Genesis 2:15-17, 3:1-7

15 The Lord God took the man and put him in the garden of Eden to till it and keep it.

¹⁶And the Lord God commanded the man,

'You may freely eat of every tree of the garden;

of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die.'

Now the serpent was more crafty than any other wild animal that the LORD God had made.

He said to the woman,

'Did God say,
"You shall not eat
from any tree
in the garden"?'

²The woman said to the serpent,

'We may eat of the fruit of the trees in the garden;

³but God said,
"You shall not eat
of the fruit of the tree
that is in the middle of the garden,
nor shall you touch it,
or you shall die."

⁴But the serpent said to the woman,

'You will not die;

5for God knows
that when you eat of it
your eyes will be opened,
and you will be like God,
knowing good and evil.'

⁶So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise,

> she took of its fruit and ate; and she also gave some to her husband, who was with her, and he ate.

⁷Then the eyes of both were opened, and they knew that they were naked;

and they sewed fig leaves together and made loincloths for themselves.

Matthew 4:1-11

Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil.

²He fasted for forty days and forty nights, and afterwards he was famished.

³The tempter came and said to him,

'If you are the Son of God, command these stones to become loaves of bread.'

⁴But he answered,

"One does not live by bread alone, but by every word that comes from the mouth of God."

5 Then the devil took him to the holy city and placed him on the pinnacle of the temple,

⁶saying 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."

⁷Jesus said to him,

'Again it is written,

"Do not put the Lord your God to the test." '

8 Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendour;

⁹and he said to him, 'All these I will give you, if you will fall down and worship me.'

¹⁰Jesus said to him, 'Away with you, Satan!

for it is written,

"Worship the Lord your God, and serve only him."

¹¹Then the devil left him, and suddenly angels came and waited on him.

Reading Genesis This Week

Lent starts with framing the human condition, from the second creation myth in Genesis too easily, lazily read as 'The Fall'

What's the original human full condition, then gendered, placed in a garden, with sufficient gifts, and modest limit? Vegan consumption is permitted (not other creatures) but one tree prohibited, with mortal consequences if chosen.

The straw opponent, butt of many jokes: original sin confused as sexual orientation or expression An alternative, from Matthew Fox and others: original blessing, choices that matter, relationship with God

At least, in a less misogynist or heterosexist reading, Havva claims agency first, reasons and chooses Adam simply apes her

Try taking a fig leaf sometimes, to sew it –
this is comedy –
God provides real clothing as they leave Eden

What are we 'no longer' and 'not yet' what fulfills our divinely created and intended humanity, how?

Reading the Gospel This Week

Lent starts with Jesus' temptation in desert this year's Matthew version longer than Mark 1:12-13 in different order than Luke 4:1-13

If Hevva and Adam faced the serpent *han-na-has*Jesus faces Satan, tempter, devil,
satan, ho peirazōn, diabolou

If Genesis poses universal human nature and destiny Matthew starts with messianic role – what we expect of Jesus (then, if that's Jesus' job, what's ours?)

Jesus turning stones to bread:
is that simply charitable relief,
or technological problem fixing?
How does either (mis)construe our human condition and need?

Jesus throwing himself down from a height:
is that entrusting survival to God,
or 'committing class suicide', spiritual pride?
How does either (mis)construe our human condition and need?

Jesus bowing to devil, so all bow to Jesus:
is that confusing religion and politics
or claiming mediation between divine and human?
How does either (mis)construe our human condition and need?

If we can sort out Jesus' job, then ours as body of Christ, in relation to universal human nature and destiny – we can critique others' (mis)constructions and repent or turn from our errors individually as mortals, collectively as church, universally as humanity...