# The Temptation in the Wilderness

**Bible Stories Anthology — Matthew 4:1-11; Luke 4:1-14**

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> **Romans 15:4** *For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.*

## Why These Stories Were Written — Romans 15:4

Paul had just quoted a thousand-year-old psalm and applied it to Christ (Romans 15:3, quoting Psalm 69:9), and then he explained why he could: *whatsoever things were written aforetime were written for our learning*. **Written aforetime** — the scriptures that already stood before this present age of grace opened at Pentecost: the record God gave through Moses, the prophets and the writings, along with the Gospel accounts of Christ's earthly ministry, which belong to that same time before Pentecost. (When Paul wrote these words, the scriptures he had in hand were the Hebrew scriptures; the Gospels had not yet been written down.) **Written for our learning** — "learning" is the Greek word for *teaching*, the very word rendered "doctrine" in 2 Timothy 3:16. These are not quaint tales; they are doctrine in narrative form. Adam, Ruth and David never knew us, but God did, and He had their lives recorded with us in mind — written *for* us, though not all of it written *to* us, which is why we read Israel's history as our instruction and not as our marching orders. **Through patience and comfort of the scriptures** — "patience" is literally *remaining under*, the staying power we gain from watching men and women stay under a load; "comfort" is a *calling alongside*, the strength God brings when He meets them there, which is why Paul calls Him "the God of patience and consolation" in the very next verse. **That we might have hope** — not a wish, but confident expectation: the return of Jesus Christ and everlasting life with Him. That is why these accounts exist, and it is how they should be read.

## It Is Written

The heavens had just opened.

Jesus had come up out of the waters of the Jordan, the spirit of God had come down upon him like a dove, and a voice from heaven had said: **"This is my beloved Son, in whom I am well pleased."**

What came next was not a celebration. It was a wilderness.

For forty days Jesus went without food in the barren hills of Judea, among the wild animals. And when he was at his weakest, the adversary came — the same enemy who had deceived Eve in a garden full of food. He came with three offers. Each one sounded reasonable. Each one quoted, or twisted, God's own words. Each one began by questioning what God had just said: *If thou be the Son of God …*

Three times Jesus answered with the same three words: *It is written.*

This is the story of the temptation in the wilderness — where the Son of God met the adversary alone, hungry and human, and defeated him not with power from heaven, but with the written Word of God that any believer can hold in his hand.

## The Setting

**When.** Immediately after Jesus' baptism by John in the river Jordan, when Jesus was **"about thirty years of age"** (Luke 3:23) — about A.D. 27–28 by the reckoning this series uses. Mark says **"immediately"** (Mark 1:12). Before Jesus preached one sermon, healed one sick person or called one disciple, he faced the adversary.

**Where. "The wilderness"** — most likely the Judean wilderness, the dry, rocky hill country that falls steeply from Jerusalem down to the Jordan valley and the Dead Sea. It is a land of bare limestone ridges, deep ravines, scrub, and very little water. Mark adds that Jesus **"was with the wild beasts"** (Mark 1:13) — jackals, hyenas, wild goats, perhaps leopards. A later tradition places the temptation on the mountain above Jericho known as the Mount of Temptation; Scripture does not name the place.

**The accounts.** Mark gives the event in two verses (Mark 1:12-13). **Matthew** (4:1-11) and **Luke** (4:1-13) give the three temptations in detail. They give the second and third in a different order:

- **Matthew:** bread — pinnacle of the temple — high mountain.
- **Luke:** bread — high mountain — pinnacle of the temple.

Matthew links each temptation with time words — **"Then … Again … Then"** — which suggests he is giving the order in which they happened. Luke uses a simple *and*, and may be arranging them so that the account ends in Jerusalem, where his Gospel also ends. Some students, noticing the differences, have suggested that the adversary repeated his temptations more than once. This story follows Matthew's order.

**Who.**

- **Jesus**, the Son of God, newly baptized, about thirty years old.
- **The devil**, called **"the tempter"** and **"Satan."**
- **Angels**, who ministered to him afterwards.

**The administration.** The **Christ administration**, which opened at Jesus' baptism, when he was anointed with holy spirit and power (Acts 10:38) — still under the Law of Moses, which Jesus kept perfectly.

## The Story, Told Faithfully

## The Voice from Heaven

> **Matthew 3:16** *And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:*
>
> **Matthew 3:17** *And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.*

The temptation cannot be understood apart from what happened just before it. At the Jordan, two things happened:

**The spirit of God came upon him.** Jesus was anointed — the meaning of the titles *Messiah* (Hebrew) and *Christ* (Greek). Peter later preached **"how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him"** (Acts 10:38).

**God declared him His Son.** *My beloved Son, in whom I am well pleased.* The words echo Psalm 2:7 (**"Thou art my Son"**) and Isaiah 42:1 (**"mine elect, in whom my soul delighteth; I have put my spirit upon him"**). God publicly identified Jesus as the promised King and Servant.

And notice where Luke places the temptation. Between the baptism and the wilderness, Luke gives Jesus' genealogy, tracing it all the way back to **"Adam, which was the son of God"** (Luke 3:38). The very

next words are, **"And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness"** (Luke 4:1). Adam, the first son of God, was tested in a garden and failed. Now the second Adam, the Son of God, would be tested in a wilderness.

## Led into the Wilderness

> **Matthew 4:1** *Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.*

**"Led up of the Spirit."** The temptation was not an accident or an ambush. God's spirit led him there. Mark uses a stronger word: **"the Spirit driveth him into the wilderness"** (Mark 1:12) — *thrust him out*. This was God's purpose.

**"To be tempted of the devil."** God led Jesus into the wilderness, but it was the **devil** who tempted him. God does not tempt anyone to sin: **"Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man"** (James 1:13). The Greek word *peirazō* can mean either *test* or *tempt*. From God's side, it was a proving of His Son; from the devil's side, it was an attempt to make him fall.

**"The devil."** Greek *diabolos*, *the slanderer*, *the accuser*. Jesus called him **"a murderer from the beginning"** and **"a liar, and the father of it"** (John 8:44). This is the same adversary who accused Job (story 37), and who spoke through the serpent in Eden (story 02).

> **Matthew 4:2** *And when he had fasted forty days and forty nights, he was afterward an hungred.*

**"Forty days and forty nights."** Forty is the number of testing and probation in Scripture:

- **Moses** was on the mountain with God **"forty days and forty nights; he did neither eat bread, nor drink water"** (Exodus 34:28).
- **Elijah** went **"in the strength of that meat forty days and forty nights unto Horeb the mount of God"** (1 Kings 19:8; story 28).
- **Israel** was in the wilderness **forty years**: **"to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no"** (Deuteronomy 8:2).

**"He was afterward an hungred."** Luke says **"he did eat nothing"** (Luke 4:2). After forty days without food, a man's body has used up its reserves and begins to break down. Hunger returns with terrible force. Jesus was not pretending to be weak. He was a real man, and he was starving. This is when the tempter came.

Mark adds, **"tempted of Satan"** during the forty days (Mark 1:13), and Luke says **"Being forty days tempted of the devil"** (Luke 4:2). The three temptations recorded were the climax, at the end, but the testing went on throughout.

## The First Temptation: Bread

> **Matthew 4:3** *And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.*

**"The tempter."** The one whose whole business is temptation.

**"If thou be the Son of God."** The Greek grammar (*ei* with the indicative) does not necessarily express doubt; it can mean *since you are the Son of God*. Either way, the adversary went straight at the words God had just spoken from heaven. In Eden he had begun the same way: **"Yea, hath God said …?"** (Genesis 3:1). His first move is always to question God's Word.

**"Command that these stones be made bread."** The Judean wilderness is covered with round limestone rocks, some of them shaped very like the round flat loaves of the time. The suggestion was simple: *You're hungry. You have power. Use it. Feed yourself.*

What was wrong with that? Bread is not sinful. Jesus later multiplied bread for thousands. The wrong was in the *why*. God had led him into the wilderness and had not yet fed him. To make bread for himself would be to use the power God gave him for his own needs, apart from God's direction — to stop trusting his Father and start providing for himself. It would have been to say, *God has led me here and let me starve; I'll take care of myself.*

> **Matthew 4:4** *But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.*

**"It is written."** The Greek *gegraptai* is in the perfect tense: *it has been written, and it stands written.* What God said long ago still stands, unchanged, with full authority.

**"Man shall not live by bread alone."** Jesus quoted **Deuteronomy 8:3**, from Moses' words about Israel's forty years in the wilderness: **"he humbled thee, and suffered thee to hunger, and fed thee with manna … that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live."** God let Israel be hungry, then fed them from heaven, to teach them that life depends on God, not on bread.

Notice: Jesus said **"Man."** He did not answer, *I am the Son of God, so this doesn't apply to me.* He answered as a man, standing where any man stands, depending on God as any man must. Later he would say, **"My meat is to do the will of him that sent me, and to finish his work"** (John 4:34).

## The Second Temptation: The Pinnacle of the Temple

> **Matthew 4:5** *Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,*
> **Matthew 4:6** *And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.*

**"The holy city."** Jerusalem.

**"A pinnacle of the temple."** The Greek *pterugion* means a *little wing* — an edge or high corner of the temple complex. Many think it was the southeast corner of the temple courts, where Herod's great Royal Porch stood above the Kidron valley. The Jewish historian Josephus wrote that anyone looking down from the top of that porch into the valley below would grow dizzy (*Antiquities* 15.11.5).

How did the devil take him there? The text does not explain whether this happened physically or in a vision. It does not matter for the lesson.

**"For it is written."** Now the devil quoted Scripture. Jesus had answered with *It is written*; the devil said, *All right — it is written.* He quoted **Psalm 91:11-12**:

> **Psalms 91:11** *For he shall give his angels charge over thee, to keep thee in all thy ways.*
> **Psalms 91:12** *They shall bear thee up in their hands, lest thou dash thy foot against a stone.*

Compare carefully. The devil left out **"to keep thee in all thy ways."** The promise of Psalm 91 is for those who walk in God's ways, not for someone who deliberately throws himself into danger to force God's hand. And the devil stopped just before the next verse: **"Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet"** (Psalm 91:13) — a promise of victory over the serpent himself.

The temptation was subtle. *You trust God? Then prove it. Jump, and let God catch you. Show everyone in the temple courts that you're the Son of God.* It was an invitation to presumption dressed up as faith: to force God to act on demand and to win the crowds with a spectacle.

> **Matthew 4:7** *Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.*

**"It is written again."** Scripture must be balanced with Scripture. One verse taken out of context and set against the rest is not *it is written*; it is a twisting.

**"Thou shalt not tempt the Lord thy God."** Jesus quoted **Deuteronomy 6:16**: **"Ye shall not tempt the LORD your God, as ye tempted him in Massah."** At Massah, the thirsty Israelites demanded water and asked, **"Is the LORD among us, or not?"** (Exodus 17:7). To *tempt God* is to put Him to the test — to demand that He prove Himself on our terms. Trust does not need to test God; it simply obeys.

## The Third Temptation: All the Kingdoms

> **Matthew 4:8** *Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;*
> **Matthew 4:9** *And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.*

**"An exceeding high mountain."** Luke adds that he showed them **"in a moment of time"** (Luke 4:5). No mountain on earth can show all the world's kingdoms; this was a vision granted by the adversary, a flash of all the power and glory of the world.

**"All these things will I give thee."** Luke records the devil's claim in full:

> **Luke 4:6** *And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.*

**"For that is delivered unto me."** A remarkable claim — and Jesus did not deny it. Scripture elsewhere calls the devil **"the god of this world"** (2 Corinthians 4:4) and **"the prince of this world"** (John 12:31), and says **"the whole world lieth in wickedness"** (1 John 5:19), literally *in the wicked one*. When Adam obeyed the serpent, the dominion God had given man (Genesis 1:28) passed into the hands of the one he obeyed (Romans 6:16). The devil had kingdoms to offer.

**"If thou wilt fall down and worship me."** Here was the real goal behind all three temptations. The devil wanted worship — the one thing that belongs to God alone (Isaiah 14:13-14). And he offered Jesus a shortcut: the kingdoms of the world, which God had promised to the Messiah (**"Ask of me, and I shall give thee the heathen for thine inheritance,"** Psalm 2:8), *now*, without waiting, without suffering, without the cross. One bow, and it was all his.

> **Matthew 4:10** *Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.*

**"Get thee hence, Satan."** *Go away!* Jesus called him by his name, *Satan*, *the adversary*. (The KJV of Luke 4:8 reads **"Get thee behind me, Satan,"** as most later manuscripts do; the oldest manuscripts of Luke do not have the phrase there. Jesus used the words *Get thee behind me, Satan* to Peter, when Peter tried to turn him from the cross, Matthew 16:23.)

**"Thou shalt worship the Lord thy God, and him only shalt thou serve."** Jesus quoted **Deuteronomy 6:13**. The Hebrew says **"fear the LORD thy God, and serve him"**; some copies of the Greek translation of the Old Testament, which Jesus' words follow here, have *worship*, and both carry the same meaning. And notice the word **"only."** Jesus himself said that God alone is to be worshipped. He did not claim to be that God; he worshipped and served the LORD his God.

## The Devil Leaveth Him

> **Matthew 4:11** *Then the devil leaveth him, and, behold, angels came and ministered unto him.*

**"Then the devil leaveth him." "Resist the devil, and he will flee from you"** (James 4:7). It had happened exactly that way.

**"Angels came and ministered unto him."** *Ministered* (*diēkonoun*) means *served*, very likely bringing him food. He had refused to make bread for himself; God sent His angels to serve him. Jesus did not need to throw himself off the temple for angels to come. When he trusted and obeyed, they came anyway. In Gethsemane, too, **"there appeared an angel unto him from heaven, strengthening him"** (Luke 22:43).

> **Luke 4:13** *And when the devil had ended all the temptation, he departed from him for a season.*

**"For a season."** Literally *until an opportune time*. The devil did not give up. He came back again and again — through the Pharisees' tests, through Peter's rebuke, and finally at the end: **"Then entered Satan into Judas surnamed Iscariot"** (Luke 22:3), and Jesus said to those who came to arrest him, **"this is your hour, and the power of darkness"** (Luke 22:53).

> **Luke 4:14** *And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.*

**"In the power of the Spirit."** He went into the wilderness *full of* the spirit (4:1); he came out *in the power of* the spirit. The test had not weakened him; it had proved him.

## Where the Story Leads

## To the Messiah

**The second Adam. "The first man Adam was made a living soul; the last Adam was made a quickening spirit"** (1 Corinthians 15:45). Adam was tested in a garden, surrounded by food, in perfect conditions, and he failed. Jesus was tested in a wilderness, starving and alone, and he did not fail. **"For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous"** (Romans 5:19).

**The true Israel.** Israel was called God's son (**"Israel is my son, even my firstborn,"** Exodus 4:22), passed through the waters, and spent forty years in the wilderness, where they hungered and murmured, tested God at Massah, and bowed to a golden calf. Jesus, God's Son, passed through the waters of baptism and spent forty days in the wilderness. All three of his answers come from **Deuteronomy 6–8**, Moses' words about those very wilderness years. Where Israel failed in each of these three areas, Jesus succeeded.

**The pattern of every temptation.** Many have noticed that the three temptations follow the same lines as the temptation in Eden and the three things John warns against:

- **"The lust of the flesh"** — Eve saw the tree was **"good for food"**; *command these stones be made bread*.
- **"The pride of life"** — the tree was **"desired to make one wise"**; *cast thyself down* before the crowds.
- **"The lust of the eyes"** — the tree was **"pleasant to the eyes"**; *he sheweth him all the kingdoms of the world, and the glory of them*.

(1 John 2:16; Genesis 3:6.) This pattern is an observation made by many students, not a statement of Scripture; but it fits well, and it shows that Jesus was tempted where every human being is tempted.

**Tempted, yet without sin. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin"** (Hebrews 4:15). This verse matters greatly for knowing who Jesus is. **"God cannot be tempted with evil"** (James 1:13). Jesus was tempted. He was not God; he was the Son of God, a real man, who felt the full pull of temptation and overcame it. That is why his victory means something for us: **"For in that he himself hath suffered being tempted, he is able to succour them that are tempted"** (Hebrews 2:18).

**The spotless Lamb.** Because he never sinned, he could die for the sins of others: **"For he hath made him to be sin for us, who knew no sin"** (2 Corinthians 5:21); **"a lamb without blemish and without spot"** (1 Peter 1:19). The victory in the wilderness was necessary for the victory at the cross.

**The kingdoms — God's way.** Satan offered Jesus the kingdoms of the world for one act of worship. Jesus refused, and took God's way instead: obedience, the cross, the grave. Then God raised him from the dead and exalted him to His right hand: **"Wherefore God also hath highly exalted him, and given him a name which is above every name"** (Philippians 2:9). And the day is coming when **"The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever"** (Revelation 11:15). He will receive from God, by right, what Satan offered him by theft.

**The adversary defeated. "Now shall the prince of this world be cast out"** (John 12:31). Through his death, resurrection and ascension, Christ **"spoiled principalities and powers, he made a shew of them openly, triumphing over them in it"** (Colossians 2:15).

## To the Grace Administration

**Temptation is common — and there is always a way out. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it"** (1 Corinthians 10:13).

**Temptation is not sin.** Jesus was tempted and did not sin. Being tempted is not failure. James shows the steps: **"every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin"** (James 1:14-15). The time to stop is before desire conceives.

**The sword of the spirit.** Jesus did not argue with the devil or try to out-reason him. He answered with Scripture — specific verses, accurately applied. **"Take … the sword of the Spirit, which is the word of God"** (Ephesians 6:17). **"Thy word have I hid in mine heart, that I might not sin against thee"** (Psalm 119:11). **"Let the word of Christ dwell in you richly"** (Colossians 3:16). You cannot use a sword you have never picked up; the Word must be known before the temptation comes.

**Know the whole Word.** The devil quoted Scripture too — out of context, with parts left out. **"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth"** (2 Timothy 2:15). The answer to Scripture twisted is Scripture rightly divided: *It is written again.*

**Resist. "Submit yourselves therefore to God. Resist the devil, and he will flee from you"** (James 4:7). **"Whom resist stedfast in the faith"** (1 Peter 5:9). **"For we are not ignorant of his devices"** (2 Corinthians 2:11).

**Walk in the spirit.** Jesus was **"full of the Holy Ghost"** and **"led by the Spirit."** Every believer has received holy spirit as a gift (Ephesians 1:13). **"This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh"** (Galatians 5:16).

**He understands.** When you are tempted, go to the one who was tempted in all points: **"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need"** (Hebrews 4:16).

## To the Topic of Temptation

- **Temptation often follows a spiritual high** — right after the voice from heaven.
- **The tempter comes when we are weak** — "afterward an hungred."
- **He questions God's Word first** — "If thou be the Son of God."
- **He offers good things the wrong way** — bread, protection, kingdoms.
- **He offers shortcuts** — the crown without the cross.
- **He quotes Scripture out of context.**
- **The answer is "It is written"** — known, remembered, rightly applied.
- **The goal behind every temptation is worship** — "fall down and worship me."
- **Resist, and he flees** — but only "for a season."
- **God sends help** — "angels came and ministered unto him."

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## The Main Takeaway

**Right after his baptism, when the spirit of God came upon him and the voice from heaven said, "This is my beloved Son, in whom I am well pleased," Jesus was led by the spirit into the wilderness to be tempted of the devil; after forty days and forty nights without food, when he was hungry, the tempter came: "If thou be the Son of God, command that these stones be made bread," and Jesus answered, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth**

**of God"; the devil set him on a pinnacle of the temple and, quoting Psalm 91 with its key words left out, said, "cast thyself down," and Jesus answered, "It is written again, Thou shalt not tempt the Lord thy God"; the devil showed him all the kingdoms of the world and said, "All these things will I give thee, if thou wilt fall down and worship me," and Jesus answered, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve"; then the devil left him "for a season," and angels came and ministered unto him. Where Adam failed in a garden and Israel failed in the wilderness, the Son of God, tempted as a real man in all points, overcame without sin — not by power from heaven, but by the written Word of God — and so became the spotless Lamb, the faithful High Priest, and the King who will receive the kingdoms from God by right.**

- **Expect temptation,** especially after spiritual victories.
- **Know God's Word** before you need it.
- **Answer with "It is written,"** rightly divided.
- **Trust God's timing** — no shortcuts.
- **Worship God only.**
- **Resist the devil** — he will flee.
- **Go to Jesus for help** — he was tempted too.

## For Our Learning — The People

- **Jesus.** The Son of God, about thirty years old, just baptized and anointed with holy spirit and power.
- **The devil (Satan, the tempter).** The adversary, slanderer and accuser; "the god of this world."
- **Angels.** God's messengers, who ministered to Jesus after the temptation.
- **John the Baptist.** Baptized Jesus just before (Matthew 3:13-17).

## For Our Learning — Customs and Orientalisms

- **Fasting** — going without food to seek God; forty days was extreme.
- **The wilderness** — dry, rocky, the haunt of wild animals and the place of testing.
- **Round limestone rocks** in the Judean wilderness that look like loaves.
- **Flat round loaves** — the bread of daily life.
- **The pinnacle of the temple** — a high corner of the temple complex, above the Kidron valley.
- **Bowing down (proskynesis)** as the act of worship.
- **Quoting Scripture with "It is written"** — the standard way to cite the authority of the Law.
- **Angels serving food** — compare Elijah under the juniper tree (1 Kings 19:5-7).

## For Our Learning — Figures of Speech

A figure of speech is a deliberate departure from the plain, ordinary way of saying something, used by God to add emphasis and feeling. These are the ones in this story:

- **Repetition** — "It is written" (4:4, 7, 10), three times, the same weapon each time.

- **Repetition** — "If thou be the Son of God" (4:3, 6), the same attack on God's Word.
- **Synecdoche (a part for the whole)** — "bread" (4:4) for all physical food and provision.
- **Synecdoche** — "every word that proceedeth out of the mouth of God" (4:4), God's Word as a whole.
- **Anthropomorphism (human terms for God)** — "the mouth of God" (4:4).
- **Hyperbole/vision** — "all the kingdoms of the world … in a moment of time" (Luke 4:5).
- **Ellipsis (omission)** — the devil's quotation of Psalm 91 leaving out "to keep thee in all thy ways."
- **Idiom** — "Get thee hence" (4:10), go away.

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## What the Bible Actually Says

- **Jesus was led by the spirit** into the wilderness — and **tempted by the devil,** not by God.
- **He fasted forty days and forty nights** and was hungry.
- **The devil questioned his Sonship** — "If thou be the Son of God."
- **Jesus answered every temptation from Deuteronomy** — "It is written."
- **The devil quoted Psalm 91,** leaving out "to keep thee in all thy ways."
- **The devil claimed the kingdoms of the world were delivered to him,** and Jesus did not dispute it.
- **The devil's goal was worship.**
- **Jesus said God only is to be worshipped and served.**
- **The devil left him "for a season."**
- **Angels came and ministered to him.**
- **Jesus was tempted in all points like us, yet without sin** (Hebrews 4:15).
- **God cannot be tempted with evil** (James 1:13).

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## God's Will and Intent

- **God proves His Son** — and shows him faithful.
- **God provides** — in His time, by His means.
- **God's Word is the believer's weapon,** sufficient against every temptation.
- **God alone is to be worshipped.**
- **God always makes a way of escape.**
- **God gave us a High Priest** who was tempted as we are and can help us.
- **God raised His obedient Son,** exalted him to His right hand, and will give him the kingdoms of this world.