup> Turner, *Matthew*, 130.

ministration to Jesus [Mark 13c: καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ "And the angels ministered to him"]. He adds some words ("look", ἰδοὺ .; "came and", προσῆλθον καὶ) to emphasize that it occurs only after the departure of Satan. Hagner contends that this verse is symbolic of the true identity of Jesus: the Obedient Son of God. The angels ministering to Jesus calls special attention to the victory of the Obedient Son (cf. Matt 26:53; Heb 1:6).<sup>93</sup> Turner notes that this mention of the ministry of angels to Jesus recalls Satan's use of Psalms 92:11–12 previously in Matt 4:6, which says that if Jesus were to jump off the pinnacle of the temple, Satan promised that angels would protect him. Here, "Jesus receives angelic ministry, but only after he obeys the Father."<sup>94</sup>

### 1.3.2. Matthew's use of Q

In this section, I will quote the Greek and English versions of Jesus' testing of Matthew and Luke's narrative, and from the comparison between them I will explore the way in which Matthew uses the presupposed source Q. It is vital to consider that scholars presuppose the existence of a source Q as emerging from the comparison of Matthew and Luke, which shows complete agreement in this part of their narratives without reference to Mark. The assumption is that Matthew and Luke took their common narrative from the same source Q, although a written document has not been found hitherto.

Greek texts<sup>95</sup>

Matt 4:1–11	Luke 4:1–13
<p>1 Τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ πνεύματος πειρασθῆναι ὑπὸ τοῦ διαβόλου.</p> <p>2 καὶ νηστεύσας ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα, ὕστερον ἐπείνασεν.</p>	<p>1 Ἰησοῦς δὲ πλήρης πνεύματος ἁγίου ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου καὶ ἦγετο ἐν τῷ πνεύματι ἐν τῇ ἐρήμῳ</p> <p>2 ἡμέρας τεσσαράκοντα πειραζόμενος ὑπὸ τοῦ διαβόλου. Καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις καὶ συντελεσθεισῶν αὐτῶν ἐπείνασεν.</p>

<sup>93</sup> Hagner, *Matthew 1–13*, 69.

<sup>94</sup> Turner, *Matthew*, 130.

<sup>95</sup> Nestle Aland 28.



<p>3 καὶ προσελθὼν ὁ πειράζων εἶπεν αὐτῷ· εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπὲ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται.</p> <p>4 ὁ δὲ ἀποκριθεὶς εἶπεν· γέγραπται·</p> <p>οὐκ ἐπ’ ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ’ ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος θεοῦ.</p> <p>5 Τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν ἁγίαν πόλιν καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ</p> <p>6 καὶ λέγει αὐτῷ· εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν κάτω·</p> <p>γέγραπται γὰρ ὅτι</p> <p>τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ</p> <p>καὶ</p> <p>ἐπὶ χειρῶν ἁροῦσίν σε, μήποτε προσκόψης πρὸς λίθον τὸν πόδα σου.</p> <p>7 ἔφη αὐτῷ ὁ Ἰησοῦς· πάλιν γέγραπται·</p> <p>οὐκ ἐκπειράσεις κύριον τὸν θεόν σου.</p> <p>8 Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν λίαν καὶ</p>	<p>3 εἶπεν δὲ αὐτῷ ὁ διάβολος· εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπὲ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος.</p> <p>4 καὶ ἀπεκρίθη πρὸς αὐτὸν ὁ Ἰησοῦς· γέγραπται ὅτι</p> <p>οὐκ ἐπ’ ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος.</p> <p>9 Ἦγαγεν δὲ αὐτὸν εἰς Ἱερουσαλὴμ καὶ ἔστησεν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ καὶ εἶπεν αὐτῷ·</p> <p>εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν ἐντεῦθεν κάτω·</p> <p>10 γέγραπται γὰρ ὅτι</p> <p>τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ τοῦ διαφυλάξαι σε</p> <p>11 καὶ ὅτι</p> <p>ἐπὶ χειρῶν ἁροῦσίν σε, μήποτε προσκόψης πρὸς λίθον τὸν πόδα σου.</p> <p>12 καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι εἴρηται·</p> <p>οὐκ ἐκπειράσεις κύριον τὸν θεόν σου.</p> <p>5 Καὶ ἀναγαγὼν αὐτὸν ἔδειξεν</p>
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<p>δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν</p> <p>9 καὶ εἶπεν αὐτῷ· ταῦτά σοι πάντα δώσω, ἐὰν πεσῶν προσκυνήσης μοι.</p> <p>10 τότε λέγει αὐτῷ ὁ Ἰησοῦς· ὕπαγε, σατανᾶ· γέγραπται γάρ·</p> <p>κύριον τὸν θεόν σου προσκυνήσεις καὶ αὐτῷ μόνῳ λατρεύσεις.</p> <p>11 Τότε ἀφήσιν αὐτὸν ὁ διάβολος,</p> <p>καὶ ἰδοὺ ἄγγελοι προσῆλθον καὶ διηκόνουν αὐτῷ.</p>	<p>αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης ἐν στιγμῇ χρόνου</p> <p>6 καὶ εἶπεν αὐτῷ ὁ διάβολος· σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν, ὅτι ἐμοὶ παραδέδοται καὶ ἧ ἐὰν θέλω δίδωμι αὐτήν·</p> <p>7 σὺ οὖν ἐὰν προσκυνήσης ἐνώπιον ἐμοῦ, ἔσται σοῦ πᾶσα.</p> <p>8 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ·</p> <p>γέγραπται·</p> <p>κύριον τὸν θεόν σου προσκυνήσεις καὶ αὐτῷ μόνῳ λατρεύσεις</p> <p>.</p> <p>13 Καὶ συντελέσας πάντα πειρασμὸν ὁ διάβολος ἀπέστη ἀπ’ αὐτοῦ ἄχρι καιροῦ.</p>
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English texts<sup>96</sup>

Matt 4:1–11 <sup>97</sup>	Luke 4:1–13 <sup>98</sup>
<p>1 Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil.</p>	<p>1 Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the wilderness,</p>
<p>2 He fasted for forty days and forty nights, and afterward, he was famished.</p>	<p>2 where for forty days, he was tempted by the devil. He ate nothing at all during those days, and when they were over, he was famished.</p>
<p>3 The tempter came and said to him, “If you are the Son of God, command these stones to become loaves of bread.”</p>	<p>3 The devil said to him, “If you are the Son of God, command this stone to become a loaf of bread.”</p>
<p>4 But he answered, “It is written, ‘One does not live by bread alone,  but by every word that comes from the mouth of God.’ ”</p>	<p>4 Jesus answered him, “It is written, ‘One does not live by bread alone.’ ”</p>
<p>5 Then the devil took him to the holy city and placed him on the pinnacle of the temple,</p>	<p>9 Then the devil took him to Jerusalem, and placed him on the pinnacle of the temple,</p>
<p>6 saying to him, “If you are the Son of God, throw yourself down;</p>	<p>saying to him, “If you are the Son of God, throw yourself down from here,</p>
<p>for it is written, ‘He will command his angels concerning you,’</p>	<p>10 for it is written, ‘He will command his angels concerning you,  to protect you,’</p>

<sup>96</sup> New Revised Standard Version.

<sup>97</sup> New Revised Standard Version.

<sup>98</sup> New Revised Standard Version.

<p>and 'On their hands, they will bear you up so that you will not dash your foot against a stone.' "</p>	<p>11 and 'On their hands, they will bear you up so that you will not dash your foot against a stone.' "</p>
<p>7 Jesus said to him, "Again it is written, 'Do not put the Lord your God to the test.' "</p>	<p>12 Jesus answered him, "It is said, 'Do not put the Lord your God to the test.' "</p>
<p>8 Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor;</p>	<p>5 Then the devil led him up and showed him in an instant all the kingdoms of the world.</p>
<p>9 and he said to him, "All these I will give you,</p>	<p>6 And the devil said to him, "To you, I will give their glory and all this authority; for it has been given over to me, and I give it to anyone I please.</p>
<p>if you will fall down and worship me."</p>	<p>7 If you, then, will worship me, it will all be yours."</p>
<p>10 Jesus said to him, "Away with you, Satan!</p>	<p>8 Jesus answered him,</p>
<p>for it is written, 'Worship the Lord your God, and serve only him.' "</p>	<p>"It is written, 'Worship the Lord your God, and serve only him.'"</p>
<p>11 Then the devil left him,</p>	<p>13 When the devil had finished every test, he departed from him until an opportune time.</p>
<p>and suddenly angels came and waited on him.</p>	

It is obviously seen from this chart that Jesus' temptation sequence in Matthew is also found in Luke. Moreover, neither Matthew nor Luke got their basic account of Jesus' temptation event from Mark. For that reason, scholars recognize that this narrative sequence came from Q.<sup>99</sup> At first glance, the accounts of Jesus' testing in Matthew and Luke are similar though they have a different order of the second and third temptations. The temptation story starts with the devil's request to Jesus to make bread out of stones in both Matthew and Luke (Matt 4:3–4; Luke 4:3–4). In Matthew's narrative the second temptation comprises the request to Jesus to throw himself from the roof of the temple (Matt 4:5–7) and the third one is the invitation of the devil to worship him so that Jesus will get domination of the entire world (Matt 4:8–10). Differently, the second temptation in Luke (Luke 4:5–8) is Matthew's third one, and the third temptation in Luke (Luke 4:9–12) is Matthew's second one.<sup>100</sup> Scholars such as Menken and Hagner suggest that it is Matthew who has probably maintained the original sequence order of Q and Luke has changed the order.<sup>101</sup> Luke probably set the temptation located on the "temple" as last in the order to make the temple scene a climax due to his interest in Jerusalem and the temple. According to Hagner, by doing so, Luke highlights Jesus' final victory in Jerusalem (cf. Luke 9:31). Hagner assumes that Q's narrative fits the flow of Matthew's narrative so that he keeps the order.<sup>102</sup> For instance, Jesus' answer to the third temptation in Matthew in driving away Satan ("Away with you Satan", ὕπαγε, σατανᾶ [verse 10]) is more logical to be put last in the order since, after those authoritative words followed by the passage from Deuteronomy, Satan left him. Only Luke has the remark that the departure of Satan at the end of the temptations is only temporary (Luke 4:13).

Despite the probable similarity of the temptation sequences order to Q, some additions to or omissions from the Q version are noticed through the comparison of Matthew and Luke. In other words, there are some main differences between Matthew and Luke. Hence, it is assumed that both of them added or omitted some words compared to the Q account to suit their purposes. Details of the dissimilarities regarding the four quotations, which are central to Jesus' testing account,<sup>103</sup> will be explored later. The major difference between the Matthew and Luke narratives is the fact that the quotation of the Scripture in Jesus' response to the devil's suggestion in the first testing in Matthew is longer than in Luke. The phrase "but every word that proceeds out of the mouth of God" follows that of Luke "One does not live by bread alone" (Matt 4:4; cf. Luke 4:4). Scholars state that this addition agrees with the Septuagint version of Deut 8:3b ("man does not live by bread alone, but man lives by every word that

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<sup>99</sup> Ben Witherington, *Matthew* (USA: Smyth & Helwys, 2006), 88; Maarten J.J. Menken, "Deuteronomy in Matthew's Gospel" in *The New Testament and the Scripture of Israel*, ed. Steven Moyise and Maarten J.J. Menken (New York: T&T Clark International, 2008), 45.

<sup>100</sup> Menken, "Deuteronomy in Matthew's Gospel," 45-46.

<sup>101</sup> Hagner, *Matthew 1–13*, 62; Menken, "Deuteronomy in Matthew's Gospel," 46.

<sup>102</sup> Hagner, *Matthew 1–13*, 62.

<sup>103</sup> Hagner, *Matthew 1–13*, 63.

proceeds out of the mouth of the LORD", ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι τῷ ἐκπορευομένῳ διὰ στόματος θεοῦ ζήσεται ὁ ἄνθρωπος). This difference raises the question of whether Matthew added the second part of Deut 8:3 to the presupposed source Q or it was Luke who omitted it from this source. Hagner and Menken hold that it is more plausible that Matthew made the extension in order to stress the quality of Jesus, representative of Israel as God's Son, and dependent on God's word.<sup>104</sup> With this addition, Jesus' obedience to the Word of God is emphasized.

Another difference to note between Matthew's narrative and that of Luke is the indication of Jesus' words "Away with you Satan" before he cites Deut 6:13 in his response to the third temptation in Matthew (Matt 4:10; cf. Luke 4:8). Matthew may have inserted this phrase for the sake of his narrative's flow. In doing so, Jesus rejects the devil's offer of world dominion if he will worship him. It is probably Matthew's own invention.<sup>105</sup> In addition, compared to Luke, the devil's claim concerning the kingdom of the world, which he is in the position to give it to anyone he pleases, is missing in Matthew's account, "for it has been given over to me, and I give it to anyone I please" (Luke 4:6; cf. Matt 4:9). According to Hagner, Matthew may have made this omission from Q since he considered this declaration of the devil to be objectionable.<sup>106</sup> Other scholars do not even mention this point.

This intertextual study explored how Matthew read and interpreted his sources in his writing. The author-oriented notion of intertextuality was used as an approach to examining Matthew's use of other texts for his composition of Matt 4:1–11. This study was based on a linguistic and contextual comparison between the three intertexts in order to explore how the Gospel of Matthew interacts with Mark and Q. The first part was concerned with the exploration of Matthew's interaction with Mark. It was found that Matthew adopted Mark as a framework of his narrative of Jesus' testing with some transformations. For the introduction of the testing narrative, he added the keywords "fasting" and "forty nights" to refer to Moses' fasting for forty days and forty nights before God when he met God to receive the Law at Sinai. It was highlighted that this Moses typology is crucial in addition to the Israel-Christ typology (the Obedient Son of God as the embodiment of the True Israel), and stresses Jesus as a Law receiver, a mediator between God and his people.

The second part moved on to the interaction of Matthew with the presupposed source Q. It was seen that Matthew derived the temptation story from Q with a few exceptions. First, he expanded the biblical response of Jesus from Deut 8:3 by inserting "but every word that proceeds out of the mouth of God". It was understood by some scholars that Matthew was doing so to accentuate that the Messiah, the Obedient Son, depends and relies on the Word of God. Moreover, it was mentioned that Matthew inserts another source into his narrative

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<sup>104</sup> Hagner, *Matthew 1–13*, 62; Menken, "Deuteronomy in Matthew's Gospel", 49.

<sup>105</sup> The phrase "Go away...Satan" is also put in the mouth of Jesus in Matt 16:23 when he rejects Peter's wish to keep Jesus, the Son of God, from suffering (Luz, *Matthew 1–7. A Commentary*, 153).

<sup>106</sup> Hagner, *Matthew 1–13*, 62.

including the words that drove away Satan, "Away with you Satan", before citing Deut 6:13 as the response of Jesus in the third test. This might be related to the devil's objectionable claim in the temptation. Satan deserves to be cast out. Findings from the examination show that Matthew did not only add some words but also omitted some. He left out the declaration of the devil in Luke 4:6, telling that he has the power to give the kingdoms of this world to whomever he pleases (cf. Matt 4:10).

Thus, this examination showed that Matthew's narrative of Jesus' testing was deeply influenced by the structures of both of his main sources Mark and Q. Matthew adopted Mark's narrative as a basis for his own story's structure.<sup>107</sup> In the next section, I will explore the way in which Matthew portrays Jesus in his narrative.

#### **1.4. MATTHEW'S PORTRAYAL OF JESUS**

Most scholars who study Christology hold that New Testament authors, including Matthew, try to interpret Jesus in light of already existing names or expressions.<sup>108</sup> It is asserted that the Matthean presentation of Jesus is reflected in his use of Deuteronomy as well as his employment of the phrase "forty days and forty nights" of Jesus' fasting in the wilderness, as referring back to sojourn of the Israelites in the wilderness, in his writing. In the Gospel of Matthew Jesus is portrayed as a New or True Israel and also as a New Moses.

##### **1.4.1. JESUS PORTRAYED AS A NEW ISRAEL/TRUE ISRAEL**

- **Israel-Christ typology**

The intertextual analysis of Matthew's use of Deuteronomy in the testing story suggests a typological link between Jesus and Israel. Scholars such as William David Davies, Dale Allison, and Richard Hays agree that the fact that all three responses of Jesus to the devil, the tempter, are taken directly from Deuteronomy and portray Jesus as the Obedient Son who renders honor to God and embodies Israel's true destiny.<sup>109</sup> Maarten J.J. Menken in exploring the passages from Deuteronomy in Matthew asserts that in Matthew Jesus fulfills the Law by obeying and following it, as he demonstrates in an exemplary way in the testing story in Matt 4:1–11. According to Menken, in his use of Deuteronomy Matthew portrays Jesus as a "radical interpreter of the Torah" (cf. Matt 5:17) and "doer of the Torah" (Matt 4:1–11). In other words, Jesus interprets the Torah in words and in deeds.<sup>110</sup>

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<sup>107</sup> M. Eugene Boring, "Introduction, Commentary, and Reflections" in *New Testament Articles: Matthew – Mark*, vol. 8 of *The New Testament Interpreter's Bible*, ed. Leander E. Keck et al. (Nashville: Abingdon Press, 1995), 114.

<sup>108</sup> Catrin H. Williams, "Interpretation of the Jesus identity and the role of Jesus," vol. 2 of *The Biblical World*, edited by John Barton (London, New York: Routledge, 2002), 338.

<sup>109</sup> William David Davies; Dale C. Allison (eds), *Matthew 1–7*, vol. 1 of *International Critical Commentary* (London: T&T Clark Ltd, 2010), 402; Richard B. Hays, *Echoes of Scripture in the Gospels* (Texas: Baylor University Press, 2016), 113, 117–120.

<sup>110</sup> Menken, "Deuteronomy in Matthew's Gospel," 61–62.

Despite this agreement between scholars, Luz argues that the Israel-Christ typology does not appear to be the key to the whole text of the testing story.<sup>111</sup> According to him, unlike the two first temptations, no type of the third temptation is found in the story of Israel. Luz holds this view since he considers that the parallels to the manna miracle and the quotation of Deut 8:3 in the first testing, obviously point to what Israel had experienced in the wilderness (cf. Deut 8:1–5; Exod 16). What is more, the citation of Deut 6:16 recalls Israel putting the Lord to the test (Exod 17:1–7 [verses 3 and 7 in particular]). In my opinion, in doing so, Luz fails to consider what other scholars including Michael Morris have stated regarding the third test. Actually, Deut 6:13 is reminiscent of the attraction of idolatry that Israel also felt (Exod 32).<sup>112</sup> Hunger, testing God and attraction to idolatry are considered the kinds of tests faced in both narratives in this understanding. There is hence no need to exclude Deut 6:13 in the third test as having no link to the story of Israel.

Matthean scholarship notes that the warding off of Satan at the start of Jesus' ministry fits into the larger demonologies in Matthew and Luke; throughout Jesus' ministry, Satan is an active and opposing presence. Jesus' battle against Satan is central to the plot of both Matthew and Luke. It is a vital factor of the realization of God's salvation plan in Jesus' mission and ministry.<sup>113</sup> As Satan's main objective is to oppose and strive to defeat God's will, he tries to do so in every possible way.<sup>114</sup> Those who oppose God's plan of salvation may be considered to be performing Satan's activity (Satan-typology). For instance, the Jews, including the Pharisees and Sadducees, who refused to accept Jesus as the Christ/Messiah,<sup>115</sup> tended to disturb and disrupt Jesus' public ministry (Matt 9:3, 11, 34; 12:3, 14, 24, 38; 16:1; 19:3; 26:1–5; cf. Rev 2:9; 3:9). Jesus predicted their punishment and ask them to wonder how they expected to escape being condemned to hell (Matt 3:7; 12:34; 23:33). Another example is the fact that when Peter did not believe what Jesus spoke about his coming suffering and death, Jesus called him "Satan", as his rebuke was an obstacle in Jesus' way which did not come from God. Jesus drove away Satan from himself at that time (cf. Matt 16:23 par. Mark 8:33; Luke 22:31–32).

- **Antithetical Israel–Christ typology**

It was understood that Jesus' testing narrative evokes the story of the Israelites in the wilderness, and the citation of Deuteronomy portrays Jesus as a representative of the True Israel (Israel-Christ typology). Some parallels between Jesus' testing story and Israel's experience were the location (led into the wilderness to be tested [Deut 8:2–5 par. Matt 4:1 and Luke 4:1–2]), the issue tested (the nature of his sonship [Deut 1:31; 8:5 par. Matt 3:17; 4:3, 6]), the number 40 given as a duration (forty days and forty nights [Num 14:34 par. Matt 4:2; Luke 4:2]), and the types of tests faced even if the results are not the same [Exod 16; Num

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<sup>111</sup> Luz, *Matthew 1–7. A Commentary*, 150–151.

<sup>112</sup> Morris, "Deuteronomy in the Matthean and Lucan Temptation," 293.

<sup>113</sup> Morris, "Deuteronomy in the Matthean and Lucan Temptation," 299.

<sup>114</sup> Unger, *Biblical Demonology: A Study of Spiritual Forces at Work Today*, 68.

<sup>115</sup> Day, "Satan" in *Dictionary of Deities and Demons in the Bible*, 1379.



11 vs Matt 4:2–4; Luke 4:2–4], testing God’s care [Exod 17:7 vs Matt 4:7; Luke 4:12], and attraction of idolatry [Exod 32 vs Matt 4:10; Luke 4:8]. While the Israelites fail the tests, Jesus succeeds by renouncing the temptations through the use of Deuteronomy. In relation to the dissimilarities in the testing results, Morris draws attention to Charles Kimball’s view. Kimball investigated Jesus’ exegetical method and his use of Scripture in light of the exegetical methods of first century Judaism. He studied Lucan pericopes, including Luke 4:1–13, in which Jesus quotes the Old Testament, and indicates that the quotations from Deuteronomy distinguish Jesus’ victory from Israel’s failure and thereby represent an “antithetical Israel-Christ typology”. That is, unlike the Israelite people in the wilderness, Jesus’ obedience to the Word of God in Deuteronomy allows him to overcome Satan’s temptation.<sup>116</sup>

#### 1.4.2. Jesus portrayed as a New Moses

Hays holds that the Israel-Christ typology and Moses-Christ typology overlap in Jesus’ fasting “forty days and forty nights” in the wilderness. He states that Jesus stands in typological relation to Moses and to Israel as a whole at the same time. He understands it as music that allows us to hear more than one vocal line at within the same moment of time.<sup>117</sup> The phrase “forty days and forty nights” in the desert could link Jesus to the forty years of Israel sojourning and undergoing a time of testing in the wilderness. In the meantime, the pattern of fasting corresponds to Moses’ forty days and forty nights of fasting in the presence of God, when receiving the Law on Mount Sinai. John Van Seters, who studied Moses in the New Testament, confirms that Jesus’ forty days of fasting in the wilderness is parallel to Moses’ fast on Mount Sinai (Matt 4:1–2 par. Luke 4:1–3; cf. Deut 9:9 and Exod 24:18; 34:18) in addition to Israel’s forty years of being tested in the wilderness.<sup>118</sup> As far as the Moses-Christ typology is concerned, Daniel M. Gurtner adds that the testing narrative emphasizes Jesus as a Law receiver, a covenant mediator, meeting with God on behalf of His people. He argues that Jesus’ role as a Law giver starts most explicitly in Matt 5:1, when Jesus goes up on the mountain and sits down to teach.<sup>119</sup>

In my perspective, Matthew’s portrayal of Jesus as a New Israel and a New Moses serves as a pattern for the early Church. The sonship of Christians needs to be displayed in full obedience to the will of God alone, which is the measure of true discipleship (cf. John 8:31–32). Christians are urged to learn from Jesus’ way of coping with the test, demonstrating the significance of the use of and obedience to the Scripture to overcome difficulties and tests, including temptations suggested by the devil. Christians are required not to be skeptical regarding obedience to the Scripture. “It is the Scripture that Christ holds ‘as a shield against him, for the true way of fighting’,” and “Christ fights with Satan with no other kind of weapon

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<sup>116</sup> Morris, “Deuteronomy in the Matthean and Lucan Temptation,” 293; Charles A. Kimball, *Jesus’ Exposition of the Old Testament in Luke’s Gospel*, JSNTSup 94 (Sheffield: JSTOT Press, 1994), 89.

<sup>117</sup> Hays, *Echoes of Scripture in the Gospels*, 117.

<sup>118</sup> John Van Seters, “Moses” in vol. 2 of *The Biblical World*, edited by John Barton (London, New York: Routledge, 2002), 206.

<sup>119</sup> Gurtner, “‘Fasting’ and Forty Nights,” 11.

and no other sword than with the holy scripture," said John Calvin and Johannes Brenz, respectively, in their Reformational exegeses.<sup>120</sup>

## CONCLUDING REMARKS

It was seen in this chapter that Deuteronomy was widely used and circulated in Matthew's time. The Hebrew texts of this book were translated into Greek, the Septuagint, along with other Old Testament texts. It was also interpreted in a great number of early Jewish and early Christian writings. Deuteronomy was one of the most important Jewish texts in the Second Temple period and influenced exegesis in Qumran and Jewish writings including the Apocrypha, Pseudepigrapha, and Flavius Josephus. Deuteronomy was known in its entirety and read in liturgical, apotropaic, and devotional practices. In addition, Deuteronomy was studied as a Torah in the synagogue at that time. The use and prior interpretation of Deuteronomy influenced New Testament's authors, since they used it as a scriptural background for exhortative aims. It seems that in Matthew, Romans, and Hebrews, Deuteronomy is the most influential Old Testament book.

It was discovered through intertextual analysis in Matt 4:1–11 that in his testing narrative Matthew not only uses his sources (Mark as a framework [introduction and conclusion] and the presupposed source Q which already contained texts from Deuteronomy), but also he develops the Christology of the Obedient Son inspired by Deuteronomy. It is right to conclude that layers of meaning attached to Jesus' use of Deuteronomy in Matt 4:1–11 are important. In his use of Deuteronomy (8:3, 6:16, and 6:13) Jesus is portrayed as a New/True Israel (interpreter and doer of the Torah, the Son of God, being obedient to the Word of God) as well as a New Moses (a Law receiver, a mediator between God and his people). Besides the Israel-Christ typology and Moses-Christ typology, this chapter pointed to the concept of an "antithetical Israel-Christ typology". That is, although Jesus and Israel underwent the same tests, they got different results. Unlike the Israelite people in the wilderness, Jesus overcame Satan's temptation by his use of and obedience to the Word of God in Deuteronomy.

Catrin H. Williams contends that applying such typology approaches, including the Israel-Christ typology and the Moses-Christ topology, when studying Christology in the New Testament, tends to isolate the Christological titles from their context.<sup>121</sup> This scholar appears to be right if the narrative contexts particularly are denied or not taken into consideration. The next chapter will turn to a specific concern of this context, the apotropaic features in Matt 4:1–11.

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<sup>120</sup> Calvin 1.137; Brenz, 195; see Luz, *Matthew 1–7. A Commentary*, 154 n. 5.

<sup>121</sup> Williams, "Interpretation of the Jesus identity and the role of Jesus," 338.

## CHAPTER 2

### JESUS' USE OF DEUTERONOMY AND JEWISH APOTROPAIC TRADITION

Having explored the reasons why Matthew uses Deuteronomy in the testing narrative, we discovered that Matthew's use of Deuteronomy is probably due to the fact that he was influenced by the employment and interpretation of Deuteronomy in his time and adopted Deuteronomic passages from his sources Mark and Q as well. In the testing narrative Matthew aims to portray Jesus as a True Israel and a New Moses, staying faithful to God, obeying the Word of God and taking the role of mediator between God and His people. Chapter two will now move on to consider Matthew's portrayal of Jesus in Matt 4:1–11 in light of Jewish apotropaic tradition. The way in which Jesus uses Deuteronomy in Matt 4:1–11 will be compared to early Jewish apotropaic practices. The chapter will investigate whether early Jews used Scriptures including Deut 6:13, 16; 8:3 in particular, for apotropaic purposes and whether Jesus practiced apotropaism in his use of Scripture from Deuteronomy.

This chapter is divided into three main parts. The first part will scrutinize scriptural apotropaism in Jewish tradition. The second part will explore whether ancient Jewish apotropaism employed quotations of Deuteronomy, Deut 6:13, 16, and 8:3 in particular, or not. The third part will discuss Jesus' portrayal as an apotropaic practitioner in Matthew and consider the apotropaic effect of Jesus' use of Deuteronomy.

#### 2.1. SCRIPTURAL APOTROPAISM IN JEWISH TRADITION

This section will examine different forms of the tradition of Jewish apotropaic practices. To prevent future demonic influence, ancient Jews practiced two forms of apotropaism: petition and incantation. Although both aim to ward off future harm by the devil, the way in which they are performed is not the same. Petitionary apotropaism is a prayer or invocation requesting God's protection from evil spirits. This category is also called apotropaic prayer.<sup>122</sup> On the other hand, apotropaic incantation refers to the use of a formula or a series of words said as a magic spell. Esther Eshel, who studied the apotropaic prayer and what makes it different from incantation, suggests that while the apotropaic prayer is addressed to God to ward off an evil spirit, the incantation is addressed directly to the evil force.<sup>123</sup> Scriptures are employed not only in apotropaic incantation but also in apotropaic prayer. For instance, the *Plea for Deliverance* lines 15–16 contains an allusion to Psalm 119:133.<sup>124</sup> A recent study by Judith Newman, who recently studied the relationship between the communal prayer in early Judaism and the Scripture, suggests that "the prayer is an important factor in the composition of scriptural texts".<sup>125</sup> That is, prayer and Scripture are always connected. The use of Scripture

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<sup>122</sup> Wold, "Apotropaic Prayer and the Matthean Lord's Prayer," 103.

<sup>123</sup> Esther Eshel, "Apotropaic Prayers in the Second Temple Period," in *Liturgical Perspectives: Prayer and Poetry in Light of the Dead Sea Scrolls*, ed. E.G. Chazon, STDJ 48, (Leiden: Brill, 2003), 87–88.

<sup>124</sup> Wold, "Apotropaic Prayer and the Matthean Lord's Prayer," 104.

<sup>125</sup> Judith H. Newman, *Before the Bible: The Liturgical Body and the Formation of Scriptures in Early Judaism* (New York, NY: Oxford University Press, 2018), 27.

use in Jewish apotropaic incantation will be discussed in this current thesis. I will mention some biblical texts used in early Jewish apotropaism over time. These scriptural uses witness the presence and power of Scripture in Jewish apotropaic practices.<sup>126</sup>

The earliest Jewish use of Scriptures for apotropaic purposes discovered by scholars was on two silver amulets found in a burial chamber called Ketef Hinnom, probably created between the 7th and 6th centuries B.C.E.<sup>127</sup> Generally, an amulet is an item in the form of a hard metal disk or a rolled-up papyrus. It is often inscribed with a magic incantation or symbol to assist or protect the wearer against evil. Although only initials or a few words could be written on the amulet due to its small size, the original of any scriptural text quoted was identified. The Priestly Blessing of Num 6:24–26 was inscribed on the first amulet Ketef Hinnom I, at the end of the inscription (lines 14b–18), and on the second one Ketef Hinnom II (lines 5–8) as well. Besides the request for blessing, a text which is similar to Deut 7:9 was written on the first amulet Ketef Hinnom I (lines 4–7).<sup>128</sup> These texts highlight the invocation of God who keeps his covenant, restores his people and stands as the rebuker of the evil one.

Another witness of the use of biblical texts in early Jewish apotropaism was located in the apotropaic texts in the Dead Sea Scrolls from Qumran dated between the 2nd century B.C.E and the 2nd century C.E. Psalm 91 and Isa 40:12 were employed in the liturgical-apotropaic texts 4Q510–11 (=4QShir<sup>a-b</sup> or 4QSongs of the Sage<sup>a-b</sup>).<sup>129</sup> Actually, 4Q510–11 consist of two manuscripts, 4Q510 and 4Q511 which contain the same document, songs of praise that employ Scripture and were pronounced by the sage or *Maskil*.<sup>130</sup> They aim to maintain defenses against demonic forces every day. Psalm 91 and Isa 40:12 were used in 4Q511 frag. 8 and 4Q511 frag. 30, respectively.<sup>131</sup>

## 2.2. USE OF DEUTERONOMY IN JEWISH APOTROPAIC TRADITION

It was seen in section 2.1. that biblical texts for apotropaic purposes had been used since between the 7th and 6th centuries B.C.E. What scholars have found includes Num 6:24–26 and Deut 7:9 written on two amulets from the Ketef Hinnom site, and Psalm 91 and Isa 40:12 in liturgical-apotropaic texts 4Q510–11 found in the Dead Sea Scrolls. Thus, the amulet Ketef Hinnom I, lines 4–7 contains a text which is reminiscent of Deut 7:9. Lincicum claims that although Deuteronomy was fundamental in the liturgical activity in the Second Temple Period, this book was quoted neither in the liturgical-apotropaic texts 4Q510–11 nor in the other two manuscripts from Qumran he studied in his article (11Q11 and 4Q560).

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<sup>126</sup> Lincicum, "Scripture and Apotropaism in the Second Temple Period," *BN* 138 (2008): 78.

<sup>127</sup> Lincicum, "Scripture and Apotropaism in the Second Temple Period," 69.

<sup>128</sup> Lincicum, "Scripture and Apotropaism in the Second Temple Period," 69–70.

<sup>129</sup> Among the three texts studied by Lincicum, I argue that only the 4Q510–11 scroll has an actual apotropaic aim. The two other ones are for exorcistic purposes: the scroll 11Q11 (=11QPsAp<sup>a</sup>) comprises exorcistic psalms (Psalms 1; 2:4, 3–5; 3:4, 5–7; 91), and 4Q560 (=4QExorcism ar) consists of Exod 34:7. The scrolls 4Q510–11 and 11Q11 are considered to be "liturgical-apotropaic" in Lincicum's article. See Lincicum, "Scripture and Apotropaism in the Second Temple Period," 74–80.

<sup>130</sup> Morris, *Warding off Evil*, 110–121.

<sup>131</sup> Lincicum, "Scripture and Apotropaism in the Second Temple Period," 77.

Briefly, in Jewish apotropaic tradition, Deuteronomy was used implicitly, as a text alluded to in the amulet texts from the Ketef Hinnom site (Deut 7:9 in Ketef Hinnom I, 4–7). Yet, it is noticeable from the research that Deut 6:13, 16, and 8:3 were not found to be used in apotropaic practices in early Judaism.

### 2.3. USE OF DEUTERONOMY IN LATER JEWISH APOTROPAISM

It was assumed that early Jews employed Scriptures in their liturgical-apotropaic and incantation texts. Deuteronomy was one of the books used, albeit as an allusion and not as a quotation (Deut 7:9). This section will broaden the examination of Deuteronomy's employment in New Testament times in order to find in what ways Deut 6:13, 16, and 8:3 were used to prevent harm by Satan. Lincicum, surveying the use of Scripture in numerous examples of ancient apotropaic formulae and objects intended to ward off demonic evil, compares his discoveries to the use of Deuteronomy as it occurs in Matthew and Luke in Jesus' testing story. The apotropaic media he studied were amulets, incantation bowls, and magical papyri.<sup>132</sup> Incantation texts were inscribed on these objects, which were spread over Palestine, Syria, and Asia Minor, and they were believed at the time to have a magical power to protect people from evil powers.<sup>133</sup> An amulet is a small object made of metal or gemstone with a cylindrical shape on which incantation texts are written. Being worn as a ring or suspended by a chain or a band of leather around the owner's neck, it serves as a protective charm to ward off evil. Amulets derived from early Byzantine times and were used by Jews, Christians and Samaritans.<sup>134</sup> An incantation or magic bowl is a bowl in which incantation texts are written in spirals or columns.<sup>135</sup> It was used in magic to protect one from the influence of specific demons such as *Lilith*, who is a female demon of the night, a succubus (female devil who has sexual intercourse with a man) and a child stealer.<sup>136</sup> Incantation bowls were Aramaic and came from Babylon and Mesopotamia.<sup>137</sup> A magical papyrus is a papyrus which contains spells, incantatory texts with names of biblical figures, particularly Moses, and is part of Midrashic traditions. Magical papyri came from Greek-Roman Egypt between the second century B.C.E. and the fifth century C.E.<sup>138</sup>

In Lincicum's findings, Deuteronomy is discovered in later incantation texts, namely on Samaritan amulets on which quotations from Deut 6: 4; 33:26 are often inscribed along with Exod 15: 3,26; 38:8; Num 10:35; 14:14.<sup>139</sup> These texts stress that Yahweh is incomparable,

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<sup>132</sup> Lincicum, "Scripture and Apotropaism in the Second Temple Period," 67–74.

<sup>133</sup> Joseph Naveh, Shaul Shaked, *Amulets and Magic Bowls* (Jerusalem: The Magnes Press, 1985), 9–10.

<sup>134</sup> Lincicum, "Scripture and Apotropaism in the Second Temple Period," 67.

<sup>135</sup> Lincicum, "Scripture and Apotropaism in the Second Temple Period," 71.

<sup>136</sup> Joanne K. Kuemmerlin-McLean, "Demons" in *The Anchor Bible Dictionary*, vol. 2, ed. David Noel Freedman (New York, London, Toronto, Sydney, Auckland: Doubleday, 1992), 139; Jill Hammer, "Lilith, Lady Flying in Darkness," *My Jewish Learning* (2017), <https://www.myjewishlearning.com/article/lilith-lady-flying-in-darkness/>.

<sup>137</sup> Lincicum, "Scripture and Apotropaism in the Second Temple Period," 71.

<sup>138</sup> Lincicum, "Scripture and Apotropaism in the Second Temple Period," 72–73; Elini Pachoumi, *The Concepts of the Divine in the Greek Magical Papyri* (Tubingen: Mohr Siebeck, 2017), 1–3.

<sup>139</sup> Lincicum, "Scripture and Apotropaism in the Second Temple Period," 67 n. 19; 80–81.

protective, and keeps his people. They were used to invoke Yahweh as the one who rebukes evil, for apotropaic purposes. With regard to the incantation bowls, the scriptural words inscribed on these were sometimes for purposes of cursing rather than for protection. On such bowls were engraved Deut 28:22, 25, 28, 35 with other Scriptures including Psalm 69:24, 26; Exod 22:23. Other scholars including Marjo Korpel have also found Exod 15:7 as a kind of spell inscribed in a specific bowl to fight demons.<sup>140</sup> Throughout the Greek magical papyri, names of biblical figures, especially Moses, and parts of Midrashic traditions were preserved. Lincicum indicates that the incantory texts in the magical papyri witness the importance of magic in the period of late Antiquity.<sup>141</sup> As an example, the "tested charm of Pibechis for those possessed by demons" (PGM IV, 3007–86) contains an ancient magic formula recommended by a magician Pibechis for driving away demons.<sup>142</sup> PGM stands for *Papyri Graecae Magicae*. These Greek magical papyri have been translated into English.<sup>143</sup>

In their research Joseph Naveh and Shaul Shaked also found Deuteronomic passages inscribed in two incantation bowls. Bowl 9 exhibited in their work contains a wide range of biblical allusions and quotations. These include Deut 28:22, 25, 28, 35; 29:19 along with Exod 22:23; Lev 26:29; Psalm 69:24, 26; Micah 7:16–17.<sup>144</sup> Bowl 11 comprises three biblical texts, namely Deut 6:4, Zach 3:2, and Psalm 91:1.<sup>145</sup> Naveh and Shaked provide original texts and translations followed by a commentary on each item they studied.

Considering Lincicum's and Naveh and Shaked's discoveries reported above, Deuteronomy is cited among the Scriptures inscribed in amulets and bowls: Deut 6:4 was engraved in Samaritan amulets and magic bowl 11 for apotropaic purposes. Deut 28:22, 25, 28, 35; 29:19 were found in magic bowl 9. Hence, no citations of Deut 6:13, 16 and 8:3 have yet been found used as apotropaic texts both in early Judaism and late Antiquity. The next section of this current thesis will go on to investigate links between Jewish apotropaism and Jesus' use of the passages from Deuteronomy in the testing narrative.

#### **2.4. Jesus' portrayal as an apotropaic practitioner**

This part will continue to explore the connection between Jesus' use of Deuteronomy and Jewish apotropaism. Although Matthew does not put apotropaic formulae in the mouth of Jesus, his reliance on Scripture from Deuteronomy (Deut 6:13, 16; 8:3) in the context of the confrontation with Satan has an apotropaic effect. Satan is warded off (Matt 4:11). This section will examine how Jesus is portrayed as an apotropaic practitioner in his observance of the Torah, the way in which he uses Deuteronomy, and his employment of words of power commanding Satan to be gone.

<sup>140</sup> Marjo C.A. Korpel, "A Subdued Demon in Exodus 15:7–8, *Vetus Testamentum* 69 (2019): 60–68.

<sup>141</sup> Lincicum, "Scripture and Apotropaism in the Second Temple Period," 73.

<sup>142</sup> Adolf Deissmann, *Light from the Ancient East*, trans. L.R.M. Strachan (London: Hodder & Stoughton, 1911), 255–256; Lincicum, "Scripture and Apotropaism in the Second Temple Period," 73.

<sup>143</sup> Pachoumi, *The Concepts of the Divine in the Greek Magical Papyri*, 1.

<sup>144</sup> Naveh and Shaked, *Amulets and Magic Bowls*, 174–179, 321.

<sup>145</sup> Naveh and Shaked, *Amulets and Magic Bowls*, 184–187, 323.

### 2.4.1. Jesus' adherence to the Law results in an apotropaic effect

The first reason why Jesus is portrayed as an apotropaic practitioner in the testing story is the fact that his obedience to the Torah, which has an apotropaic effect, confirms what is said in the Jewish text called the *Damascus Document*. Part of this document was found in the Cairo Geniza (1897) and the other part was discovered in the Dead Sea Scrolls at Qumran (1947). The probable date of the oldest copy of this document is the beginning of the first century B.C.E.<sup>146</sup> According to Hannah Harrington, who studied Jewish identity and alterity in the Dead Sea Scrolls, the main theme in the *Damascus Document* is that the covenant is open to all Israelites who agree with the Torah and interpretation [*halakha*] (DC 3:11,14–15; 15:15). However, others who reject the true covenant will be destroyed (“will not live” [CD 3:17]).<sup>147</sup>

According to the *Damascus Document* (CD-A 16:4–5), “<sup>4</sup>And on the day when a man takes upon himself (an oath) to return <sup>5</sup>to the Torah of Moses, the angel Mastema shall turn aside from after him, if he fulfills his words.”<sup>148</sup> Keeping and returning to the law of Moses turns aside the angel “Mastema”. Mastema is the chief of evil or demonic beings that appears to be identical to Satan according to the *Book of Jubilees* (Jub. 10:8; 11:5). This implies that obedience to the Law of Moses (Torah) drives Satan away.<sup>149</sup> Morris argues that the apotropaic effect of adherence to the Law of Moses suggested in the *Damascus Document* is analogous to Jesus’ reliance on Scripture from Deuteronomy.<sup>150</sup> He holds that Jesus affirms his obedience to the Law when he invokes Scripture and it wards off demons.

Hence, Jesus is an apotropaic practitioner since his obedience to the Torah has an apotropaic effect similar to what is indicated in the *Damascus Document*.

### 2.4.2. Jesus practices incantation in his use of Deuteronomy

The way in which Jesus quotes Deuteronomy is also the reason why he is considered to practice apotropaism. The formulaic nature of Jesus’ quotation is similar to the style of an incantation using a formula to protect from evil.<sup>151</sup> It has already been seen in chapter one of this present thesis that each Deuteronomic passage Jesus quotes in response to the devil’s suggestions in the testing story is introduced by the same formula *γέγραπται*: “It is written”. Morris claims that although this introductory formula is not an anti-demonic formula, it

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<sup>146</sup> George J. Brooke, “The Dead Sea Scrolls” in *The Biblical World*, vol. 1, ed. John Barthom (London, New York: Routledge, 2002), 265; Lawrence H. Schiffman and James C. Vanderkman (eds.), “Damascus Document” in *Encyclopedia of the Dead Sea Scrolls*, vol. 1 (New York: Oxford University Press, 2000), 166–170.

<sup>147</sup> Hannah K. Harrington, *Identity and Alterity in the Dead Sea Scrolls* (Leiden: Brill, 2012), 73–80.

<sup>148</sup> J.H. Baumgarten; D.R. Schwartz, “Damascus Document (CD)” in *The Dead Sea Scrolls: Hebrew, Aramaic, and Greek Texts with English Translations 2: Damascus Document, War Scrolls, and Related Documents*, ed. J.H. Charlesworth, PTSDSSP (Tubingen: Mohr Siebeck, 1995), 39.

<sup>149</sup> Wold, “Apotropaic Prayer and the Matthean Lord’s Prayer,” 109–110; Morris, “Deuteronomy in the Matthean and Lucan Temptation,” 295.

<sup>150</sup> Morris, “Deuteronomy in the Matthean and Lucan Temptation,” 294–296.

<sup>151</sup> Morris, *Warding off Evil*, 180–181.

indicates that what is invoked in the quotation of Deuteronomy has to do with the reason why Jesus refuses Satan's temptation and his authoritative expression to rebut Satan's tests.<sup>152</sup>

It is evident, for Morris, that the fight against Satan at the start of Jesus' ministry fits into the larger demonologies in Matthew. Actually, in the testing story, Jesus has defeated Satan but not destroyed him. Throughout Jesus' ministry, Satan is an active and opposing presence.<sup>153</sup> Robert Charles Branden holds that Satan's kingdom is in conflict with God's Kingdom. The ministry of Jesus in general reflects this Satanic conflict.<sup>154</sup> Jesus declares that he casts out demons by the Spirit of God and this proves the coming of the Kingdom of God (Matt 12:28). In other words, Jesus' coming involves the coming of God's Kingdom, which defeats Satan and saves the world from his rule. For the realization of God's salvation, Jesus remains an Obedient Son of God during his mission and ministry, even on the Cross, which is vital in the salvation history fulfilled in Christ.<sup>155</sup> Branden states that Jesus was tested three times, being urged to save himself by coming down off the cross if he is the Son of God, by the people passing by (Matt 27:39–40), the chief priests and the teachers of the Law and elders (27:41–43), and the bandits who had been crucified with him (27: 44).<sup>156</sup>

Thus, if we take into account the similarity of the style of Jesus' quotation from Deuteronomy to that of incantatory apotropaism, the Deuteronomic quotations themselves which attest Jesus' argument in refusing Satan's proposal, and its apotropaic nature as well, it is obvious that Jesus practices apotropaism. Jesus' fight against Satan fits into the larger demonologies in the Gospel of Matthew, which reveals how Jesus prefigures the coming of the Kingdom of God by casting Satan away as well as being obedient to God's plan for salvation.

### **2.4.3. Jesus uses “words of power” and banishes harmful spirits**

It has been shown above that Jesus practices incantation in his use of Deuteronomy in the testing account. Bilhah Nitzan, examining the apotropaic features in the temptation story in light of the *Songs of the Sage*, suggests that the two main characteristics of an apotropaic incantation, including the use of words of power and texts driving away harmful spirits (cf. 4Q510 1.4), are present in the testing narrative in Matt 4:1–11.<sup>157</sup> First, the eventual apotropaic effect of Jesus' use of Deut 6:13, 16, and 8:3 to oppose the devil shows that he uses them as words of power to fight the tempter. The use of Deuteronomy has an authoritative anti-demonic function. Morris confirms the anti-demonic nature of Deut 6:13, 16 and 8:3 quoted by Jesus in Matt 4:1–11, which implies the anti-demonic nature of the

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<sup>152</sup> Morris, *Warding off Evil*, 161–163.

<sup>153</sup> See the concept of Satan and his activity in section 5.3 of the introduction of this present thesis.

<sup>154</sup> Robert Charles Branden, *Satanic Conflict and the Plot of Matthew*, Studies in Biblical Literature 89 (New York: Peter Lang 2006), 137.

<sup>155</sup> Branden, *Satanic Conflict and the Plot of Matthew*, 71, 99.

<sup>156</sup> Branden, “*Satanic Conflict and the Plot of Matthew*”, 100.

<sup>157</sup> Bilhah Nitzan, “Hymns from Qumran–4Q510–4Q511” in *The Dead Sea Scrolls: Forty Years of Research*, ed. Devorah Dimant and Uriel Rappaport, STDJ 10 (Leiden: Brill, 1992), 53–63.



Law.<sup>158</sup> Second, Nitzan describes Jesus words in casting away Satan, “Away with you Satan” in Matt 4:10, in terms of the banishing of harmful spirits.

Morris holds that the apotropaic effect indicates the power of the person who uses it.<sup>159</sup> Thus, it can be said that the power or authority of Jesus who uses Deuteronomic texts is indicated by the apotropaic result. Although adhering to the Law and quoting Scripture are well-known features of apotropaism, unlike Jewish apotropaic incantation Jesus does not use fixed ritual or magic invocations in his wording. In section 2.5 below, I will try to summarize the comparison of the use of Deuteronomy in Jewish apotropaic incantation to that of Jesus in the testing story.

With respect to the result of the testing, Matt 4:1–11 and Luke 4:1–13 show ultimately that Jesus is victorious and Satan is defeated. According to Morris's understanding, Jesus' success is due to the following factors.<sup>160</sup> First, already “full of the Holy Spirit” (Luke 4:1) and “led by the Spirit” (Luke 4:1; Matt 4:1), Jesus does not succumb to any of the temptations. He stays faithful to God and His Word. The second factor which indicates that Jesus has conquered is the fact that Satan obeys his order to go away. Satan's response of submitting to Jesus' directive indicates that Jesus' words are powerful. Jesus, the Son of God, is the stronger figure and Satan is the weaker one. Some scholars, including Marjo Korpel and Johannes de Moor, argue that Satan does a good action by “just” leaving Jesus safe from his harm when it is obvious that “Jesus will not submit to him.”<sup>161</sup> However, I argue that the fact that the devil leaves Jesus after the testing does not mean that the devil does a good deed. Satan's departure does not have to do with Satan's own will. Actually, the devil's leaving is due to the apotropaic effect of the power of Jesus' words that drive Satan away – “Away with you Satan” – as well as Jesus' use of and obedience to the Word of God in the Torah cited in Deuteronomy. The third indicator of Jesus' victory is the presence of the angels who minister to him after the departure of Satan (Matt 4:11, Mark 1:13b). Scholars, including Morris, state that the presence of angels attending to Jesus' needs demonstrates Jesus' victory over temptation and represents divine favor.<sup>162</sup>

## **2.5. Summary comparing the use of Deuteronomy in Jewish apotropaic incantation practices with that of Jesus in the testing narrative**

To conclude this chapter, this section provides my summary of and conclusions drawn from the investigation into the use of Deuteronomy in Jewish apotropaism compared to Jesus' use of Deuteronomy in the testing narrative. From the research that has been carried out, it is possible to conclude that to some extent the use of Deuteronomy in Jewish apotropaic practices and that of Jesus in the testing narrative are similar in terms of purpose and

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<sup>158</sup> Morris, “Deuteronomy in the Matthean and Lucan Temptation,” 300.

<sup>159</sup> Morris, *Warding off Evil*, 164–165, 180–181.

<sup>160</sup> Morris, *Warding off Evil*, 171–174.

<sup>161</sup> Cf. Marjo C.A. Korpel and Johannes C. de Moor, *Adam, Eve, and the Devil* (England: Sheffield Phoenix Press, 2015), 215–216.

<sup>162</sup> Morris, *Warding off Evil*, 172–173 n. 80.

outcome. Both of the Deuteronomic passages used recollect the will of God recorded in the Torah. (The Lord is the only God. He is faithful, keeps His covenant, takes care of His children. Only God is to be trusted, worshipped and His command is to be obeyed by His people.) Another resemblance is the fact that as in Jewish tradition Jesus practices incantation in his use of Deuteronomy (each quoted passage is introduced by a formula and involves the Word of God to be observed as the reason why Jesus rejects Satan's suggestion). His use and adherence to the Torah have an apotropaic effect. The devil is defeated and turned away.

Despite these similarities, some differences have also been found in this examination, in respect of the Deuteronomic texts employed and the manner in which they were used. It was shown that Deut 6:13, 16, and 8:3 quoted by Jesus in Matt 4:4, 7, and 10 were not utilized in Jewish scriptural apotropaic tradition. Scholars' findings suggested an allusion to Deut 7:9 in the amulet Ketef Hinnom I (lines 4–7), which is dated between the 7th and 6th centuries B.C.E. Later on, from the Second Temple period (that is, between the 3rd and 6th centuries C.E.), texts inscribed on Samaritan amulets and Babylonian and Mesopotamian incantation bowls (Deut 6:4; 28:22, 25, 28, 35; 29:19) were shown to be Deuteronomic passages used for apotropaic purposes. Thus, it can be said that so far Jesus' testing story is the first witness discovered using Deut 6:13, 16, and 8:3 for apotropaic purposes. What is more, whereas Deuteronomic passages were inscribed on items including amulets, Jesus pronounced the texts directly from his mouth. I argue that Jesus' anti-demonic efficacy is not tied to the use of fixed ritual. His words of command casting Satan away and Satan's submission in response (Matt 4:10) emphasize that he has authority to overcome Satan's power.

## **CONCLUDING REMARKS**

It was seen in this chapter that early Judaism already used biblical texts for apotropaic purposes since between the 7th and 6th centuries. What scholars have found includes for instance Num 6:24–26 and Deut 7:9 written on two amulets of the Ketef Hinnom site, and Psalm 91 and Isa 40:12 in liturgical-apotropaic texts 4Q510–11 found in the Dead Sea Scrolls. In these apotropaic practices Deuteronomy was used implicitly as a text alluded to in the amulet texts from the Ketef Hinnom site (Deut 7:9 in Ketef Hinnom I [lines 4–7]). Thus, Deuteronomic texts were used in ancient Jewish apotropaism, although only Deut 7:9 has been found. I do not mean that this was actually the only one as it possible that other apotropaic materials may have been lost and have not been found by scholars yet.

After examining apotropaism in Jewish tradition, the use of Deuteronomy in later Jewish anti-demonic practices was explored. It was indicated that in late Antiquity Deut 6:4 was inscribed in Samaritan amulets and magic bowl 11 for apotropaic purposes. In addition, Deut 28:22, 25, 28, 35; 29:19 were found in magic bowl 9. However, Deut 6:13, 16 and 8:3 have not yet been found cited as apotropaic texts both in early Judaism and late Antiquity. I assume that Matthew in the testing story is the first to use these Deuteronomic passages for apotropaic purposes. Matt 4:1–11 is thus not only a witness to earlier apotropaic practices in

terms of use of and obedience to Scripture, but also an important witness to early Jewish apotropaic practices in citing Deut 6:13, 16 and 8:3 as Scripture used and observed by Jesus.

The next section of this chapter sought to find whether there is any link between Jewish apotropaism and Jesus' use of Deut 6:13, 16 and 8:3 in the testing narrative. It explored how Jesus performed apotropaism in his use of those passages. Findings from this examination suggest that scholars consider Jesus to be an apotropaic practitioner for the following reasons. First, as a well-known apotropaic tactic, Jesus obeys the Law and quotes Scripture to respond to the devil's temptation. This involves dependence on everything that God says and commands (Deut 8:3; cf. Matt 4:4), trusting in God's care and not putting it to the test (Deut 6:16; cf. Matt 4:7), and worshipping God alone and not Satan or this world (Deut 6:13; cf. Matt 4:10). The difference between Jewish apotropaism and that of Jesus is that unlike Jewish apotropaic incantation, Jesus does not use fixed rituals including the use of amulets or bowls. Rather he pronounces Deuteronomical quotations himself. Second, Jesus uses Deuteronomy to provide words of power and expel the devil, warding him off with the words "Away with you Satan". Actually, using words of power and banishing harmful spirits characterize apotropaic incantation in ancient Judaism (cf. *Songs of the Sage*). Furthermore, Jesus is an apotropaic practitioner since his obedience to the Torah has an apotropaic effect similar to what is indicated in the *Damascus Document* (apotropaic effect of Torah adherence). Satan's submission to Jesus' order (Satan left him) and the arrival of angels ministering to Jesus afterward attest Jesus' victory over temptation and divine approval.

This chapter ended with a summary displaying the main similarities and differences between the use of Deuteronomy in Jewish apotropaic tradition and Jesus' use of Deuteronomy in the testing story. This study provides information regarding how religious systems in Antiquity come to define evil as demonic activity. The Church is instructed how to turn away personified evil, the devil: by adhering to the Word of God.<sup>163</sup> It can be learned from Jesus' testing story that the use of God's Word is powerful and has authority to ward off the devil. The next chapter will explore the way in which Christian churches can use and obey Scripture to fight the evil spirit and his activity in light of Jesus' use of Deuteronomy in Matt 4:1–11.

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<sup>163</sup> Wold, "Apotropaic Prayer and the Matthean Lord's Prayer," 112.

### CHAPTER 3

## APOTROPAIC PRACTICES IN MODERN-DAY CHRISTIANITY IN LIGHT OF JESUS' USE OF DEUTERONOMY

In previous chapters it was seen that Jesus underwent three kinds of temptation in his testing as narrated in Matt 4:1–11, and it was demonstrated that obedience to and use of the Word of God from Deuteronomy enabled him to overcome the tests. Scholars showed that, similar to what Jews did, Jesus used Deuteronomy passages that recall the will of God by highlighting that the Lord who is the only God is faithful, takes care of His children, is not to be challenged but to be trusted in, worshipped and His command is to be obeyed in every situation. On the other hand, it was discovered that Jesus' use of Deuteronomy in Matt 4:1–11 differs from that of other Jewish practices with regard to the texts of Deuteronomy used and the way in which they were delivered. While Deut 7:9; Deut 28:22, 25, 28, 35; 29:19 were alluded to or quoted in Jewish apotropaic practices, Deut 6:13, 16 and 8:3 were cited in Jesus' testing story. Furthermore, Deuteronomic passages were inscribed on items including amulets and bowls in Jewish apotropaism. By contrast, Jesus' Deuteronomic texts with the words that cast away Satan were used straight from his own mouth. Thus, Jesus portrayed as the Obedient Son and Jesus depicted as an apotropaic practitioner in the testing narrative in Matt 4:1–11 were emphasized in the first and second chapters, respectively.

At the end of the testing story, Satan has been defeated by Jesus. It is mentioned in the introduction of this present thesis (5.3) that Satan tries in every possible way to resist God and struggles to frustrate His will. Satan tempts Christ to prevent him performing human salvation according to the Scriptures. Wolf indicates that Satan continues to tempt the Church, all believers united in Jesus, to this very day.<sup>164</sup> Although Satan's manifestation may not be similar to what occurred in Matthew's time, the Church must resist Satan, the tempter, and find a way to overcome or prevent his harm. This third chapter turns to the way in which the testing story in Matt 4:1–11 may shed light on anti-demonic practices in modern-day Christianity. To this end, I will first discuss the figure of Satan as portrayed in Matthew and the history of interpretation of the testing story in the ancient Church and in modern times before exploring the manifestation of his temptation in the early Church and modern-day Christianity. I will then examine Christian anti-demonic practices, including those in Western and Madagascan churches. Finally, I will consider the anti-demonic practices that use the Scriptures in the Reformed Church in Madagascar as a case study in light of Matt 4:1–11.

### 3.1. FIGURE OF SATAN IN MATTHEW

Before examining the manifestation of Satan in modern-day Christianity, this section will explore how Satan is portrayed in Matthew compared to the other Synoptic Gospels. The figure of Satan was better understood and explained by scholars in the twentieth century

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<sup>164</sup> Wolf, "The Continuing Temptation of Christ in the Church," 288–301.

when they started to study Satan's role and significance after the discovery in 1947 of the texts in the Dead Sea Scrolls, which shed light on Jewish demonology and angelology.<sup>165</sup> Before that time, the doctrine of the characteristics of Satan within the whole Bible was the focus of biblical demonology studies.<sup>166</sup>

Derek Brown has contributed to the exploration of the figure of Satan within biblical texts and states that five names are attributed to Satan in Matthew.<sup>167</sup> I assume that the role of Satan is embedded in each name. First, "the devil" (ὁ διάβολος), which means adversary and refers to the main transcendent evil being, an entity opposed to the will of the divine, the one who engages in calumny (Matt 4:1, 5, 8, 11; 13:39; 25:41; cf. Luke 4:2–3, 6, 13; 8:12).<sup>168</sup> The second title given to Satan is "the tempter" (ὁ πειράζων, "[one] tempting"), meaning the one who attempts to make one do something evil, immoral, tempts or entices one to sin (Matt 4:3).<sup>169</sup> The third name is "Satan" (σατανᾶ), which signifies adversary and refers to the enemy of God and all of his parts. "Satan" is the same being as "the devil". He causes illness, and thus is cast out in healings (Matt 4:10; 12:26; 16:23; cf. Mark 1:13; 3:23, 26; 4:15; 8:33; Luke 10:18; 11:18; 13:16; 22:3, 31).<sup>170</sup> The fourth name attributed to Satan is "the evil one" (ὁ πονηρός), meaning one who is morally and physically destructive, wicked, vicious (Matt 5:37; 6: 13; cf. Luke 11:4).<sup>171</sup> The fifth title of Satan is "Beelzebub" (Βεελζεβοὺλ, "Belzebul"), which means "Lord of filth" (filth refers to the defilement, violation or corruption of the sanctuary or purity). Beelzebub is the hostile spirits' prince (Matt 10:25; 12:24, 27; cf. Mark 3:22; Luke 11:15, 18–19).<sup>172</sup>

It can be seen that, in Matthew, Satan is the adversary of God and plays the role of tempter enticing people to sin and perform immoral or evil things. That is to say, he is involved in the sinfulness, immorality, and evilness of man.

### **3.2. HISTORY OF INTERPRETATION OF THE TESTING STORY IN THE ANCIENT CHURCH AND IN MODERN TIMES**

This section will examine the main points of understanding of the pericope Matt 4:1–11 in the ancient Church and the modern Church. According to Luz, in the ancient Church scholars agree with the two natures of Jesus involved in the testing story, partly divine and partly human.<sup>173</sup> Luz mentions that Cyril of Alexandria holds that as a divine figure Jesus conquers Satan and "it is a small thing for him, the Almighty, to conquer Satan."<sup>174</sup> In this perspective, the scholarship tends to focus on exploring the way in which the temptation happened. The point in this view

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<sup>165</sup> Derek R. Brown, "The Devil in the Details: A Survey of Research on Satan in Biblical Studies," *CBR* 9/2 (2011): 200–202.

<sup>166</sup> Brown, "The Devil in the Details," 200–201.

<sup>167</sup> Brown, "The Devil in the Details," 209.

<sup>168</sup> BDAG, 226–227.

<sup>169</sup> BDAG, 793–794.

<sup>170</sup> BDAG, 916–917.

<sup>171</sup> BDAG, 851–852.

<sup>172</sup> BDAG, 173.

<sup>173</sup> Luz, *Matthew 1–7. Commentary*, 153–54.

<sup>174</sup> Luz, *Matthew 1–7. Commentary*, 153 n. 48.

is that in the understanding of how Jesus overcame Satan the tempter is neglected. On the other hand, as a human, Jesus' faith is attacked by Satan but he continues to be an Obedient Son and keep the fundamental commandment to love God. Luz points to Calvin's suggestion that Christ exemplifies the true way of fighting Satan, lives with God's Word, the Scripture, and obeys God alone.<sup>175</sup> M. Steiner, studying the Church Fathers' interpretation of Jesus' testing story, asserts that a typological interpretation, including the Adam-Christ typology, was emphasized by ancient interpreters, namely the Church Fathers Justin Martyr (Dialogue 103:6) and Irenaeus (Adv. Haer. V xxi:3), who held that Jesus, the second Adam, resisted the temptation through his submission to God, but the first Adam succumbed through his disobedience (cf. Rom 5:19).<sup>176</sup>

In early modern times, due to the influence of rationalism, historical and literary investigation into the New Testament emerged and scholars instigated a critical debate on innumerable points of detail. The temptation story was considered unhistorical and untrue and, instead, appeared to be mythological. For modern people, the personal appearance of the devil is approached with skepticism, he is a figure to be eliminated instead of interpreted.<sup>177</sup> The testing story was thus viewed as a vision or hallucination that the Evangelists experienced and it was therefore only interpreted parenetically.<sup>178</sup> However, the Dead Sea Scrolls discovered at Qumran in 1947 shed new light on the demonology and angelology of Judaism and had great impact on the view of early Christianity. Jonathan Campbell claims that "Christianity is reconsidered after the 1947 Dead Sea Scrolls discovery."<sup>179</sup> Campbell holds that this discovery has provided a better understanding of the development of early Christianity. Brown indicates that the texts of Second Temple Judaism and the beginning of Christianity have brought a new understanding of Satan's role and significance.<sup>180</sup>

In short, in the ancient Church it was understood that Jesus as the Son of God resisted temptation by his use of and obedience to Scripture. Jesus' testing story is an example of experiences that anyone might encounter in his or her everyday life. In early modern times, this story was considered to be mythical. With its mythical features, the story expresses hope and confidence in Jesus the Son of God who has overcome Satan through his obedience to and trust in God whose angels aid him (Matt 4:11). In later modern days, after the Jewish and Christian writings of the Second Temple period were discovered at Qumran in 1947, Jesus' testing story has been reconsidered. The next sections of this present thesis will explore how modern society understands the manifestation of Satan's temptation in light of Matt 4:1–11 and how it practices Jesus' example in terms of use of and obedience to the Word of God in order to fight the devil.

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<sup>175</sup> Luz, *Matthew 1–7. Commentary*, 154 and 154 n. 57.

<sup>176</sup> M. Steiner, *La tentation de Jesus dans l'interpretation patristique de St Justin à Origene* (Paris: Librairie Lecoffre, J. Gabalda & Cie, 1962), 14, 63.

<sup>177</sup> Luz, *Matthew 1–7. Commentary*, 154–55.

<sup>178</sup> Luz, *Matthew 1–7. Commentary*, 155 n.63.

<sup>179</sup> Jonathan Campbell, *Dead Sea Scrolls: The Complete Story* (UK: Ulysses Press, 1998), 1, 132–33.

<sup>180</sup> Brown, "The Devil in the Details," 200–201.

### **3.3. MANIFESTATION OF SATAN'S TEMPTATION IN MODERN-DAY CHRISTIANITY IN LIGHT OF THAT IN MATT 4:1–11**

In Matt 4:1–11 Satan tempts Jesus to accomplish a deed not commanded by God, to test the promise of God, and to worship Satan directly or through idolatry. This part will explore the manifestation of these kinds of temptations in the early Church and in modern days.

#### **3.3.1. Performing a deed not commanded by God**

##### **➤ In the testing story, Matt 4:1–4**

In the testing story the occasion for the first temptation is hunger.<sup>181</sup> The devil asks Jesus to take care of himself in a miraculous way,<sup>182</sup> to command stones to turn into bread to satisfy his hunger after fasting (Matt 4:3). Satan's temptation requires Jesus to misuse his calling as the Son of God ("if you are the Son of God", Matt 4:3a).<sup>183</sup> Scholars including Luz, Turner, Davies and Allison hold that Satan tries to convince Jesus to exercise the divine power of his sonship to perform a spectacular miracle and tests him on whether he keeps his Father's commandments or not (Deut 8:2–5).<sup>184</sup> Davies and Allison assert that the purpose of the devil is that Jesus will fail to trust in his Father's care.<sup>185</sup>

In response to Satan's suggestion, Jesus refuses to perform a miracle that is not commanded by God<sup>186</sup> and implies that he is going to live by God's Word by citing Deut 8:3 (Matt 4:4). Daily bread depends on the Father (cf. Matt 6:11; 7:9). Therefore, it is not necessary to turn stones into bread as he is not ordered by the Father to do so. Matthew demonstrates in this story that God takes care of material needs.<sup>187</sup> In Matt 6:31–33, Jesus teaches that one should not start worrying about material things including food and clothes. He says that the Father in heaven knows what one needs. What is required is to endeavor for the Kingdom of God and do what He demands of you and God will then provide you with all the other things.

In short, the first temptation concerns material things and challenges Christ's faith with regard to his calling as Son of God.<sup>188</sup> Without turning stones into bread as the devil commands him to do, he stays faithful to God and His Word and the angelic ministering to him after the tests demonstrates that the Father properly takes care of His Obedient Son's needs.

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<sup>181</sup> Luz, *Matthew 1–7. Commentary*, 151; Nolland, *The Gospel of Matthew*, 165; Turner, *Matthew*, 130.

<sup>182</sup> Menken, "Deuteronomy in Matthew's Gospel," 48.

<sup>183</sup> Nolland, *The Gospel of Matthew*, 165.

<sup>184</sup> Luz, *Matthew 1–7. Commentary*, 151; Turner, *Matthew*, 127; Davies and Allison (eds) *Matthew 1–7*, 362.

<sup>185</sup> Davies and Allison (eds) *Matthew 1–7*, 362.

<sup>186</sup> Luz, *Matthew 1–7. Commentary*, 151.

<sup>187</sup> Menken, "Deuteronomy in Matthew's Gospel," 48.

<sup>188</sup> J. Dick Flemming, "The Threefold Temptation of Christ: Matt. 4:1–11," *The Biblical World* 32 (1908):133–134.

➤ **In modern times**

In the time of the Reformation, John Calvin, in his book *Institutes of the Christian Religion*, states that Satan is a malignant enemy and uses many different forms of temptation.<sup>189</sup> Such may be natural and sweet, not evil things, but they become temptations through the trickery of the devil (cf. Matt 4:1, 3); the view or desire of them makes us forget God and takes us away from God. This may include someone who is puffed up by prosperity including riches, honors, and power.<sup>190</sup> On the flip side, experiencing “hardship or evil things”, namely afflictions, poverty, contempt and stigma, disappointment, could make one lose confidence in God and hope (cf. Rom 5:36–39, my reference MVR).<sup>191</sup> For both kinds of temptations, Satan sends wicked conceptions into someone’s mind, inciting him or her to break the Law of God or to sin.<sup>192</sup> Calvin adds that one can stand firm against all the assaults of Satan if one writes the Law upon one’s heart and prays to God the Father to raise and back His children by His mighty power.<sup>193</sup>

In the present time, although Satan might not be engaged in a dialogue tempting Christians as he did with Jesus, he continues to entice us as Jesus’ followers to do improper or even evil things or sin in times of weakness or desire (cf. Gen 3:6; 2 Sam 11:2; Matt 4:1–2). Miryam T. Brand and Garry Anderson, who studied the theological issue of human sin, define sin as “any action opposed to God’s desire,”<sup>194</sup> “a violation of a moral norm.”<sup>195</sup> Satan, as in every possible way he tries to oppose God and strives to defeat His will (cf. Gen 3), causes sin. It is true that in church congregations read Scriptures in the Bible and study them in order to get knowledge about God’s will. However, sometimes congregations are tempted to forget or deny the Word of God in everyday life.<sup>196</sup> With the influence of secularism on modern society, people tend to be separated from the Word of God. They do not seek to do God’s will when using their own tactics and methods to satisfy their fleshly needs for survival, for raising money, for any task, and for social activity. Living without taking into account God’s Word or will appears to work, but in the meantime sinfulness is involved at some stage.

For instance, it is true that working and raising money are necessary for one’s livelihood (cf. 2 Thess 3:10). However, becoming a lover of money or serving money or wealth leads us to oppose God’s will (1Tim 3:3). As Jesus said, one is not able to serve both God and money (Matt 6:24). Those who only love themselves and money (2Tim 3:2) may be tempted to do injustice, commit corruption, or kill people for survival. Another example is the giving

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<sup>189</sup> John Calvin, *Institutes of the Christian Religion*, trans. Henry Beveridge (USA: Hendrickson Publishers, 2008), 601–602.

<sup>190</sup> Calvin, *Institutes of the Christian Religion*, 601.

<sup>191</sup> Calvin, *Institutes of the Christian Religion*, 601.

<sup>192</sup> Calvin, *Institutes of the Christian Religion*, 601.

<sup>193</sup> Calvin, *Institutes of the Christian Religion*, 601–602.

<sup>194</sup> Miryam T. Brand, *Evil within and without the Source of Sin and its Nature as Portrayed in Second Temple Literature*, vol. 9 of *Journal of Ancient Judaism*, Supplements (Göttingen: Vandenhoeck & Ruprecht, 2013), 26–27.

<sup>195</sup> Gary A. Anderson, *Sin: A History* (New Heaven and London: Yale University Press, 2009), 3.

<sup>196</sup> Wolf, “The Continuing Temptation of Christ in the Church,” 300.



of charity without the motivation of loving one's neighbor, but only for the sake of others' appreciation and with the aim of gaining a high position or rank in society, in order to be superior to others. Actually, committing corruption or stealing (Exod 20:15), homicide (Exod 20:13; cf. Matt 5:21–22), and false modesty (Matt 6:2; cf. Isa 58:5; 1Cor 16:14; Col 3:23) are opposed to God's will. Doing those immoral things is not necessary if one trusts in God's care of His children (not only spiritually or mentally but also physically), the work of His hands (Isa 45:11).

The Church is to remember that the Church as Christ's body is a kind of society that always lives by the Word that God's speaks (Matt 4:4).<sup>197</sup> By the power of God and his Word, the life of His children is strengthened and sustained.<sup>198</sup> The Word of God leads God's children to the right path in their everyday life; He instructs and teaches them in the way they should go or what they should do, counsels them with His eye upon them (Psalm 119:105; 32:8). Indeed, the Word of God is living and active, life for those who find it, and heals all their flesh (Heb 4:12, Proverbs 4:22). Keeping God's commandments in one's heart prevents him or her from sinning against God (Psalm 119:10–11).

### 3.3.2. Testing God's promise

#### ➤ In the testing story, Matt 4:5–7

While the occasion of the first temptation is hunger, that of the second temptation is an appeal to Scripture.<sup>199</sup> After Jesus has just proclaimed his dependence on the Word of God, Satan also speaks of God's Word from Psalm 91:11–12 as an explanation supporting his suggestion (Matt 4:5–6).<sup>200</sup> He requests that Jesus throw himself down from the roof of the temple, trusting in divine protection by the intervention of angels (Matt 4:6). Menken asserts that, actually, Satan quotes Scripture to urge Jesus to move God to perform a spectacular miracle as a sign from heaven to demonstrate Jesus' sonship.<sup>201</sup> Performing a spectacular miracle might give a public sign and reveal Jesus' identity as the Messiah to Israel. However, Davies and Allison argue that the devil's suggestion is not to be understood as a reference to messianic expectation, as no audience is indicated in the narrative. Rather, Jesus is prompted to exercise his power as God's Son.<sup>202</sup> Satan challenges Christ's faith again.<sup>203</sup> He entices Jesus to test God's promise with respect to the security of those who rely on the Lord.<sup>204</sup>

Jesus' response to Satan's enticement is that that leaping from the pinnacle of the temple roof has to do not with trusting God but with testing God.<sup>205</sup> Although Satan cites

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<sup>197</sup> Wolf, "The Continuing Temptation of Christ in the Church," 301.

<sup>198</sup> Calvin, *Institutes of the Christian Religion*, 599.

<sup>199</sup> Turner, *Matthew*, 130.

<sup>200</sup> Nolland, *The Gospel of Matthew*, 165.

<sup>201</sup> Menken, "Deuteronomy in Matthew's Gospel," 48.

<sup>202</sup> Davies; Allison (eds), *Matthew 1–7*, 367.

<sup>203</sup> Flemming, "The Threefold Temptation of Christ: Matt. 4:1–11," 134–136.

<sup>204</sup> Turner, *Matthew*, 129; Luz, *Matthew 1–7. Commentary*, 152.

<sup>205</sup> Turner, *Matthew*, 129.

Scripture to back his demand, Jesus rejects Satan's suggestion and quotes Deut 6: 16 (Matt 4:7), implying that he will not put God to the test as Israel did (cf. Exod 17:17; Num 14:22; Psalm 95:8–9). He will not throw himself from the temple roof. Luz stresses that during his life Jesus remains obedient to what God commanded him to do during his life including his passion (Matt 27: 40).<sup>206</sup> "He was humble and became obedient to the point of death – even death on the cross. Therefore God also highly exalted him and gave him the name that is above every name..." (cf. Phil 2:5–11).

Thus, the second temptation also challenges Christ's faith regarding his sonship calling. Jesus was not trapped by Satan's use of Scripture. He stayed obedient to God's command and did not fall for the promise that God would protect him if he jumped from the roof of the temple in order to demonstrate his sonship.

### ➤ In modern times

In his sermon for the first Sunday in Lent first published in 1906, Martin Luther indicates that the devil can feel that one trusts in God in time of need. He knows the one who is very spiritual and a believer and tries to attack his or her "doctrine of faith".<sup>207</sup> Therefore, those who stand in God's faithfulness are advised to watch out that they do not fall (1Cor 10:12). Luther, in his sermon, recalls the saying of Sirach 3:27 that "Whoever takes pleasure in danger will thereby be overcome."<sup>208</sup> Luther holds that venturing into danger and expecting God's care for the sake of one's own pleasure instead of obeying God's command is not to be recommended.

Christians should be careful, as Satan also can quote Scripture<sup>209</sup> to convince them to perform his will. Jesus' followers should not be confused but should distinguish God's voice to be followed from Satan's voice to be rejected, the True Spirit from the false. God's voice confesses Jesus and causes one to believe in Jesus, the Son of God who came in flesh and blood to perform God's Salvation for the world. Conversely, Satan's voice does not confess Jesus, causes one to deny him and his Salvation, opposes and ranges itself against the Son of God (cf. 1John 4:1–6). It is not easy to distinguish these two voices, but if one acquaints oneself with God and gets to know Him even partly (by praying to Him and listening or reading His Word everyday, for example), one can recognize His voice from other voices (cf. Job 22:21). Jesus claims that his sheep (followers) hear his voice, Jesus knows them and they follow him. That is, someone who has a close relationship with God is able to distinguish Jesus' voice from that of Satan.

Church congregations are sometimes tempted to demand signs from heaven and think that God's power is to be used for shows, for publicity, for crowd promotion, for getting public attention to church identity. However, it is vital for Christians to humble themselves to do God's will rather than try to force God to do their will, as they are God's servants and

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<sup>206</sup> Luz, *Matthew 1–7. Commentary*, 153.

<sup>207</sup> Richard Bucher (ed.), *Martin Luther Sermon for the first Sunday in Lent: Matt 4:1–11, The fast and the temptation of Christ*, vol. 2 (Grand Rapids, MI: Baker Book House, 1983), 133–147.

<sup>208</sup> Bucher (ed.), *Martin Luther Sermon for the first Sunday in Lent: Matt 4:1–11*, 143.

<sup>209</sup> Walter Wink, "Matthew 4:1–11, Expository Article," *Interpretation* 37 (1983): 392–397.

ambassadors.<sup>210</sup> When God's people stay faithful to Him, other people (foreigners) will be convinced that God is with God's people and they will come to share in worshipping and praying for God's blessing. That is, God's people are a kind of vehicle of blessing to the nations, who are expected to recognize that God is with his people (Zech 8:20–23).<sup>211</sup> Church society does not challenge the promises of God. Believers are persuaded that what God has promised, He is also able to perform (Rom 4:21). Their life is a matter of faith, not of sight (2Cor 5:6a, 7). Therefore, preaching the Word of God, not signs including healing miracles, should be focused on in church to enhance congregations' faith. "Faith comes from what is heard, and what is heard comes through the word of Christ" (Rom 10:17). Faith is shown by a believer's actions. That is, all actions to be performed in church should show this faith (cf. James 2:14–24).

Hence, Church society does not test God's promises but lives faithfully by the Word of God. Faith is the armor for fighting the evil one and the Word of God the sword of the Spirit (Eph 6:16–17).<sup>212</sup> Everyone who is born from God (trust that Jesus is the Son of God) has overcome the world. One's faith is the victory that conquers the world (1John 5:4–5).

### 3.3.3. Attraction to idolatry, worshipping Satan

#### ➤ In the testing story, Matt 4:8–10

The attraction to idolatrous worship is the occasion for the third test.<sup>213</sup> Following Jesus' refusal to perform a deed not commanded by God (provide food from stone to satisfy his hunger), and to test God's protection (force God to save him when jumping down from the temple roof), Satan invites Jesus to worship him in exchange for world dominion. That is, the request is not for an act of power but for submission to Satan, not God the Father.<sup>214</sup> Scholars including Turner, Davies and Allison assume that in this third test, Satan does not ask Jesus to act as the Son of God but asks him to break the first commandment in Deut 5:6–7, "I am the Lord your God,... you shall have no other gods before me."<sup>215</sup> In this third proposal (Matt 4:8–9), Satan praises himself as a god in lieu of the only God.<sup>216</sup> Nolland holds that here "Satan drops his mask".<sup>217</sup> He bluntly asks Jesus to worship him, which is the ultimate purpose of the two previous temptations (disobedience to God). Satan challenges Jesus on whether he is tempted to rule the earthly kingdom, which would prevent his suffering (cf. Matt 6:23).

It is worth pointing out that Hagner<sup>218</sup> argues that unlike the two previous tests, the third test comprises a promise (Matt 4:9) instead of a requirement (Matt 4:3, 6). Satan

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<sup>210</sup> Wolf, "The Continuing Temptation of Christ in the Church," 296.

<sup>211</sup> Walter Brueggeman, *Theology of the Old Testament: Testimony, Dispute, Advocate* (Minneapolis: Fortress, 2005), 502 n.19.

<sup>212</sup> Davies and Allison (eds) *Matthew 1–7*, 362.

<sup>213</sup> Turner, *Matthew*, 130.

<sup>214</sup> Davies and Allison (eds) *Matthew 1–7*, 372.

<sup>215</sup> Turner, *Matthew*, 130; Davies and Allison (eds) *Matthew 1–7*, 371.

<sup>216</sup> Hagner, *Matthew 1–13*, 68.

<sup>217</sup> Nolland, *The Gospel of Matthew*, 166 n. 167.

<sup>218</sup> Hagner, *Matthew 1–13*, 68–70.

suggests, "All these I will give you" (ταῦτά σοι πάντα δώσω). He then includes a phrase with an actual condition to be met, "if you will fall down and worship me" (ἐὰν πεσὼν προσκυνήσῃς μοι). ἐὰν in a third-class condition (actual condition)<sup>219</sup> is used here instead of εἰ in a first class condition (a condition thought of as real).<sup>220</sup> According to Hagner, in exchange for the idolatry, Satan actually proposes something within Jesus' rights (Matt 28:18).<sup>221</sup> He aims to divert him so that he would disobey God's will. Jesus is thus to choose between Satan's will or God's will (cf. Gen 3:1–7).

Jesus rebuffs Satan's suggestion, first by pronouncing an authoritative command driving Satan away and then by citing Deut 6:13 (Matt 4:10), which recalls the basic confession of Israel with respect to worshipping God alone (Deut 6:4; Exod 32; Num 25). That is, Jesus chooses to continue to be obedient to God and to use the means devised by Him for the sake of the salvation mission, the Cross (John 3:16). Davies and Allison claim that "any opposition to the Cross is Satanic. To reject the way of the Cross is to be on the side of the devil"<sup>222</sup> (cf. 1John 4:1–4). Jesus' power is proclaimed not only over all kingdoms of the world but also over heaven and earth after he has risen from death (Matt 28:18).<sup>223</sup>

#### ➤ In modern times

According to Luther, Satan moves to a different and higher path and assault in the third temptation.<sup>224</sup> Nowadays, Satan continues to tempt people to worship him with worldly wealth or something pleasurable in exchange, namely wonders, money, gratification of desire, honor, favor, power, authority, supernatural power in social life, and even obtaining the love of others (the last example is mine, MVR) and the like.<sup>225</sup> He proposes a wide range of possible means to realize one's desire apart from resource to God. An example of the worship of Satan is Satanism, which is a group of ideological and philosophical beliefs based on Satan. European scholars such as Jesper Aagaard Petersen and Per Faxneld who have studied the development of Satanic milieus, also in modern society, indicate that although Satanists (devil-worshippers) have been around for a long time in Western culture, the Church of Satan was founded in 1966 in San Francisco by Anton Szandor LaVey, who also published the Satanic Bible in 1969.<sup>226</sup> Mikael Hall, who contributed in writing the book edited by Petersen and Faxneld, asserts that Satan is regarded as a spirit governing the desert who sometimes helps humans to satisfy their needs. A Satanist is "an individual in whose worldview or belief system Satan is central."<sup>227</sup> Besides stressing the existence of

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<sup>219</sup> BDAG, 267.

<sup>220</sup> BDAG, 277.

<sup>221</sup> Hagner, *Matthew 1–13*, 68.

<sup>222</sup> Davies and Allison (eds) *Matthew 1–7*, 372.

<sup>223</sup> Luz, *Matthew 1–7. Commentary*, 153.

<sup>224</sup> Bucher (ed.), *Martin Luther Sermon for the first Sunday in Lent: Matt 4:1–11*, 145–46.

<sup>225</sup> Wink. "Matthew 4:1–11, Expository Article," *Interpretation* 37 (1983): 396.

<sup>226</sup> Per Faxneld and Jesper Aagaard Petersen (eds), *The Devil's Party: Satanism in Modernity* (New York: Oxford University Press, 2013), 1–23.

<sup>227</sup> Mikael Hall, "It is better to believe in the Devil" in *The Devil's Party: Satanism in Modernity*, ed. by Per Faxneld and Jesper Aagaard Petersen (New York: Oxford University Press, 2013), 24.

Satan's servants, namely sorcerers, witches, and magicians<sup>228</sup> Petersen and Faxneld state that modern Satanism occurs in the form of different ideas and practices, including some linking up with popular culture. It includes dances or songs worshipping Satan. An instance of Satanic music given by the two scholars is the Scandinavian Black Metal music in the early 1990s. At that time, musicians competed to outdo one another in being evil, which led to numerous murders.<sup>229</sup>

Actually, Christians' faith is challenged in different ways (for example, encountering false teachings which tend to separate them from God's love, waiting for reply to prayers, enduring persecutions and afflictions) and they need to persevere to stay obedient to God's Word and keep faithfulness to God in waiting for God to perform His promise (cf. Matt 4:11; Psalms 27:14; 37:34; Rom 12:12; Phil 4:6; Col 4:2; 2 Thess 1:4). However, some people cannot stand in perseverance and seek another way to rely on, trying to serve God and Satan at the same time. They are tempted to worship Satan, who promises them to accomplish their desires and provide the pleasures of the world (cf. Matt 4:8–9). In that case people come to ask for Satan's power to help them, worshipping him with idolatry, consulting Satan's servants. For instance, as I have experienced in Madagascar, unbelievers who need to be healed from a strange sickness or seek protection from enemies' harm go to consult a *Dadarabe* (Satan's servant, a mediator between the devil and the human who needs to be connected with him). The *Dadarabe* gives some idols (*ody gasy*, Malagasy idol) to them as means to connect them to Satan's power. Some of these Malagasy idols are in the form of pieces of wood or clothing, a kind of sacred water in a bottle; other Satanic items are put inside a horn (the horn with satanic items is called *Moara* in Malagasy). Furthermore, those who need a great amount of money worship *Kalanoro* (a kind of spirit who helps people to find money and wealth). There are some places called *Doany* (a location considered sacred because possessed by spirits' power) where people give some sacrifices and pray to Satan to give his power to realize their prayer asking for success in life, success in an exam, getting a higher position at a workplace, giving birth to children. It is not all free but requires sacrifices, namely giving their soul to Satan. However, Deut 18:9–13 warns that these kinds of practices are pagan and forbidden to the people of God, as they oppose faithfulness to the Lord and bring people to eternal loss, spiritually in particular. Conversely, those who stay faithful to Jesus will not perish but have eternal life (cf. John 3:16). Those who trust in and wait for the Lord for help will find their strength renewed (Isa 40:31). Those who keep God's Word, God will keep them from the time of trial which is coming upon the world to test the people on the earth. The Father the Lord will reward them (Rev 3:10; Heb 2:18; Matt 6:6; cf. Matt 4:11).

In reality, one cannot at the same time serve God and the wealth of this world (Matt 12:29–30; 12:29–30),<sup>230</sup> or serve God and the devil (1Cor 10:14–22).<sup>231</sup> Christians should

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<sup>228</sup> Hall, "It is better to believe in the Devil" in *The Devil's Party: Satanism in Modernity*, 38–39.

<sup>229</sup> Faxneld and Petersen, *The Devil's Party: Satanism in Modernity*, 8.

<sup>230</sup> Menken, "Deuteronomy in Matthew's Gospel," 48.

<sup>231</sup> Margaret Y. MacDonald, "Ritual in the Pauline Churches" in *Social-Scientific Approaches to New Testament Interpretation*, ed. by D.G. Horrel (Edinburgh: T&T Clark), 244–245.

choose God's Kingdom and not the riches of this world. They can overcome Satan's temptation of idolatry if Christians remember and trust in and stay faithful to God the Father who takes care of His children and acts for their good, and all things work together for good for those who love God (Psalm 37:5; Prov 16:3; Rom 8:28), instead of committing their plans and work to the devil. Moreover, Jesus is the only way to come to the Father, he is the mediator between God and His people (John 14:6), he is the Savior (Acts 4:12). Satan's power is limited to this world (he is even called "the ruler of this world" (John 12:31) and Christians should not fear him but only fear God (Matt 10:28–31). Christians belong to God and friendship with the world (ruled by the evil one) is "enmity with God" (James 4:1–10; 1John 5:18–19).

Christians are required to express their sonship in full obedience to God's will, although it includes difficulties and challenges.<sup>232</sup> Their tests are not similar to those encountered by Jesus, but they can learn from Jesus' testing narrative that Christians in the Church do not perform deeds not commanded by God, do not test God's promises, and do not worship Satan and the world. That is, the humility to adhere to God's commands and promises, and worshipping Him alone is the way which God's sons are required to follow. Satan cannot stand before those who believe in and follow Jesus' example.

### **3.4. Anti-demonic practices in modern-day Christianity**

The devil's purpose is to divert Christians from God's will and path as he did in Jesus' testing story. The devil follows one's daily life closely and when there is an opportunity (human desire or weakness including hunger), he intervenes and requires one to accept his offer, which appears to be pleasurable and attractive, namely to perform a spectacular miracle to satisfy one's desire or to display a supernatural power or to have world dominion. One should be careful as Satan can disguise himself to look like an angel of light and even use Scripture to convince one to submit to him. In order to be able to stand up against the devil's evil trick, Christians are to build up their strength in union with Jesus who has already been tempted and has defeated Satan. They are required to put on all the armor (including God's Word) that God gives them (Eph 6:10–13). God keeps His promise, and he will not allow His children to be tested beyond their power to remain firm; at the time they are put to the test, He will give them the strength to endure it, and so provide them with a way out (1Cor 10:13). The practical ways which Christians use to resist and prevent demonic temptation is summarized as follows.

#### **3.4.1. Living with and adhering to the Word of God**

It was seen above that the Christian resource for victory is the Word of God (Matt 4:4, 7, 10) combined with prayer (Eph 6:10–20), faith (1John 5:4) and knowledge of Satan's plan (2 Cor

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<sup>232</sup> Hagner, *Matthew 1–13*, 70.

2:11). It is the bread of life of God's children. Therefore, reading, listening, studying the Bible every day is vital for the Christian's life.<sup>233</sup> Otherwise, the word of Satan will lead them up the wrong path of disobedience to God.

It can be said that the Word of God is central in church life. James Dunn holds that in the Christian's life, keeping and obeying the commandments of God faithfully is still mandatory (Rom 1:5).<sup>234</sup> The Church's ritual and process of community building are marked by the significance of faith and the Word of God. For instance, in the early Church, before being baptized, an adult proclaimed the faith that "Jesus is the Lord."<sup>235</sup> Nowadays, in the Malagasy Reformed Church, the following oath is sworn, "Before God and before the Church: I confess that Jesus Christ is my Lord and God. I pledge to take part in his service in the church with the other members in accordance with the Word of God. I promise to fight against Satan, his works and all that is evil. I pledge to educate myself in order to receive the Holy Communion. I will submit to the power of God to fulfill this promise..."<sup>236</sup> Another example is the fact that before one is received among the church members allowed to partake of the Communion with the table of the Lord, the Lord of Supper, one has to be "in Christ",<sup>237</sup> united in Christ's body.<sup>238</sup> The person commits himself or herself by pronouncing in front of the congregation these following words as a vow, "Me (full name), I confess and believe that Jesus Christ is my Savior and the Lord. My sins are forgiven, I am saved. I pledge to love him and to serve him with all my heart under the guidance of the Holy Spirit. I will strive to remain faithful to him through prayer and the daily reading of the Bible... I rely on the strength of God to fulfill this oath. Amen."<sup>239</sup>

Likewise, in the Reformed Church in the Netherlands, public confession of faith is made by someone before he or she is baptized or gains access to the Lord's Supper. For example, in the Hervormde Kerk, this takes the form of the Pastor's questions and the person's answer. The Pastor says, "The church council, after asking about your faith and knowledge of the truth, has consented to your intention with confidence and joy. Therefore, I ask you brothers and sisters, who now want to make a confession of faith, to stand up and answer the following questions in grateful obedience to Holy Scriptures and in fellowship with the confession of fathers: First, Do you profess to believe in God, the Father, the Almighty, the Creator of heaven and the earth, and in Jesus Christ, His only begotten Son, our Lord, and in the Holy Spirit?...

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<sup>233</sup> See the last paragraph of section 3.2.1 of this current thesis; see also Nolland, *The Gospel of Matthew: A Commentary on the Greek Text*, 164.

<sup>234</sup> Dunn, *New Testament Theology: An Introduction* (Nashville: Abingdon Press, 2009), 144–146.

<sup>235</sup> MacDonald, "Ritual in the Pauline Churches," 240–241.

<sup>236</sup> If it is a child baptism, the parents or tutor assert, "We present our child to God our Father. We commit ourselves to be witnesses to God in word and deed for his edification throughout our lives. We accept that the church will take care of its spiritual education according to the gospel so that, in order to respond to the goodness of God who receives it, it instructs him/her to recognize Jesus as Savior to strengthen him in his battles against Satan. We are ready to pray and to enroll at Sunday School. We commit ourselves to teach him the meaning of this Baptism and to prepare him to receive the Holy Communion. We will rely on the power of God in all our actions. Amen." (Irako Andriamahazosoa Ammi et al., "Confirmation des Catechumens" in *FJKM Liturgy* [Antananarivo: TP Imarivolanitra, 2015], 42–47.)

<sup>237</sup> Dunn, *New Testament Theology: An Introduction* (Nashville: Abingdon Press, 2009), 116–118.

<sup>238</sup> MacDonald, "Ritual in the Pauline Churches," 244.

<sup>239</sup> Irako Andriamahazosoa Ammi et al., "Confirmation des Catechumens," 48–51.

Second, Do you accept the calling, as a member of the Church, which God has chosen to be eternal in Christ, to fight against sin and the devil, to follow your Savior in life and death, to follow him, to confess before men and work with joy in His Kingdom?... Third, in the community of the Protestant Church in the Netherlands, do you want to be faithful under the ministry of the Word and the sacraments, persist in prayer and in reading the Holy Scriptures, and do you want to give gifts to help build the church of Christ? What is your answer to that?" Then each individual gives his or her answer, "Yes", after his or her name has been called.<sup>240</sup>

Scholars including Williamson and Thompson have pointed out that this pericope Matt 4:1–11 is often read in church as a Gospel reading for the first Sunday in Lent. Lent is the forty days which come before Easter in the Christian liturgical year.<sup>241</sup> Over this period, congregations reflect on Jesus' forty days and nights of fasting in the testing story. The observance of the fast, as well as Jesus' obedience to the Word of God in time of trials, are reflected on during this season.<sup>242</sup> This shows that the Church takes seriously the adherence to the Word of God.

Observance of the Word of God is the basic life of the Church, as it connects the Church with the almighty God. It is the first step of the process to fight the devil. After someone has submitted himself to God, he has the power to resist the devil and the devil will run away from him (Matt 4:1–11; cf. James 4:7). A Christian living by the Word of God always finds ways to avoid temptation (1Cor 10: 13; cf. Psalms 32:8; 119:105).

### 3.4.2. Opposing the devil

Sometimes, Christians fail to oppose or drive the devil away due to underestimation of themselves and fear of his power. They may also doubt whether the devil is to be cast out or not, as sometimes he seems to perform great deeds. I assume that Jesus gives an obvious example: Satan is to be driven away from people (Matt 4:10). Davies and Allison assert that Satan, the evil one, is "the enemy" and he is doomed to be conquered and "thrown with his angels into eternal fire" (Matt 13:39; 6:13; 25:41).<sup>243</sup> Since Satan works in every possible way to tempt God's people, Christians ought to be alert, as the devil roams around like a roaring lion, looking for someone to devour. They are to resist him and stay faithful (James 4:7; 1 Pet 5:9).

I suggest that before opposing Satan, we should recognize Satan's plan that leads us into temptation or causes us to sin. According to the Scripture's description, Satan is the essence of evil and father of lies (John 8:44). The time when temptation comes, the kind of temptation and the way to overcome it should be dealt with. An effective strategy is to drive

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<sup>240</sup> I have tried to translate in English the original language in Dutch in

[http://www.hervormdonderdendam.nl/toerusting/formulier\\_geloofsbelijdenis.html](http://www.hervormdonderdendam.nl/toerusting/formulier_geloofsbelijdenis.html))

<sup>241</sup> Lamar Williamson, "Matthew 4:1–11," *Interpretation* 38 (1984): 54; Thompson, "Matthew 4:1–11," *Interpretation* 60 (2006): 72.

<sup>242</sup> Williamson, "Matthew 4:1–11," *Interpretation* 38 (1984): 54

<sup>243</sup> Davies and Allison (eds) *Matthew 1–7*, 355–356.



Satan away in the name of Jesus who has already defeated him and gives anti-demonic authority to his disciples (Matt 10:1; Mark 16:17).

### **3.4.3. Staying faithful to God**

We have already discussed the process of apotropaism in modern times, that is, adherence to the Word of God and opposition to the devil using the anti-demonic authority given by Jesus Christ. Remaining faithful to God is crucial during this process. Sometimes Christians wonder if following this tactic will work. Christians should not fear Satan since he has already been defeated though not destroyed. He has already been confronted and conquered by Jesus.<sup>244</sup> If someone trusts in Jesus, who has already defeated Satan, his or her victory can be achieved over any demonic assault, as Jesus Christ who is in the Christian is greater than the one who is in the world (John 14:30; 1John 4:4). Jesus Christ rules over all rulers, authorities, powers and lords as all authority in heaven and on earth has been given to him by God and he is always with those who believe and follow him to the end of the age (Matt 28:18–20; Eph 1:21–23). As mentioned before, if someone submits to God (living with His Word and obeying His command, trusting in Him and His care, and worshipping Him alone) and resists Satan in Jesus' name, it is certain that Satan cannot harm him or her and will be cast away from him or her.

Another reason why one is urged to stay faithful to God is that testing is always the devil's event which is allowed by God to educate His children. For example, in the testing of Job, the devil could not touch Job without God's permission. Satan's power and time are limited (cf. Job 1–2; Psalms 66:10–12; James 1:3). God knows the plans He has for His children, plans for their welfare and not for harm, to give them a future with hope (Jer 29:11). Although those who believe in God undergo trials, if they keep the Word of God, God keeps them from the hour of the test (James 1:3; Rev 3:10). Therefore, the Christian needs to hold faith that God loves him and does not want His children to be overwhelmed by permanent destruction. He has enacted His Son to be the salvation of the world (John 3:16).

As indicated in this section, adherence to the Word of God in daily life and opposition to the devil by using the authority given by Jesus are the main tactics to be used to prevent the devil's temptation in terms of performing a deed not commanded by God, testing God and worshipping Satan. As was noted, pursuing these tactics has an apotropaic effect. I believe that it is necessary to share factual pieces of evidence in this present thesis in order to find how the modern-day Church deals with the issue of congregations' faithfulness to God and how they practice apotropaism explicitly. Two cases will be explored in the next section: the case of the Western Church, namely in the Netherlands, where I am following my theology studies, and the case of the Church in Madagascar, where I come from.

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<sup>244</sup> Davies and Allison (eds) *Matthew 1–7*, 357.

### 3.5. CASE OF MADAGASCAR COMPARED TO THE CASE OF THE WESTERN CHURCH

This section will explore the way in which churches in the West, including the Netherlands, and in Madagascar practice what is learned from Jesus' testing story in Matt 4:1–11: living with the Word of God (cf. Matt 4:4), opposing the devil and his evil activities (Matt 4:7) and staying faithful to God (cf. Matt 4:10).

#### 3.5.1. Living with and adhering to the Word of God

Grace Davies, who studies the current situation of religion in Europe, states that every part of Europe contains Christian church buildings. In modern European lives, churches still have a place.<sup>245</sup> Modern-day Christians continue to go to church in order to worship God and listen to his word. The same case occurs in Madagascar. Every week at least, the church is open to welcome everyone (citizen or foreigner) for the worship service, praying, reading and studying the Bible. Even outside the church building, church leaders and some Christian organizations try to spread the Word of God by planning the different lectionaries, which may be followed for the daily Bible reading through flyers or the sites on the internet. For instance, the "Oecumenisch Leesrooster" (Ecumenical Reading Schedule) or the Schedules of the CofE, or Taizé in the European Church including that of the Netherlands,<sup>246</sup> "Daily Manna" (*Mana isanandro*), "Bread of Life" (*Mofon'aina*), and "Good Seed Sprinkled" (*Voa tsara nafafy*) in the Malagasy Church.<sup>247</sup> These practices provide people with guidance on how to read and live the Word of God as bread for their daily life so that they can grow in faith in God, experience and enjoy the fruit of obedience to God's Word, including the ability to overcome any temptation (Matt 4:4).

Examining the interaction between belief (creedal statements of religion) and practice (institutional life) in historical Churches, Davie claims that despite the continuing presence of church buildings, commitment to the Church as an institution has decreased significantly in Northern Europe in the post-war period. Most European people are in a position of "Believing without belonging".<sup>248</sup> That is, they still believe in God but they do not belong to an institutional church. Davie notes that young people are simply not attracted to spiritual matters.<sup>249</sup> In addition, institutional churches tend to practice religion vicariously. That is to say, churches and church leaders maintain the tradition by conducting rituals, believing, and embodying moral codes on behalf of others.<sup>250</sup>

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<sup>245</sup> Grace Davie, "Religion in Europe in the 21st Century: The Factors to Take into Account," *European Journal of Sociology*, 47/2 (2006): 271–296.

<sup>246</sup> Some links to check out for these lectionaries include:

<https://www.churchofengland.org/sites/default/files/2017-11/weekday%20lectionary%202005.pdf>;

<https://www.preekwijzer.nl/dienstboek>

<sup>247</sup> The "Daily Manna" flyers are produced by an ecumenical association called "The League for the Reading of the Bible" (= *Fikambanana Mpiara-mamaky ny Baiboly*), the "Bread of Life" of the "Sunday School Sector" (*Sampana Sekoly Alahady*) of the Reformed Church FJKM, and the "Good Seed Sprinkled" of the association "Good Seed Making Faith" (*Soa Voa Mampino*), which is also ecumenical and has a French version at <http://app.labonnesemence.com>.

<sup>248</sup> Davie, "Religion in Europe in the 21st Century," 275.

<sup>249</sup> Davie, "Religion in Europe in the 21st Century," 274–276.

<sup>250</sup> Davie, "Religion in Europe in the 21st Century," 277–281.

Similarly to what is happening in Europe, people who believe without belonging also exist in Madagascar, but not in large numbers. The amount of church buildings and churchgoers is growing dramatically. In Madagascar church leaders pray for others who are not present or do not attend the worship service. Congregations are enthusiastic in following training offered by church institutions for the sake of spreading God's Word to the whole country and the world. One of the aims of the FJKM Church since 2014 is to fill the country with the Gospel, a programme called *Vontosy Filazantsara ny Nosy Madagasikara* ("Soak with the Gospel the Island of Madagascar", a project based on Matt 28:18–20 and 2 Tim 1:8a).<sup>251</sup>

### 3.5.2. Opposing the devil and staying faithful to God

#### 3.5.2.1. In the Netherlands

I was surprised to find out when arriving in the Netherlands that, unlike in Madagascar, people are not aware of demonic confrontation. I first heard this said during the Texts of Terror course at the University of Groningen in 2018. Dutch citizens I have encountered confirm this: the devil's manifestation is not felt to be a threat in the Netherlands. However, I contend that the absence of the visibly demonically possessed does not mean that the devil is not working. I argue that Satan probably works in another way. For instance, he incites people to behave wrongly against God's will, sinning, including lying, committing crime, suicide, practicing injustice and corruption. The devil tries to tempt people, even Christians, to destroy themselves bodily, in particular through addiction to drugs and alcohol. Actually, the Bible mentions positive features of wine: it can make one feel happy (Psalm 104:14–15; Ecc 9:7) and also has medicinal value ("take a little wine for the sake of your stomach and your frequent ailments", 1Tim 5:23). However, the Bible condemns overdrinking and drunkenness (do not drink too much wine or be slaves of wine, 1Tim 3:8; Tit 2:3). In fact, drunkenness displeases God (Prov 23:20; Gal 5:19–21), it can lead to serious health issues, to poverty, and to disoriented behavior, like walking unsteadily, becoming contentious, having slurred speech (Prov 23:21, 29–35; Job 12:25; Psalm 107:27; cf. Luke 21:34). Therefore, complete abstinence is suggested to avoid lack of control in drinking and for others who would be made to stumble by it (Rom 14:21; cf. Matt 5:29–30). Thomas Kibbel, Hasib Djonlagic, and Sven Suefke, who are medical scientists, hold that alcohol is toxic and has an effect on cerebral and hepatic functions. Alcohol abuse leads to structural damage, including disorders of the autonomic nervous system.<sup>252</sup>

Sometimes the reason why someone is tempted to commit those wrongdoings may be that he or she thought that it is the best course of action to deal with the issue which he or she faces. However, one can learn from Jesus' testing story in Matt 4:1–11 that recalling the Word of God that tells God's children what they should do in response to what they face is vital to overcoming the challenge. It was seen in the last paragraph in section 3.2.1. of this present thesis how God's Word provides solutions to any issue.

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<sup>251</sup> "Vontosy Filazantsara ny Nosy Madagasikara" at <https://www.fjkm.mg/>.

<sup>252</sup> Thomas Kibbel, Hasib Djonlagic, and Sven Suefke, "Alcohol induced impairment of the cardiac autonomic nervous system and its prognostic relevance" in *Alcohol Dependence and Addiction*, ed. by Jeffrey V. Maars (New York: Nova Science Publishers, Inc., 2012), 1–30.

In the Church in the Netherlands, including the international and multicultural English-speaking Church Vineyard Groningen,<sup>253</sup> where I attend the worship service on Sundays, there is a time dedicated to sharing what one experiences as challenges, such as bad behavior, addiction or other temptations to be overcome. Prayer Ministry plays an important role in this church. A Prayer Team counsels and comforts the challenged person by sharing the Word of God and then praying for everyone who needs it before the end of each service. I find that it is a comforting moment; after attending each service, as I experienced, one feels strengthened and able to continue to cope with whatever challenge one might encounter in life.

### 3.5.2.2. In Madagascar

As in the case of the Netherlands, the Church in Madagascar also confronts the devil's activity that urges people to behave without accordance with God's will, including the self-destruction mentioned above.<sup>254</sup> In Madagascar ministers and shepherds are available to receive anyone who needs counsel with regard to what they are challenged with. This may take place before the morning service on Sundays or during "Work and encouragement" (*Asa sy fampaherezana*) organized besides the morning service every Sunday. Actually, "Work and encouragement" is a time consecrated to prayers, reading and listening to the Word of God, particularly biblical passages that recall the anti-demonic authority given by Jesus to his disciples. It is then followed by the act of casting out Satan and hand layings performed by shepherds. This aims to free or save people from demonic harm (either implicit or explicit harm) and give them the strength to follow God's will and oppose and overcome the devil's temptations in their daily lives. That is, as the Church and I have experienced, this practice has an exorcistic and apotropaic effect. The main contents and form of this liturgy will be displayed in the next section of this present thesis. In addition to the "comforting work" service, some church branches in the Reformed Church are designated to deal with issues congregations might encounter. The Church works through these branches, which are eight in number and mainly operate as a platform for the Church to educate God's people and to make them enthusiastic and fruitful in serving God (cf. John 15:15, 7).<sup>255</sup> For example, a

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<sup>253</sup> Information about this church is found on its website at <https://vineyardgroningen.com/>.

<sup>254</sup> During my service as a pastor and shepherd, I have encountered many cases of drug abuse which harms people's life. In addition, the devil in the manifestation of a demonically possessed man or woman has often urged me to take alcohol (*toaka*) or cigarettes (*jamala*). The demoniacs can drink a great amount of alcohol, especially those who serve the devil during the "Tromba" ceremony (diabolic possession), which mainly occurs on the East and West coast of Madagascar. See Paul Cirouard (ed.), "The Tromba in Madagascar" in *La Salette Missionaries* (1939): 87–89 at <https://www.lasalette.org/reflections/faith/1869-the-tromba-in-madagascar.html> (this article was republished in 2018).

<sup>255</sup> The eight branches are the "Sunday School Branch", *Sampana Sekoly Alahady* (teaching the children, cf. 2Tim 3:15), the "Christian Youth Branch", *Sampana Tanora Kristiana* (young witnesses of Christ, cf. 1Tim 4:12), the "Dorcas Branch", *Sampana Dorkasy* (branch of Christian women, cf. Acts 9:36, 39), the "Blue Cross Branch", *Sampana Vokovoko Manga* (make known the danger of drinking alcohol, cf. Isa 9:22), the "Laic Group Foundation Branch", *Sampana Vondrona Fototra Laika* (motivate people to do more for the sake of Church development, cf. Matt 5:47), the "Christian Men Branch", *Sampana Lehilahy Kristiana* (good men pray, 1Tim 2:8), the "Revival Branch", *Sampana Fifohazana* (rouse people to live in the light of Christ, Eph 5:14; John 21:16b), and the "Scouting Branch", *Sampana Skoto = Sampana Mpanazava sy Tily* (education of citizens to make them do good

branch called the “Blue Cross Branch” (*Sampana Vokovoko Manga*) is in charge of taking care of people who are ready to fight against drunkenness or drug abuse and its effects. This branch gives information on the use of all kinds of drugs and the risks involved and restores people to Christ by proclaiming the Gospel, thus protecting human life from drugs.<sup>256</sup>

Malagasy Church is aware of explicit demonic activity. In Madagascar believers claim that the evil spirit can destroy one’s life<sup>257</sup> but only God’s Spirit can overcome his power. I will share the demonic encounter I had and how I experienced the efficacy of living with the Word of God to avoid the devil’s harm again. People possessed by demons are usually those who keep some tools (*ody gasy*) from a sacred place (*doany*) or from a wizard (*Dadarabe*) or materials from the ancestors’ spirit worship (*exhumation*, the reburial of a relative’s dead body) to serve an evil spirit. The owner himself or someone in his family (children, siblings) or among those who live with him may become a demoniac. When a demon manifests its power, the person afflicted seems to have a mental disease. This may occur as an illness with grave symptoms called *ambavelona* or *njarinitsy* (mother coldness).<sup>258</sup> The patient shakes and trembles, shouts or cries out loudly and uncontrollably with the voice of the opposite gender and runs away everywhere with supernatural strength. The patient does not recognize anyone during this time nor will remember what happened once the episode has ended. The devil’s manifestation may also make someone have repeated nightmares, which causes the person to be always frightened or tempts him or her to commit suicide (because he or she has no peace in life). Someone may feel a supernatural power which temporarily presses him or her down, especially at night. I experienced such a case of pressure in my childhood. In addition, cases of collective demonic manifestation (at school) occur significantly in regions in the North West and the South of Madagascar (Mandritsara, Majunga). I encountered many cases when I worked as a pastor in this region for about five years. Once patients were convinced by the Gospel, which preaches the Word of God and His power, His salvation in Jesus Christ, people came and asked to be freed from the demon’s power. Fortunately, all of them were healed.

With regard to casting the demon out, this is what is done in the Church of Jesus Christ in Madagascar, as an instance. After a kind of diagnostic<sup>259</sup> and conversion of the patient or

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in every way, in time of need, so that they are able to support each other, cf. Luke 12:35; Tit 3:1, 2). See Services of Research and Analysis FJKM (*Sampanasa Fikarohana sy Fandalinam-pinoana FJKM*), *My Lord and my God* (Antananarivo: TP Imarivolanitra, 1999), 125–127.

<sup>256</sup> FJKM Blue Cross Branch, *Basic principles of FJKM Blue Cross Branch and internal rules (=Fitsipika fototra anatin’ny Sampana Vokovoko Manga sy Fitsipika anatin’ny Rantsana manokana)* (Antananarivo: TP FJKM Imarivolanitra, 2016), 7–11.

<sup>257</sup> Rakotondramanana, *FJKM Revival Community*, 7.

<sup>258</sup> L.A. Sharp, *The Possessed and Dispossessed. Spirit, Identity, and Power in Madagascar Migrant Towns* (Berkeley, Los Angeles, London: University of California Press, 1994),

<sup>259</sup> Demonic possession and mental illness are not easy to distinguish as the origin of behavioural disturbance. Christians, especially those in some charismatic circles, and psychiatrists hold that demonic symptoms are essentially related to spiritual issues compared to mental illness, which is connected to many factors, including spiritual, social, psychological and physical ones. While a demoniac speaks in a rational manner, someone with mental disease has irrational speech, talks nonsense and jumps quickly between unrelated topics. In terms of therapy effects, if medication helps to mitigate the problem, it was not a demonization, but if prayer solves the problem, it was possibly not mental illness. (See Chris Cook, “Demon Possession and Mental Illness,” *Nucleus*

his family, if he is not conscious the shepherd(s) (*mpiandry*)<sup>260</sup> start to pray, asking Jesus to intervene and work with his Spirit to lead them and free the demoniac from the devil's power. They read or cite passages from the Scriptures which recall the authority that Jesus gave them to perform exorcism (John 14:12–17; Mark 16:15–20; Matt 18: 18–20 and John 20:21–23).<sup>261</sup> Then they drive out the demon(s) in Jesus' name. There are also common phrases to be cited for this. After a while, when the demon is driven away (the patient becomes conscious and healed), then a shepherd lays his hand on the patient's head, praying for him, giving him the Holy Spirit to make him strong and guide him in his future life. It is worth pointing out that it is necessary to burn or destroy the demon's tools in order to completely break up the relationship of the patient with the evil spirit before the exorcism. Furthermore, acceptance of Jesus Christ as his Lord and Savior through confession is also vital (Romans 10:9–10).<sup>262</sup> After the act of driving Satan out and hand laying, a shepherd ends the service with a prayer and blessings. In Madagascar there are some places called *Toby* (camp) where Revival Christians including shepherds gather. These places serve to receive people who need the shepherds' assistance. Generally, sick people or patients are brought by their family there in order to be freed from the devil's harm and to get strength<sup>263</sup> through hand laying. The camp also welcomes all people who need to get strength through prayer and gathering in Christ (cf. Matt 18:19–20).

Other people who see what happened as well as the person delivered from the devil's harm are then kept in their relationship with God and stay faithful to his Word, endeavor to obey him and have a new life in Christ. They become witnesses and bear witness to the good news, Jesus and his salvation. Anyone joined to Christ is a new being; the old is gone, the new has come (2Cor 5:17). This way of healing suits the purpose of the healing miracles performed by Jesus in the Gospel of Matthew. Richard Culpepper, who has explored the healing narratives in Matthew within their historical and cultural context indicates that the aim of Jesus' healing is not only to cure (physical health) but also restore the patients to a state of well-being and reintegrate them into their families and communities (cf. the leper cleansed, Matt 8:1–4; two men with demons healed, Matt 8:28–9:1 par. Mark 5:1–20; two blind men healed, Matt 9:27–31).<sup>264</sup> The person one may encounter challenges, as all Jesus' followers do (1Pet 4:12), but always comes out victorious if he or she observes the Word of God and

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(1997): 13–17 at <https://www.cmf.org.uk/resources/publications/content/?context=article&id=619>; Steven Waterhouse, *Strength for his People: A Ministry for Families of the Mentally Ill* (Amarillo: Westcliff Press, 1994, 2002), 71–79.

<sup>260</sup> Being a shepherd is one of the gifts the Lord gives. A shepherd contributes to the work of the Church according the gifts she or he has received, namely preaching the gospel, casting out demons, laying hands, and healing sick people (cf. Acts 1:8; 1Cor 12:9; Eph 4:11–12; Mark 16:15–20). See FJKM Revival Branch, *Basic principles and internal rules of FJKM Revival Branch* (Antananarivo: TP Imarivolanita, 2019), 2–3.

<sup>261</sup> Rakotondramanana, *FJKM Revival Community*, 7.

<sup>262</sup> Shepherds follow the common liturgy of "Work and encouragement" (*Asa sy fampaherezana*). Foreigners are able to read it as it has been translated into French on these pages. See Rabehantonina James, *Revival service [Fanompoam-pifohazana]* (Antananarivo: TP. FJKM Imarivolanita, 1996), 73–76.

<sup>263</sup> Hans Austnaberg, *Shepherds and Demons: A Study of Exorcism as Practiced and Understood by Shepherds in the Malagasy Lutheran Church* (New York: Peter Lang, 2006), 52.

<sup>264</sup> Richard Culpepper, "Jesus as Healer in the Gospel of Matthew, Part II: Jesus as Healer in Matthew 8–9," *In die Skriflig / In Luce Verbi*, 50/1 (2016) at <https://www.indieskriflig.org.za/index.php/skriflig/article/view/2116/4209#19>.

opposes the devil by using the authority given by Jesus in daily life (Matt 4:1–11; 10:1–2). In my case, Satan has no power over me anymore after I received Jesus as my Lord and Savior and now try to follow him and his will in my life.

It can be seen in section 3.4 that both Churches in the Netherlands and Madagascar keep on living with the Word of God not only during the weekly service but also in their everyday life. Different kinds of lectionaries are available to lead congregations in this. Despite the influence of secularism, church buildings welcoming people to pray, read, listen and study the Bible are still standing, but while the number of churchgoers is decreasing in the Netherlands (with many believers who do not belong to a church), in Madagascar the number is increasing (with many new believers who do belong to a church). What is more, the Church in the Netherlands is different from the Malagasy Church concerning the awareness of demonic confrontation. The devil's manifestation is more significant in Madagascar.

➤ **The “Work and encouragement” (Asa sy Fampaherezana) liturgy for apotropaic and exorcistic purposes**

This liturgy is an example of how Malagasy shepherds use the Scriptures and the way in which they use words of power to cast away the devil explicitly, as Jesus did in the testing story in Matt 4:1–11. The liturgy consists mainly of prayers, Bible readings, spells casting Satan away, benedictions. The contents follow this order:<sup>265</sup>

1. Prayer
2. Reading of the Word of God as a basis for the act<sup>266</sup>
  - John 14:12–17
  - Mark 16:15–20
  - Matt 18:18–20
  - John 20:21–23
3. Driving Satan away by saying, "In the name of Jesus Christ of Nazareth, He who was crucified, Lord of lords, King of kings, living God, having all the power both in Heaven and on earth ... It is in his name that I ordain you and drive you away from Satan ... Leave and go to the lake burning with fire, a place reserved for the demons, Satan and their companions. In the name of Jesus Christ, you must come out, the evil spirit. Take with you all your burdens, vices and derivatives: diseases, lies, deceits and all that is evil and evil. I command you to go out in the name of Jesus Christ; the power of Christ compels you because these people belong to Jesus Christ. They have been redeemed by his blood. Go from here and go, in the name of Jesus Christ."
4. Prayer
5. Hand laying with the saying, "It is in the name of Jesus Christ that I put my hand on your head. In his name, in all his power that I allow myself to do this act. Your sin is

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<sup>265</sup> James, *Revival service [Fanompoam-pifohazana]*, 73–76.

<sup>266</sup> James Rabehantonina, *The most Holy Words [Ny Teny masina indrindra]* (Antananarivo: TP Imarivolanita, 2018), 27–39.

forgiven. Receive the Holy Spirit to sanctify you, to console you, to instruct you in justice, while preserving you in eternal life. (Be cured of your illness ...) Strengthen you, be firm in the work of the Lord Jesus Christ. Keep in your faith the charism that you have been offered in the name of Jesus Christ. May your prayers in prayer be heard in the name of Jesus Christ to honor his name. May peace be with you. Amen.”

#### 6. Prayer and Benediction.

The first passage cited in this liturgy is John 14:12–17. It belongs to the section concerning Jesus’ discussion about his departure and how the Holy Spirit will be sent to his disciples (John 14:1–31). Jesus declares that whoever believes in him will do what he does, they will do even great works (verse 12). This implies that the church mission will be a success. It will be done in Jesus’ name (verse 13). The disciples need to have faith in Jesus and pray to God in his name and as a result the prayer will be answered (John 14:13–14). That is, a close relationship or connection with God is crucial in performing the comforting work. Andreas J. Kostenberger holds that praying in Jesus’ name does not include magical incantation. It rather shows a coalition of one’s desires and aims with God (1John 5:14–15).<sup>267</sup> I suggest that in quoting this first passage shepherds live in obedience to the Word of God and are ready to do so during the comforting work (cf. Matt 4:4). In the following verses 15–17 in John 14 Jesus promises to give the Holy Spirit, which will dwell in his disciples and will guide them in all truth. In other words, Jesus and the Father will reside in those who believe in them through the Holy Spirit.<sup>268</sup> The function of the Holy Spirit is mentioned in John 16:4–15.



Shepherds reading the words of authority given by Jesus.  
(Photo taken by Pastor Govin, in Antananarivo, 28 February 2018)

The second reading in the comforting work liturgy is Mark 16:15–20, which consists of the great commission given by Jesus to his disciples, preaching the Gospel (verse 15) and

<sup>267</sup> Andreas J. Kostenberger, *John* (Grand Rapids, Michigan: Backer Academic, 2004), 433–34.

<sup>268</sup> Kostenberger, *John*, 434–37.



calling people to believe in Jesus. Those who believe (internal reception of the Gospel) will witness to his faith in baptism (external act), resulting in their salvation.<sup>269</sup> Conversely, those who refuse to believe will be condemned. Preaching the Gospel so that people believe and worship God is one way of making people stay faithful to God (Matt 4:10). The remaining verses are concerned with the promise of signs which will accompany those who believe, including exorcizing demons in Jesus' name, speaking in tongues, picking up snakes, drinking poison without harm, and laying hands on sick people who will be healed (verses 17–18). The account of Jesus' ascension and session follow this promise (verse 19). Verse 20 indicates that the Lord worked with his disciples in preaching the Gospel and many miracles were performed.



A shepherd laying hands

(Photos taken by Velonirina Marcel from Andapa, in Soavinandriana 24 June 2001)

The third text read in the comforting work is Matt 18:18–20. This passage belongs to the section Matt 18:18–20 regarding the rebuking of a fellow disciple who sins. Turner indicates that reading Matt 18:15–17 is important for understanding this passage.<sup>270</sup> The church community is permitted to loose (forgive) or to bind (retain sin) for the one who has sinned. The church's decision has heavenly confirmation.<sup>271</sup> This decision depends on the sinner's repentance after the process indicated in Matt 18:15–17 has been followed. If the sinning disciple repents, he will be loosed or forgiven and continues with the community but if he does not repent, he will be bound or his sin is retained and he will be excluded from the

<sup>269</sup> Frank E. Gaebelin (ed.), *Matthew, Mark, Luke*, in vol. 8 of *The Expositor's Bible Commentary* (Grand Rapids, Michigan: Regency, 1984), 788–793.

<sup>270</sup> Turner, *Matthew*, 443–447.

<sup>271</sup> Ulrich Luz, *Matthew 21–28. Commentary*, ed. Helmut Koester. Rev. Hermenia (Minneapolis, MN: Augsburg Fortress, 2001), 454.

community. That is to say, not following the way of sin is crucial. People are called to repent, leave their sins and come back to serve and worship only God, not Satan the inciter of people to sin (cf. Matt 4:10). Promises of answer to the prayer of the church community and God's presence in the midst of those who are gathered in His name follow this community discipline (verses 19–20).

The fourth passage in the liturgy is John 20:21–23 regarding Jesus who appeared to his disciples, came and stood in their midst after resurrection. He pronounced the familiar Jewish greeting “Peace be with you” (verse 21a; cf. 1Sam 25:6).<sup>272</sup> To fulfill their commission, Jesus' disciples need peace. Jesus' disciples are Jesus' missionaries and united with the Father and his Son Jesus (verse 21b; cf. John 17: 21–26). Their commission is given by Jesus who arose from death, has been given all authority in heaven and on earth, and has freed humans from their sins (verse 22; cf. Matt 28:18–20; Rev 1:5). He invites his disciples to receive the Holy Spirit he gives and gives them authority to pronounce the forgiveness (in case of repentance) or retention of sins (in case of one who refuses to repent and to believe in him) [verse 23].

Briefly, in churches both in the West and in Madagascar, congregations are urged to live by and observe the Word of God by reading, studying the Bible not only during the worship service in church but also in their daily lives. The Church and some Christian organizations provide daily Bible readings through flyers or websites which are available to everyone. It has been shown that although some people “believe without belonging”, that is they believe in God but do not belong to an institutional church (they only go to church occasionally), churchgoers including church leaders pray for them on their behalf and try to spread God's Word encouraging them to stay adherent to God. It was mentioned that since 2014 Malagasy Reformed Church has a project to fill Madagascar with the Gospel.

Although Satan does not manifest himself explicitly as a personal being as he did in Jesus' time, Satan's manifestation is revealed in his acts as the ruler of the evil ones, inciting people to do evil things in every way, including the destruction of themselves. Satan uses deception to tempt and convince people to do wrong things deliberately (cf. James 1:14). Both the Western and Malagasy churches have to cope with this demonic evil one's activities, encouraging one another with prayers and sharing the Word of God so that everyone may overcome the temptations suggested by the evil ones. To this end, Congregations are organized into Prayer Teams, some of which take care of the congregation's life not only spiritually but also mentally and physically. In the case of Madagascar, apart from the worship service on Sundays, a service called “Work and encouragement” (*Asa sy Fampaherezana*) is dedicated to exorcistic and apotropaic practices performed by shepherds for those who need it. In Madagascar demon-possessed people still exist, and the devil prowls around like a roaring lion looking for someone to devour (cf. 1 Pet 5:8). Christians are exhorted to discipline themselves and be vigilant. Jesus' command “Away with you Satan” is performed in some way during this “Work and encouragement” service (cf. Matt 4:10). The Scriptures commonly read during this service (John 14:12–17; Mark 16:15–20; Matt 18:18–20, and John 20:21–23) encourage people (both shepherds and others who attend the service) to stay faithful to Jesus

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<sup>272</sup> Kostenberger, *John* (Grand Rapids, Michigan: Backer Academic, 2004), 571–73.

(who has all authority in heaven and on earth, has already defeated Satan and his demonic evil ones, has freed humans from their sins) and pray in his name. Repentance, receiving forgiveness, and the alignment of one's desires and aims with God's will (cf. Matt 4:4) are also urged. In addition, it is vital that the shepherds receive peace and the Holy Spirit works in them and this will in turn work in the person they lay hands on. Jesus' disciples need peace and the Holy Spirit that lead and strengthen them to preach the Gospel over the world and to overcome every challenge they may encounter in the future including Satan and his temptations (cf. Matt 4:1).

## **CONCLUDING REMARKS**

This third chapter was concerned with the way in which the testing story in Matt 4:1–11 sheds light on the anti-demonic practices in modern-day Christianity. It was shown that in Matthew Satan is portrayed as a tempter enticing people to sin and do immoral or evil things. In the ancient Church the story of Jesus confronting Satan told in Matt 4:1–11 was understood as an example of challenges that anyone may face in his or her daily life. As Jesus did, recalling and obeying the Word of God in the Scripture is the way to fight Satan's temptation. However, in early modern times the interpretation changed. Satan's appearance in person was regarded with skepticism and the testing story was considered a myth or a vision that the Evangelists experienced; it was unhistorical. The story was seen to express hope and confidence in Jesus the Son of God who overcame Satan through his obedience and trust in God. It was only after the discovery at Qumran of Jewish and Christian texts written in the Second Temple period that the testing story came to be reconsidered. Those texts shed new light on Jewish concepts of demonology and angelology which had a great impact on early Christianity.

After this brief history of interpretation of the testing story, the manifestation of Satan in the early Church and in modern times was explored. It was indicated that in the first test (Matt 4:3) Satan tempts Jesus to perform a deed not commanded by God (turning stones into bread to satisfy his hunger). In the second test (Matt 4:5–6), Satan incites Jesus to test the promise of God of care for His children, using Scripture from Psalms 91:11–12 (jumping from the temple's roof while trusting in divine protection, to demonstrate his sonship). In the third test (Matt 4:8–9), Satan entices Jesus to worship him in exchange for world dominion. In all of these temptations Satan tries to divert Jesus from obedience to his Father's will. Although Christians' tests may not be the same as those that Jesus underwent, Satan also tempts them in every way in order to drive them away from God's will and path, inciting them to sin or do wrong or evil things, doubt God's care and worship him (Satan) directly or through idolatry in exchange for the pleasures of the world.

Christians, learning from the way in which Jesus confronts and overcomes Satan in the testing story, apply his anti-demonic tactics. First, to live with and adhere to the Word of God (cf. Matt 4:4, 7, and 10). Second, not to give in to Satan's suggestions but rather resist and oppose him explicitly, as Jesus did when he said, "Away with you Satan" (Matt 4:10). Third, to stay faithful to God who takes care of His children and will perform what He has promised (Matt 4:11). It was emphasized that the Christian who lives with the Word of God is always shown the way to avoid temptation (1Cor 10:13).

The last section of this third chapter discussed some examples of how modern Churches, including those in the Netherlands in the West and in the Reformed Churches in Madagascar, practice the anti-demonic techniques cited above. To make congregations live with and adhere to God's Word, both of these Churches provide daily Bible readings through flyers and websites available to everyone, as well as Bible readings and studies in church. These practices help people's faith to grow and help them to trust in God and His care for His children. Supporting one another with prayers in Jesus' name and the Word of God led by Prayer Teams, Branch Teams, and shepherds through the "Work and encouragement" programme is vital for making Christians able to stay faithful to God and to oppose Satan and his temptations.

## CONCLUSION

To cope with challenges they may encounter, genuine believers should reflect on Jesus' testing and how he endured and overcame the devil's temptations. The main objective of this study was to explore the way in which Matthew portrays Jesus and his activities in the testing story in Matt 4:1–11 depending on his use of Deuteronomy. To this end, this thesis first examined Matthew's aims in using Deuteronomy in his portrayal of Jesus in the testing narrative. Secondly, it studied Matthew's portrayal of Jesus by exploring the way in which Jesus uses Deuteronomy in light of the use of Scriptures in early Jewish apotropaic practices. Finally, this thesis investigated the extent to which this study of Jesus' testing story in Matt 4:1–11 may shed light on apotropaic practices in modern-day Christianity. Summing up the results of the research, the following conclusions can be drawn.

In the first chapter, "Jesus' use of Deuteronomy in Matt 4:1–11", the reason why Matthew uses Deuteronomy in his narrative of Jesus' testing was addressed. It was discovered that Matthew's use and interpretation of Deuteronomy was already current in his time. It was argued that Matthew employed passages from Deuteronomy not only as it is already present in his sources Q and Mark, but that he was also probably influenced by the use and interpretation of it that he was already aware of. In his use of Deuteronomy Matthew aims to portray Jesus as the embodiment of the True Israel and as a New Moses, staying faithful to God, obeying his Word and taking the role of mediator between God and His people. Besides these Israel and Moses typologies, it was seen that scholars also discerned an antithetical Israel-Christ typology, since unlike the Israelite people challenged in the desert Jesus overcame temptation by his use of and obedience to the Word of God. Narrative and intertextual approaches were applied to the investigation in this first chapter.

The second chapter, "Jesus' use of Deuteronomy and Jewish apotropaic tradition", moved on to show the apotropaic features in the testing story by exploring the way in which Jesus uses Deuteronomy in light of early Jewish use of Scriptures for apotropaic purposes. This part investigated whether Deut 6:13, 16, and 8:3 were used in apotropaic Jewish practices in the same way as Jesus uses them in Matt 4:1–11. Historical analysis was applied to investigate the cultural background concerning beliefs and practices of the early Jewish anti-demonic tradition, which shed light on the apotropaic features in the testing story. As a result, some similarities and differences were found between the Jewish use of Deuteronomy for apotropaic purposes and Jesus' use portrayed in Matthew. Scholars noted that, similar to the Jewish usage, the Deuteronomic passages quoted by Jesus bring out God's will, emphasizing that the Lord who is the only God is faithful and takes care of His children; His children are not to test him but to trust in Him, worship only Him and obey His commands in every situation. Jews started using Scripture for apotropaic purposes since at least between the 7th and 6th centuries B.C.E., as we know from the amulets found in a burial chamber at Ketef Hinnom. The Priestly Blessing from Num 6:24–26 was inscribed on the first amulet Ketef Hinnom I, at the end of its text (lines 14b–18), and on the second amulet Ketef Hinnom II as well (lines 5–8). Besides the request of blessings, a text which is similar to Deut 7:9 was also written on the first amulet Ketef Hinnom I (lines 4–7). These texts highlight the invocation of God who keeps his covenant, restores his people and stands as the rebuker of the evil one. We saw that Jesus

is portrayed as an apotropaic practitioner in Matthew, since his use of and adherence to the Word of God in Deuteronomy has the same apotropaic effect as found in the Jewish text the *Damascus Document*. In the same way Jesus defeated Satan and warded him off at the end of the story in Matt 4:11. What makes the use of Deuteronomy in Jewish apotropaic tradition and that of Jesus different is the Deuteronomic texts used and the way in which they are expressed. Whereas Jewish apotropaic practices allude to or quote Deut 7:9 (on Kitef Hinnom I), the Shema Deut 6:4 (on Samaritan amulets and magic bowls), Deut 28: 22, 25, 35; 29:19 (on incantation bowls), and the covenant curse Deut 28:28 (on incantation bowls and in the Pesharim 4Q166 1:7–10, 4Q387 2 ii 4, which refer to the the punishment of God’s opponents, 4Q504 1–2r ii, which consists of a prayer for healing to undo the curse of punishment of sin), Jesus’ testing story cites the texts of Deut 6:13, 16 and 8:3. Another difference is the fact that the Deuteronomic texts of the Jewish apotropaic practices were inscribed on items like amulets, bowls or scrolls, whereas Jesus’ Deuteronomic texts were quoted straight from his own mouth with words of power commanding Satan to be gone.

The last chapter, “Apotropaic practices in modern-day Christianity in light of Matt 4:1–11”, explored the way in which the testing story in Matt 4:1–11 may shed light on the anti-demonic practices in modern-day Christianity. A biblical theological approach was used for the investigation. It was demonstrated that in Matthew Satan is portrayed as a tempter who makes people turn away from God’s path, inciting people to sin and do immoral or evil things. In the testing story Jesus the Son of God confronts Satan and defeats him. In the first test (Matt 4:3) Satan tempts Jesus to perform a deed not commanded by God (turning stones into bread to satisfy his hunger). In the second temptation (Matt 4:5–6) Satan entices Jesus to challenge God’s promise of care for His children by employing Scripture from Psalms 91:11–12 (Jesus is to jump from the temple’s roof while trusting in divine protection, to demonstrate his sonship). In the third test (Matt 4:8–9) Satan suggests that Jesus worship him in exchange for world dominion. In all of these temptations Satan attempts to divert Jesus from obedience to his Father’s will. Although Christians’ tests may not be the same as those that Jesus underwent, Satan also tempts them in every way to drive them away from God’s will and path, inciting them to sin or do wrong or evil things, doubt God’s care, and worship him (Satan) directly or through idolatry in exchange for the pleasures of the world. Christians can learn how Jesus overcame Satan’s temptations. As it is told in Matt 4:1–11, in response to each of Satan’s suggestions, Jesus recalled and obeyed the Word of God. Jesus’ anti-demonic tactics can be summarized as follows. Firstly, to live with and adhere to the Word of God (cf. Matt 4:4, 7, and 10). Secondly, not to fall for to Satan’s suggestions but rather resist and oppose him explicitly, as Jesus did saying, “Away with you Satan” (Matt 4:10). Thirdly, to stay faithful to God who takes care of His children and can perform what He has promised (Matt 4:11). It was stressed that the Christian who lives with the Word of God is always shown the way to avoid temptation (1Cor 10:13). The ending of this chapter provided some instances of the way in which modern Churches (also those in the Netherlands in the West and in the Reformed Churches in Madagascar) apply Jesus’ anti-demonic tactics. Both of these Churches provide daily Bible readings through flyers and websites available to everyone as well as Bible readings and studies in church for the purpose of stimulating congregations to live with and adhere to God’s Word. These practices help people’s faith to grow and help them to trust in God and His

care for His children. Furthermore, the presence of Prayer Teams, Branch Teams, and shepherds through the “Work and encouragement” programme according to the gifts given to them lead congregations to back one another with prayers in Jesus’ name, while the Word of God is vital for making Christians able to be faithful to God and to resist Satan and overcome his temptations.

It was noted that, unlike in the ancient Church, in early modern times this testing story was understood as a myth or a vision that the Evangelists had, as the story, especially the concept of Satan as a personified evil one, was not proved historically. This has been reconsidered after the discovery of Jewish and early Christian texts at Qumran in 1947. Scholars indicate that those texts shed new light on the demonology and angelology of Judaism and possibly had an impact on early Christianity, also with regard to Satan’s role and significance. However, whatever scholars and critics say about the mythological features of this story, I agree with Luz’s perspective that this testing story is an encouraging story and central to the life of Christians. He states that even “without its mythical dimensions” Jesus’ testing story is an instance of experiences that people may have in their daily lives.<sup>273</sup> Luz adds that, “with its mythical dimensions”, the testing narrative “becomes an expression of Hope and Confidence in the Son of God, who through his obedience has overcome the devil, and confidence in God whose angels succored the Obedient one.”<sup>274</sup>

The findings of this present research are not only relevant to biblical demonology scholarship, but also important for Christian faith and missions, including those of ministers and shepherds. They give scholars insight into the apotropaic features in Matthew in light of Jewish and early Christian apotropaism and the history of interpretation of this pericope in the ancient Church and in modern times. In addition, the assessment of early Jewish apotropaism provides a better understanding of the Gospel’s anti-demonology, which plays a significant role in the Gospel’s messages. The way in which Jesus confronted and overcame Satan by living with and obeying the Word of God, not submitting to but resisting Satan explicitly, and staying faithful to God who always takes care of His obedient children can be learned and applied by Christians to cope with whatever challenges they might face. I recommend Christians to cast all their anxiety on God, because he loves and takes care of His children (1Pet 5:7). Whatever challenge a Christian faces, it is certain that this will bring him or her closer to God, the heavenly Father. Placing one’s situation in God’s hand and obeying His commands is vital for one’s salvation. Jesus invites people to come to him, “Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls.” (Matt 11:28–128) Christians thus can say, “We are more than conquerors through him who loves us.” (Rom 8:37)

To conclude, I would like to say that the research done by me has not been enough due to the lack of some sources I expected to consult, including foreign-language books or articles (besides those in Malagasy) discussing Madagascar’s anti-demonic practices that use

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<sup>273</sup> Luz, *Matthew 1–7. Commentary*, 155.

<sup>274</sup> Luz, *Matthew 1–7. Commentary*, 155.

Scriptures. Constraints of time and space mean that some points I would have liked to study for this thesis are missing. I have only focused on Protestant or Reformed Churches when exploring the practical side of anti-demonic tactics. Thus no attention has been paid to the importance of the Sacrament of Confession, also known as the Sacrament of Penance and Reconciliation, performed in the Catholic Church, which also might help Christians to avoid Satan's temptations. The Catholic Church holds that through the Sacrament of Penance and Reconciliation a sinner can obtain forgiveness for his or her sins and reconcile with God and the Church. The Sacrament washes clean someone who repents and renews him or her in Christ (cf. Isa 40:1–4; John 20:21–23; Rom 3:23).<sup>275</sup> Further study of this issue would be of interest.

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<sup>275</sup> Amber Martinez-Pilkington, "Shame and Guilt: The Psychology of Sacramental Confession," *The Humanistic Psychologist* 35/2 (2007): 203–218.



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