

*The Gospel According to*

SAINT MATTHEW

SAINT MARK

SAINT LUKE

SAINT JOHN

Chapter 4, Verses 1-11	Chapter 1, verses 12-13	Chapter 4, verses 1-13	Nothing Recorded
<p><b>4:1</b> - Then<sup>1</sup> was Jesus<sup>2</sup> led up<sup>3</sup> of<sup>4</sup> the Spirit<sup>5</sup> into the wilderness<sup>6</sup> to be tempted<sup>8</sup> of<sup>4</sup> the devil<sup>9</sup>.</p> <p><b>4:2</b> - And when he had fasted<sup>10</sup> forty<sup>11</sup> days<sup>12</sup> and forty<sup>10</sup> nights<sup>13</sup>, he was afterward<sup>14</sup> an hungred<sup>15</sup>.</p> <p><b>4:3</b> - And when the tempter<sup>16</sup> came<sup>17</sup> to him, he said, If<sup>18</sup> thou be the Son of God<sup>19</sup>, command<sup>20</sup> that these<sup>87</sup> stones<sup>21</sup> be made<sup>22</sup> bread<sup>23</sup>.</p> <p><b>4:4</b> - But he answered<sup>24</sup> and said<sup>25</sup>, It is written<sup>26</sup>, Man<sup>27</sup> shall not<sup>28</sup> live<sup>29</sup> by bread<sup>23</sup> alone<sup>30</sup>, but by every word<sup>31</sup> that proceedeth out<sup>32</sup> of the mouth<sup>33</sup> of God<sup>19</sup>.</p> <p><b>4:5</b> - Then the devil<sup>12</sup> taketh him up into<sup>34</sup> the holy city<sup>35</sup>, and setteth<sup>36</sup> him on a pinnacle<sup>37</sup> of the temple<sup>38</sup>.</p> <p><b>4:6</b> - And saith<sup>39</sup> unto him, If<sup>18</sup> thou be the Son of God<sup>19</sup>, cast<sup>40</sup> thyself down<sup>41</sup>: for it is written<sup>26</sup>, He shall give<sup>42</sup> his angels<sup>43</sup> charge<sup>44</sup> concerning<sup>45</sup> thee: and in their hands<sup>46</sup> they shall bear<sup>47</sup> thee up<sup>48</sup>, lest<sup>49</sup> at any time<sup>50</sup> thou dash<sup>51</sup> thy foot<sup>52</sup> against<sup>53</sup> a stone<sup>54</sup>.</p> <p><b>4:7</b> - Jesus said unto him, It is written<sup>26</sup> again, Thou shalt not<sup>28</sup> tempt<sup>8</sup> the Lord<sup>55</sup> thy God<sup>56</sup>.</p> <p><b>4:8</b> - Again, the devil<sup>9</sup> taketh him up<sup>33</sup> into an exceeding<sup>57</sup> high<sup>58</sup> mountain<sup>59</sup>, and sheweth<sup>60</sup> him all<sup>61</sup> the kingdoms<sup>62</sup> of the world<sup>63</sup>, and the glory<sup>64</sup> of them;</p> <p><b>4:9</b> - And saith unto him, All<sup>61</sup> these things<sup>65</sup> will I<sup>66</sup> give<sup>67</sup> thee, if<sup>18</sup> thou wilt<sup>68</sup> fall down<sup>69</sup> and worship<sup>70</sup> me.</p> <p><b>4:10</b> - Then saith Jesus unto him, Get thee hence<sup>71</sup>, Satan<sup>72</sup>: for it is written<sup>26</sup>, Thou shalt worship<sup>70</sup> the Lord<sup>55</sup> thy God<sup>56</sup>, and him only shalt thou serve<sup>73</sup>.</p> <p><b>4:11</b> - Then the devil<sup>9</sup> leaveth him<sup>74</sup>, and, behold, angels<sup>43</sup> came and ministered<sup>75</sup> unto him.</p>	<p><b>1:12</b> - And immediately<sup>76</sup> the Spirit<sup>5</sup> driveth<sup>77</sup> him into the wilderness<sup>6</sup>.</p> <p><b>1:13</b> - And he was there in the wilderness<sup>6</sup> forty<sup>11</sup> days<sup>12</sup>, tempted<sup>8</sup> of Satan<sup>72</sup>; and was with the wild beasts<sup>78</sup>; and the angels<sup>43</sup> ministered<sup>75</sup> unto him.</p>	<p><b>4:1</b> - And Jesus<sup>2</sup> being full<sup>79</sup> of the Holy Ghost<sup>80</sup> returned<sup>81</sup> from Jordan<sup>82</sup>, and was led<sup>3</sup> by the Spirit<sup>5</sup> into the wilderness<sup>6</sup>.</p> <p><b>4:2</b> - Being forty<sup>11</sup> days<sup>12</sup> tempted<sup>8</sup> of the devil<sup>9</sup>. And in those days<sup>83</sup> he did eat<sup>84</sup> nothing<sup>85</sup>; and when they were ended<sup>86</sup>, he afterward<sup>14</sup> hungered<sup>15</sup>.</p> <p><b>4:3</b> - And the devil<sup>9</sup> said unto him, If<sup>18</sup> thou be the Son of God<sup>19</sup>, command<sup>20</sup> this<sup>87</sup> stone that it be made<sup>22</sup> bread<sup>23</sup>.</p> <p><b>4:4</b> - And Jesus<sup>2</sup> answered<sup>24</sup> him, saying<sup>25</sup>, It is written<sup>26</sup>, That man<sup>27</sup> shall not<sup>28</sup> live<sup>29</sup> by bread<sup>23</sup> alone<sup>30</sup>, but by every word<sup>31</sup> of God<sup>19</sup>.</p> <p><b>4:5</b> - And the devil<sup>9</sup>, taking him up<sup>33</sup> into an high<sup>58</sup> mountain<sup>59</sup>, shewed<sup>60</sup> unto him all<sup>61</sup> the kingdoms<sup>62</sup> of the world<sup>63</sup> in a moment of time<sup>88</sup>.</p> <p><b>4:6</b> - And the devil<sup>9</sup> said unto him, All<sup>61</sup> this power<sup>89</sup> will I<sup>66</sup> give<sup>67</sup> thee, and the glory<sup>64</sup> of them: for that is delivered<sup>90</sup> unto me; and to whomsoever I will I give it<sup>91</sup>.</p> <p><b>4:7</b> - If thou therefore wilt<sup>68</sup> worship<sup>70</sup> me, all shall be thine.</p> <p><b>4:8</b> - And Jesus<sup>2</sup> answered and said unto him, Get thee behind me<sup>92</sup>, Satan<sup>72</sup>: for it is written<sup>26</sup>, Thou shalt worship<sup>70</sup> the Lord<sup>55</sup> thy God<sup>56</sup>, and him only shalt thou serve<sup>73</sup>.</p> <p><b>4:9</b> - And he brought him to Jerusalem<sup>93</sup>, and set<sup>36</sup> him on a pinnacle<sup>37</sup> of the temple<sup>38</sup>, and said unto him, If<sup>18</sup> thou be the Son of God<sup>19</sup>, cast<sup>40</sup> thyself down<sup>41</sup> from hence<sup>94</sup>:</p> <p><b>4:10</b> - For it is written<sup>26</sup>, He shall give<sup>42</sup> his angels<sup>43</sup> charge<sup>44</sup> over thee, to keep<sup>95</sup> thee:</p> <p><b>4:11</b> - And in their hands<sup>46</sup> they shall bear<sup>47</sup> thee up<sup>48</sup>, lest<sup>49</sup> at any time<sup>50</sup> thou dash<sup>51</sup> thy foot<sup>52</sup> against<sup>53</sup> a stone<sup>54</sup>.</p> <p><b>4:12</b> - And Jesus<sup>2</sup> answering said unto him, It is said<sup>96</sup>, Thou shalt not<sup>28</sup> tempt<sup>8</sup> the Lord<sup>55</sup> thy God<sup>56</sup>.</p> <p><b>4:13</b> - And when the devil<sup>9</sup> had ended<sup>86</sup> all<sup>61</sup> the temptation<sup>97</sup>, he departed<sup>98</sup> from him for a season<sup>99</sup>.</p>	

**CHRONOLOGY:** Between 28 November 26CE and 07 January 27CE (Skousen calculates that the temptations in the wilderness took place about 3 months prior to Passover, which was Wednesday April 7, 27CE, placing the wilderness temptations on or around January 7, 27CE and the fasting starting on or around November 28, 26CE)

**LOCATION:** The Jordan River, Bethabara, The Judean Wilderness, Jerusalem, the Pinnacle the Temple, and an unknown mountain.

**COMMENTARY:** After making a covenant at baptism to follow His Father in all things, Jesus is led by the spirit into the Judean wilderness for a period of 40 days and 40 nights. During this time, he fasted and prayed. Making the appropriate sacrifices to invite the spirit, Jesus was taught from on High. We suspect that the Father Himself taught Jesus in preparation for the ministry He was about to embark. What exactly was taught has not been disclosed to us at this time. After His time of divine instruction, Jesus was visited by Lucifer Himself. He tested Jesus in three distinct areas. First was a temptation of the appetite, or desires of the physical body. Second was a temptation to a yielding to the pride and fashion and vanity of those alienated from the things of God. Finally, Jesus was tempted to gratify the passions, or a desire for the riches of the world, or power among men. Jesus was

hungry having not eaten for forty days, but refused to use priesthood powers to satisfy His physical appetites. Jesus was led by the spirit to the pinnacle of the temple and tempted to prove He was the Son of God by jumping, but He refused to test the powers of heaven and chose to live by faith. Lastly, Jesus was taken to a high mountain and shown the Kingdoms of the earth. He was offered dominion if He would but worship Satan. Jesus chose to be patient and endure the trials of earth knowing that His reward lied in the eternities. In each case, Jesus rejected Lucifer. He did so immediately and without hesitation. His words of rejection, with each temptation, quoted scripture. He found strength in the words of the living prophets. Words, in many instances, He had delivered to them as the pre-mortal Jehovah.

## FOOTNOTES:

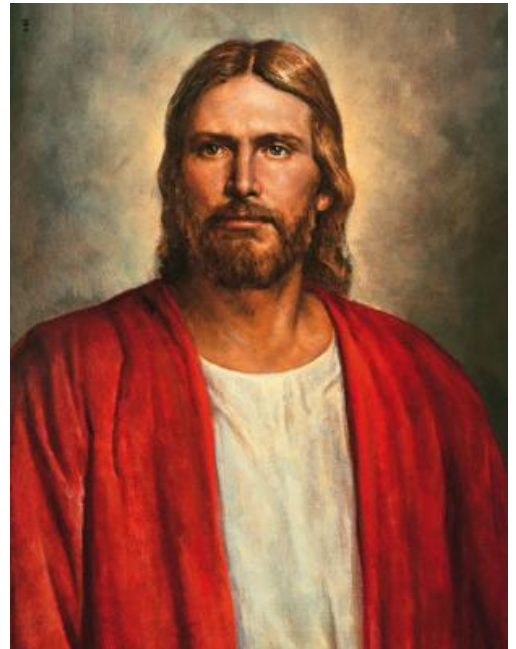
- 1- **Then** – The word "then" is translated from the Greek word "τότε" or "tote". It means "then" or "at that time". The word "then" references Jesus' baptism which, chronologically, had just taken place. After His baptism, "then" this chapter transpired. This chapter is doctrinally connected and associated with baptism. Baptism is a covenant to keep the commandments and follow God. It is safe to say that after such a firm commitment to God, that temptations, trials, and opposition would follow. The Book of Mormon teaches, **"For it must needs be, that there is an opposition in all things. If not so, my firstborn in the wilderness, righteousness could not be brought to pass, neither wickedness, neither holiness nor misery, neither good nor bad. Wherefore, all things must needs be a compound in one; wherefore, if it should be one body it must needs remain as dead, having no life neither death, nor corruption nor incorruption, happiness nor misery, neither sense nor insensibility."** (2nd Nephi 2:11). Jesus followed His Father's plan for His children in mortality, in every detail.

The events of this chapter have a special spirit about them. Speaking of Jesus and these events, Barclay states, **"This is the most sacred of stories, for it can have come from no other source than his own lips. At some time he must have himself told his disciples about this most intimate experiences of the his soul."** (The Gospel of Luke, William Barclay, page 42). **"As far as we can tell, there were only about three more months before the Feast of the Passover in April when Jesus would be thirty years old."** (The Days of the Living Christ, W. Cleon Skousen, page 104).

- 2- **Jesus** – The name "Jesus" is translated from the Greek word "Ἰησοῦς" or "Iêsous". It is a transliteration of the Hebrew name יהושוע or "Yêhowshuwa", which is the English equivalent of "Joshua" or "Jehoshua", which literally means "Jehovah is salvation".

Because of the nature of this chapter, it is very important to understand who Jesus is in an eternal sense. Jesus was the first born of Father's spirit children. Doctrinally, we understand that we are all spirit children of God the Father. Our spirits were literally begotten of Him. Therefore, Jesus is our older brother.

As spirit children, we were taught and schooled under the direction of the Father with the intent that we would develop to become like our Father. As we progressed, Father called upon His eldest Son to present a plan that would accomplish this task. Jesus was known as Jehovah prior to mortality. As a spirit, He presented the plan of the Father to us all. Abraham recorded, **"And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell; And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them; And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever."** (Abraham 3:24-26). Once Jesus presented the Father's plan, there appears to be key question left unanswered. It was clear that we would be tested, tried, and refined. It was also clear that we would not be able to maneuver the plan on our own. We would make mistakes. We would fail, and falter. We would need someone to save us from ourselves. The Father poses a question to which He knew the answer. He says, **"Whom shall I send? And one answered like unto the Son of Man: Here am I, send me. And another answered and said: Here am I, send me."** (Abraham 3:27). Moses teaches, **"That Satan, whom thou hast commanded in the name of mine Only Begotten, is the same which was from the beginning, and he came before me, saying—Behold, here am I, send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor."** (Moses 4:1). Jesus was the one like unto the Son of God. He was the first. The other was another spiritual son of God named Lucifer. **"...And the Lord said: I will send the first."** (Abraham 3:27). Jesus was chosen of the Father to redeem His children and bring to pass His plan for the salvation of His children.



Lucifer rebelled against father's plan and started a war in Heaven. **"The contention in heaven was—Jesus said there would be certain souls that would not be saved; and the devil said he could save them all, and laid his plans before the grand council, who gave their vote in favor of Jesus Christ. So the devil rose up in rebellion against God, and was cast down, with all who put up their heads for him."** (Teachings of the Prophet Joseph Smith, compiled by Joseph F. Smith, page 357). In February 1832, Joseph Smith and Sidney Rigdon testified that they saw in vision **"that an angel of God who was in authority in the presence of God, who rebelled against the Only Begotten Son ... was thrust down from the presence of God and the Son, And was called Perdition, for the heavens wept over him—he was Lucifer, a son of the morning."** (D&C 76:25–26). Lucifer's plan was to destroy the agency of man by removing all consequences for sin. Lucifer proposed that he would be the savior, and no one would be lost. Father knew that without consequences we would not be able to learn everything we would need to become like the Father. When Lucifer's plan was rejected, he became angry and declared open rebellion against the Father. The agency of Father's children was important to the Father. Lucifer and those that followed him used this very same freedom of choice and refused to follow the Father's plan. Consequently, they did not enter mortality or receive physical bodies. **"... because ... Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power; by the power of mine Only Begotten, I caused that he should be cast down. And he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice."** (Moses 4:3–4).

Jesus was and is the key to Father's plan. He is our Savior. He took this role of His own free will and choice. Likewise, His redemption is voluntary. No one is forced to partake of His offering; but, it is offered to every individual born into mortality. In order to fulfill His role as Savior, Jesus chose to pass through mortality Himself. This was a necessary step towards our salvation. **"Jesus dwelt in mortality as a man. He was subject to all of the passions, desires, appetites, and temptations that go with this mortal probation. To work out his own salvation, he had to overcome the flesh, bridle his passions, control his desires and appetites, and resist the tempting wiles of Lucifer. Thus he was called upon to 'suffer temptations, and pain of body, hunger, thirst, and fatigue'. (Mosiah 3:7; 15:5). Though he dwelt in the flesh as the Son of God, 'yet learned he obedience by the things which he suffered' (Hebrew 5:8)."** (The Doctrinal New Testament Commentary, Volume 1 - Gospels, Bruce R. McConkie, page 127).



Jesus was born with a calling to be the Savior and Redeemer, but much had to be done for those titles to be fulfilled. He was born an infant. He felt hunger, cold, pain, and fatigue. His body was mortal. Part of his divine role required that he endure all the challenges of this world. To qualify as an adequate sacrifice for the sins of man, he would have to overcome the world by living without sin. "...he remained obedient and faithful in all things, and never at any time did sin gain power over him. Though he 'was in all points tempted like as we are, yet [he remained] without sin.' (Heb 4:15). But in accordance with the natural laws of free agency he could have succumbed to temptation; he could have lost his own soul and failed in his divinely appointed mission. That he remained true to his trust, that he was faithful and obedient to the whole law, made him the great Exemplar, the light of the world, who could say to all men, 'Follow thou me' (2nd Nephi 31:10)." (The Doctrinal New Testament Commentary, Volume 1 - Gospels, Bruce R. McConkie, page127).

Jesus prepared himself for 30 years for His ministry. His ministry would be a mission among men, to teach them the ways of heaven. He would show men compassion beyond their understanding. He would show love to the beggar, the crippled, the lepers, and those shunned of men. He would show us how to live. Yet, before He started this ministry, He himself would meet the challenges of life. **"Jesus voluntarily took upon Himself human nature with all its infirmities and weaknesses - but without the moral taint of the Fall: without sin. It was human nature, in itself capable of sinning, but not having sinned."** (The Life and Times of Jesus the Messiah, Volume 1 of 2, by Alfred Edersheim, page 298). After His baptism, Jesus was led by the spirit into the Judean wilderness to commune with His Father. He fasted and prayed for 40 days and 40 nights. He was taught and prepared. **"Except for the final week of his earthly existence, these 40 days were probably the most sacred and important sequence of events in the Savior's life."** (Days of the living Christ, W. Cleon Skousen, page 101). And then, as if Lucifer were waiting for the opportunity, he was given the chance to tempt the earth's only perfect man. **"A still more difficult and solemn question is this: In what respect could Jesus Christ, the Perfect Sinless Man, the Son of God, have been tempted of the Devil?"** (The Life and Times of Jesus the Messiah, Volume 1 of 2, by Alfred Edersheim, page 297). The answer lies not only in Jesus' humanity, but in the nature of the Father's plan. **"...Spiritual trials must precede spiritual elevation. In their own language 'The Holy One, blessed be His Name, does not elevate a man to dignity till He has first tried and searched him; and if he stands in temptation, the He raises him to dignity."** (The Life and Times of Jesus the Messiah, Volume 1 of 2, by Alfred Edersheim, page 292).

We can relate to the Savior, because of His intimate knowledge of us. He descended below all and is therefore uniquely qualified to comprehend and feel our challenges, no matter what they are. He has taken upon himself all manner of sin, and He has faced temptation at levels that are beyond our understanding. **"We can understand, how a life and Work such as that of Jesus, would commence with 'the Temptation', but none other than His. Judaism never conceived such an idea; because it never conceived a Messiah like Jesus."** (The Life and Times of Jesus the Messiah, Volume 1 of 2, by Alfred Edersheim, page 292). Jesus was compassionate and humble. The Jews were looking for a warrior, proud and strong. The Messiah that came was meek and submissive. These were the tools necessary to conquer sin, but the Jews wanted someone to conquer their oppressors. They wanted a Messiah King that would wage war. **"Thus the Messiah of Judaism is the Anti-Christ of the Gospels."** (The Life and Times of Jesus the Messiah, Volume 1 of 2, by Alfred Edersheim, page 293).

We should not believe that because Jesus was not the Messiah the Jews were expecting that He is somehow unacceptable. His battles were very real, and just as deadly. His war was waged spiritually against the prince of darkness over the souls of men. **"Because Jesus was the very Son of God, there is a tendency to assume that this was just part of his mission and it automatically followed that he would perform it. But there was nothing automatic about it. It was horrible. It involved the most excruciating suffering. Furthermore, Jesus did not have to do it. He had his free agency. He could have elected at the last moment to turn back and reject this assignment."** (The Days of the Living Christ, W. Cleon Skousen, page 105).

- 3- **led up** – The phrase "led up" is translated from the single Greek word "ἀνάγω" or "anagō". It means to lead up, to lead or bring into a higher place. Jesus was led up by the Holy Ghost. The Spirit prompted Him to remove Himself from man and go to the secluded wilderness so that He could be instructed. Ezekiel had a similar experience. He wrote, **"The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones, And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry."** (Ezekiel 37:1-2). The phrase definitely conveys the idea that the Savior was divinely guided to the wilderness.

There is something to be learned from the Saviors sojourn into the wilderness. **"After his baptism by John in Jordan at Bethabara, two things happened in the life of our Lord that always come to pass in the lives of those faithful people who find their own Bethabaras and are immersed in their own Jordans by the legal administrators of their day: (1) the Spirit of God descended upon him with power, though in his case that Spirit had ever guided his thoughts and words and acts, and (2) greater temptations confronted him than had ever been the case before...After his baptism Jesus did what every person who is born of the spirit should do; he withdrew from the thronging masses of humanity to a place apart to commune with God."** (The Mortal Messiah, Collector's Edition, Bruce R. McConkie, page 269).

- 4- **of** – The word "of" is translated from the Greek word "ὑπό" or "hypo". It means by or under. **"Literally 'he was being led about in the Spirit' "** (The Gospel According to Luke I-IX, The Anchor Bible, Joseph A. Fitzmyer, S.J., page 513).
- 5- **the Spirit** – The word "Spirit" is translated from the Greek word "πνεῦμα" or "pneuma". The word is used in reference to the third member of the Godhead, or the Holy Ghost. It can also be used to reference the effects or influence of the Holy Ghost. Since the spirit will never lead a man to do evil, or lead a man into spiritual danger, the assumption must be that Jesus was led by the spirit for a divine purpose. Elder McConkie taught, **"When man is communing with his Maker, he is not subject to temptation; when angels are ministering to him and he is under the spell of their angelic influence, he is not subject to temptation; when the Holy Spirit rests mightily upon him and the visions of eternity are open to his view, he is not subject to temptation. For forty days Jesus pondered upon the things of the Spirit, poured out his soul to his Father in prayer, sought diligently to receive revelations and see visions, was ministered to by angels, and was enwrapped in the visions of eternity - during all of which time he was not subject to temptation. We may also suppose that during this period he was 'with God' in the literal sense of the world, and that the Father visited him."** (The Mortal Messiah, Collector's Edition, Bruce R. McConkie, page 270).

Jesus' initial 40 days and 40 nights were spent communing with heaven. It was a time spent under the protection of the spirit, and therefore no evil could be present. Brigham Young said, **"Many think that the Devil has rule and power over both body and spirit. Now, I want to tell you that he does not hold any power over man, only so far as the body overcomes the spirit that is in a man, through yielding to the spirit of evil. ... The spirit is influenced by the body, and the body by the spirit"** (Discourses of Brigham Young, sel. John A. Widtsoe [1941], 69–70). Subsequently, **"...we cannot do other than conclude it was a time of rejoicing and spiritual refreshment beyond anything ever experienced by mortal man on earth."** (The Mortal Messiah, Collector's Edition, Bruce R. McConkie, page 269). What is sad is that we can all have a taste of what Jesus experienced if we would but follow His pattern. He listened and followed the spirit. He fasted and prayed with significant intensity. Such is the formula for spiritual edification.

6 - **the wilderness** – The word "wilderness" is translated from the Greek word "ἔρημος" or "erēmos". It means a solitary, lonely, desolate, or uninhabited state or place. It can be used to refer to a desert or wilderness. "In Jewish tradition, the wilderness has been both a positive and a negative symbol. On the one hand, it represented freedom from Egyptian slavery, the Revelation at Sinai, the covenant with God...On the other hand, the desert represents danger and vulnerability. It is a place ruled by thirst, beasts and outlaws...On Yom Kippur (the Day of Atonement) during Temple times, a goat was chosen by lot to bear Israel's sins into the wilderness of Azazel. A red thread was twisted around its horns, and another red thread tied to the entrance of the Temple. The Talmud claimed that this latter thread would turn white when the goat reached the wilderness." (The Encyclopedia of Jewish Symbols, Ellen Frankel and Betsy Platkin Teutsch, page 192). In a more literal sense, the Hebrew word for wilderness has many uses. "Wilderness. In scripture this word refers either to a barren desert or to an uncultivated region suitable for pasturage and occupied by nomads. (1) The most common Heb. word rendered



'wilderness' is midhbar, a place for the driving of cattle (Num. 14:33, Judg. 1:16, Deut 2:8). The word may refer to grassy pastures (Ps. 65:12; Joel 2:22) or a waste of rock and sand (Deut. 32:10; Job 38:26); (2) yeshimon, sometimes rendered as a proper name 'Yeshimon' in the KJV (Num. 21:20) refers to a dry or riverless region (Isa. 43:19-20); (3) aravah, arid, barren (Isa. 33:9; 51:3) when used with the definite article denotes the plain of the Jordan and the Dead Sea (Ezek. 47:8; II Sam. 2:29) and is rendered 'Arabah' in the RV; (4) tsiyyah, land of drought (Hos. 2:3); (5) tohu, empty waste (Job 6:18; 12:24; Ps. 107:40) refers to barren deserts; (6) Gr. eremos, a word which like midhbar above is used with considerable latitude (Matt. 14:13, Heb. 11:38)." (The Zondervan Pictorial Bible Dictionary, general editor Merrill C. Tenney, page 894).

It should be noted that a common Christian view of Jesus' adjournment in the wilderness is that He became the second Adam. Though there are some interesting correlations, I find the name lacking and inaccurate. The correlations are based on the fact that "Adam was tested by God's adversary, the snake, who in later Jewish interpretation became Satan. Adam, moreover, live at peace with the wild animals before the fall, and according to a Jewish legend, his meals were catered by angels - catering being one of the nuances of diekonoun ('were serving') in Mark 1:13. The motif of forty days also appears in an influential pseudepigraphal account of the Fall... Adam is raised by God to a preeminent position, opposed out of jealousy by Satan, and worshipped by the other angels." (Mark 1-8: A New Translation with Introduction and Commentary, The Anchor Yale Bible, Joel Marcus, page 169). The idea of Jesus being a second Adam is based on a basic misunderstanding of Adam's heavenly role, who Satan is, and a correct understanding of Jesus. The Christian world, for the most part, sees Adam as a failure. "Mark does not specifically describe the outcome of the struggle between Jesus and Satan, but the context suggests that Jesus comes out on top, succeeding where Adam failed, in resisting Satan." (Mark 1-8: A New Translation with Introduction and Commentary, The Anchor Yale Bible, Joel Marcus, page 170). The restored gospel gives us understanding that Adam fulfilled the measure of his mortal creation and has received his exaltation. Adam was no more a failure than was Jesus.

So, why then did Jesus sojourn in the wilderness? We are left to speculate; however, it does make sense that the Father would want a secluded location without worldly distractions to teach His Son. He needed a temple, and the wilderness of Judea become that Temple. It was "...in the wilderness, the Father and ministering angels no doubt filled the Savior with the firm resolution to perform his great mission and endure its suffering right through to the bitter end." (The Days of the Living Christ, W. Cleon Skousen, page 106). After the Father was finished instructing His Son, Jesus was left. It is then that "...the test took place. It took place in the wilderness. Between Jerusalem, which stands on the central plateau, which is the backbone of Palestine, and the Dead Sea there stretches the wilderness. The Old Testament calls it Jeshimmon, which means The Devastation, and it was a fitting name. It stretches over an area of thirty-five by fifteen miles. Sir George Adam Smith who travelled over it described it. It is an area of yellow sand, or crumbling limestone, and of scattered shingle. It is an area of contorted strata, where the ridges run in all directions as if they were warped and twisted. The hills are like dust heaps; the limestone is blistered and peeling; rocks are bare and jagged; often the very ground sounds hollow when the footfall or the horse's hoof falls upon it. It glows and shimmers with the heat like some vast furnace. It runs right out of the Dead Sea, and then there comes a drop of twelve hundred feet, a drop of limestone, flint, and marl, through crags and corries and precipices down to the Dead Sea." (The Gospel of Matthew - Volume 1, William Barclay, page 56).



The wilderness symbolizes the world, specifically the dark and dreary world. It represents the celestial world; a world full of thorns and thistles. It represents the trials and tribulations of life. It is a fitting location for the temptations of the Savior. It was there that Jesus faced Lucifer.



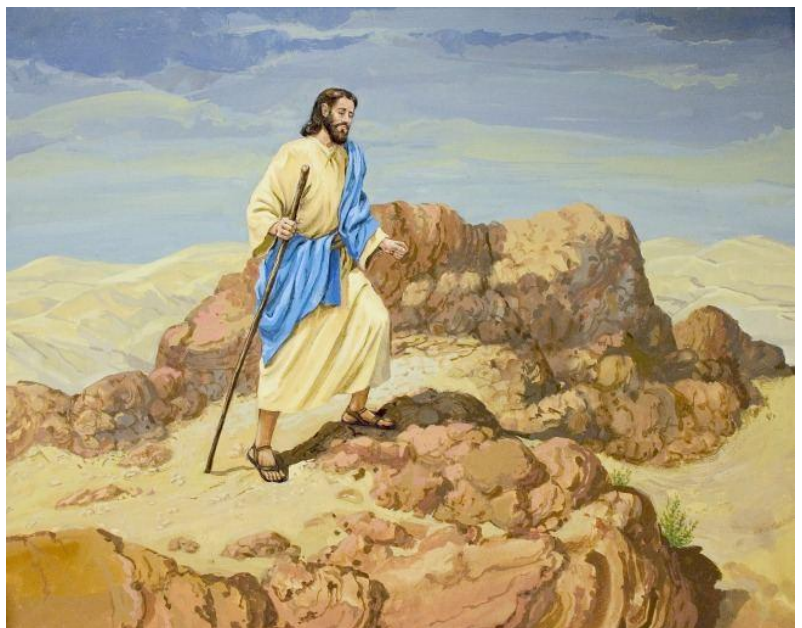
## The JUDEAN WILDERNESS

7- **to be** – The Joseph Smith translation adds some significant changes to this passage. It reads, "... **to be with God.**" (Joseph Smith Translation of Matthew 4:1). This clarifies why Jesus went to the wilderness. Many have wrongly speculated that He went to the wilderness to be tempted of Satan. **"Jesus did not go into the wilderness to be tempted of the devil; righteous men do not seek out temptation. He went 'to be with God'.** Probably he was visited by the Father; without question he received transcendent spiritual manifestations. The temptations came after he 'had communed with God', 'after forty days'. The same was true in the case of Moses. He communed with God, saw the visions of eternity, and was then left unto himself to be tempted of the devil. After resisting temptation he again communed with Deity, gaining further light and revelation (Moses 1)." (The Doctrinal New Testament Commentary, Volume 1 - The Gospels, Bruce R. McConkie, page 128). Even though the Savior's purpose for going to the desert was to be with His Father, it is not surprising that temptation followed. **"This mortal life is a probationary estate; one in which every accountable should must be tried and tested; one in which every man must be subject to the wiles and enticements of Lucifer; one in which all men must choose to worship the Lord, by keeping his commandments, or to follow Satan, by living after the manner of the world. Worship God or submit to Satan - succinctly stated, that is all life is about."** (The Mortal Messiah, Collector's Edition, Bruce R. McConkie, page 268).

8- **tempted** – The word "tempted" is translated from the Greek word "πειράζω" or "peirazō". It means to try or test one's faith, virtue or character by enticement to sin. It can mean to solicit one to sin, or to tempt. The Codex Sinaiticus rewords the entire sentence "Thou shalt not tempt the Lord thy God" with a the following sentence "Thou shalt not put the Lord thy God to the proof." (The Codex Sinaiticus, translated by H.T. Anderson, page 18). Fitzmyer says, **"The verb peirazein can mean (a) 'try, attempt' (Acts 9:26; 16:7; 24:6); (b) 'try, test' with a good intention (John 6:6) (c) 'try, put to the test' with sinister intention (Acts 5:9, 15:10)...the nuance is not that of testing Jesus' faith as much as an attempt to frustrate the divine plan of salvation."** (The Gospel According to Luke I-IX, The Anchor Bible, Joseph A. Fitzmyer, S.J., page 514).

Father Abraham was shown the creations of God. He saw the cosmos, the grand planets near to the abode of God, and creations without end. He was amazed, and asked a very logical questions; why? To what end? God gave Abraham a revelation that contained this statement, **"...we will make an earth whereon these may dwell; And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;"** (Abraham 3:24-25). This revelation helps us understand that one of the main reasons for the creation of the earth was to prove or try God's spirit children.

Jesus was a spirit child of the Father, and though He was our Elder brother and demonstrated great ability, He was still one of us. He made the



decision to follow God's plan and endure the trials of mortality. He was to endure the world. The Book of Mormon, speaking of Jesus, teaches, **"And lo, he shall suffer temptations, and pain of body, hunger, thirst, and fatigue, even more than man can suffer, except it be unto death; for behold, blood cometh from every pore, so great shall be his anguish for the wickedness and the abominations of his people."** (Mosiah 3:7). Because of Jesus' perfect life, we often overlook His mortality. It is often concluded that He was incapable of sinning. President Hunter taught, **"It is important to remember that Jesus was capable of sinning, that he could have succumbed, that the plan of life and salvation could have been foiled, but that he remained true. Had there been no possibility of his yielding to the enticement of Satan, there would have been no real test, no genuine victory in the result. If he had been stripped of the faculty to sin, he would have been stripped of his very agency. It was he who had come to safeguard and ensure the agency of man. He had to retain the capacity and ability to sin had he willed so to do. As Paul wrote, 'Though he were a Son, yet learned he obedience by the things which he suffered' (Heb. 5:8); and he 'was in all points tempted like as we are, yet without sin' (Heb. 4:15). He was perfect and sinless, not because he had to be, but rather because he clearly and determinedly wanted to be. As the Doctrine and Covenants records, 'He suffered temptations but gave no heed unto them.' (D&C 20:22)." (General Conference, "The Temptations of Christ", Howard W. Hunter, October 1976). His role as Savior and Redeemer required that He was not only tested, but endured temptations and trials of every kind and degree. This was done so He could understand those He was to save, in a very intimate way. The Doctrine and Covenants teaches, **"Behold, and hearken, O ye elders of my church, saith the Lord your God, even Jesus Christ, your advocate, who knoweth the weakness of man and how to succor them who are tempted."** (Doctrine and Covenants 62:1).**



The Savior proved, as must we all, that we are willing to do all that the Father has asked. Albright wrote, **"For Jesus, the Son, the same struggle of conscience had to be met, and the dominion of sin could be broken, and its captives freed, only in submission to the father's will."** (Matthew: A New Translation with Introduction and Commentary, The Anchor/Yale Bible, W.F. Albright and C.S. Mann, page 37). Jesus submitted to His Father no matter what was asked. He was asked to do things beyond our comprehension. The Book of Mormon teaches, **"And they are one God, yea, the very Eternal Father of heaven and of earth. And thus the flesh becoming subject to the Spirit, or the Son to the Father, being one God, suffereth temptation, and yieldeth not to the temptation, but suffereth himself to be mocked, and scourged, and cast out, and disowned by his people. And after all this, after working many mighty miracles among the children of men, he shall be led, yea, even as Isaiah said, as a sheep before the shearer is dumb, so he opened not his mouth. Yea, even so he shall be led, crucified, and slain, the flesh becoming subject even unto death, the will of the Son being swallowed up in the will of the Father."** (Mosiah 15:4-7).

**"In English the word tempt has a uniformly and consistently bad meaning. It always means to entice a man to do wrong, to seek to seduce him to sin, to try to persuade him to take the wrong way. But peirazein has a quite different element in its meaning. It means to test far more than it means to tempt in our sense of the word."** (The Gospel of Matthew - Volume 1, William Barclay, page 55). Marcus says it this way, **"This word can be used in a neutral sense to mean 'attempt', in a positive sense, for trying to determine a person's mettle, or in a negative sense, for trying to find a person's weakness of to entice him to sin. The negative sense predominates in the New Testament."** (Mark 1:8: A New Translation with Introduction and Commentary, The Anchor Yale Bible, Joel Marcus, page 167). In reference to the Savior, I believe it refers to a test rather than a temptation, at least in God's eyes. Though I am sure Satan desired the latter. Testing is a way to measure progress, and teach principles and truths. Anyone that has been to school understands this. Teachers do not give tests with the purpose of failing student, but rather as an instrument of instruction. So it is with God. **"Now there is a great and uplifting truth. What we call temptation is not meant to make us sin; it is meant to enable us to conquer sin. It is not meant to make us bad, it is meant to make us good. It is not meant to weaken us, it is meant to make us emerge stronger and finer and purer from the ordeal. Temptation is not the penalty of being a man, temptation is the glory of being a man. It is the test which comes to a man whom God wishes to use. So, then, we must think of this whole incident and experience, not so much as the tempting, as the testing of Jesus."** (The Gospel of Matthew - Volume 1, William Barclay, page 56). Jesus was tested so that he could be properly prepared, taught and qualified to complete His mission as Savior and Redeemer. His temptations were a necessary part of His mission and ours. Barclay reiterated, **"In this life it is impossible to escape the assault of temptation; but one thing is sure - temptations are not sent to us to make us fall; they are sent to strengthen the nerve and the sinew of our minds and hearts and souls. They are not meant for our ruin, but for our good. They are meant to be tests from which we emerge better..."** (The Gospel of Mark, William Barclay, page 21). He emerged with greater understanding for the sinner. It provides great comfort to me that He understands the nature of temptation.

There is no doubt that Jesus was tempted and tried throughout His entire mortal life. Because we have no record of temptations prior to His baptism many falsely suppose that Jesus' temptations started in the wilderness. Even so, the temptations He faced after His 40 day fast were severe. **"As with all men, Jesus was tempted from time to time (Luke 4:13; Heb. 2:18). The particular temptations occurring after he had fasted and prayed for forty days presumably were some of the most severe. From the abbreviated scriptural accounts available to us it is useless to speculate as to how rapidly Jesus gained knowledge of his divine Sonship and as to the full nature of the temptations he suffered. That they were real, and that overcoming them constituted a major spiritual triumph is evident. Such record as we have probably was preserved because Jesus told his early disciples of his experiences in the wilderness. In analyzing what took place it is particularly important to note the charges made by the Prophet in the Inspired Version."** (The Doctrinal New Testament Commentary, Volume 1 - The Gospels, Bruce R. McConkie, pages 127-128). Such changes are noted throughout this chapter. They are key in helping us understand that Jesus went to the wilderness to be instructed, and that it was Satan that tempted Jesus, not the spirit.

**"These recitation - that Jesus, the Son of God was tempted - give rise to speculation and wonderment as to how and why and whether he, a divine being, could be tempted."** (The Mortal Messiah, Collector's Edition, Bruce R. McConkie, page 267). For many, the simple fact that Jesus could be tempted puts into question His perfection. His trials became teaching tools that gave Him understanding that was necessary for His mission. For Him to serve us, He first had to understand us. **"The temptation or testing of Jesus in the desert forms the last of the preparatory episodes introducing the public ministry in this Gospel (Luke 4:1-13). It is closely linked to the baptism scene and the genealogy in that he is now tested precisely as Son of God. It will be seen to have a relation to the Nazareth scene as well. Both of these set a tone for the whole of Jesus' public ministry."** (The Gospel According to Luke I-IX, The Anchor Bible, Joseph A. Fitzmyer, S.J., page 506). His triumph over temptation should encourage us. **"In whatever Jesus overcame, we can overcome."** (The Life and Times of Jesus the Messiah, Volume 1 of 2, by Alfred Edersheim, page 294).

This chapter will discuss the temptations in the wilderness in greater detail, but not under this footnote. Suffice it to say, there were three temptations. They are as follow; Matthew records (1) The Changing of Stones to Bread (2) The Jumping off the Temple Pinnacle (3) The Worship of Satan to Rule the World. Mark does not disclose the temptations, but only mentions that He was tempted. Luke records (1) The Changing of Stones to Bread (2) The Worship of Satan to Rule the World (3) The Jumping off the Temple Pinnacle. **"The Order in which the Temptations Were Presented.-But two of the Gospel-writers specify the temptations to which Christ was subjected immediately after His baptism;**

Mark merely mentions the fact that Jesus was tempted. Matthew and Luke place first the temptation that Jesus provide for Himself by miraculously creating bread; the sequence of the later trials is not the same in the two records. The order followed in the text is that of Matthew." (Jesus the Christ, James E. Talmage, page 121).

Satan is the agent of sin. He is the author of temptation and transgression. "It is inconceivable that God should be the agent in seeking to make any man a sinner." (The Gospel of Matthew - Volume 1, William Barclay, page 55). So was the case with Jesus' temptation in the wilderness. For 40 days, Jesus communed with His Father, in the absence of temptations. It was only after this communion that temptation came. Brigham Young taught a principle that has application here, "When individuals are blessed with visions, revelations, and great manifestations, look out, then the devil is nigh you, and you will be tempted in proportion to the vision, revelation, or manifestation you have received." (Journal of Discourses, Volume 3, Brigham Young, page 206). This is just what happened to Jesus.

So what did these temptations look like? Were the temptations within Jesus mind? Were they temptations of desire, or was Satan really there? Edersheim taught, "...it was not inward in the sense of being merely subjective; but it was all real - a real assault by a real Satan..." (The Life and Times of Jesus the Messiah, Volume 1 of 2, by Alfred Edersheim, page 297). You and I don't experience temptation to this level. I would venture to say that few face Satan face to face. So why did Jesus? The Doctrine and Covenants teaches, "For of him unto whom much is given much is required..". It would logically follow that Jesus' temptations would have been on a level far higher than ours. He would have been given much by way of His Father in order to complete His mortal mission. "...it seems impossible to deny, that such a transaction at the beginning of Christ's Messianic Ministry is not only credible, but almost a necessity; and that such a transaction must have assumed the form of a contest with Satan." (The Life and Times of Jesus the Messiah, Volume 1 of 2, by Alfred Edersheim, page 295). Satan came to Jesus, and tempted Him in the most direct way. And why would the Father allow such a direct assault on His Son? In speaking of these temptations, Skousen said, concerning "the details of Satan's effort to tempt Jesus, there is one aspect of this encounter that might be overlooked. This is the fact that the 'free agency' factor in the second estate, gave Satan the right to tempt Jesus, just as he has a right to tempt all the rest of the Father's children." (The Days of the Living Christ, W. Cleon Skousen, page 107). Satan had long since been successful in deceiving the children of God. His battle for the souls of men started before the formation of this earth. The Pearl of Great Price teaches, "And there came generation upon generation; and Enoch was high and lifted up, even in the bosom of the Father, and of the Son of Man; and behold, the power of Satan was upon all the face of the earth. And he saw angels descending out of heaven; and he heard a loud voice saying: Wo, wo be unto the inhabitants of the earth. And he beheld Satan; and he had a great chain in his hand, and it veiled the whole face of the earth with darkness; and he looked up and laughed, and his angels rejoiced. And Enoch beheld angels descending out of heaven, bearing testimony of the Father and Son; and the Holy Ghost fell on many, and they were caught up by the powers of heaven into Zion." (Moses 7:24-27). Jesus would have presented Satan with His greatest opportunity to foil the Father's plan. If He could just break Jesus' will, all would be lost. Satan desired Him.

9 - **the devil** – The term "devil" is derived from the Greek word "διδύβολος" or "diabolos". The word means "prone to slander", "slandorous", or "accusing falsely". It is used specifically of a spirit who opposed God and rebelled against God's will.

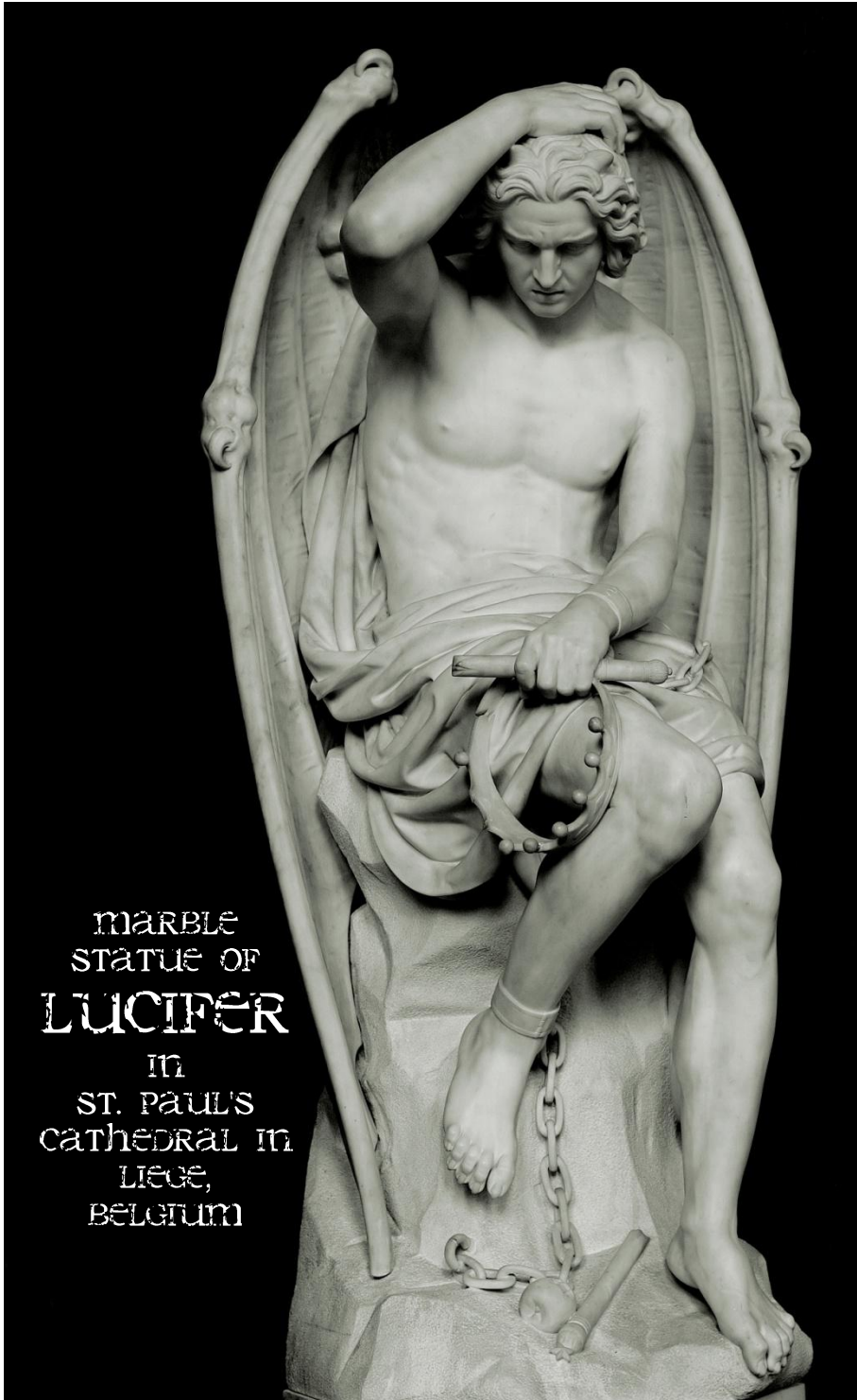
Before we discuss the devil, it is important to note two changes made by Joseph Smith, under the direction of heaven, in association with this footnote. In both cases, the King James Version of the Bible records that the devil took Jesus to a specific location. Joseph clarified that the devil did not take Jesus anywhere, but rather Jesus was led by the spirit and the devil came to tempt him. Joseph recorded, "And again, Jesus was in the Spirit, and it taketh him ..." (Joseph Smith Translation of Matthew 4:8) and "And the Spirit taketh him up into a high mountain, and he beheld all the kingdoms ..." (Joseph Smith Translation Luke 4:5).

The character we know as the devil is not understood very well among most Christian churches. They know him as an enemy to God, and the author of sin, but he is otherwise a mystery to them. Those who have not read or accepted the revelations of the restored church have a limited understanding. The world has this view, "...the Satan figure is wholly evil and is no longer a member of the heavenly court. Precisely how satan in Hebrew became 'the devil' (gr. diabolos) we cannot say for certainty. But in the New Testament literature the diabolos figure is head of the dominion of evil, bent on destroying man by tempting him. The Greek diabole is 'a calumny', and diabolos an accuser, calumniator; the Septuagint uses the word diabole mainly in the sense of 'calumny', though occasionally as the equivalent of 'enmity'. The Septuagint does use diabolos for satan, but rather in the sense of adversary or Satan. Care must be taken to distinguish diabolos from daimon (demon), which can be either good or bad, or even neutral." (Matthew: A New Translation with Introduction and Commentary, The Anchor/Yale Bible, W.F. Albright and C.S. Mann, page 34). Those with a knowledge of the restored gospel know that the devil was present before the foundations of the earth. He was one of our spirit brothers and a spirit child of God the Father. He was known as Lucifer. McConkie taught, "He and the fallen angels who followed him are spirit children of the Father. As Christ is the Firstborn of the Father in the spirit, so Lucifer is a son of the morning, one



of those born in the morning of the preexistence. He is a spirit man, a personage, an entity, comparable in form and appearance to any of the spirit children of the Eternal Father. He was the source of opposition among the spirit hosts before the world was made; he rebelled in preexistence against the Father and the Son, and he sought even then to destroy the agency of man. He and his followers were cast down to earth, and they are forever denied mortal bodies. And he, here on earth, along with all who followed him - both his spirit followers and the mortals who hearken to his enticements - is continuing the war that commenced in heaven." (The Mortal Messiah, Collector's Edition, Bruce R. McConkie, page 268). Satan (the devil) and Jesus have a history. They stand on opposite sides of Father's plan. Jesus is intent of fulfilling the plan, while the devil is intent of destroying it.

We must be cautious in our discussion. It is good to understand our enemy so as to prepare ourselves for his attacks. At the same time, we must not venture down dark roads with the impression that no harm could come to us. President Faust taught, "It is not good practice to become intrigued by Satan and his mysteries. No good can come from getting close to evil. Like playing with fire, it is too easy to get burned: "The knowledge of sin tempteth to its commission" (Joseph F. Smith, Gospel Doctrine, Salt Lake City: Deseret Book Co., 1939, p. 373). The only safe course is to keep well distanced from him and any of his wicked activities or nefarious practices. The mischief of devil worship, sorcery, casting spells, witchcraft, voodooism, black magic, and all other forms of demonism should be avoided like the plague." (General Conference, "The Great Imitator", James E. Faust, October 1987). We will not investigate the devil's trade, but we will try to understand his character and goals of his work.



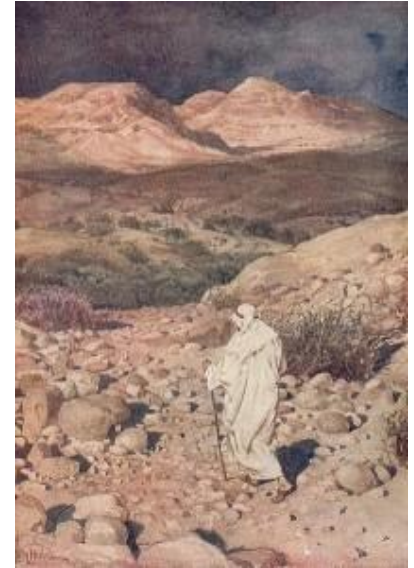
MARBLE  
STATUE OF  
LUCIFER  
in  
ST. PAUL'S  
CATHEDRAL in  
LIEGE,  
BELGIUM

Lucifer is miserable. He lost his first estate. That means he was cast out of Father's presence, and lost the opportunity to gain a physical body. He was cast down to this world, our earth, as a spirit. All those that followed him received his fate. Because he has no physical body, our mortal eyes cannot see him unless we are allowed see him through spiritual eyes. Without a physical body, he has a significant disadvantage. He cannot act upon us, unless we give him permission. Without entering mortality, he has a significant advantage. He is not hindered by a veil of forgetfulness. He remembers the pre-mortal realm. He remembers us. He surely knows our weaknesses, and consequently exploits them. President Faust related, "We just recently heard President Ernest LeRoy Hatch of the Guatemala City Temple say, "The devil is not smart because he is the devil; he is smart because he is old." Indeed, the devil is old, and he was not always the devil. Initially, he was not the perpetrator of evil. He was with the hosts of heaven in the beginning. He was "an angel of God who was in authority in the presence of God" (D&C 76:25). He came before Christ and proposed to God the Father, "Behold, here am I, send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor" (Moses 4:1). This he proposed to do by force, destroying the free agency of man. Does his statement "Give me thine honor" mean that he wanted to mount an insurrection to supplant even God the Father? Satan became the devil by seeking glory, power, and dominion by force (see Moses 4:3-4). But Jesus, chosen "from the beginning" (Moses 4:2), said unto God, "Father, thy will be done, and the glory be thine forever" (Moses 4:2). What a contrast in approaches! Wrong as his plan was, Satan was persuasive enough to entice one-third of the hosts of heaven to follow him (see D&C 29:36; Rev. 12:4). He practiced a great deception by saying, "I am also a son of God" (Moses 5:13). Free agency, given us through the plan of our Father, is the great alternative to Satan's plan of force. With this sublime gift, we can grow, improve, progress, and seek perfection. Without agency, none of us could grow and develop by learning from our mistakes and errors and those of others. Because of his rebellion, Lucifer was cast out and became Satan, the devil, "the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice" (Moses 4:4). And so this personage who was an angel of God and in authority, even in the presence of God, was removed from the presence of God and his Son (see D&C 76:25). This caused great sadness in the heavens, "for the heavens wept over him—he was Lucifer, a son of the morning" (D&C 76:26). Does this not place some responsibility on the followers of Christ to show concern for loved ones who have lost their way and "are shut out from the presence of God" (see Moses 6:49)? I know of no better help than to show unconditional love and help lost souls seek another path." (General Conference, "The Great Imitator", James E. Faust, October 1987).



There are many misconceptions as to how Lucifer intends on destroying Father's plan. There are those that say Satan's plan is to force us to do good, hereby removing our agency. Others say that his plan is to eliminate agency all together, and only give us one choice, the good one. Both are inaccurate. Lucifer is doing today, the same thing he proposed so long ago. That is, he would destroy agency not by restricting choices or forcing good, but rather by eliminating consequences for all sins. His work is the same today. He teaches that we can commit all manner of sin and that there is no harm in it. He would have us believe that at the very worst God would beat us with a few strips and then let us enter into His presence. He teaches this principle with great deception. The First Presidency described Satan as follows, **"He is working under such perfect disguise that many do not recognize either him or his methods. There is no crime he would not commit, no debauchery he would not set up, no plague he would not send, no heart he would not break, no life he would not take, no soul he would not destroy. He comes as a thief in the night; he is a wolf in sheep's clothing"** (Messages of the First Presidency, comp. James R. Clark, 6 vols., Salt Lake City: Bookcraft, 1965–75, 6:179). He is the arch enemy to agency, for agency always comes with consequences. By making choices under the pretense that there are no real consequences destroys the agency of man.

David O. McKay taught, **"Satan is making war against...the very foundations upon which society, government, and religion rest...He plans to destroy freedom—economic, political, and religious, and to set up in place thereof the greatest, most widespread, and most complete tyranny that has ever oppressed men...Without their knowing it, the people are being urged down paths that lead only to destruction..."** (General Conference, David O. McKay, October 1942). He often leads us to the destruction of our souls in a way that is soft and inviting. His deception can seem so right, if we are not careful and mindful. **"Shakespeare wrote, 'The prince of darkness is a gentleman' (King Lear, act 3, sc. 4, line 143), and 'the devil can cite Scripture for his purpose' (The Merchant of Venice, act 1, sc. 3, line 95). As the great deceiver, Lucifer has marvelous powers of deception. As Paul said to the Corinthians, 'And no marvel; for Satan himself is transformed into an angel of light' (2 Cor. 11:14; see also 2 Ne. 9:9). Some of Satan's most appealing lines are 'Everyone does it'; 'If it doesn't hurt anybody else, it's all right'; 'If you feel all right about it, it's OK'; or 'It's the 'in' thing to do.'** These subtle entreaties make Satan the great imitator, the master deceiver, the arch counterfeiter, and the great forger." (General Conference, "The Great Imitator", James E. Faust, October 1987). He rages upon the earth in the hearts and minds of many people. We would like to think his influence is isolated and only in the sinful places of the earth. Unfortunately, **"The prince of darkness can be found everywhere. He is often in very good company. Job said, 'Again there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord' (Job 2:1). His influence is everywhere: 'And the Lord said unto Satan, From whence comest thou? And Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it' (Job 2:2)."** (General Conference, "The Great Imitator", James E. Faust, October 1987).



Satan or Lucifer, uses a variety of tactics in our deception. A common one is the tactic of cumulative sins. We will often reject a large sin, but small ones are often readily accepted. As we accept small sins in our life, larger ones seem more and more appealing. In the Screwtape letters, C.S. Lewis depicts a young devil in training being taught the trade. He writes, **"You will say that these are very small sins; and doubtless, like all young tempters, you are anxious to be able to report spectacular wickedness. ... It does not matter how small the sins are, provided that their cumulative effect is to edge the man away from the Light and out into the Nothing. ... Indeed, the safest road to Hell is the gradual one—the gentle slope, soft underfoot, without sudden turnings, without milestones, without signposts"** (The Screwtape Letters, New York: Macmillan, 1962, page 56).

A gradual approach to sin is not the only tactic Satan uses. Others, he just convinces that a sin is not really a sin. To some he convinces there is no God. The Book of Mormon teaches about Satan and records, **"And others will he pacify, and lull them away into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well—and thus the devil cheateth their souls, and leadeth them away carefully down to hell. And behold, others he flattereth away, and telleth them there is no hell; and he saith unto them: I am no devil, for there is none—and thus he whispereth in their ears, until he grasps them with his awful chains, from whence there is no deliverance."** (2nd Nephi 28:21-22).

So now we come to Jesus. Satan came to Jesus, in the wilderness, with the sole purpose of tempting Him to sin. Now we ask again, how could Jesus, a perfect man, be tempted? C. S. Lewis wrote: **"A silly idea is current that good people do not know what temptation means. This is an obvious lie. Only those who try to resist temptation know how strong it is. ... You find out the strength of a wind by trying to walk against it, not by lying down"** (Mere Christianity, New York: Macmillan, 1960, page 124). Jesus was perfect, and therefore His temptations must have been incredibly strong and challenging. The Prophet Joseph Smith related from his own experience, **"The nearer a person approaches the Lord, a greater power will be manifested by the adversary to prevent the accomplishment of His purposes"** (in Orson F. Whitney, Life of Heber C. Kimball, Salt Lake City: Bookcraft, 1967, page 132). Jesus was perfect, and He had just had spiritual manifestations for 40 days. We assume he communed with His Father, the mighty Elohim. It then stands to reason that Lucifer himself would tempt Jesus in a face to face confrontation. Satan threw his best at Jesus. **"It was not necessary then, or ever, for Jesus to satisfy the curiosity of men, least of all unholy men. So as victory in every encounter came to Jesus, the pathos and tragedy of Lucifer's life is even more obvious: First bold and taunting and tempting; then pleading and weak and desperate; finally, and ultimately, simple banishment."** (General Conference, "The Temptations of Christ", Howard W. Hunter, October 1976). This would be the outcome of Lucifer's tempting of Jesus.

**"The fallen prince of darkness was not allowed to invade these sacred precincts in the wilderness during the forty days of divine instruction. The scripture says it was not until 'after' the forty days that the 'devil came unto him'."** (The Days of the Living Christ, W. Cleon Skousen, page 107). Such an encounter seems unnerving, at least on the surface. Temptation is a scary proposition, unless one truly understands the bounds that the Lord has placed on our temptations. First, we need to understand that **"Wicked spirits have their bounds, limits, and laws by which they are governed"** (History of the Church, 4:576). So Satan and his angels are not all-powerful. One of Satan's approaches is to persuade a person who has transgressed that there is no hope of forgiveness. But there is always hope. Most sins, no matter how grievous, may be repented of if the desire is sincere enough." (General Conference, "The Great Imitator", James E. Faust, October 1987). The second thing we must understand is that **"All beings who have bodies have power over those who have not. The devil has no power over us only as we permit him. The moment we revolt at anything which comes from God, the devil takes power"** (Teachings of the Prophet Joseph Smith, sel. Joseph Fielding Smith, Salt Lake City: Deseret Book Co., 1938, page 181). Finally, the Lord will never allow Lucifer or his followers to tempt us more than we are capable of bearing. Paul taught the Corinthian saints, **"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."** (1st Corinthians 10:13). These doctrinal facts level the playing field, though there is yet one grand fact that should take away all fear. Elder McConkie wrote, **"There is, then, a law of temptation. It involves the Eternal Christ, by whose power Lucifer fell as lightning from heaven, and it involves the mortal Jesus, who was subject to the wiles of the spirit Lucifer as he dwelt as a man among men. And that our blessed Lord came off triumphant on earth as he did in heaven, we all know, for which ministry of triumph and glory we praise his name forever."** (The Mortal Messiah, Collector's Edition, Bruce R. McConkie, page 268-269). Because Jesus overcame all temptation, He redeemed us from the foils of temptation.



**"The fallen prince of darkness was not allowed to invade these sacred precincts in the wilderness during the forty days of divine instruction. The scripture says it was not until 'after' the forty days that the 'devil came unto him'."** (The Days of the Living Christ, W. Cleon Skousen, page 107). Such an encounter seems unnerving, at least on the surface. Temptation is a scary proposition, unless one truly understands the bounds that the Lord has placed on our temptations. First, we need to understand that **"Wicked spirits have their bounds, limits, and laws by which they are governed"** (History of the Church, 4:576). So Satan and his angels are not all-powerful. One of Satan's approaches is to persuade a person who has transgressed that there is no hope of forgiveness. But there is always hope. Most sins, no matter how grievous, may be repented of if the desire is sincere enough." (General Conference, "The Great Imitator", James E. Faust, October 1987). The second thing we must understand is that **"All beings who have bodies have power over those who have not. The devil has no power over us only as we permit him. The moment we revolt at anything which comes from God, the devil takes power"** (Teachings of the Prophet Joseph Smith, sel. Joseph Fielding Smith, Salt Lake City: Deseret Book Co., 1938, page 181). Finally, the Lord will never allow Lucifer or his followers to tempt us more than we are capable of bearing. Paul taught the Corinthian saints, **"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."** (1st Corinthians 10:13). These doctrinal facts level the playing field, though there is yet one grand fact that should take away all fear. Elder McConkie wrote, **"There is, then, a law of temptation. It involves the Eternal Christ, by whose power Lucifer fell as lightning from heaven, and it involves the mortal Jesus, who was subject to the wiles of the spirit Lucifer as he dwelt as a man among men. And that our blessed Lord came off triumphant on earth as he did in heaven, we all know, for which ministry of triumph and glory we praise his name forever."** (The Mortal Messiah, Collector's Edition, Bruce R. McConkie, page 268-269). Because Jesus overcame all temptation, He redeemed us from the foils of temptation.

Hereafter, is a list of some of the names that are used for the Devil;

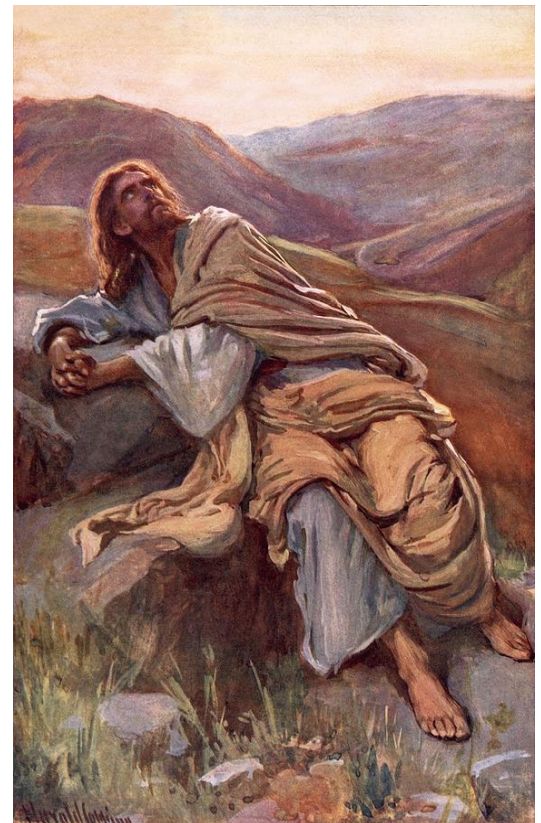
# some of the names FOR the DEVIL

Names for the Devil	reference	Names for the Devil	reference
Abaddon	Revelation 9:11	[the] Lawless One	2nd Thessalonians 2:9
Accuser	Revelation 12:10	Liar	D&C 93:25
Accuser of our brethren	Revelation 12:10	Liar from the beginning	D&C 93:25
Adversary	1st Peter 5:8	Light bringer (one of several translations for Lucifer)	See Lucifer
[False] angel of light	2nd Corinthians 11:14	Little Horn	Daniel 8:9-11
Angel of the Bottomless Pit	Revelation 9:11	Lucifer (Latin for Morning Star)	Isaiah 14:12
[that] angel who fell	2nd Nephi 9:8	Mammon	Matthew 6:24
Apollyon	Revelation 9:11	Man of Sin	2nd Thes. 2:3-4
Author of all Sin	Helaman 6:30	Master of Sin	Mosiah 4:14
[the] awful monster	Mosiah 3:9	Morning Star	Isaiah 14:12
Beast	Revelation 14:9	Murderer	John 8:44
Beelzebub (meaning the prince of the devils)	Mark 3:22	Murderer from the beginning	John 8:44
Belial	2nd Corinthians 6:15	[that] old serpent	Revelation 12:9
Chief of the Devils	Luke 11:15	Perdition	D&C 76:26
Day Star (alternate translation for Morning Star)	Isaiah 14:12	[the] Power of Darkness	Colossians 1:13-14
Deceiver	Job 12:16	Prince of the power of the air	Ephesians 1:2-3
Demon (one of several Greek translations for devil)	See devil	Prince of Darkness	Paradise Lost
Destroyer (Greek meaning of Apollyon)	Revelation 9:11	Prince of the devils	Matthew 9:34
Devil	2nd Nephi 9:37	Prince of this world	John 12:31
[the] Dragon	Revelation 12:7-9	Ruler of the Demons	Matthew 12:24
[the] Enemy	Matthew 13:39	Satan	Revelation 12:9
[the] Enemy unto God	Moroni 7:12	Serpent	Genesis 3:14
[the] Evil One	2nd Nephi 9:28	shining one (one of several translations for Lucifer)	See Lucifer
[the] Evil Spirit	Mosiah 4:14	Slanderer (one of several Greek translations for devil)	See Devil
[the] Enemy of all Righteousness	Mosiah 4:14	Son of Perdition	2nd Thes. 2:3-4
Fallen Angel	2nd Nephi 2:17	Son of the morning	D&C 76:26-27
Father of Contention	3rd Nephi 11:29	Spirit of antichrist	1st John 4:3
Father of all lies	Ether 8:25	Spoiler (one of several Hebrew translations for devil)	See Devil
Father of lies	2nd Nephi 9:9	Star	Revelation 9:1
Founder of Murder	2nd Nephi 26:22	Tempter	Matthew 4:3
[False] god of this world	2nd Corinthians 4:4	[the] Thief	John 10:10
[the] great dragon	Revelation 12:7-9	Who deceives the Whole World	Revelation 12:9
Helel (Hebrew for Morning Star)	Isaiah 14:12	[the] wicked one	Matthew 13:38

**10 - fasted** – The word "fasted" is translated from the Greek word "νηστεύω" or "nēsteuō". It means to abstain, as a religious exercise, from food and drink: either entirely, if the fast lasted but a single day, or from customary and choice nourishment, if it continued several days. The concept is to deny the body what it craves, and focus the physical upon the spiritual. By denying ourselves the appetites and desires of the body, we allow the spirit to feast upon the things of heaven. Fasting was an ancient rite practiced in throughout the Old Testament. Isaiah taught, **"Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"** (Isaiah 58:3-7).

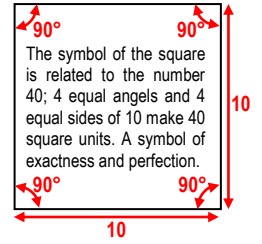
Fasting was an important part of the Savior's preparation for His ministry. It is safe to assume that He was seeking the things that Isaiah said would come from fasting; to smite wickedness, undo heavy burdens, and to be heard on high. Jesus needed further light and knowledge from His Father and therefore He fasted. This is what we should do when we have burdens placed upon us. President Howard W. Hunter taught, **"Soon after his baptism Jesus was led by the Spirit into the wild, uncultivated wilderness. There he remained for forty days and nights, preparing himself for the formal ministry which was then to begin. The greatest task ever to be accomplished in this world lay before him, and he needed divine strength. Throughout these days in the wilderness he chose to fast, that his mortal body might be completely subjected to the divine influence of his Father's Spirit"** (General Conference, "The Temptations of Christ", Howard W. Hunter, October 1976).

It is interesting that Jesus, the promised Messiah and Redeemer of the world, would rely on the practices that we might consider simple and basic. Nevertheless, He did. Not only did He fast and pray for strength, but He did so regularly. Elder Joseph B. Wirthlin of the Quorum of the Twelve Apostles described some blessings that Jesus gained from fasting. Of course, the same blessing come to us as we practice fasting and prayer. He said, **"Fasting, coupled with mighty prayer, is powerful. It can fill our minds with the revelations of the Spirit. It can strengthen us against times of temptation. Fasting and prayer can**



help develop within us courage and confidence. They can strengthen our character and build self-restraint and discipline. Often when we fast, our righteous prayers and petitions have greater power. Testimonies grow. We mature spiritually and emotionally and sanctify our souls. Each time we fast, we gain a little more control over our worldly appetites and passions." (General Conference, "The Law of the Fast", Joseph B. Wirthlin, April 2001). We must remember that Jesus did not just fast. He removed Himself from the world and went into the wilderness where He could be alone with the spirit. He prayed and earnestly sought guidance. "We observe that in the scriptures, fasting almost always is linked with prayer. Without prayer, fasting is not complete fasting; it's simply going hungry. If we want our fasting to be more than just going without eating, we must lift our hearts, our minds, and our voices in communion with our Heavenly Father. Fasting, coupled with mighty prayer, is powerful. It can fill our minds with the revelations of the Spirit. It can strengthen us against times of temptation." (General Conference, "The Law of the Fast", Joseph B. Wirthlin, April 2001). And what may we ask was the consequence of Jesus' fasting and prayer. Elder L. Tom Perry of the Quorum of the Twelve Apostles explained, "Fasting had blessed Him with the power of the Spirit" (General Conference, "The Law of the Fast", L. Tom Perry, April 1986). Jesus' was strengthened to withstand the temptations that awaited Him at Satan's hand.

- 11 - **forty** – The word "forty" is translated from the Greek word "τεσσαράκοντα" or "tessarakonta", which means forty. According to Jewish Tradition, the number 40 is a symbol of a generation, a sacred number associated with prophets, and maturity. (The Encyclopedia of Jewish Symbols, Ellen Frankel and Betsy Platkin Teutsch, page 58). Another source states that forty symbolizes, "Probation; trial; initiation; death. As an elevation of four it is wholeness and totality...it is also an elevation of ten; symbolizing wholeness, perfection; completeness; and totality." (An Illustrated Encyclopedia of Traditional Symbols, J.C. Cooper, page 57).



The number 40, used as the number of days and nights that Jesus fasted, prompts the question; was Jesus' fast literally 40 days or figuratively many days? "In some cases the number forty appears to mean exactly that amount, or duration, or time. In other cases it seems to be simply figurative for a long period of time." (The Four Gospels: Verse by Verse, D. Kelly Ogden and Andrew C. Skinner, page 92). There are schools of thought on either side.

Those who believe the number 40 to be used figuratively in this chapter question the ability of any human to go without food or drink for so long. Such would be impossible. Barclay wrote, "Forty days is a phrase which is not to be taken literally. It is the regular Hebrew phrase for a considerable time... Just as we use the phrase ten days or so, so the Hebrews used the phrase forty days, not literally but simply to mean a fair length of time." (The Gospel of Mark, William Barclay, pages 21-22). Similarly, Fitzmyer wrote, "Jesus' fast is not mentioned in Mark; it comes from 'Q'. Matthew 4:2 speaks plainly of Jesus 'fasting', where as Luke says simply that he 'ate nothing'. In Matthew the temptations come at the end of the fast. Luke's version is influenced by the duration of the temptations in Mark. Perhaps he rephrases the notice from 'Q' about the fast to suit the duration...The 'forty days' of the fast - clearly a round number, used symbolically - may be influenced by Old Testament stories of the fast of Moses and Elijah." (The Gospel According to Luke I-IX, The Anchor Bible, Joseph A. Fitzmyer, S.J., page 514-515). Though it may well be figurative, miracles are well within the reach of Jesus and Heaven. There is no doubt that should heaven have wanted Jesus to fast for 40 days, it would be possible. Just because something is beyond our comprehension does not make it impossible.

Joseph Smith gave us great insight into this part of the Bible. In the Inspired version of the Scriptures, Joseph changes the line to read, "And after forty days, the devil came unto him, to tempt him. And in those ..." (Joseph Smith Translation of Luke 4:2). Joseph helps us understand that Jesus was not tempted until after the 40 day period was past. He also leads us to believe that the fast was literally 40 days and nights.

Whether or not the 40 days is literal or figurative, the number has definite application in God's dealings with His children. The Old Testament is full of references to the number 40. Probably the one that comes to mind first is in the Book of Exodus, "And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights." (Exodus 24:18). Fitzmyer points out a couple more. He wrote, "Forty days' is to be taken as a round number. But they may recall Deut 8:2, 'the Lord your God has led you these forty years in the wilderness'. Contrast Matt 4:1, where we read of 'forty days and forty nights'; this phase may also echo the time spent by Moses on the mountain (Exodus 24:18; 34:28) or that spent by Elijah (1 Kings 19:8). The time is predicated there of Jesus' fast, not of the temptations or the Spirit's leading, as in Luke." (The Gospel According to Luke I-IX, The Anchor Bible, Joseph A. Fitzmyer, S.J., page 514). Though this may not be an exhaustive list, the following are instances that the number 40 is used in the Bible, both Old and New Testaments;

## EXAMPLES OF THE NUMBER 40 IN THE BIBLE

Incidents in Biblical History related to 40 days/years	Reference
Jacob, also known as Israel, was embalmed for 40 days	Genesis 50:3
Twelve spies were sent by Moses into the Promised land for 40 days	Numbers 13:25, Numbers 14:34
Goliath presented himself to the Israelites for 40 days	1st Samuel 17:16
Nineveh was to be overthrown after 40 days	Jonah 3:4
Jesus returned after his resurrection following 40 days	Acts 1:3
Noah experienced rain and flood for 40 days and 40 nights	Genesis 7:4, 12
Moses fasted for 40 days and 40 nights on Mount Sinai	Exodus 24:18, Exodus 34:28, Deuteronomy 9:9-25, Deuteronomy 10:10
Children of Israel wander in the Wilderness for 40 years	Numbers 14:33-34, Numbers 32:13, Deuteronomy 8:2, Deuteronomy 29:5, Joshua 5:6
Elijah fasted for 40 days and 40 nights in the Wilderness	1st King 19:8
Isaac married at age 40	Genesis 25:20
Esau married at age 40	Genesis 26:34
Moses was a Shepherd for 40 years	Acts 7:30
Caleb was 40 when he was sent out as a scout	Joshua 14:7
Eli judges for 40 years	1st Samuel 4:18
Ishbosheth was 40 years old at the start of his reign	2nd Kings 2:10
Saul reigned 40 years	Acts 13:21
David reigned 40 years	1st Kings 2:11
Solomon reigned 40 years	1st Kings 11:42
Jehoash reigned 40 years	2nd Kings 12:1
Egyptian cities would be desolate for 40 years	Ezekiel 29:11-12
The land had rest for 40 years	Judges 3:11, Judges 5:31
The land was in quietness for 40 years	Judges 8:28

12- **days** – The word "days" is translated from the Greek word "ἡμέρα" or "hēmera". It means the day, used of the natural day, or the interval between sunrise and sunset, as distinguished from and contrasted with the night. Symbolically, the day represents the good and righteous. It represents truth and knowledge.

13- **nights** – The word "nights" is translated from the Greek word "νύξ" or "nyx". It means night. Symbolically, the night represents darkness and sin. It represents the end of day. The night represents that which is void of spirit and divine influence.

14- **afterward** – The word "afterward" is translated from the Greek word "ὑστερος" or "hysteros". It means latter, later, coming after, or the second. It can also mean afterwards, after this or lastly. Though it has already been mentioned, it is worth pointing out again that Joseph Smith was inspired by Heaven to correct the translation for this passage. He corrected it to **"...and had communed with God, he was afterwards an hungered, and was left to be tempted of the devil."** (Joseph Smith Translation Matthew 4:2). So, it was after Jesus' time of instruction that temptation came. **"As the period of edification and spiritual enlightenment drew to its close, as the visions and spiritual experiences ceased - except for two that we shall not shortly - and as Jesus prepared to go back into the normal mortal way of life, with angels no longer at his side and his eyes not open to the unending visions of eternity, then the devil came to entice, to trap, to tempt. Three times he tried and three times he failed, after which 'he departed from him for a season', or, as it may be rendered, 'till a fitting opportunity'."** (The Mortal Messiah, Collector's Edition, Bruce R. McConkie, page 270). There is something to be learned here. Satan is an opportunist. He will strike when we are alone, susceptible, or weakened in any way. We must learn to be prepared for such times. Like Jesus, we must seek the spiritual strength so that when Satan come, we can withstand his evil works.



Why must it be this way? It seems almost unfair that we must be tempted of Satan in such ways. Elder McConkie said, **"Men must have a choice; they must be able to choose; there must be opposites; they must have agency; they must be free to worship the Lord or to follow Satan. All this is imperative. It is inherent in the whole plan of salvation. And unless men have the agency to choose to do good and work righteousness - and, in fact, do so - they cannot be saved. There is no other way."** (The Mortal Messiah, Collector's Edition, Bruce R. McConkie, page 268). This is why Jesus was tempted. This is why we are tempted. The presence of temptations is in reality the presence of choice, and choice without consequence is not a choice.

15- **an hungred** – The word "hungred" is translated from the Greek word "πεινᾶω" or "peinaō". It means to hunger, be hungry, to suffer want, or to be needy. The Codex Sinaiticus replaces the words "an hungred" in Matthew 4:2 with "hungry". (Codex Sinaiticus, Translated by H.T. Andersen, page 17). Similarly, it replaces "hungred" with "hungry" in Luke 4:2. (Codex Sinaiticus, Translated by H.T. Andersen, page 112). Whether Jesus fasted for literally 40 days or just a really long time, it naturally follows that He was hungry. LDS scholars seems to favor a literal 40 day fast. Skousen wrote, **"...he was able to exist without food or water for nearly six weeks. Under ordinary circumstances this is physically impossible. The absence of water alone will generally destroy human life in ten days."** (The Days of the Living Christ, W. Cleon Skousen, page 102). Elder McConkie wrote, **"Jesus was 'an hungred'. For forty days and forty nights no morsel of food entered his mouth, no drop of water wet his parched lips or dripped down his throat. His extended fast left him weak physically. His body cried out for food, and he needed the strength that comes from a full stomach. His spiritual experiences were, for the moment, drawing to their close. The Divine Providence that calls upon men to fast and pray also expects them to end their fasts and cease their prayers and to take care of their physical needs. Men must eat bread or die, and the time had now come for Jesus to break his fast and to eat, perhaps the berries or locust or wild honey that was available, and to drink refreshing draughts, perhaps from the nearby spring."** (The Mortal Messiah, Collector's Edition, Bruce R. McConkie, page 270).

Jesus' fast was a miracle. He was capable of fasting an extended time because of an endowment of the spirit. Skousen wrote, **"To survive under these circumstances would require a miraculous endowment of power so that the physical body could remain in a state of 'suspended animation' without the debilitating effects which would otherwise occur. We think of this as some kind of divine 'quickenings'."** (The Days of the Living Christ, W. Cleon Skousen, page 103). Of course this is the true method of a fast. One is supposed to focus on the spirit, and not on one's hunger. If you are bemoaning the pains of hunger, you have not discovered the true fast. If you feel the enlightenment of the spirit above your hunger, you have found the strength of the fast. A fast teaches our weak human bodies how to be strong when facing the adversity and temptation of mortality. Perhaps that is what Jesus was preparing Himself for during His fast. President Hunter taught, **"When Jesus had completed the fast of forty days and had communed with God, he was, in this hungry and physically weakened state, left to be tempted of the devil. ... Such a time is always the tempter's moment—when we are emotionally or physically spent, when we are weary, vulnerable, and least prepared to resist the insidious suggestions he makes. This was an hour of danger—the kind of moment in which many men fall and succumb to the subtle allurements of the devil."** (General Conference, "The Temptations of Christ", Howard W. Hunter, October 1976). Yet, the Savior had been strengthened and turned away temptation with immediate determination. This is the strength of a true fast, and powerful prayer.

**"There have been only four known occasions when human beings have lived for forty days and nights without food or water."** (The Days of the Living Christ, W. Cleon Skousen, page 103).

1. Moses, on Mount Sinai, fasted for 40 days and nights and returned with the Law of the Gospel.
2. Moses, on Mount Sinai, 2 or 3 days after returning from 40 days of fasting, fasted again for 40 days and nights and returned with the Law of Moses.
3. Elijah, on Mount Sinai, fasted for 40 days and nights to understand what to do with his ministry.
4. Jesus, in the wilderness, fasted for 40 days and nights to receive instruction from His Father.

16- **the tempter** – The word "tempter" is translated from the Greek word "πειράζω" or "peirazō". It is a verb that has been converted to a title. It is the same word used to translated tempted in footnote #8 of this chapter. It is another name for Satan. He is the master tempter. And though he is intent on derailing Father's plan, his work as the tempter is a necessary component of Father's plan. Isn't it interesting how God uses the evil plans of Satan to bring to pass His righteous desires. Elder George Q. Cannon said: **"Unless they [individuals] were exposed to temptation they never could know themselves, their own powers, their own weaknesses nor the power of God. If Satan had no power to tempt mankind, they would be in a state where they could neither know good nor evil; they could not know happiness nor misery. All their powers would lie dormant, for there would be nothing to arouse them. They would be destitute of that experience which prepares men to become like God, their Eternal Father"** (Gospel Truth, sel. Jerreld L. Newquist, 2 vols. in 1 [1987], 109). And so, the tempter was a necessary part of Jesus' mortal probations. Satan came in the form of a man, though he only has a spirit body. **"We must assert that this was a personal appearance, one in which the spirit Lucifer, who was cast out of heaven for rebellion, came in person and spoke to Jesus face to face. It was no mere placing of thoughts in his mind, but an open and spoken conversation; 'the tempter came to him'."** (The Mortal Messiah, Collector's Edition, Bruce R. McConkie, page 270). This was a face to face confrontation. It was a meeting of the ultimate good verses the ultimate evil.

17- **came** – The word "came" is translated from the Greek word "προσέρχομαι" or "proserchomai". It means to come to, approach, draw near or assent. Albright wrote that the Greek word is an idiom of Matthew. He said, **"proserchomai, a favorite expression of Matthew, who uses it fifty-two times in all."** (Matthew: A New Translation with Introduction and Commentary, The Anchor/Yale Bible, W.F. Albright and C.S. Mann, page 34).

Satan came to Jesus and as we shall see, he presents Jesus with three significant temptations. It should be noted that Jesus did not come to Satan. The temptations are significant. **"More significant, however, is the order of the temptation scenes. In Matthew the order is: desert - pinnacle - high mountain; in Luke: desert - view of world-kingsdoms - Jerusalem pinnacle."** (The Gospel According to Luke I-IX, The Anchor Bible, Joseph A. Fitzmyer, S.J., page 507). It is suggested **"that either Luke or his source rearranged the sequence so that it would be the reverse of the first three petitions in the Lucan form of the Our Father (Luke 11:2): 'may your name be sanctified; may your kingdom come; give us each day our daily bread for substance.' If this is so, then it is subtle indeed."** (The Gospel According to Luke I-IX, The Anchor Bible, Joseph A. Fitzmyer, S.J., page 507).

Some suggest that there is a connection to Jesus' temptations and Psalm 106. The connection is associated as follows;

**Jesus was hungry in the wilderness - tempted by turning stones to bread**

**"But lusted exceedingly in the wilderness, and tempted God in the desert. And he gave them their request; but sent leanness into their soul. They envied Moses also in the camp, and Aaron the saint of the Lord."** (Psalm 106:14-16).

**Jesus was taken to the pinnacle of the temple - tempted to test heaven and jump expecting divine help**

**"They joined themselves also unto Baal-peor, and ate the sacrifices of the dead. Thus they provoked him to anger with their inventions: and the plague brake in upon them."** (Psalm 106:28-29).

**Jesus was taken to a high mountain - tempted to worship the devil in exchange for earthly rule**

**"They made a calf in Horeb, and worshipped the molten image. Thus they changed their glory into the similitude of an ox that eateth grass. They forgot God their saviour, which had done great things in Egypt;"** (Psalm 106:19-21).

In my opinion the Psalms link is a stretch. There surely isn't an obvious connection. It also follows the Lucan order of the temptations. **"Other considerations reveal that the Matthean order is the more original. There is not only the progression from desert-floor, to pinnacle, to high mountain, but the quotations of Deuteronomy used by Jesus to rebuff Satan appear in Matthew in a simple reverse of their Old Testament occurrence: Deut 8:3 in Matt 4:4; Deut 6:16 in Matt 4:7; and Deut 6:13 in Matt 4:10."** (The Gospel According to Luke I-IX, The Anchor Bible, Joseph A. Fitzmyer, S.J., page 507-8).

Regardless of the order of the temptations, it is sure that Lucifer himself confronted Jesus. It is also sure that the temptation was severe, and beyond that which we could bear. **"These are temptations which could have come only to a man whose powers were unique and who had to decide how to use them."** (The Gospel of Luke, William Barclay, page 43).

- 18 - **if** – The word "if" is translated from the Greek word "ei" or "ei". It means "if" or "whether". **"If.--Note the later taunting use of that diabolical if as the Christ hung upon the cross. The rulers of the Jews, mocking the crucified Jesus in His agony said, 'Let him save himself if he be the Christ.' And the soldier, reading the inscription at the head of the cross derided the dying God, saying: 'If thou be the king of the Jews, save thyself.' And yet again, the unrepentant malefactor by His side cried but, 'If thou be Christ, save thyself and us.' (Luke 23:35-39.) How literally did those railers and mockers quote the very words of their father the devil (see John 8:44)."** (Jesus the Christ, James E. Talmage, page 121-122). Matthew records the same questioning at the cross as follows; **"And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross."** (Matthew 27:40).



So what is the significance of the "if" question to the Savior. Well, Satan understands that Jesus is the center of Father's plan for His children. The title "Son of God" is used in reference to the Savior, the only begotten Son of the Father in the flesh. Satan knows that if the Savior falters, Satan wins. Therefore each challenge push Jesus to prove that He is the Son of God. It questions Jesus' divinity, and Satan hoped to shake Jesus' faith in Himself. The "if" of this chapter **"is reference to the baptism scene (Luke 33:22). The devil is doubting Jesus' Messiahship. The title used here is already found in the infancy narrative (Luke 1:32-35); but it is rather dependent on the heavenly declaration in the Gospel proper. The devil challenges his filial status, exploits his hungry situation, and seeks ultimately to thwart his role in salvation-history."** (The Gospel According to Luke I-IX, The Anchor Bible, Joseph A. Fitzmyer, S.J., page 515).

- 19 - **Son of God** – The word "son" is translated from the Greek word "υἱός" or "huios", which means a literal son, generally the offspring of men. The word "God" is translated from the Greek word "θεός" or "theos", which is a generic name for deity which is often reserved for the true and living God. We are all sons and daughters of God, the Almighty Elohim. He is the Father of our spirits. Jesus fits in this same category; however, he is more than a son of God. He is the Son of God in the Flesh. God the Father is literally the biological Father of Jesus in the flesh. Though Mary was his mother, His Father was not a mortal man, rather God. This is the doctrinal foundation and the key to the Father's plan for all of His children's happiness.

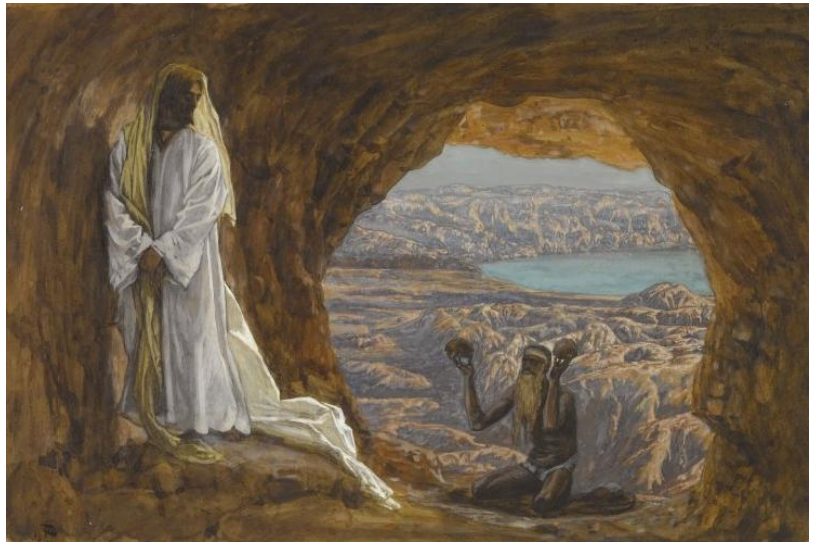
Lucifer knew who Jesus was when he tempted Him in the wilderness. He also knew that Jesus had taken upon himself the frailties of a human body. He needed Jesus to sin, just one sin. What would he focus on? Though he takes several tactics, there seems to be a common thread. Lucifer wanted Jesus to doubt Himself. **"Lucifer was challenging him to glory in his divinity and to prostitute his powers. He was demanding that he prove something that needed no proof. Jesus knew and Satan knew - both had perfect knowledge on this point - that our Lord was the Son of God. There was no need to prove it by turning stones into bread, even though he had the power, and even though the time was at hand when it was proper for him to eat and be filled. Indeed, if he had yielded to Lucifer, turning the stones into bread, it would have indicated a doubt in his own mind of his divinity; it would have shown he felt a need to prove that which needed no proof."** (The Mortal Messiah, Collector's Edition, Bruce R. McConkie, page 271). Jesus is the Son of God.

- 20 - **commanded** – The word command is translated from the Greek word "εἶπον" or "eipon". The word means to say or to speak. This translations seems less powerful than command, but we should remember that the heavens and the earth were created by the words of Jesus' mouth. It was Jesus who was sent by the Father to create worlds without end. The elements obeyed His voice. Perhaps that is why John the Beloved called him the "Word" of God. It should be of no surprise that Jesus could say unto the stones, "become bread", and they would obey. This would be but just a small task for the creator of the earth.

- 21 - **these** – The word "these" is translated from the Greek word "οὗτος" or "houtos". It means this or these.

**22 - stones** – The word "stones" is translated from the Greek word "λίθος" or "lithos". It means a stone. It is used to reference small stones or building stones. The word is often used metaphorically of Christ. Stones symbolize **"stability; durability; reliability; immortality; the eternal...The stones from the river Jobel were indestructible and formed the foundation of Jerusalem. The foundation stone of the Temple was the centre of the earth and supported the world."** (An Illustrated Encyclopedia of Traditional Symbols, J.C. Cooper, page 160-161).

It should be noted that all three of Jesus' temptations are centered around stones. In each case, the stones were changed or given up. In the first temptation, Jesus was asked to change the stones to bread. In the second temptation, Jesus was taken to the pinnacle of the temple or the foundation stone of the earth, and asked to jump from it. In the third temptation, Jesus was taken to an exceedingly high mountain. It represents the great stone of the earth, which symbolizes the abode of God, and Jesus is asked to trade it for the kingdoms of the world. The stone represents eternal truth. It is true yesterday, today, and tomorrow. It is unyielding and unchanging. Satan was asking Jesus to trade that which was lasting for that which is fleeting. He was asking Him to give up the things of Heaven for the things of mortality.

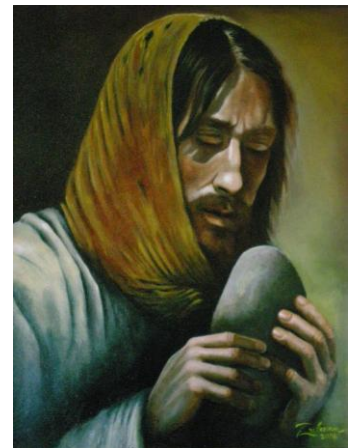


We will try to look at several of the theories surrounding the first temptation. Because the temptation uses symbolic imagery, it is likely that there are multiple meanings and teachings at play. We will look at several of the popular theories;

**- Theory #1 - The First Temptation was an "Appeal to Jesus' Natural/Physical Appetites"**

It has been said that the temptations, put together, represent every category or kind of sin known to man. **"The first of three temptations appealed to the physical appetite."** (The Four Gospels: Verse by Verse, D. Kelly Ogden and Andrew C. Skinner, page 93). These appetites include every physical desire produced by the mortal body. It would include desires to eat and drink, as well as lust, laziness, sleep, loud laughter, rudeness, and pleasure of every kind. We must understand that the flesh will never do the will of the Father. Our flesh is a relentless opponent of the Spirit. Only when our spirit controls our physical body do we start to become like our Father in Heaven. Our physical bodies, absent of spirit, will never be satisfied and always demand more pleasure and gratification. Once we allow our fleshly desires to take precedence over the spirit, we are on the road to destruction.

Skousen, writing about all three temptations, classifies the first temptation as that of cravings of the physical appetite. He wrote, **"Satan apparently thought he could tempt the Savior in three different ways. His intention was to test Jesus in the areas of human weakness where all mankind seem to be the most vulnerable. The first area would be the craving of the physical appetites when the body is famished for food. The second area would be the instinctive passion of human beings for the acquisition of wealth and power. The third area would be the human instinct to gamble and 'take a chance' just to prove a point."** (The Days of the Living Christ, W. Cleon Skousen, page 107).



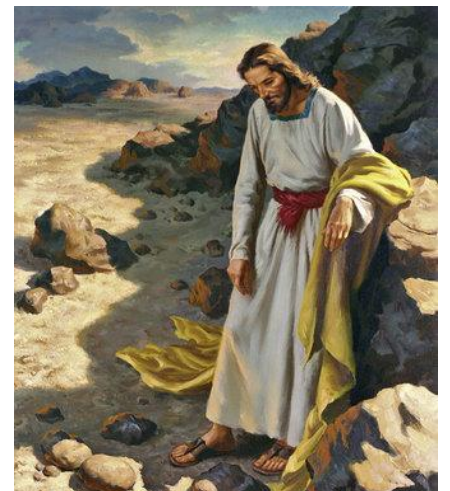
**- Theory #2 - The First Temptation was an "Appeal to Choose the Worldly (bread) over the Heavenly (stones)"**

Since stones symbolize the temple, immortality, and things of an eternal nature, changing them would symbolize the loss of such blessings. Bread, on the other hand, is a necessary component to sustaining mortality. Even so, bread is temporary. Once consumed it is gone and more is required. Bread cannot be stored up as it spoils and become unusable. Mortality is similar to the bread that sustains it in that all mortals will eventually die. Satan was symbolically asking Jesus to trade that which was eternal and lasting in nature for that which is temporary and fleeting. Such are many of the temptations Satan gives to man today. Due to the circumstances of Jesus' fast, this temptation would have been magnified beyond our comprehension. Few of us have gone without food or water long enough to even feel the threat of death. Few of us have experienced hunger to such a degree. Jesus fasted for an extremely long time, and then came this temptation, a temptation to trade the heavenly for the worldly.

**- Theory #3 - The First Temptation was an "Appeal to use Divine Power for Selfish Reasons"**

Another theory is that Jesus was being tempted to use the divine power he knew He had for truly selfish reasons. Skousen wrote, **"Satan was also tempting Jesus to display his power before he was scheduled to start performing miracles. If Jesus had responded, the devil would have had the additional satisfaction of seeing his will dominating that of the Savior."** (The Days of the Living Christ, W. Cleon Skousen, page 109). The dichotomy here is that the priesthood cannot be used for selfish reasons. The Doctrine and Covenants teaches, **"Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson— That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man."** (Doctrine and Covenants 121:35-37). Satan knew that if Jesus succumbed to this temptation, the power of the priesthood would be greatly affected and His ability to act as Savior and Redeemer would be destroyed.

Taking this theory to fact, a prophet of God, Howard W. Hunter said, **"Satan's first temptation was to entice Jesus to satisfy his craving for food, that most basic, physical, biological need. It was a temptation of the senses, an appeal to appetite, and in many ways the most common and most dangerous of the devil's allurementes. "If thou be the Son of God," he said, "command that these stones be made bread."** (Matt. 4:3.)



During the long weeks of seclusion, the Savior had been sustained by the exaltation of spirit that would naturally accompany such meditation, prayer, and communion with the heavens. In such a devoted spirit, bodily appetites were subdued and superceded, but now the demands of the flesh were inevitable. Satan was not simply tempting Jesus to eat. Had he suggested, "Go down out of this wilderness and obtain food from the bread maker," there would have been no temptation because undoubtedly Jesus intended to eat at the close of his fast. Satan's temptation was to have him eat in a spectacular way—using his divine powers for selfish purposes. The temptation was in the invitation to turn stones into bread miraculously, instantaneously, without waiting or postponing physical gratification. His reply to the tempter was crystal clear: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:4.)" (General Conference, "The Temptations of Christ", Howard W. Hunter, October 1976).

**- Theory #4 - The First Temptation was an "Appeal to bribe people: you can buy anything in this world with material possessions (bread)"**

This theory I find somewhat of a stretch, but it exists and is worth mention. There are those that believe that Satan was sending a message to Jesus that He could use His priesthood to create material items that satisfy mortal men. By doing so, He could attract or bribe men to follow him because of the physical things He had to offer. Barclay said, "The first temptation was to turn stones into bread. This wilderness was not a wilderness of sand. It was covered by little bits of limestone exactly like loaves. The tempter said to Jesus, 'If you want people to follow you, use your wonderful powers to give them material things.' He was suggesting that Jesus should bribe people into following him." (The Gospel of Luke, William Barclay, page 43). If this theory has any merit, it would fit nicely with the lies of the Adversary. He teaches that the things of this world bring happiness and pleasure. What Jesus offers is not the pleasure of this world, but rather the joy of the eternities. Jesus offers everlasting happiness.

**- Theory #5 - The First Temptation was an "Appeal to break the Old Testament commandment recorded in Deuteronomy 8:3"**

The last theory that we will discuss, and there could be others, is that Satan was attempting to tempt Jesus to break the commandment issued in Deuteronomy 8:3. "The first scene ends with the quotation of Deut 8:3, "Not on Bread alone is man to live." Jesus is challenged to use his power as Son in his own interest and apart from his heaven-commissioned goal - to seek food for himself apart from his Father's design. Deut 8:1-6 alludes to the Exodus experience of Israel, sighing after the fleshpots and the bread of Egypt and murmuring against Moses and Aaron (Exodus 16; Num 11:7-8). Despite its desire to seek its food apart from Yahweh, Israel was fed with dew, manna, and quail by him. Israel was thus humbled, having been found wanting. By contrast, Jesus rejects the diabolic challenge and alludes to the Deuteronomic hortatory recapitulation of the Exodus event." (The Gospel According to Luke I-IX, The Anchor Bible, Joseph A. Fitzmyer, S.J., page 511). We are all commanded to live by the spirit and not the flesh. Somehow, we must find the will to live by a higher law. That requires that we take the high road in a world of revenge and self gratification. It requires that we are kinder, more understanding, and forgiving. We cannot live by the laws of man (bread) alone, we must live by the word of God.

**23 - be made** – The phrase "be made" is translated from the Greek word "γίνομαι" or "ginomai". It means to become or come into existence. It is used to mean "be made". The Codex Sinaiticus replaced the words "be made" with "become". (Codex Sinaiticus, Translated by H.T. Andersen, page 17). We are referencing a miracle. It is not possible, in the understanding of man, to turn a stone to bread. Modern science has not discovered a way to have stone "become" bread, and yet, Satan knew that Jesus could do that very thing. Therein lies the temptation. If Jesus was not capable of such a feat, it would not have tempted Him at all. But, He could.

**24 - bread** – The word "bread" is translated from the Greek word "ἄρτος" or "artos". The word refers to a food composed of flour mixed with water and baked. The Israelites made "bread" in the form of an oblong or round cake, as thick as one's thumb, and as large as a plate or platter hence it was not to be cut but broken. "In most of the Western world, bread is the mainstay of the diet. Often referred to as the 'staff of life', bread has become a symbol for material, and by extension, spiritual, sustenance. In the Bible, the term bread, 'lehem' refers to food in general. Such bread was usually made of wheat or barley, which was baked into cakes. When it was leavened, it was called hametz; when unleavened, matzah. When the Israelites called out for bread in the wilderness, God rained down 'bread from the sky' called manna. The phrase 'bread and water' denotes a person's fundamental nutritional needs; 'scant bread and water' indicates poverty." (The Encyclopedia of Jewish Symbols, Ellen Frankel and Betsy Platkin Teutsch, page 124-25). Bread is the symbol of "life; the sustainer of life; God's providence; Christ; the body of Christ; the atonement of Jesus Christ" (An Illustrated Encyclopedia of Traditional Symbols, J.C. Cooper, page 24).



Messiah, Collector's Edition, Bruce R. McConkie, page 272).

A pious Jew would have recognized the symbol of bread as something more than a food. To the Israelites bread represented the care God had given them. Elder McConkie taught, "That is, even as Israel relied upon Jehovah for their daily bread, lest they die physically, so they must rely upon him for the word of God, which is spiritual bread, lest they die spiritually. Neither temporal nor spiritual bread, standing alone, will suffice; man must eat both to live; and in an eternal sense, the word of God, which is the bread from heaven in the full sense, is the more important. Those who make the search for earthly bread their chief concern lose sight of eternal values, fail to feed their spirits, die spiritually, and lose their souls. By choosing from the whole Old Testament the very words that show the relative worth of bread from the earth and bread from heaven, Jesus' triumph over Lucifer is complete. He, as the Son of God, chooses the bread from heaven and will find earthly food when his circumstances permit. He is master over the flesh; his appetites will be kept within the bounds set by divine standards." (The Mortal



In connection with all of the above, bread played a central role in the Passover meal. It held deep meaning in relation to the promised Messiah. Zondervan recorded, "Bread, the 'staff of life' generally baked from dough made of wheat flour which has been leavened (raised by means of fermenting yeast) and made into loaves of various shapes and sizes. At the time of the Passover (Exod. 12), the Israelites ate unleavened bread because of their haste, and ever afterwards they memorialized this in their annual feast of unleavened bread (Exod. 12:15-20)." (The Zondervan Pictorial Bible Dictionary, general editor Merrill C. Tenney, page 132). Passover bread was made without leavening to represent the humility that would be associated with the Savior. It was then broken, as His body was to be for our sakes. His bones would not be broken but His heart would surely be. In reference to this temptation, Jesus was the rock or the stone. He was to offer himself as the bread of life. Satan would have Jesus keep his own offering and not extend it to man.

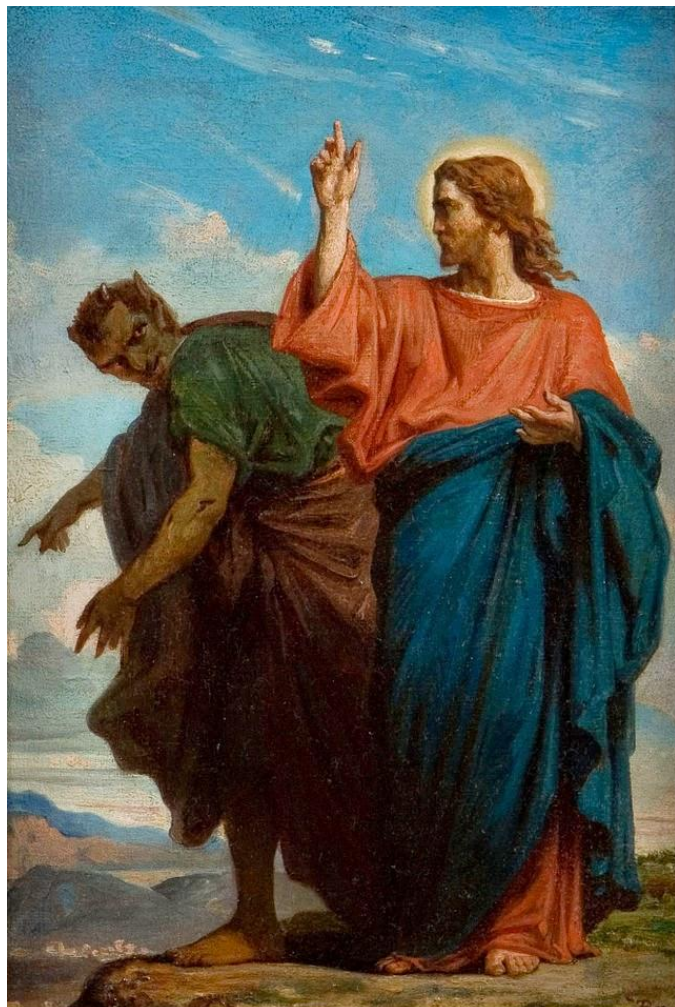
25 - **answered** – The word "answered" is translated from the Greek word "ἀποκρίνομαι" or "apokrinomai". It means to give an answer to a question proposed, to answer, or to reply to something that was said. It would appear that the first temptation of Jesus was short lived. Though it was severe, the Savior took no time to entertain it. He emphatically, and clearly rejects the temptation. Elder Joseph B. Wirthlin explained that following the Savior's example of obedience will help us overcome our own temptations. He said, "**Willing obedience provides lasting protection against Satan's alluring and tantalizing temptations. Jesus is our perfect example of obedience. Learn to do as He did when Satan tempted Him in the wilderness. Even though He was weakened by fasting, His answer was quick and firm: 'Get thee behind me, Satan.'** Elder Neal A. Maxwell said this of the Savior's example in resisting temptation: '**Jesus noticed the tremendous temptations that came to Him, but He did not process and reprocess them. Instead, He rejected them promptly. If we entertain temptations, soon they begin entertaining us!** When Satan comes calling, cast him out as quickly as possible. Do not let temptation even begin to entertain you.' (General Conference, "Live in Obedience," Joseph B. Wirthlin, April 1994).

26 - **said** – The word "said" is translated from the Greek word "εἶπον" or "eipon". It means to speak or to say.

27 - **It is written** – The word "written" is translated from the Greek word "γράφω" or "graphō". It means to write, with reference to letters on tablets, parchment, scrolls, or other material. Jesus is making reference to the written word of God or the scriptures. Amazing that the Savior Himself sought strength through the recorded words of living prophets. It was His knowledge of the scriptures that He used to refute Satan's temptations. While serving as a member of the Seventy, Elder Merrill J. Bateman noted the strength that scripture study provides against temptation: "**There are certain blessings obtained when one searches the scriptures. As a person studies the words of the Lord and obeys them, he or she draws closer to the Savior and obtains a greater desire to live a righteous life. The power to resist temptation increases, and spiritual weaknesses are overcome**" (General Conference, "Coming unto Christ by Searching the Scriptures", Merrill J. Bateman, October 1992).

28 - **Man** – The word "Man" is translated from the Greek word "ἄνθρωπος" or "anthrōpos". It means a human; whether male or female. It is obvious that every human needs food to each. The Hebrew word "bread" is used as a general reference to the food of man. Jehovah provided for the Israelites in the desert as He provided them bread. They became dependent upon God for their physical needs, and yet they found themselves lacking in spiritual growth. The Old Testament recorded, "**And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; 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.**" (Deuteronomy 8:3). Human beings need more than food and shelter. The basic physical needs are not enough for our eternal progression. It is this message that Jesus is making. Man needs more than food. Modern day revelation affirms, "**And I now give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life. For you shall live by every word that proceedeth forth from the mouth of God.**" (Doctrine and Covenants 84:43-44).

29 - **shalt not** – The word "shalt" is translated from the Greek word "ζῶω" or "zaō". It means to enjoy life, to live, to breathe, or be blessed. In connection with the Lord's commandments, i.e. thou shalt... , it gives reference to the blessings associated with following the commandments. It has an interesting connotation as it is not just a matter of not doing something, but not finding enjoyment in, or living and breathing in a certain matter. It references more than an action, but rather a way of living and thinking.



Satan wants more than our actions, he wants our heart and our desires. To assure that we remain safe, we must only do that which has been directed by the spirit. Modern revelations clarifies, "**Require not miracles, except I shall command you, except casting out devils, healing the sick, and against poisonous serpents, and against deadly poisons; And these things ye shall not do, except it be required of you by them who desire it, that the scriptures might be fulfilled; for ye shall do according to that which is written.**" (Doctrine and Covenants 24:13-14). If we are not mindful, we can easily be lured onto dark paths.

The "shall not's" of the scriptures are often viewed as restrictions to our freedoms. This is a false teaching of the devil. He would teach that the commandments of God restrict our abilities. The reality is commandments are given to protect our freedom. Sin is binding, and removes our abilities and opportunities. The Lord understands this, and therefore offers warnings in the form of "shall not's" and "shall's". They are words of freedom. The Lord warns us of Satan's ways. It is recorded, "**Now, behold, they have altered these words, because Satan saith unto them: He hath deceived you—and thus he flattereth them away to do iniquity, to get thee to tempt the Lord thy God.**" (Doctrine and Covenants 10:29).

This footnote is thought to reference a passage in the Old Testament. Jesus is thought to have responded to Satan's temptation to cast himself from the Temple pinnacle by using a passage found in Deuteronomy. It says, "**Ye shall not tempt the Lord your God, as ye tempted him in Massah.**" (Deuteronomy 6:16).

30 - **alone** – The word "alone" is translated from the Greek word "μόνος" or "monos". It means alone (without a companion), forsaken, destitute of help, alone, only, or merely. God does not expect that we can deny all the demands of the flesh. Mortality requires that we feed, clothe and care for our mortal frame. Yet, all things are to be within the bounds that the Lord sets. We are not to place all our desires on the satisfaction of our physical needs, but the care of our physical needs should be for the purpose of fulfilling our divine nature. The care of our physical needs should be so that we are fit for spiritual work and learning.

31 - **every word** – The word "every" is translated from the Greek word "πᾶς" or "pas". It means each, every, any, all, the whole, everyone, all things and everything. The term "word" is translated from the Greek word "ῥῆμα" or "rhēma". It means that which is or has been uttered by the living voice, thing spoken, or a word. "**Another valuable lesson coming from these accounts of temptation is to be familiar with the scriptures. Having our heads and our hearts full of the words of the Lord, the doctrines of the kingdom, will always wield a power in us to rebuff any enticements to abandon our God and his ways. Jesus used the scriptures to thwart temptations; so can we.**" (The Four Gospels: Verse by Verse, D. Kelly Ogden and Andrew C. Skinner, page 97).



- 32 - proceedeth out** – The word "proceedeth" is translated from the Greek word "ἐκπορεύομαι" or "ekporeuomai". It means to go forth, go out or depart. The word "out" is translated from the Greek word "διά" or "dia". It means by the means of, or through. The Codex Sinaiticus replaces the words "proceedeth out" with "comes forth". (Codex Sinaiticus, Translated by H.T. Andersen, page 17).
- 33 - the mouth** – The word "mouth" is translated from the Greek word "στόμα" or "stoma". It means the mouth, as part of the body: of man, of animals, of fish, etc. The term is used to convey any word, command, or direction given from God. We should understand that "the mouth" of the Lord can often take many forms. The Doctrine and Covenants teaches, **"Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled. What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same."** (Doctrine and Covenants 1:37-38). The mouth of the Lord can mean a mouthpiece such as a prophet, apostle or other representative speaking under the spirit. In fact, a righteous earthly father can speak under the influence of the spirit to his children and be the mouth of God.
- 34 - up into** – The word "up" is translated from the Greek word "παραλαμβάνω" or "paralambanō". It means to take to, to take with one's self, or to join to one's self. The word "into" is translated from the Greek word "εἰς" or "eis". It means into, unto, to, towards, for, or among. Satan has no power to take any of us anywhere. Likewise, **"The devil did not take the Savior anywhere."** (The Four Gospels: Verse by Verse, D. Kelly Ogden and Andrew C. Skinner, page 94). Joseph Smith clarified any confusion on this point with the inspired translation of the Bible. He wrote, **"Then Jesus was taken up into the holy city, and the Spirit setteth him on the pinnacle of the temple."** (Joseph Smith Translation of Matthew 4:5).
- 35 - the holy city** – The word "holy" is translated from the Greek word "ἅγιος" or "hagios". It means a most holy thing, or a saint. The word "city" is translated from the Greek word "πόλις" or "polis". It means a city. In ancient times, the Israelites understood the "Holy City" as the city of Jerusalem. Nehemiah wrote, **"And the rulers of the people dwelt at Jerusalem: the rest of the people also cast lots, to bring one of ten to dwell in Jerusalem the holy city, and nine parts to dwell in other cities."** (Nehemiah 11:1). Zondervan writes, **"Jerusalem, in the history of God's revelation to man in those Divine acts by which redemption has been accomplished, by far the most important site on the earth."** (The Zondervan Pictorial Bible Dictionary, general editor Merrill C. Tenney, page 417).
- 36 - setteth** – The word "setteth" is translated from the Greek word "ἵστημι" or "histēmi". It means to cause or make to stand, to place, put, or set. Jesus found himself in Jerusalem, most probably standing, on the top of the temple structure. He was led there by the spirit. Why the spirit led Jesus there is unknown. Did He journey to the temple for worship? Was He there for other business? The answer to these questions have not been revealed; however, while He was there He stood upon the pinnacle of the temple, overlooking the Holy City, Satan came to Him.

**37 - a pinnacle** – The word "pinnacle" is translated from the Greek word "πτερύγιον" or "pterygion". It means a wing, a little wing, or any pointed extremity. The Codex Sinaiticus replaces the word "pinnacle" with the word "wing". (Codex Sinaiticus, Translated by H.T. Andersen, page 17). One scholar wrote, **"The Greek word pterygion means 'winglet', and was used as a figure for the extremity or tip of something. As a name for an architectural feature of the Jerusalem Temple, it occurs only here (and in Matthew 4:6); Eusebius (Historia Ecclesiastica 2.23,11) has probably derived it from these Gospel passages. It designates some visibly prominent part of the Temple, but it cannot be more specifically defined, since to hieron is used to denote the Jerusalem Temple with its precincts, porticos, courts, and buildings. Josephus (Ant. 15.11,5 § 412) speaks of the dizzying height of the Royal Portico over the ravine (probably the Kidron Valley) below. A tradition from Byzantine times, possibly dependent on Josephus' description, has identified the SE corner of the Temple area, when viewed from the Kidron Valley below it, as the 'pinnacle' of the Temple. We really don't know what part of the temple is meant."** (The Gospel According to Luke I-IX, The Anchor Bible, Joseph A. Fitzmyer, S.J., page 517).



No one knows the exact location of the pinnacle of the temple, or what structure it references. We will look at the most popular theories;

**- Theory #1 - The Pinnacle of the Temple is the Roof of the Temple itself**

The immediate thought is that the Pinnacle of the Temple must be the roof of the Temple itself. German Biblical scholar Delitzsch supports this theory. It is further supported by a prophecy handed down by the rabbis. It is not a prophecy found in the scriptures, but interesting none the less. Fitzmyer records, **"If the rabbinical saying preserved in Pesiqta rabbati § 36 could be shown to be a belief current among first-century Palestinian Jews, then possibly a messianic overtone would be found in the devil's challenge. The saying reads: 'Our teachers have taught, 'When the King, the Messiah, reveals himself, he will come and stand on the roof of the Temple.' "** (The Gospel According to Luke I-IX, The Anchor Bible, Joseph A. Fitzmyer, S.J., page 517). The prophecy is especially interesting since the second temptation of Jesus would have fulfilled prophecy and consequently testified that Jesus was indeed the promised Messiah.

**Roof** **Winglets of the Facade**



**- Theory #2 - The Pinnacle of the Temple is one of the two wings off the front facade of the Temple of Herod itself.**

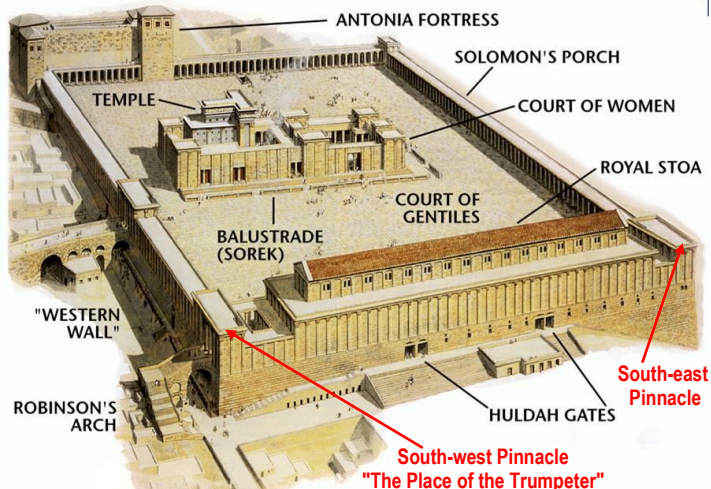
Josephus states that the First Temple, Solomon's Temple, was 120 cubits (roughly 180 feet) tall on two different occasions. The Second Temple was only half as tall as the First Temple. It stood only 60 cubits (roughly 90 feet) or about 10 stories tall. The Mishna states that the Second Temple was later remodeled and 40 cubits (roughly 60 feet) were added to it that made it a total of 100 cubits or about 150 feet tall. This corresponds with what King Herod did when he dismantled the exterior of the Second Temple and made it taller. Even with Herod's remodeling, the roof of the Temple was not a common place to walk, making theory 1 and 2 difficult to believe. Edersheim wrote, **"Nor can I agree with Delitzsch, that it was the 'roof' of the Sanctuary, where indeed there would scarcely have been standing room. It certainly formed the watch-post of the Priest. Possibly it may have been the extreme corner of the 'wing-like' porch, or ulam, which led into the Sanctuary."** (The Life and Times of Jesus the Messiah, Volume 1 of 2, by Alfred Edersheim, page 303). The problem with this theory and theory number one is that access to the temple roof was not made accessible to the general public. Nothing is beyond the Savior's ability, but we must ask why he would have accessed the Temple roof?

**- Theory #3 - The Pinnacle of the Temple is the Top of the porch that surrounds the temple complex a top the retaining wall, specifically the place of the trumpeter.**

Herod's Temple sits on the top of Temple Mount, which is literally a mount. In order to make a temple complex surrounding the Temple massive retaining walls were built and then the inside was backfilled with earth creating a level courtyard with dimensions of 917 feet (South Wall) by 1509 feet (East Wall) by 1033 feet (North Wall) by 1591 feet (West Wall). The Temple platform occupies over 20 football fields, measuring 472,400 square feet in size. It is just massive. To support the platform, the retaining walls were started 65 feet below ground. The height of the retaining wall above ground varies because the platform or top of the retaining wall is flat and the bottom follows the contours of the natural terrain. The retaining wall is highest at the southern end. On top of the retaining wall, another wall was built to enclose the platform. Much of the retaining wall of Temple mount remains in intact; however, the upper wall enclosing the platform has been destroyed. This makes it difficult to establish the exact height of the two locations that scholars believe was the spot which Jesus stood when Satan tempted Him. It is believed that the retaining wall at the South-west corner was 98 feet tall, with an enclosure wall of an additional 42 feet. That makes the South-west corner about 140 feet high. This corner was known as the "place of the Trumpeter". It was where the trumpeter would announce sacred events or times. The South-west corner being the Pinnacle that Jesus was Tempted on is the most popular theory since it overlooks the city and would have had throngs of people gathered below. Edersheim wrote, "Jesus stands on the lofty pinnacle of the Tower, or the Temple-porch, presumably that on which every day a Priest was stationed to watch, as the pale morning light passed over the hills of Judea far off to Hebron, to announce it as the signal for offering the morning sacrifice. If we might indulge our imagination, the moment chosen would be just as the Priest had quitted that station." (The Life and Times of Jesus the Messiah, Volume 1 of 2, by Alfred Edersheim, page 303-304).



The South-east corner has a much taller above ground retaining wall. It is estimated at 164 feet, with an enclosure wall of an additional 42 feet. That makes the South-east corner about 206 feet. LDS Bible scholars wrote, "The pinnacle, or highest point, is assumed to be either the southwest or the southeast corner of the Temple Mount. If the former, it could have been an impressive spectacle seen by many in the city. If the latter, it was appropriately the highest man-made elevation ever achieved anciently in the Holy Land. Of the whole length of the retaining walls of the Temple Mount, the southeast corner is the highest point - 211 feet, or 64 meters. The distance from the top of Herod's portico to the bottom of the Kidron Valley was more than four hundred feet." (The Four Gospels: Verse by Verse, D. Kelly Ogden and Andrew C. Skinner, page 94).



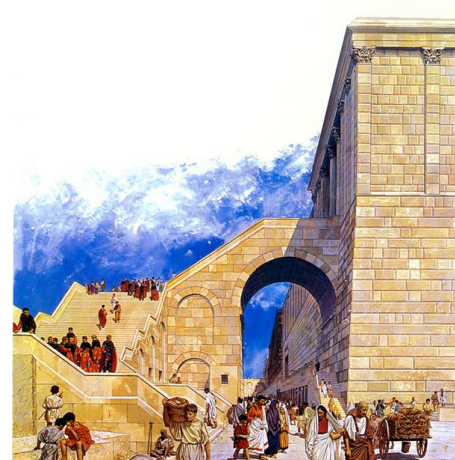
We can safely say that the two southern corners of the Temple would have been ideal locations for the Savior to visit and be tempted by the Devil. They would have been accessible to Jesus, and the fall would have been significant enough to fit the situation. Though Josephus may have exaggerated the height of the wall, He records it as much higher. Freeman records, "This is commonly supposed to have been the summit of the royal gallery built by Herod within the area of the temple buildings on the edge of the Kedron valley. Josephus says of it: 'This cloister deserves to be mentioned better than any other under the sun; for, while the valley was very deep, and its bottom could not be seen if you looked from above into the depth, this farther vastly high elevation of the cloister stood upon that height, insomuch that if any one looked down from the top of the battlements, or down both those altitudes, he would giddy, while his sight could not reach to such an immense depth.' - Antiquities, Book XV, chapter xi, § 5. The extreme distance from the top of the battlement to the bottom of the valley is supposed to have been about seven hundred feet." (Manners and Customs of the Bible, James M. Freeman, page 334).

We have some pretty good theories, but the fact is, we do not know exactly where the pinnacle of Jesus' temptation is located. Zondervan records, "Pinnacle, anything shaped like a wing; on a building, a turret, battlement, pointed roof or peak. The pinnacle of the temple (Matt. 4:5; Luke 4:9) is the spot to which the devil conveyed Jesus, and whence he invited Him to cast Himself down. Many reasons have been advanced for various locations, but none is certain." (The Zondervan Pictorial Bible Dictionary, general editor Merrill C. Tenney, page 658).

We will now change the focus to the temptation itself. While on the pinnacle, Satan tempted Jesus by telling him to "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 questions is what was tempting with this proposition? Again we have several theories.

**- Theory #1 - The Second Temptation (3rd in Luke) is an "Appeal to conform to the Popular Beliefs of the Messiah and gain Man's acceptance"**

One of the common failures of man is peer pressure. We wear immodest clothing, because that is what is popular. We swear because others speak that way. We commit all manner of sin, because it seems to be the normal way of society. The theory is that the Jews were expecting a certain kind of Messiah. Anything else would be rejected. The temptation would be to conform to society, and be what they wanted, instead of what God wanted. This way they would accept the Messiah. Following Lucan order of the temptations, Fitzmyer wrote, "The third scene ends with the quotation of Deut 6:16, 'You shall not put the Lord your God to the test.' Jesus is challenged again as Son to use his power to reveal himself with eclat to his contemporaries and to conform to popular ideas of what a heaven-sent leader of the people would be. Whether this challenge reflects the belief about the appearance of the Messiah on the roof of the Jerusalem Temple or not is hard to say. In any case, claims of extraordinary power, uttered by persons who call themselves prophets, were current. It is against such a Palestinian background that the devil's challenge to Jesus is to be understood. His answer: another Mosaic directive; Deut 6:16 alludes to the Exodus experience of Israel putting Yahweh to the test at Massah and Meribah (Exodus 17:1-7), when it demanded, 'Give us water to drink.' Yahweh's answer was water from the rock struck by Moses, a miracle accorded to an incredulous people. But Moses sought to curb Israel from seeking to put Yahweh to the test; his directive sums up in hortatory fashion that Exodus experience, when Israel did put Yahweh to the test. By contrast, Jesus rejects the challenge to demand miraculous protection of himself and his heaven-commissioned role. Implicit in his answer is the rebuke to remember that no one can demand such intervention from God merely to suit his fancy or whim." (The Gospel According to Luke I-IX, The Anchor Bible, Joseph A. Fitzmyer, S.J., page 511-512).



**- Theory #2 - The Second Temptation (3rd in Luke) is an "Appeal to perform Dazzling Feats for public acceptance"**

Another theory as to what the temptation was for Jesus to jump from the pinnacle is that He would have gained public acceptance by showing them an amazing feat, miraculous in nature. People love a good show, and they also love to follow someone who is spectacular in nature. People always follow what they perceive as a winner. President Howard W. Hunter supports this theory, making it more than a theory. Following Matthean order for the temptations, President Hunter said, "Then followed the second temptation. Realizing that he had utterly failed in his attempt to induce Jesus to use his divine powers for personal, physical gratification and having seen Jesus defer totally to the will and spirit of his Father's sustenance, Satan went to the other extreme and tempted Jesus to wantonly throw himself upon the Father's protection. He took Jesus into the Holy City, to the pinnacle of the temple overlooking the spacious courts and people below, and quoted scripture: "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." (Matt. 4:6; see also Ps. 91:11-12.) There lurked in this appeal from Satan another temptation of the human side of mortal nature—the temptation to perform some dazzling feat, some astounding exploit which might bring crowds of amazed and attentive onlookers. Surely leaping from the dizzy heights of the temple turret and landing in the courtyard unhurt would be such a feat. This would be public recognition that Jesus was a superior being and did have a message from on high. It would be a sign and a wonder, the fame of which would spread like wildfire throughout all Judaea and cause many to believe that the Messiah had indeed come. But faith is to precede the miracle; miracles are not to precede the faith. Jesus, of course, answered scripture for scripture by replying, "It is written again, Thou shalt not tempt the Lord thy God." (Matt. 4:7; see also Deut. 6:16.) Once more the purposes of Satan were thwarted and Christ became the victor." (General Conference, "The Temptations of Christ", Howard W. Hunter, October 1976). Elder McConkie supports this same theory. He wrote, "Here was a new temptation, more subtle than the first. Lucifer was now quoting scripture, a Messianic prophecy, which must be fulfilled. Perhaps Jesus could control his appetites and overcome the flesh, so be it; but would he dare refuse to conform to a Messianic prophecy? Jesus had chosen, by refusing to turn stones into bread, to put spiritual things ahead of temporal things, and so now Lucifer tempts him with reference to a spiritual matter: If our Lord is choosing to put the things of God's kingdom ahead of things of this world, then let him cast himself down, for he will then fulfill a scripture and triumph before the people in a spiritual field." (The Mortal Messiah, Collector's Edition, Bruce R. McConkie, page 272). To sum things up in a concise manner, Barclay said, following the Lucan order, "In the third temptation Jesus in imagination saw himself on the pinnacle of the Temple where Solomon's porch and the Royal Porch met. There was the temptation to give the people sensation." (The Gospel of Luke, William Barclay, page 44).



**- Theory #3 - The Second Temptation (3rd in Luke) is an "Appeal to misuse the temple (stone) and the associated covenants for selfish reasons"**

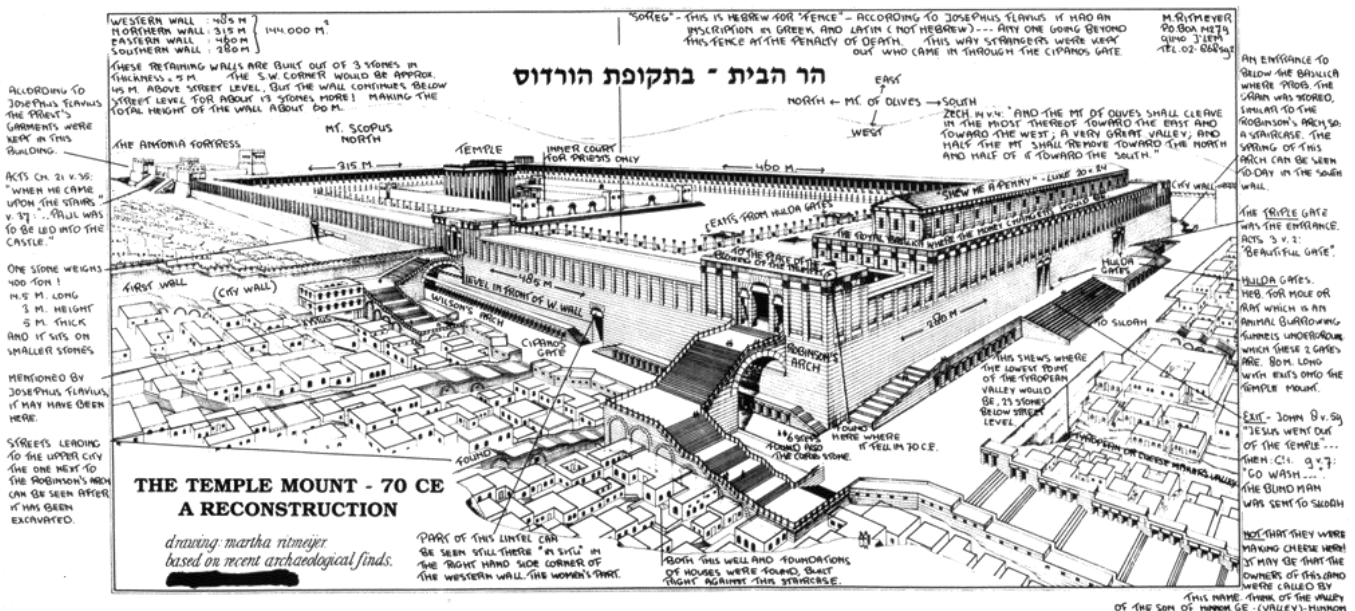
The next theory as to what temptation Jesus faced with the invitation to jump from the pinnacle, is a figurative message to sacrifice the Temple and its covenants for selfish reasons. The Temple symbolizes the foundation of the earth and the abode of God. By jumping from the pinnacle of the Temple, Satan was asking Jesus to sacrifice the Temple and everything it stands for. Why would anyone do that? What could possibly tempt someone to make that sacrifice? Unfortunately, we see people do this all the time. The break their covenants and fall from their favor for selfish and base reasons. They tempt heaven hoping that God will forgive their indiscretions, and they can have their cake and eat it too...so to speak. The temptation Satan was posing to Jesus was to satisfy His need for validation and acceptance, which would require Him to fall, and then expect God to save Him. It is the same tactics Satan uses today.

**- Theory #4 - The Second Temptation (3rd in Luke) is an "Appeal to gamble in order to prove a point"**

Another interesting theory is that Satan was enticing Jesus to gamble in order to prove a point. Skousen said, "In this taunting temptation, Lucifer was asking Jesus to gamble his life just to prove a point. Jesus knew exactly what Satan was trying to do, and so he said, 'Thou shalt not tempt the Lord thy God'." (The Days of the Living Christ, W. Cleon Skousen, page 111).

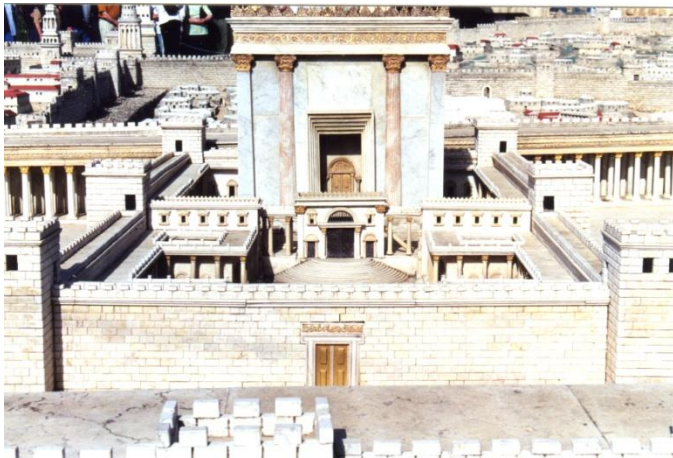
**38 - the temple** – The word "temple" is translated from the Greek word "ἱερόν" or "hieron". It means a sacred place or a temple. The Temple symbolizes "Atonement; Beauty; Covenant; Divine Presence; Glory; Purity; Perfection; Strength; and Unity". (The Encyclopedia of Jewish Symbols, Ellen Frankel and Betsy Platkin Teutsch, page 173). The Temple is the symbol of God's House or Abode here on earth. It symbolizes the center of the universe and the foundation of the earth. It is in the Temple that the crowning covenants of heaven are entered into. Jesus Himself referred to the Temple as His Father's House. The Temple in Jerusalem was a special place. It is no wonder that Jesus was lead by the spirit to the Temple.

Below is a diagram that shows how the Temple complex may have looked at the time of Jesus;



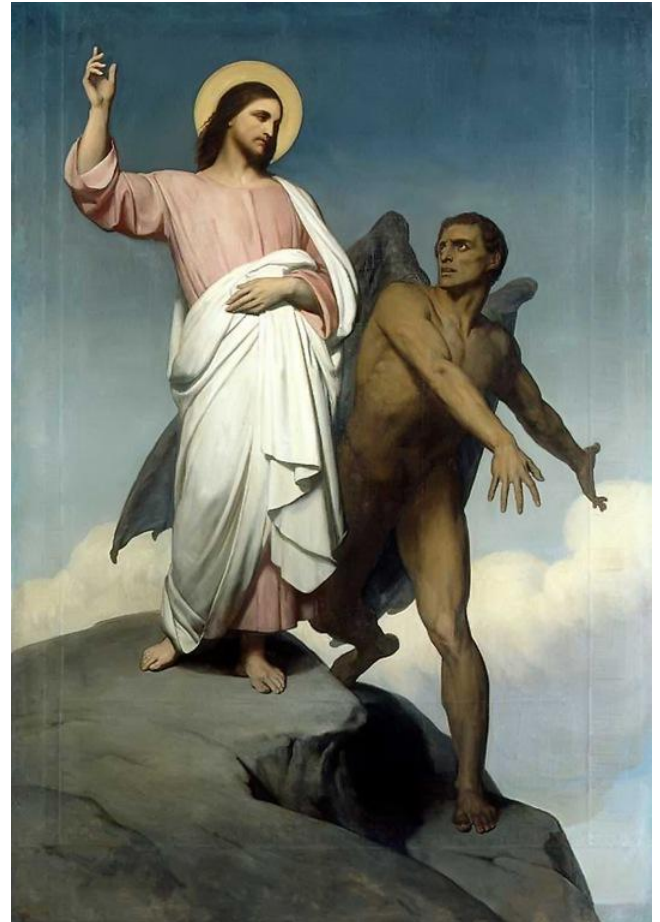


## THE TEMPLE IN JERUSALEM AT THE TIME OF CHRIST



- 39 - **saith** – The word "saith" is translated from the Greek word "λέγω" or "legō". It means to say or to speak. The Joseph Smith Translation makes a change to the translation of this passage. It reads, **"Then the devil came unto him and said, If ..."** (Joseph Smith Translation of Matthew 4:6).
- 40 - **cast** – The word "cast" is translated from the Greek word "βάλλω" or "ballō". It means to throw or let go of a thing without caring where it falls. This adds an interesting addition to this passage. Instead of just jumping, i.e. casting Himself down, the translation implies that He should do so without any care for the consequences of His actions. This really is what Satan is trying to sell to each of us. He would have each of us jump without thought of consequence.
- 41 - **thyselſ down** – The word "thyselſ" is translated from the Greek word "σεαυτοῦ" or "seautou". It means thyselſ or thee. The word "down" is translated from the Greek word "κάτω" or "katō". It means down or downwards. It would have been a plunge of at least 90 feet, and upwards of 211 feet depending on what pinnacle Jesus was being asked to jump from.
- 42 - **He shall give** – The phrase "He shall give" is translated from a single Greek word; "ἐντέλλω" or "entellō". The word means to order, command to be done, or enjoin.
- 43 - **angels** – The word "angel" is translated from the Greek word "ἄγγελος" or "aggelos". It means a messenger, envoy, one who is sent, an angel, or a messenger from God. This passage gives rise to the question of guardian angels. It would appear that angels were given specific assignment to watch-over and care for the Savior. Our Father in Heaven watches over each one of us. We are guarded and watched over. Only our poor use of agency can cause us to fail. His plan cannot fail, if we but follow it.
- 44 - **charge** – The word "charge" is translated from the Greek word "ἐντέλλω" or "entellō". It is the same Greek word used to translate the phrase "he shall give"; which is footnote #42 of this chapter. The word means to order, command to be done, or enjoin. Fitzmyer points out that **"The devil is made here to quote Ps 91:11."** (The Gospel According to Luke I-IX, The Anchor Bible, Joseph A. Fitzmyer, S.J., page 517). It would appear that Satan is tempting Jesus to prove that the scriptures are true. Psalm 91:11 reads, **"There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone."** (Psalm 91:11).
- 45 - **concerning** – The word "concerning" is translated from the Greek word "περί" or "peri". The Greek word means about, concerning, on account of, because of, around, or near.
- 46 - **hands** – The word "hands" is translated from the Greek word "χείρ" or "cheir". The word means by the help or agency of any one, or by means of any one. The hands can symbolize one's ability to move and act. **"In Judaism, the hand symbolizes divine might and protection...human hands are created in the divine image, and thus serve as conduits of divine blessing and power."** (The Encyclopedia of Jewish Symbols, Ellen Frankel and Betsy Platkin Teutsch, page 70-71).
- 47 - **bear** – The word "bear" is translated from the Greek word "αἶρω" or "airō". It means to raise up, elevate or lift up. It also means to take upon one's self and carry what has been raised up, or to bear. The Codex Sinaiticus replaces the word "bear" with the word "take". (Codex Sinaiticus, Translated by H.T. Andersen, page 17).
- 48 - **thee up** – The word "up" is translated from the same Greek word as the word "bear" in footnote #47 of this chapter. The Greek word is "αἶρω" or "airō", which means to raise up, elevate or lift up. It also means to take upon one's self and carry what has been raised up, or to bear.

- 49 - **lest** – The word "lest" is not translated from any Greek transcript. It was implied in the text and therefore added by translators for an appropriate translation. The English word means to do something with the intention of preventing (something undesirable); to avoid the risk of.
- 50 - **at any time** – The phrase "at any time" is translated from a single Greek word; "μήποτε" or "mēpote". It means that ... not, lest, whether perhaps, whether or not, in no way, perhaps.
- 51 - **dash** – The term "dash" is translated from the Greek word "προσκόπτω" or "proskoptō". It means to strike against, to stumble, to rush upon, to beat against, or to meet with some harm. Metaphorically, it means to be induced to sin. The Codex Sinaiticus replaces the word "dash" with the word "strike". (Codex Sinaiticus, Translated by H.T. Andersen, page 17). Satan is believed to be quoting the Old Testament prophesy found in Psalms 91, which reads, **"For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone."** (Psalms 91:11-12). It was obviously an intentional quote because a fall from any of the possible pinnacles of the Temple would have resulted in more than a dashed foot. The challenge to Jesus was to cast himself from the pinnacle and prove that the angels would not allow even His foot to be struck.
- 52 - **thy foot** – The word "foot" is translated from the Greek word "πούς" or "pous". It means a foot of either a human or beast. Like the hand, the foot symbolizes one's ability to move and act.
- 53 - **against** – The word "against" is translated from the Greek word "πρός" or "pros". The word means to the advantage of, at, near, by, towards, or with regard to.
- 54 - **a stone** – The word "stones" is translated from the Greek word "λίθος" or "lithos". It means a stone. It is used to reference small stones or building stones. The word is often used metaphorically of Christ. See footnote #22 in this chapter for further information.
- 55 - **the Lord** – The word "Lord" is translated from the Greek word "κύριος" or "kyrios". It means he to whom a person or thing belongs, about which he has power of deciding; master, lord. It is a title often given to God and the promised Messiah.
- 56 - **thy God** – The word "thy" is translated from the Greek word "σοῦ" or "sou". It means thy or thee. The word "God" is translated from the Greek word "θεός" or "theos". The Greek word "theos" is used in reference to a god or goddess. It is a general name for deity. It is often used for members of the Christian Godhead. It is specifically used for a true and living God.
- 57 - **an exceeding** – The word "exceeding" is translated from the Greek word "λίαν" or "lian". It means greatly, exceedingly, or exceeding beyond measure.
- 58 - **high** – The word "high" is translated from the Greek word "ὑψηλός" or "hypsēlos". It means high, lofty, exalted on high, or with an uplifted arm. The Codex Sinaiticus replaces the word "exceedingly" with the word "very". (The Codex Sinaiticus, translated by H.T. Anderson, page 18). It is used figuratively to convey the idea of being close to deity. Even false Gods were worshipped at high places.
- 59 - **mountain** – The word "mountain" is translated from the Greek word "ὄρος" or "oros". It means a mountain. **"In most religious traditions, mountains symbolize the place where heaven and earth meet."** (The Encyclopedia of Jewish Symbols, Ellen Frankel and Betsy Platkin Teutsch, page 116). Mountains, especially high mountains, are often used as Temples when Temple structure is unavailable. As such, they represent the abode of God. **"Mountaintops are typical locations for spiritual encounters, being close to God and above the contaminating influences on the earth below."** (The Four Gospels: Verse by Verse, D. Kelly Ogden and Andrew C. Skinner, page 95).



There are some interesting points that need to be made at this point. The spirit, not Satan, led Jesus to an exceedingly high mountain. From the mountain, Satan showed Jesus all the kingdoms of the earth. Obviously, **"...there is no mountain from the top of which one can see the whole earth."** (The Gospel According to Luke I-IX, The Anchor Bible, Joseph A. Fitzmyer, S.J., page 515-516). We should not doubt that Jesus viewed the kingdoms of the earth. He either saw them through vision, or the phrase is merely figurative.

Satan, having failed with two temptations (following the Matthan order), delivers the last of His temptations in this episode. This temptation brings to mind the passage found in the Gospel of Mark which reads, **"Or what shall a man give in exchange for his soul?"** (Mark 8:36–37). Satan offers Jesus the kingdoms of the world, in exchange, Jesus must worship Satan. Like the previous temptations, there are theories as to what the temptation really was to Jesus. The following are theories associated with the third temptation (Luke's second temptations):

**- Theory #1 - The Third Temptation (2nd in Luke) is an "Appeal for the power of Man"**

One of the common temptations among men is the desire for power, authority and dominion. There is a false teachings that such power makes life easy. Seldom, when such power is obtained, do men seek anything but their own interest. This kind of selfish thinking does not lead to happiness. The Doctrine and Covenants teaches, **"We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion."** (Doctrine and Covenants 121:39). Satan makes an appeal to the Savior for the power, dominion, and authority over the kingdoms of the earth in exchange Jesus must worship him. Unfortunately, there are many in this world that are willing to sell their souls for power in this world.

**- Theory #2 - The Third Temptation (2nd in Luke) is an "Appeal for the wealth of Man"**

The second theory is much like the first theory. The difference is this theory says that the temptation Satan presented to Jesus was in reality about money. Satan would have us believe that everything in this world can be bought or sold for money. There is a significant lie imbedded in this teaching. The things of heaven cannot be bought with money or worldly wealth. President Howard W. Hunter taught, **"In his third temptation, the devil casts away all subtlety and scripture and all deviousness and disguise. Now he staked everything on a blunt, bold proposition. From a high mountain he showed Jesus all the kingdoms of the world and the glory of them—"**

the cities, the fields, the flocks, the herds, and everything nature could offer. Though they were not his to give, Satan offered them all to Jesus—to him who had lived as a modest village carpenter. With wealth, splendor, and earthly glory spread before them, Satan said unto him, “All these things will I give thee, if thou wilt fall down and worship me.” (Matt. 4:9.) In a final ploy Satan was falling back on one of his false but fundamental propositions, one which resulted in his leading one-third of the hosts from heaven and continues to direct his miserable efforts against the children of men here on earth. It is the proposition that everyone has a price, that material things finally matter most, that ultimately you can buy anything in this world for money. Jesus knew that if he were faithful to his Father and obedient to every commandment, he would inherit “all that [the] Father hath” (D&C 84:38)—and so would any other son or daughter of God. The surest way to lose the blessings of time or eternity is to accept them on Satan’s terms. Lucifer seemed to have forgotten that this was the Man who would later preach, “For what shall it profit a man, if he shall gain the whole world, and lose his own soul?” (General Conference, “The Temptations of Christ”, Howard W. Hunter, October 1976).

**- Theory #3 - The Third Temptation (2nd in Luke) is an "Appeal to compromise values for personal gain"**

Another school of thought is that Satan was trying to tempt Jesus to compromise. Compromise seems like such a good word. The world is always seeking compromise, and praises those that are willing to compromise. Unfortunately, the doctrines of eternity cannot be compromised. Barclay wrote, "The tempter said 'Worship me, and all will be your'. This is the temptation to compromise. The devil said, 'I have got people in my grip. Don't set your standard so high. Strike a bargain with me. Just compromise a little with evil and men will follow you.' Back came Jesus' answer, 'God is God, right is right and wrong is wrong. There can be no compromise in the war on evil.'" (The Gospel of Luke, William Barclay, pages 43-44). He goes on to say, "It is a constant temptation to seek to win men by compromising with the standards of the world. G.K. Chesterton said that the tendency of the world is to see things in terms of an indeterminate grey; but the duty of the Christian is to see things in terms of black and white. As Carlyle said, 'The Christian must be consumed by the conviction of the infinite beauty of holiness and the infinite damnability of sin.'" (The Gospel of Luke, William Barclay, page 44).

**- Theory #4 - The Third Temptation (2nd in Luke) is an "Appeal to break the commandment given in Deuteronomy 6:13"**

The last theory is a challenge posed by Satan to Jesus, to break the commandment found in Deuteronomy 6:13. The offer of kingdoms and dominion was just an excuse, but the true temptation lied in worshipping someone other than God for selfish reasons. Fitzmyer wrote, "The second scene ends with the quotation of Deut 6:13, 'You shall worship the Lord your God and him only shall you adore.' Jesus has been challenged to accept dominion over world-kingdoms from someone other than God. This testing is not directed to him explicitly as Son, but it is challenging him to acknowledge someone other than the Father as his master and lord. His answer quotes a directive given by Moses to the Israelites of old, again drawn from a hortatory recapitulation of an event in the Exodus. Deut 6:10-15 alludes to the experience of Israel wandering in the desert and attracted by Canaanite cults (Deut 12:30-31) and constantly warned by Moses not to run after alien gods or to court alien power (Exod 23:23-33)." (The Gospel According to Luke I-IX, The Anchor Bible, Joseph A. Fitzmyer, S.J., page 511).

60 - **sheweth** – The word "shewed" is translated from the Greek word "δεδεικνύω" or "deiknyō". It means to show or to expose to the eyes. It is used metaphorically meaning to show by word or teach.

61 - **all** – The word "all" is translated from the Greek word "πᾶς" or "pas". It means each, every, any, all, the whole, everyone, all things, or everything. The Joseph Smith Translation makes some changes to this passage. He recorded, "And the devil came unto him again, and said, All..." (Joseph Smith Translation of Matthew 4:9). As previously discussed, seeing all the kingdoms of the earth at one time is physically impossible. Edersheim wrote, "To this we add, that some of the objections raised - notably that of the impossibility of showing from one spot all the kingdoms of the world - cannot bear close investigation. For no rational interpretation would insist on the absolute literality of this statement, any more than on that of the survey of the whole extent of the land of Israel by Moses from Pisgah." (The Life and Times of Jesus the Messiah, Volume 1 of 2, by Alfred Edersheim, page 296). Either the statement is a figurative statement, and what the Savior saw represented all the kingdoms of the earth or a vision was opened to His eyes and He literally saw spiritually what we cannot see physically.

62 - **the kingdoms** – The word "kingdoms" is translated from the Greek word "βασίλειά" or "basileia". It means royal power, kingship, dominion, or rule. It can be used to reference a literal or figurative kingdom.



We should start by asking a simple question. Satan offered Jesus the kingdoms of the earth, but were they his to give? "It is interesting that Satan claimed that all of the kingdoms which Jesus was shown were under the devil's control. Unfortunately, this was probably true. As far as is known, there was not a single nation on the face of the earth in those days that was righteous." (The Days of the Living Christ, W. Cleon Skousen, pages 110-111). Even so, they were not Satan's to give. McConkie said, "Why offer a handful of dust, as it were, to him who created the earth, the universe, and the sidereal heavens, and whose destiny is to inherit, possess, and receive all things, and to have all power in heaven and on earth? Why should the Creator of all things be tempted, when a usurper which has momentary control over a few of them offers his handful back in return for obeisance and worship?" (The Mortal Messiah, Collector's Edition, Bruce R. McConkie, page 273).

This is a common temptation Satan gives to all men. He appeals to our desire for control, power, and wealth. President Howard W. Hunter (1907–95) warned against seeking worldly possessions and glory by yielding to Satan's temptations: "Jesus knew that if he were faithful to his Father and obedient to every commandment, he would inherit 'all that [the] Father hath' (D&C 84:38)—and so would any other son or daughter of God. The surest way to lose the blessings of time or eternity is to accept them on Satan's terms" (General Conference, "The Temptations of Christ", Howard W. Hunter, October 1976). The truth is, Satan's kingdom, if you can call it that, will be destroyed when all is said and done. The Doctrine and Covenants teaches, "Therefore we will destroy him, and also the work; and we will do this that we may not be ashamed in the end, and that we may get glory of the world." (Doctrine and Covenants 10:19). This is the facade, that Satan is the God of this world. That he rules the kingdoms of the earth, and that his kingdom is everlasting is a lie.

63 - **of the world** – The word "world" is translated from the Greek word "κόσμος" or "kosmos". The Greek word can mean multiple things. It can mean government or an order like unto. It can be used to refer to the objects seen in our heavens, i.e. the stars, the moon. It can refer to the world or the universe. It can also be used to refer to the earth or the inhabitants of the earth. **"Luke replaces kosmos (Matthew 4:8) with oikoumene, 'inhabited world', the place of settled and civilized occupation....Possibly there is an allusion to the Roman Empire, but it is not clear."** (The Gospel According to Luke I-IX, The Anchor Bible, Joseph A. Fitzmyer, S.J., page 516).



64 - **the glory** – The word "glory" is translated from the Greek word "δόξα" or "doxa". It means splendor or brightness as it pertains to the majesty of God, or the signs in the heavens; i.e. the moon, the sun, or the stars. It can be used to mean magnificence, excellence, preeminence, dignity, or grace. **"Literally, all this authority, and the glory of them".** (The Gospel According to Luke I-IX, The Anchor Bible, Joseph A. Fitzmyer, S.J., page 516).

65 - **things** – The word "things" is translated from the Greek word "ταῦτα" or "tauta". It means "these".

66 - **I** – This "I" is in reference to Satan. From the beginning Satan centered everything around himself. He volunteered to be the Messiah, but the Glory was to be his. He is selfish and self-centered. Jesus, on the other hand, volunteered but promised that the Glory would be to His Father whose plan He was to follow. We must be very careful not to center life around ourselves. This was the great downfall of Lucifer.

67 - **give** – The word "give" is translated from the Greek word "δίδωμι" or "didōmi". It means to give, or to bestow a gift. The wording of this passage is very interesting. It is the exact wording of Aramaic legal contracts. Satan was selling this as though he had the legal right. Fitzmyer explained, **"to anyone I please I can give it" - An old legal formula expressing complete dominion is added; it is found in Aramaic legal documents**". (The Gospel According to Luke I-IX, The Anchor Bible, Joseph A. Fitzmyer, S.J., page 516).

68 - **wilt** – The word "wilt" is not translated from any Greek transcript. It was implied in the text and therefore added by translators for an appropriate translation. The word is an Old English form of the word "will".

69 - **fall down** – The phrase "fall down" is translated from the Greek word "πίπτω" or "piptō". It means to descend from a higher place to a lower, to fall, or to be thrust down. Anciently, one expressed his or her allegiance to a king by bowing or falling down before the king. Satan was looking for Jesus to fall down before him. **"The devil poses as the 'prince' or 'god' of this world, claiming authority over it and seeking worship because of it. He challenges the Son to accept worldwide dominion from himself and to switch allegiance from the Father to himself...He seeks to have the Father's Son bow down before him."** (The Gospel According to Luke I-IX, The Anchor Bible, Joseph A. Fitzmyer, S.J., page 516).

What is interesting is that righteous people are not interested in power or authority. They do not aspire to positions or glory. Righteous people seek only to serve the God of heaven, and reserve the glory for Him. President Kimball said, **"Great women and men are always more anxious to serve than to have dominion."** (Ensign, Spencer W. Kimball, November 1979, page 104).

70 - **worship** – The word "worship" is translated from the Greek word "προσκυνέω" or "proskyneō". It means different things depending the context or culture. It can be used to mean to kiss the hand of one in a token of reverence. The Persians used the word to mean to fall upon ones knees and touch the ground with the forehead as an expression of profound reverence. In the New Testament, worship is often done by kneeling or prostration typically towards God, the Jewish High Priest, or individuals of superior rank.

Edersheim believes that Satan wanted far more than Jesus to worship him. He said, **"It was, indeed, not 'worship', but homage which the Evil One claimed from Jesus."** (The Life and Times of Jesus the Messiah, Volume 1 of 2, by Alfred Edersheim, page 305).

71 - **Get thee hence** – The phrase "get thee hence" is translated from a single Greek word "ὑπάγω" or "hypagō". It means to withdraw one's self, to go away, or to depart. It can also be used to mean to lead under or bring under. The Septuagint translates this passage as **"Away, Satan!"** (Matthew: A New Translation with Introduction and Commentary, The Anchor/Yale Bible, W.F. Albright and C.S. Mann, page 35).

This simple passage seems to contain a key to overcoming Satan and temptation. Elder Neal A. Maxwell said **"By emulating the Master, who endured temptations but 'gave no heed unto them,' we, too, can live in a world filled with temptations 'such as [are] common to man' (1 Cor. 10:13). Of course Jesus noticed the tremendous temptations that came to him, but He did not process and reprocess them. Instead, He rejected them promptly. If we entertain temptations, soon they begin entertaining us! Turning these unwanted lodgers away at the doorstep of the mind is one way of giving 'no heed.' Besides, these would-be lodgers are actually barbarians who, if admitted, can be evicted only with great trauma. In a decaying environment, the mind is the last redoubt of righteousness, and it must be preserved even amid bombardment by evil stimuli. Christ is competent to see us through, 'for in that he himself hath suffered being tempted, he is able to succour them that are tempted' (Heb. 2:18). As promised, He will make either 'a way to escape' or a way 'to bear it' (1 Cor. 10:13)."** (General Conference, "Overcome ... Even as I Also Overcame", Neal A. Maxwell, April 1987).

I am not sure what it is with mankind, but we love to push the limits. Once we have identified a sin, we want to know how close we can get to it before we become guilty of committing the sin. Jesus showed that sin could not be entertained, even for a moment. He cast it away immediately. Entertaining sin is dangerous. **"Temptation is like a magnetic force which holds a metal object in its power. It loses its magnetic force and power when you turn away from it. So we must turn away from temptation; then it will lose its power."** (General Conference, "Temptation", Rulon G. Craven, April 1996).

Another key to ridding ourselves of Satan and sin, lies in placing our trust in someone who has mastered the process. Jesus overcame sin, and paid the price thereof. The Book of Mormon teaches, **"And he will take upon him death, that he may loose the bands of death which bind his people; and he will take upon him their infirmities, that his bowels may be filled with mercy, according to the flesh, that he may know according to the flesh how to succor his people according to their infirmities."** (Alma 7:12). It is evident that Jesus' conquering of evil, had an added benefit. During the process, He gained an understanding of our struggles, weaknesses, failings, and sorrow.



Paul wrote, "For in that he himself hath suffered being tempted, he is able to succour them that are tempted." (Hebrews 2:18).

Satan would have us believe that because Jesus just dismissed Satan, and never succumbed to sin, He can't really understand us. This is a false doctrine. He might not have succumbed to sin, but His temptations were real. They were daunting. He was tried more than any other man. C.S. Lewis wrote, "No man know how bad he is till he has tried very hard to be good. A silly idea is current that good people do not know what temptation means. That is an obvious lie. Only those who try to resist temptation know how strong it is. After all, you find out the strength of [an] army by fighting against it, not by giving in. You find out the strength of a wind by trying to walk against it, not by lying down. A man who gives in to temptation after five minutes simply does not know what it would have been like an hour later. That is why bad people, in one sense, know very little about badness. They have lived a sheltered life by always giving in. We never find out the strength of the evil impulse inside us until we try to fight it: and Christ, because He was the only man who never yielded to temptation, is also the only man who knows to the full what temptation means." (Mere Christianity, C.S. Lewis, page 126). C.S. Lewis was not a member of the Church of Jesus Christ of Latter Day Saints, but he had profound understanding. The spirit will enlighten all good men who seek God.

We need to be accept the fact that temptation will be part of our earthly probation, but we need not be deterred because of them. Speaking of Jesus, modern day revelation teaches, "He suffered temptations but gave no heed unto them." (Doctrine & Covenants 20:22). We too must give temptation no heed.

**72 - Satan** – The name "Satan" is translated from the Greek word "Σατανᾶς" or "Satanas". It is derived from the Aramaic, written in Greek as "Σαταν" or "Satan". The Aramaic is a transliteration of the Hebrew word "שָׂטָן" or "Satan". The Hebrew word means adversary or one who withstands. Its root implies one who acts as an adversary, resists, or opposes. Marcus wrote, "by Satan. Gk *hypo tou Satana*, a transliteration of Aram *Satana*. The Old Testament knows very little of Satan or the devil; *hassatan* = 'the adversary'." (Mark 1-8: A New Translation with Introduction and Commentary, The Anchor Yale Bible, Joel Marcus, page 167). We often use the word "Satan" as a proper name; however, this is not the case. It is one of the names Lucifer is known by, but it is also the word used for any adversary. "The word Satan in Hebrew simply means an adversary; and in the Old Testament it is so used of ordinary human adversaries and opponents again and again. The angel of the Lord is the satan who stands in Balaam's way (Numbers 22:22); the Philistines fear that David may turn out to be their satan (2nd Samuel 19:22); Solomon declares that God has given him such peace and prosperity that he has no satan left to oppose him (1st Kings 5:4). The word began by meaning an adversary in the widest sense of the term." (The Gospel of Mark, William Barclay, page 22).

**73 - serve** – The word "serve" is translated from the Greek word "λατρεύω" or "latreuō". It means to serve for hire. It can also be used in terms of service in the form of ministry. The latter form can be used of slaves and freemen alike. This passage, "Thou shalt worship the Lord thy God, and him only shalt thou serve." is believed to be Jesus quoting the exact words of the Septuagint verse of "Deuteronomy 6:13." which reads, "Thou shalt fear the Lord thy God, and him only shalt thou serve; and thou shalt cleave to him, and by his name thou shalt swear." It conveys the idea that "Authority derives from God; even the devil's dominion is under sufferance." (Matthew: A New Translation with Introduction and Commentary, The Anchor/Yale Bible, W.F. Albright and C.S. Mann, page 35).

It should be noted that the Greek word for serve is associated with ministering. If we truly worship God, we do so by ministering to His children.

**74 - leaveth him** – The word "leaveth" is translated from the Greek word "ἀφίημι" or "aphiēmi". It means to send away, to yield up, to let go, or let go alone. The Joseph Smith Translation gives a significant change to this passage. It records, "And now Jesus knew that John was cast into prison, and he sent angels, and, behold, they came and ministered unto him [John]. And Jesus departed into Galilee ..." (Joseph Smith Translation of Matthew 4:11–12).

**75 - ministered** – The word "ministered" is translated from the Greek word "διακονέω" or "diakoneō". It means to be a servant, attendant, domestic, to serve, or to wait upon. "On its most concrete level, diakonein describes the waiter's task of supplying someone with food and drink, though the word then comes to mean 'to serve' generally and becomes particularly important in this transferred sense in early Christianity." (Mark 1-8: A New Translation with Introduction and Commentary, The Anchor Yale Bible, Joel Marcus, page 167).

**76 - immediately** – The word "immediately" is translated from the Greek word "εὐθύς" or "euthys". It means straight, level, straightforward, upright, true, sincere, straightway, immediately, or forthwith. Joseph Smith's inspired translation of the Bible make a change to this passage. It reads, "And immediately the Spirit took him into the wilderness. And he was there in the wilderness forty days, Satan seeking to tempt him; and was with ..." (Joseph Smith Translation of Mark 1:10–11).

**77 - driveth** – The word "driveth" is translated from the Greek word "ἐκβάλλω" or "ekballō". It means to cast out, drive out, or to send out. It can be used with a notion of violence. It can also be used in reference to expelling a person from society or compelling one to depart. "Lucifer did not transport Jesus to the pinnacle of the temple or into a high mountain. Such is not his power or prerogative. In each instance Jesus was taken to these locales by the Spirit, and then the devil came to tempt him. Nor did Lucifer show him all the kingdoms of the world; such was done by the spirit; it was after he had seen the vision that the devil made his false offer." (The Doctrine New Testament Commentary, Volume 1 - The Gospels, Bruce R. McConkie, page 128).

**78 - the wild beasts** – The phrase "wild beasts" is translated from the single Greek word, "θηρίον" or "thērion". It means an animal, a wild animal, a beast or a wild beast. When one thinks of Israel, wild beast don't come to mind. Many of the beasts that used to roam the area have gone extinct. "Lions and bears were wild beasts known in the biblical period. Lions were last seen there in the days of the Crusaders, and the last Syrian bear was spotted in the middle of the twentieth century." (The Four Gospels: Verse by Verse, D. Kelly Ogden and Andrew C. Skinner, page 93). In addition to lions and bears, there appears to have been other beasts to roam the territory. Barclay wrote, "In the desert there roamed the leopard, the bear, the wild boar and the jackal. This is usually taken to be a vivid detail that adds to the grim terror of the scene." (The Gospel of Mark, William Barclay, page 23).



**79 - full** – The word "full" is translated from the Greek word "πλήρης" or "plērēs". It means full or filled up. It also means complete, lacking nothing or perfect.

**80 - the Holy Ghost** – The word "holy" is translated from the Greek word "ἅγιος" or "hagios". It means a most holy thing or a saint. The word "ghost" is translated from the Greek word "πνεῦμα" or "pneuma". It means a spirit. The Holy Ghost is the third member of the Godhead. He was present during the Savior's 40 day fast. He was there to facilitate revelation to the Son of God. He prepared the Mortal Messiah for His mission and ministry. Edersheim wrote, "The past, the present, and the future must have been open before Him like a map unrolling." (The Life and Times of Jesus the Messiah, Volume 1 of 2, by Alfred Edersheim, page 297).

**81 - returned** – The word "returned" is translated from the Greek word "ὑποστρέφω" or "hypostrepō". The word means to turn back, to turn about or return. "departed from Jordan. i.e. from the spot where he had been baptized. The Jordan appears in neither Mark 1:12 nor Matt 4:1; Luke thus redactionally modifies his Marcan source to establish a connection between the temptation and the baptism. The verb hypostrepō can mean either 'returned' (i.e. to Nazareth or Galilee) or 'withdrew, turned aside'. But since Luke has not mentioned earlier that Jesus came from Nazareth or from Galilee, there is little reason to read the first sense into Luke's use of the verb here." (The Gospel According to Luke I-IX, The Anchor Bible, Joseph A. Fitzmyer, S.J., page 513).



**82 - Jordan** – The word "Jordan" is translated from the Greek word "Ἰορδάνης" or "Iordanēs". The word is a Hebrew transliteration from the word "יַרְדֵּן" or "Yarden". The word means "descender". I am not sure if there is a figurative message here. Jesus descended to one of the lowest inhabitable spots on earth, the lower Jordan River valley. The city of Jericho sits just to the west of the river. The point where the Jordan empties into the Dead Sea is the lowest land on earth. The shore of the Dead Sea sits at 1,300 feet below sea level. It was here that Jesus was baptized and entered the wilderness to be tempted. The wilderness symbolizes the world or mortality. The fact that He went to such a low spot would symbolize that he descended below all men. The Lord stated, **"Which glory is that of the church of the Firstborn, even of God, the holiest of all, through Jesus Christ his Son—He that ascended up on high, as also he descended below all things, in that he comprehended all things, that he might be in all and through all things, the light of truth;"** (Doctrine and Covenants 88:5-6).

**83 - in those days** – The word "days" is translated from the Greek word "ἡμέρα" or "hēmera". It means the day, but can be used metaphorically as a general reference to time, i.e. the days of his life. In this case, it references the days of Jesus' fasting.

**84 - he did eat** – The phrase "he did eat" is translated from the Greek word "ἐσθίω" or "esthiō". It means to eat, or to take food. There are various forms of fasting. Some cultures abstain from food alone but allow drinking. Some fast for long periods of time, while others fast for short durations.

The Muslims fast for the entire month of Ramadan. It is a month of 29 or 30 days depending on the sighting of the crescent moon. Jesus fasted for forty days; however, the Muslim fast follows slightly different rules. They are required to "Abstain from food, liquids and sexual activity from dawn to sunset" and "The intention to fast must be made every day before dawn." In other words, the Muslims may eat and drink when the sun is down. The scripture are clear that Jesus fasted for 40 days and 40 nights.

**85 - nothing** – The word "nothing" is translated from the Greek word "οὐ" or "ou". It means no, not; in direct questions expecting an affirmative answer.

**86 - ended** – The word "ended" its translated from the Greek word "συντελέω" or "synteleō". It means to end together or at the same time, to end completely, to accomplish or to be fulfilled.

**87 - this** – The Lucan narrative state "this" stone, as though Satan had identified or was holding the stone in questions. I am not sure that it matters much, but Satan's temptation appears to be very visual. It was right there in front of Jesus. I find this significant because temptations seem so easy to repel when we speak of them in Sunday School. The hypothetical situation always has what appears to be an easy answer. Reality I have found to be much different. When the temptation is standing before you, When the evil is real, it is often much more difficult to address. That is, unless, you have already made preparations to combat that evil.

**88 - a moment of time** – The phrase "a moment" is translated from the Greek word "στιγμή" or "stigmē". It means an instant (i.e. a moment) of time. The word "time is translated from the Greek word "χρόνος" or "chronos". It means time, either long or short. This Lucan phrase makes inference that Jesus was not shown all the kingdoms of the earth past, present and future, but rather the kingdoms at that moment of time. This is interesting, in that Satan may have been showing Jesus the great ruling empire of Rome and offering it to Him. What is even more interesting is that Caesar refers to himself as the "Anointed One" which in Hebrew is the "Messiah".

**89 - power** – The word "power" is translated from the Greek word "ἐξουσία" or "exousia". It means a power of choice; the liberty of doing as one pleases. It can also mean any physical or mental power. Additionally, it can represent the power of authority (influence) and of right (privilege). The Codex Sinaiticus replaces the word "power" with "authority". (Codex Sinaiticus, Translated by H.T. Andersen, page 112). Satan was promising to Jesus "all" this "power" and authority. There was no real power or authority that Satan could offer Jesus. The power and authority Satan was offering was only that of the world. Jesus, by virtue of His righteousness, had access to power and authority from on High. Satan's power and authority is temporary and fleeting. It is self made, and therefore unsanctioned. In a very symbolic passage in the Book of Revelation, John the Beloved wrote, **"And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority."** (Revelation 13:2). It is quite clear where worldly power and authority come from. **"We need not become paralyzed with fear of Satan's power. He can have no power over us unless we permit it. He is really a coward, and if we stand firm, he will retreat. The Apostle James counseled: 'Submit yourselves therefore to God. Resist the devil, and he will flee from you' (James 4:7). He cannot know our thoughts unless we speak them. And Nephi states that 'he hath no power over the hearts' of people who are righteous (see 1 Nephi 22:26)"** (General Conference, "The Great Imitator", James E. Faust, October 1987).

**90 - delivered** – The word "delivered" is translated from the Greek word "παραδίδωμι" or "paradidōmi". It means to give in the hands of another, to give over one's power, to commit or to commend.

**91 - I give it** – The word "give" is translated from the Greek word "δίδωμι" or "didōmi". It means to give. See footnote #67 of this chapter for further information on this point.

**92 - get thee behind me** – The word "behind" is translated from the Greek word "ὀπίσω" or "opisō". It means back, behind, after, or afterwards.

**93 - Jerusalem** – The name "Jerusalem" is translated from the Greek word "Ἰερουσαλήμ" or "Ierusalēm". The Greek word is a transliteration of the Hebrew word, "ירושלם" or "Yēruwshalaim". The name literally means "teaching of peace" or "set ye double peace", the latter probably referencing that the city is built on two hills. Jerusalem is just a city. What make Jerusalem special is the fact that it had the Temple of God. The Temple is a house of learning. It is where we are taught from on High and receive peace for our souls. Jesus was led by the spirit to Jerusalem. Joseph Smith reworded this passage in the inspired version of the Bible. He wrote, **"And the Spirit brought him to Jerusalem, and set him on a pinnacle of the temple. And the devil came unto him, and said ..."** (Joseph Smith Translation of Luke 4:9).



When the temptation is standing before you, When the evil is real, it is often much more difficult to address.

### MODEL OF JERUSALEM AT THE TIME OF JESUS HOLY LAND HOTEL, ISRAEL

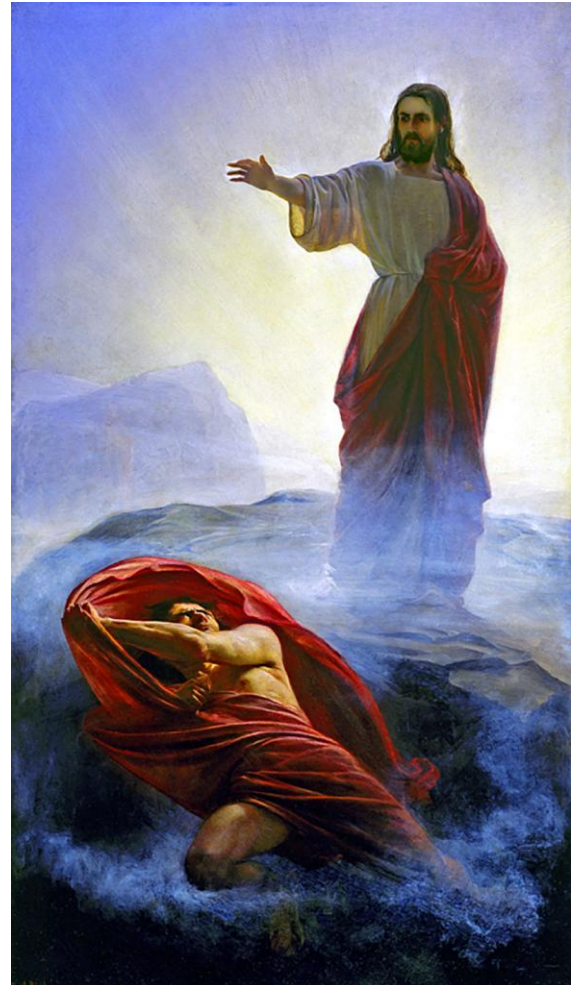


- 94 - **from hence** – The phrase "from hence" is translated from one Greek word, "ἐντεῦθεν" or "enteuthen". It means from this place, hence, or on each side.
- 95 - **to keep** – The phrase "to keep" is translated from the Greek word "διαφυλάσσω" or "diaphylassō". It means to guard carefully. It is often used in reference to God's providential care. The Codex Sinaiticus replaces the words "to keep thee" with the words "to guard thee safely". (Codex Sinaiticus, Translated by H.T. Andersen, page 112)
- 96 - **it is said** – The phrase "it is said" is translated from the Greek word "ὅτι" or "hoti". It means that, because, or since.

97 - **temptation** – The word "temptation" is translated from the Greek word "πειρασμός" or "peirasmos". It means an experiment, attempt, trial, or proving. Here is an interesting definition for temptation, **"When persons allow themselves to succumb to temptation, they are acting against counsel: the counsel of the Holy Ghost, the counsel of our prophet leaders, the counsel of sound doctrine, the counsel of covenants, and often the counsel of those who love them most. They then separate themselves from the friendship and love of others and the guidance of the Holy Spirit."** (General Conference, "Temptation", Rulon G. Craven, April 1996).

Why then must we be tempted. Going against counsel and losing the support of heaven seems to be such a negative consequences wouldn't we be better off not being tempted at all. The fact is, temptation is a necessary component to learning. Without temptations we would be without sin, but we would also become stagnant; never better tomorrow than we were today. God, in his infinite wisdom, sent us to earth with physical bodies that would tempt and try the soul at every turn. The chance for learning and progress is built into our mortal bodies. Skousen said, **"The physical body has certain built-in proclivities that are necessary for survival. We call them instincts. However, these instincts are so powerful that a person can be virtually mesmerized into being obnoxiously selfish, vindictive, vengeful, greedy, covetous, avaricious, lustful, hateful, vernal, sadistic, mercenary, gluttonous, drunken, a robber, a vandal, a thief, or even a murderer. Every normal human being struggles throughout his or her life trying to keep these appetites of the flesh under control."** (The Days of the Living Christ, W. Cleon Skousen, page 112). As we learn to master our body, we gain spiritual skills and heavenly power. We learn to turn to the Master, and humble ourselves to his teachings. Neal A. Maxwell said, **"One's life, therefore, cannot be both faith-filled and stress-free."** (General Conference, "Lest Ye Be Wearied and Faint in Your Minds", Neal A. Maxwell, April 1991).

We can take comfort in the fact that Jesus walked our same road, so to speak. His body was mortal. It craved the same things our bodies do. The difference is, **"He suffered temptations but gave no heed unto them."** (Doctrine and Covenants 20:22). **"Jesus was tempted - if we may say so - to fulfill all righteousness. It was part of the eternal plan. It gave him the experiences he needed to work out his own salvation, and it prepared him to sit in judgment upon his erring brethren, who, in a lesser degree, are tried and tested as he was. We have said his temptations were real. Whether we can understand how and why the things he underwent were real and genuine temptations is of no great moment; we know he was called upon to choose the right in the hardest and most difficult situations ever imposed upon mortals will perhaps suffice."** (The Mortal Messiah, Collector's Edition, Bruce R. McConkie, page 264). In fact, His trials were more extreme. How might you ask when He never succumbed to them. Edersheim explains, **"many of our temptations are only (contrastedly) inward, for these two reasons, that they have their basis or else their point of contact within us, and that from the limitations of our bodily condition we do not see the enemy, nor can take active part in the scene around. But in both respects it was not so with the Christ."** (The Life and Times of Jesus the Messiah, Volume 1 of 2, by Alfred Edersheim, page 297).



Jesus gained experience as He submitted Himself to temptation, just like we do. Like us, that experience gave Him understanding. Because He perfectly overcame temptations, He gained a perfect understanding of it. **"None of us will ever be able to shake our fist at heaven and exclaim: 'But you don't understand what I am going through!' Actually, our Savior does. None of us will ever teach Jesus anything about pain, or suffering, or anguish, or injustice, or affliction, or temptation. He understands perfectly our every distress and malady and tribulation and trial, and he expects each of us to eventually gain the same understanding."** (The Four Gospels: Verse by Verse, D. Kelly Ogden and Andrew C. Skinner, page 91). That is our plight, to follow in His footsteps and face trials and temptations with the same conviction that He did.

It has been suggested that within the three temptations, Jesus faced in the wilderness, are representative of every class or kind of sin given to man. Elder David O. McKay, then a member of the Quorum of the Twelve, said, **"Now, nearly every temptation that comes to you and me comes in one of those forms. Classify them, and you will find that under one of those three nearly every given temptation that makes you and me spotted, ever so little maybe, comes to us as (1) a temptation of the appetite; (2) a yielding to the pride and fashion and vanity of those alienated from the things of God; or (3) a gratifying of the passion, or a desire for the riches of the world, or power among men"** (in Conference Report, Oct. 1911, 59). It should be noted that Jesus did not just come to earth and then atone for man's sins. He first qualified Himself as a worthy atonement. He first navigated the trials and temptations of life, the greatest being the atonement itself. It was a process. Only after the process was complete He was taken up until His Father. Applying this to you and I, Elder Maxwell taught, **"Therefore, how can you and I really expect to glide naively through life, as if to say, 'Lord, give me experience, but not grief, not sorrow, not pain, not opposition, not betrayal, and certainly not to be forsaken. Keep from me, Lord, all those experiences which made Thee what Thou art! Then let me come and dwell with Thee and fully share Thy joy!'"** (General Conference, "Lest Ye Be Wearied and Faint in Your Minds", Neal A. Maxwell, April 1991).

98 - **departed** – The word "departed" is translated from the Greek word "ἀφίστημι" or "aphistēmi". It means to make standoff, cause to withdraw, or to remove. **"The devil departs from Jesus 'for a while'...This does not mean, however, that the Period of Jesus now beginning is 'free from Satan', for the opposition that the temptations symbolize will continue all through the ministry."** (The Gospel According to Luke I-IX, The Anchor Bible, Joseph A. Fitzmyer, S.J., page 518).

99 - **for a season** – The phrase "a season" is translated from the Greek word "καιρός" or "kairos". It means in due measure. It is often used to represent a measure of time, a larger or smaller portion of time. Had Jesus not have overcome each temptation, the devil would have abided with Him. One of the blessings that comes from overcoming temptation is the peace that follows. It does not mean that life will not bring more temptations, for that is why we are here. It does mean that "for a season" we will feel the blessings of our actions. On the other hand, we cannot reject sin 90% and hope to have that same blessing. President Spencer W. Kimball taught, **"It is extremely difficult, if not impossible, for the devil to enter a door that is closed. He seems to have no keys for locked doors. But if a door is slightly ajar, he gets his toe in, and soon this is followed by his foot, then by his leg and his body and his head, and finally he is in all the way"** (Teachings of Presidents of the Church: Spencer W. Kimball [2006], pages 106-107).