

# A MINISTRY FOR HUNGRY SAINTS

## THE GOSPEL OF LUKE

✝ THE BOOK OF LUKE

### WHAT WE MOST ASSUREDLY BELIEVE

WORD OF TRUTH MINISTRIES, ASSOCIATED

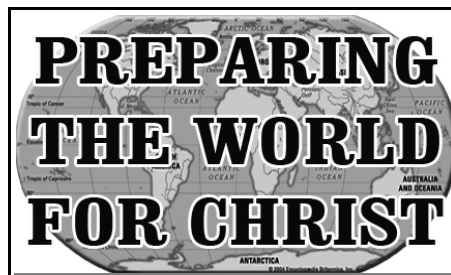
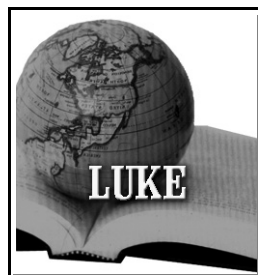
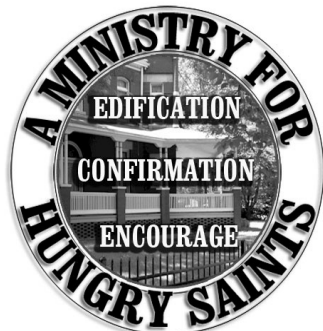
*An overview of the Gospel of Luke, by Given O. Blakely*

#### Lesson #13

COMMENTARY ON: 4:1-13

#### THE TEMPTATION OF JESUS

Returning from His baptism, Jesus is said to have been "full of the Holy Ghost." This is what was involved in the Spirit "remaining" on Him (John 1:33). Now, before commencing His ministry, He is "led by the Spirit into the wilderness," where He was tempted by the devil. For Jesus this was more than a mere test, or even an example. It was an enabling experience that would contribute to Him being an empathetic Savior (Heb 4:15) – something that would be needed to bring all the "many sons" safely home to glory (Heb 2:10). While the temptations He endured were similar to ours, they were all of a higher order. In other words, Satan adapts his temptations to the capacity and position of the ones being tempted. He does not use juvenile temptations on the ones who have grown up, or waste complicated temptations on those who can be easily drawn away because they are novices. Some can be easily tempted with an expensive garment, while others are drawn to thirty pieces of silver. Jesus will be tempted like no other person has ever been tempted.



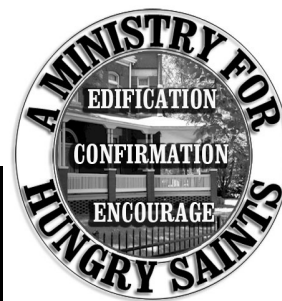
Since May, 1993, a ministry instituted for the encouragement of believers in Christ





## The Book of Luke, 3/6/2015

### Lesson Number 13



A MINISTRY INITIATED IN MAY 1993, AND DEDICATED TO STRENGTHENING THOSE WHO ARE IN CHRIST, BY BUILDING THEIR FAITH, ENHANCING THEIR JOY, AND STABILIZING THEIR HOPE. ENABLING THEM TO WORK OUT THEIR SALVATION WITH FEAR AND TREMBLING.

**TRANSLATION LEGEND:** ABP=Apostolic Bible Polygot m(1992); ALT=Analytical-Literal Translation (2005), AMPLIFIED=Amplified Bible (1965), ABP=Apostolic Bible Polygot with Greek Interlinear (2003); ASV=American Standard Version (1901), BBE=Bible in Basic English (1949), BRENT=Brenton's English Septuagint; CEB=Common English Bible (2011); CEV=Contemporary English Version (1995); DRA=Douay-Rheims (1899), EMTV=English Majority Text (2002); ERV=English Revised Version (1885), ETRV=Easy to Read (1999), ESV=English Standard Version (2001), GENEVA=Geneva Bible (1599), GNB=Good News (1966), GSNT=Goodspeed (1923), GWN=God's Word (1995), IE=International English (1973), ISV=International Standard Version (1967), JPS=Jewish Publication Society (1917), JUB=Jubilee Bible (2003); KJV=King James Version (1611), LITV=Literary Translation of the Bible (1976), LIVING=Living Bible (1971), MESSAGE=The Message (1993), MKJV=Modern KJV (1962), MONTGOMERY=Montgomery's New Testament (2001), MRD=Peshitta-James Murdock Translation (1852), NAB=New American Bible (2002), NASB=New American Standard Bible (1977), NAU=New American Standard Bible (1995), NIB=New International Bible, NIV=New International Version (1984), NJB=New Jerusalem Bible (1985), NKJV=New King James Version (1979), NLT=New Living Translation (1996), NRSV=New Revised Standard Version (1989), PHILLIPS=J B Phillips New Testament (1962), PNT=Bishop's New Testament (1595), RSV=Revised Standard Version (1952), TNK=JPS Tanakj (1985), WEB=Webster Bible (1833), WEYMOUTH=Weymouth's New Testament (1903), WILLIAMS=William's New Testament (1937), TYNDALE=Tyndale's Bible (1526), WYCLIFFE=Wycliffe New Testament (1382), YLT=Young's Literal Translation (1862)

#### GREEK LEXICON LEGEND

LEXICON LEGEND: FRIEBERG = Friberg Lexicon, UBS = Barclay-Newman, LOUW-NIDA = Louw-Nida Lexicon, LIDDELL SCOTT

PERSUADED OF THE NECESSITY OF KNOWING THE CERTAINTY OF THE THINGS WE BELIEVE, LUKE MAKES US MORE FIRM BY BUTTRESSING OUR FAITH, AND CONFIRMING WE HAVE NOT EMBRACED FABLES.

**DISCLAIMER:** The quoting of other translations is not to be taken as a condoning of them. My purpose is rather to show the remarkable diversity, and sometimes outright contradictions that exist among these various versions of Scripture. Our understanding of the Word of God

# THE TEMPTATION OF JESUS

Luke 4:1 "And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, <sup>2</sup>Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered. <sup>3</sup>And the devil said unto him, If thou be the Son of God, command this stone that it be made bread. <sup>4</sup>And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God. <sup>5</sup>And the devil, taking him up into an high mountain, showed unto him all the kingdoms of the world in a moment of time. <sup>6</sup>And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. <sup>7</sup>If thou therefore wilt worship me, all shall be thine. <sup>8</sup>And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. <sup>9</sup>And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence: <sup>10</sup>For it is written, He shall give his angels charge over thee, to keep thee: <sup>11</sup>And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. <sup>12</sup>And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God. <sup>13</sup>And when the devil had ended all the temptation, he departed from him for a season." ..... Luke 4:1-13

## INTRODUCTION

### Brief summary of the text

Returning from His baptism, Jesus is said to have been "full of the Holy Ghost." this is what was involved in the Spirit "remaining" on Him (John 1:33). It was not simply that the Holy Spirit was available to Jesus when special assistance was needed.

Now, before commencing His ministry, He is "led by the Spirit into the wilderness," where He was tempted by the devil. The period of consistent temptation was of significant duration – 1<sup>1/3</sup> months – forty days, not including the final three tests. The first forty days Jesus apparently dealt with

comparative "footmen" (Jer 12:5). Following forty days of such temptations, three epochal attempts were made by the devil to turn Jesus aside from His mission.

For Jesus this was more than a mere test, or even an example. It was

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an enabling experience that would contribute to Him being an empathetic

Savior (Heb 4:15) – something that would be needed to bring all the “*many sons*” safely home to glory (Heb 2:10). While the temptations He endured were similar to ours, they were all of a higher order. In other words, **Satan adapts his temptations to the capacity and position of the ones being tempted.** He does not use juvenile temptations on the ones who have grown up, or waste complicated temptations on those who can be easily drawn away because they are novices. Some can be easily tempted with an expensive garment, while others are drawn to thirty pieces of silver. **Jesus will be tempted like no other person has ever been tempted.** His triumph over the temptation involves more than Him personally having the victory. **The triumph of every believer hinged in part on how Jesus fared during this temptation.** If in any way Jesus is weakened, turned, and deceived, there can be no such thing as salvation. If He succumbs to temptation, he will not be able to lay down His life a ransom for many. The

sins of the world will not be able to be laid upon Him (Isa 53:6). He will not be able to be “*made sin for us, that we might be made the righteousness of God in Him*” (2 cor 5:21). Whether or not Jesus totally overcomes these temptations will determine whether or not He can be an effective Intercessor Rom 8:34; Heb 7:25).

Further, Jesus cannot overcome as God. His Divinity cannot be the reason for not yielding to Satan’s temptation. He must overcome as a man – full of the Spirit, and yet a man. He will not be able to simply dismiss Satan with a word.

This whole event must have engaged the attention of holy angels. In fact, during this very time of epochal temptation “*the angels ministered unto Him*” (Mk 1:13). That angelic ministrations is a commentary on the strength of this temptation. **It must be understood that it was Jesus’ manhood that was strengthened, not His Divinity.**

## WHAT IS TEMPTATION?

It is well to spend a little time defining temptation – particularly what it meant for Jesus to be “*tempted*.” James said of temptation, “*but every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death*” (James 1:14-15).

With men, temptation occurs when Satan works to draw out and fulfill the lusts that are resident in man by nature. Part of man’s fallenness is the presence of desires that have to do with this world and the appeasement of illicit bodily desires. Our condition prior to Christ is described as follows: “*among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others*” (Eph 2:3). These were “*deceitful lusts*” (Eph 4:22), “*foolish*

and hurtful lusts” (1 Tim 6:9), and “*worldly lusts*” (Tit 2:12).

These “*lusts*,” because they are associated with the body and are part of “*the flesh*,” remain in those who have been born again. For the saints, temptation is the attempt of the devil to awaken these desires, and move the

“*grace of God*” teaches us to “*deny*,” or reject these “*worldly lusts*” (Tit 2:11). Peter admonishes us to “*abstain from fleshly lusts that war against the soul*” (1 Pet 2:11). Paul admonishes us to “*put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts*” (Eph 4:22). Meanwhile, Satan who is

**It is also important to remember that these lusts belong to “the old man,” that unregenerate part of us that is put on the cross when we are baptized into Christ (Rom 6:4-6). This old nature is never changed, but remains as corrupt as it ever was.**

individual to allow them prominence once again. On the other hand, “*the*

appropriately called “*the tempter*” (1 Thess 3:5), works feverishly to cause

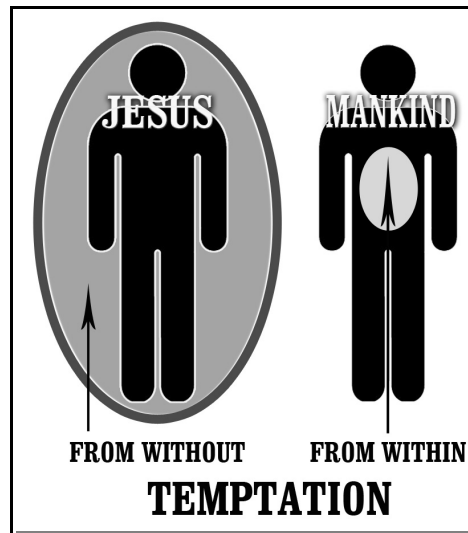
us to hear the cries of attention exuding from these lusts, and to yield to them.

It is also important to remember that these lusts belong to *"the old man,"* that unregenerate part of us that is put on the cross when we are baptized into Christ (Rom 6:4-6). This old nature is never changed, but remains as corrupt as it ever was. Our commission is to *"put off the old man,"* consigning him to the cross on which he was placed when we died with Christ (Eph 4:22). **Temptation is Satan's effort to provoke us to allow *"the old man"* some freedom to express himself and satisfy his corrupt desires.** The things *"the old"* man does are referred to as *"his deeds"* (Col 3:9), and are always the result of yielding to temptation.

#### A word about Eve's temptation

As I understand it, Adam and Eve were not created with illicit desires. This being true, Satan had to use something that was without to draw her. There is no record that either Adam or Eve desired to eat the fruit of this tree prior to Eve's encounter with the devil. Through deception, the devil provoked Eve to imagine that something had been withheld from her. **From the moment she yielded to that temptation, together with Adam, the desire for things unlawful became part of the human nature.** Now, that is all Satan has to work with, and he does so relentlessly.

However, this is not an appropriate description of the temptation of Jesus. He was not *"drawn away by His own lust, and enticed."* We know this is the case because of the confession Jesus made: *"the prince of this world cometh, and hath nothing in Me"* (John 14:30). There were no illicit desires resident in *"the Man Christ Jesus."* He had no *"old man"* or fallen nature. He did not need to be converted (Acts 3:19), born again (1 Pet 1:23), or regenerated (Tit 3:5). He did not require a new heart and a new spirit (Ezek 36:26). Jesus was not inherently sinful like other men, all of whom were *"made sinners"* (Rom 5:19) through Adam's transgression.



Unlike mere men, Jesus could only be tempted by being attracted to things outside of Himself. In a sense, it was the same kind of temptation the devil used against Eve. He tried to convince Jesus there was something good that He did not have.

Because of this, Satan did not use ordinary temptations against Jesus. They all fell into the common classes of sin: *"the lust of the flesh, the lust of the eyes, and the pride of life"* (1 John 2:16). However, they were of a higher order. **The objective of *"the wicked one"* was not merely to cause Jesus to do what was wrong, but to draw Him aside from His mission.** He sought to draw Jesus away from His solitary commitment to His father to something that was strictly self-centered.

I do not believe the devil is capable of perceiving the advantage of serving God. He, together with all of his children, think that others are like himself. They are blinded to any advantages that accompany reliance upon God. Satan was ignorant of the resolve of the Lord Jesus: *"I come to do Thy will, O God"* (Heb 10:9). He had no idea what was involved in Christ's saying, *"My meat is to do the will of Him that sent Me, and to finish His work"* (John 4:34). This is not because Satan is stupid. Rather, it is because God has *"hid these things from the wise and prudent"* (Matt 11:25), as well as from the *"prince of the power of the air"* (Eph 2:2).

Academically, temptation *"is THE ENTICEMENT OF A PERSON TO COMMIT SIN BY OFFERING SOME SEEMING ADVANTAGE. THERE ARE FOUR THINGS, SAYS ONE, IN TEMPTATION (1) DECEPTION, (2) INFECTION, (3) SEDUCTION, (4) PERDITION."* MCCLINTOK & STRONG'S

**With the offspring of Adam, their nature is fallen, and therefore is fundamentally self-centered.** Ungodliness and worldly lusts are part of their natural essential make-up. Satan works with this self-centeredness to lure men into actually committing sin.

However, it was different with Jesus. He was conceived by the Holy Spirit (Matt 1:20), and what was born of Mary was truly *"that Holy Thing,"* or *"Holy One"* <sup>NKJV</sup> (Lk 1:35). That was not true of any other person that was *"born."* With Jesus, therefore, temptation involved an effort to lure Him into the things that were without – to provoke Him to do something contrary to His nature.

It ought to be apparent that this is significantly different than the temptation of all other men. For those who are **not born again**, they are basically corrupt, and the devil provokes them to express iniquity, through which he enslaves them. For those who **are born again**, Satan works through *"the flesh,"* or *"the old man."* In this case, the provocation is to get *"the old man"* off the cross, and coerce the individual to follow the dictates of the flesh, rather than to *"put on the new man"* (Eph 4:24; Col 3:10). In order to do this, Satan works to get the individual into an environment where *"the old man"* can move about freely, giving *"the flesh"* the advantage.

It is with this in mind that believers are admonished, *"neither give place to the devil"* (Eph 4:27). Other versions read, *"do not give the devil an opportunity,"* <sup>NASB</sup> *"do not give the devil a foothold,"* <sup>NIV</sup> *"do not make room for the devil."* <sup>NRSV</sup> **Many professing believers fail to heed the above exhortation. They engage in activities, and make friends that all leave a place for the devil to work.** This kind of thing cannot be resolved by legislation, or

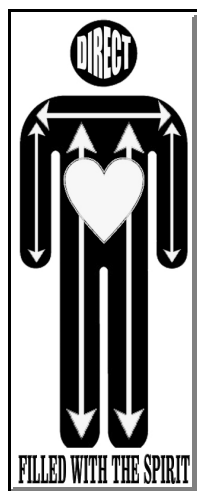
even by counseling or teaching. In order to close off any opportunity for the devil to work, it is imperative that one *"live by faith,"* which is what the *"just"* do (Rom 1:17; Gal 3:11; Heb 10:38).

**It is indispensable that the assembly of the saints provide no place for the devil.** While it is certainly not the

total answer, when the assembling of the saints is properly addressed, it does provide an environment in which the *"new man"* can be built up through the process of edification. It also is a place where newness of life can be expressed freely, and appreciated by those who are present. This is an area where there could, in most places, be improvement.

Now, Jesus will be tempted by the devil, and it will be an extensive temptation. We will first note the status of the Son of God as He enters into the temptation. He will be prepared for this confrontation with *"the tempter"* (Matt 4:3). This preparation will be made known in the responses of the Lord to the suggestions of Satan.

## JESUS BEING FULL OF THE HOLY GHOST



Luke 4:1a ***"And Jesus being full of the Holy Ghost returned from Jordan. . ."***

Other versions read, *"being filled with the Holy Spirit,"* NKJV and *"full of and controlled by the Holy Spirit."* AMPLIFIED

The phrase itself is a challenging one: *"full of the Holy Ghost,"* or *"filled with the Spirit."*

**Here is an expression that speaks of ultimate control and direction.** However, this is not done by coercion, or while one is in an unconscious or imperceptive state.

This refers to a controlled condition, yet one in which there is willingness and conscious participation. Concerning Jesus, it is expressed different ways.

- ⇒ The Spirit was not given by measure unto Him (John 3:32).
- ⇒ The Spirit of the Lord resting upon Him (Isa 11:2).
- ⇒ The Spirit of the Lord was upon Him (Lk 4:18).

The prophecy of Isaiah outlines what was involved in the messiah being filled with the Spirit. These are the effects of the Spirit of God being upon

Jesus (Isa 61:1). In the eleventh chapter of Isaiah, the prophet outlines what is involved in the Spirit of God being on Jesus. In the 61<sup>ST</sup> chapter, He lists what the Lord will do.

### Isaiah 11:1-5

- ⇒ *"The Spirit of wisdom and understanding."*
- ⇒ *"The Spirit of counsel and of might."*
- ⇒ *"The Spirit of knowledge and of the fear of the Lord."*
- ⇒ *"Quick understanding in the fear of the lord."*
- ⇒ *"Shall not judge after the sight of the eyes."*
- ⇒ *"Shall not reprove after the hearing of the ears."*
- ⇒ *"With righteousness shall He judge the poor."*
- ⇒ *"With righteousness He shall reprove with equity for the meek."*
- ⇒ *"He shall smite the earth with the rod of His mouth."*
- ⇒ *"With the breath of His lips shall He slay the wicked."*
- ⇒ *"Righteousness shall be the girdle of His loins."*
- ⇒ *"Faithfulness shall be the girdle of His loins."*

### Isaiah 61:1-4

- ⇒ *"Preach good tidings to the meek."*
- ⇒ *"Bind up the brokenhearted."*
- ⇒ *"Proclaim liberty to the captives."*
- ⇒ *"Proclaim the opening of the prison to them that are bound."*
- ⇒ *"Proclaim the acceptable year of the lord."*
- ⇒ *"Proclaim . . . the day of vengeance of our God."*
- ⇒ *"To comfort all that mourn."*
- ⇒ *"To appoint . . . unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified."*
- ⇒ *"And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations."*

### FULL OF THE HOLY SPIRIT

Therefore, when Jesus returned being full of the Spirit, **He returned to commence the fulfillment of those things which were prophesied of Him** – some of which were declared by the above prophecies of Isaiah.

**Personal benefit from the ministry of Jesus is confirmed by the presence of the things He is declared to have**

been sent to do. Being absolutely faithful, Jesus never fails to do what God has commissioned Him to do.

Where these things are not being done, there is no proof that the individual is in Christ. Jesus Christ will do what the

prophets declared He would do for all who receive Him. If He is present, there are no exceptions.

## LED BY THE SPIRIT AND TEMPTED BY THE DEVIL

<sup>1b</sup> . . . and was led by the spirit into the wilderness . . .

Other versions read, "led by the Spirit into the wilderness," NKJV "led about by the Spirit in the wilderness," NASB "led by the Spirit in the desert," NIV "led in the Spirit in the wilderness," ASV "guided by the Spirit in the waste land," BBE "the Spirit led Him into the wilderness," MRD "led around by the Spirit in the wilderness," NAU "was carried of the Spirit into wilderness," TNT "was brought in the Spirit to the wilderness," YLT "urged by the Spirit out into the barren wastelands of Judea," LIVING "led about in the desert under the Spirit's guidance," WILLIAMS "led about in the desert," GOODSPEED "the Spirit led Him while He was in the desert," GW "led by the Spirit to spend forty days in the desert," PHILLIPS and "led in [by] the [Holy] Spirit for (during) forty days in the wilderness (desert)." AMPLIFIED

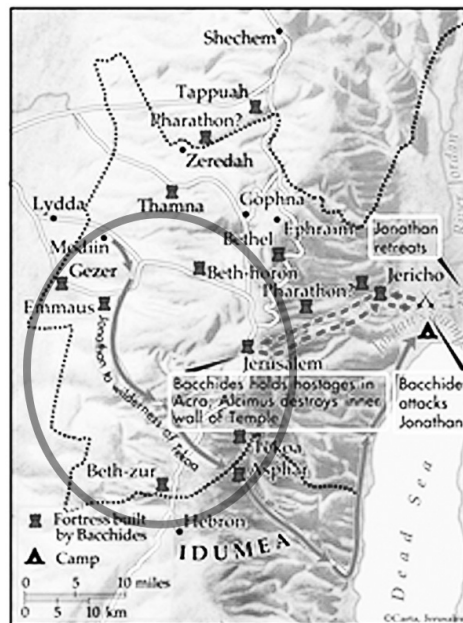
The various versions present four views.

- ⇒ The Spirit led Jesus **to** the wilderness, or desert. YLT In this view he was led to the border of the desert like Israel was led to the border of Canaan.
- ⇒ The Spirit led Jesus **into** the wilderness or desert. NKJV, MRD, TNT, LIVING In this view, the Spirit led Jesus to enter into desert area.
- ⇒ The Spirit led Jesus **within** the wilderness or desert. ASV, NASB, NIV, BBE, NAU, WILLIAMS, GW In this view the Spirit led from place to place within the desert.
- ⇒ The spirit led Jesus to **spend time** in the wilderness. PHILLIPS, AMPLIFIED In this view, the Spirit determined how long Jesus would spend in the

wilderness.

The word translated "led," as used here, has the following lexical meaning: "TO MOVE, IMPEL, OR FORCE AND INFLUENCE. AFFECTING THE MIND, TO LEAD BY LAYING HOLD OF." THAYER this was not owing to any resistance on the part of Jesus—i.e. the Spirit did not forcibly lead Jesus because he drew back from entering the wilderness. **The idea is that Jesus was determined to go into the wilderness, and that it was the Holy Spirit moved Him in that direction.**

### WILDERNESS OF JUDEA



### Mark's gospel

In Mark's record, this is said: "and straightway coming up out of the water, He saw the heavens opened, and the Spirit like a dove descending upon Him: and there came a voice from heaven, saying, Thou art My Beloved Son, in whom I am well pleased. And IMMEDIATELY **the Spirit driveth Him into the wilderness**" (Mark 1:10-12). Other versions read, "drove Him," NKJV "impelled him," NASB "sent Him," NIV

"forced," CEB "brought," GWN "carried," MRD "put him forth," YLT "urged," LIVING "made Jesus go," IE "cast Him into," ABP "made Jesus go," CEV "sent Him out," PHILLIPS and "pushed Jesus out." MESSAGE

The word translated "driveth" [ekballo] has the following lexical meaning: "TO CAST OUT; TO DRIVE OUT; TO SEND OUT; WITH THE INCLUDED NOTION OF MORE OR LESS VIOLENCE; A. TO DRIVE OUT, (CAST OUT): A PERSON," THAYER "AS EJECTION BY FORCE THROW OUT, EXPEL, DRIVE OUT," FRIBERG "THROW OUT OF AN AREA," LOUW-NIDA "TO THROW OR CAST OUT OF A PLACE," LIDDELL-SCOTT AND "DRIVE OUT, EXPEL." GINGRICH

During Jesus' ministry, He expressed this kind of compulsion:

- ⇒ "I must preach the kingdom of God to other cities also" (Lk 4:43).
- ⇒ "I must walk today and tomorrow" (Lk 13:33).
- ⇒ "I must abide at thy house" (Lk 19:5).
- ⇒ "I must work the works of Him that sent Me" (John 9:4).
- ⇒ "And other sheep I have, which are not of this fold: them also I must bring" (John 10:16).

In their measure, this kind of inner compulsion is also experienced by the followers of Jesus.

### Matthew's gospel

Matthew's account reads, "then was Jesus **led up of the Spirit into the wilderness to be tempted of the devil**" (Matt 4:1).

There was evidently a particular area in the wilderness in which what follows was intended to take place. It allowed for strict privacy and thorough

testing. The devil, no doubt, thought that this gave him the advantage. It was a place where the aptitude and faithfulness of Jesus for the work assigned to Him would be confirmed, although Satan did not know this.

## TEMPTED FOR FORTY DAYS

<sup>2a</sup> . . . **being forty days tempted of the devil.**"

Other versions read, "where for forty days He was **tempted** by the devil" <sup>NIV</sup> "for forty days, being **tested** by the evil one," <sup>BBE</sup> "for forty days of **testing** by the adversary," <sup>CJB</sup> "where for forty days He **endured temptations** from the devil," <sup>NET</sup> "being **put to the test** by the devil," <sup>NJB</sup> He was **subjected** to Satan's temptations to sin," <sup>LIVING</sup> "tempted all the while by the devil," <sup>WEYMOUTH</sup> and "where he was tempted (tried, tested exceedingly) by the devil." <sup>AMPLIFIED</sup>

We are not provided the details of this forty-day period. Mark says of this period, "and he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto Him" (Mark 1:13). Other versions read, "He was with the wild animals, and angels attended him," <sup>NIV</sup> "He was with the beasts; and the angels took care of Him," <sup>BBE</sup> "He was out among the wild animals, and angels took care of Him" <sup>NLT</sup> "wild animals were His companions, and angels took care of Him," <sup>MESSAGE</sup> and "He was with the wild beasts, and the angels ministered to Him [continually]." <sup>AMPLIFIED</sup>

### PULPIT COMMENTARY

"THIS SHOWS THE EXTREME SOLITUDE OF THE PLACE. IT SHOWS ALSO THE INNOCENCE OF OUR LORD, THAT THERE, IN THAT WILD AND DESOLATE DISTRICT, AMONGST LIONS, AND WOLVES, AND LEOPARDS, AND SERPENTS, HE NEITHER FEARED THEM NOR WAS INJURED BY THEM. HE DWELT AMONGST THEM AS ADAM LIVED WITH THEM IN HIS STATE OF INNOCENCE IN PARADISE. THESE WILD BEASTS RECOGNIZED AND REVERED THEIR CREATOR AND THEIR LORD." <sup>PULPIT COMMENTARY</sup>

Matthew says the angels came and ministered to Jesus **after** the devil

left him: "then the devil leaveth Him, and, behold, angels came and ministered unto Him" (matt 4:11). This does not necessarily mean they did not minister to Him during the forty days of temptation, while He was in the midst of wild beasts. To me, it stresses that during the peak temptations, after the forty days, Jesus was not aided by angels, but rather faced those last three temptations in the energy of faith, putting His trust in God (Heb 2:13).

A similar thing occurred at the close of Christ's ministry, when He prayed in the garden of Gethsemane. There, while He groaned under the weight of the contemplation of the iniquities of us all being placed upon him, "there appeared an angel unto Him from heaven, strengthening Him" (Luke 22:43).

**As I see this period of forty days, it was a time when Jesus was being readied to face the strongest temptations Satan could muster.** Comparatively, the temptations Jesus faced during these forty days were "footmen," or preliminary (Jer 5:12). He fasted during this entire period, and the angels ministered to Him, sustaining Him and keeping Him safe and strong for the assault He would face after the forty days.

### Forty days

The expression "forty days" occurs twenty-two times in scripture.

- ⇒ In the days of Noah, God caused it to rain continuously for "forty days and forty nights" (Gen 7:4,12).
- ⇒ The flood itself was said to be "forty days upon the earth" (Gen 7:17).
- ⇒ After the waters of the flood had subsided, and the tops mountains were seen, "at the end of forty days

. . . Noah opened the window of the ark which he had made" (Gen 8:6).

- ⇒ Moses was in the mount with God for **forty days**: "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**," during which time he received the instructions for building the tabernacle (Ex 24:18)
- ⇒ Moses was also in the mount for another forty days and nights when he received the tables of the Law. "And he was there with the lord **forty days and forty nights**; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments" (ex 34:28).
- ⇒ Spies from Israel searched out the promised land for forty days: "and they returned from searching of the land after **forty days**" (num 13:25).
- ⇒ Israel was consigned to wander in the wilderness for forty years, until all of those died who believed the false report concerning the inability of Israel to take the land – one year for each of the **forty days** they searched out the land: "after the number of the days in which ye searched the land, even **forty days**, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know My breach of promise" (num 14:34).
- ⇒ Goliath presented himself to the Israel's armies, challenging them for forty days: "and the Philistine drew near morning and evening, and presented himself **forty days**." (1 sam 17:16).
- ⇒ After an angel had prepared a special meal for Elijah, he was



strengthened for forty days, as he traveled to mount Horeb: *"and he arose, and did eat and drink, and went in the strength of that meat **forty days and forty nights** unto horeb the mount of God"* (1 kgs 19).

⇒ God commanded Ezekiel to lay on his right side for forty days, bearing the iniquity: *"and when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of judah **forty days**: I have appointed thee each day for a year"* (Ezek 4:6).

⇒ Jonah announced the destruction of Nineveh was to take place in forty

days: *"and Jonah began to enter into the city a day's journey, and he cried, and said, yet **forty days**, and Nineveh shall be overthrown."* (Jonah 3:4).

⇒ After rising from the dead, Jesus showed Himself to His disciples *"by many infallible proofs,"* for forty days: *"to whom also He showed Himself alive after His passion by many infallible proofs, being seen of them **forty days**, and speaking of the things pertaining to the kingdom of God"* (acts 1:3).

**In each of the above instances, there was an element of trial, or testing.**

They were all of sufficient duration to establish the ability or inability of the people involved.

Now, Jesus is tested by the master tempter for forty days. **The test will be sufficient to confirm that every temptation comes with a way of escape** (1 Cor 10:13). Jesus will live out the doctrine that has been passed along to us. **The "way of escape" did not involving running away, but confronting the tempter with unanswerable affirmations from the word of God.** There is certainly much to be seen here that is of incalculable benefit to us. We also will face the tempter, and we do well to prepare ourselves for it.

## WHEN THEY WERE ENDED

*"<sup>2b</sup> . . . and in those days He did eat nothing: and when they were ended, He afterward hungered."*

### IN THOSE DAYS

*"And in those days He did eat nothing . . ."*

Matthew reports that He *"fasted forty days and forty nights"* (Matt 4:2). Mark does not report His fasting (Mk 1:12-13).

When Moses went up into mount Sinai, he also fasted for forty days and forty nights – *"he did neither eat bread nor drink water"*(Ex 34:28; Deut 9:9). During this time he received the instructions for the Tabernacle. Moses repeated the fast later, when he again went up into the mount to receive the Law. He reported *"and I fell down before the lord, as at the first, forty days and forty nights: I did neither eat bread, nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the lord, to provoke Him to anger"* (deut 9:18).

It is apparent from the secondary experience of Moses, and the primary experience of Jesus, that **there is a certain sustaining power when in the presence of the Lord.** Neither Moses nor

the Lord Jesus was physically weakened by their lengthy period of fasting. Should a person undertake such an effort in the flesh, this would not be the case.

**We must not forget that during this period of time when Jesus was not eating, He was being tempted by the devil.**

### WHEN THEY WERE ENDED

*"...and when they were ended..."*

The forty day fasting concluded, and Satan's preliminary temptations ended also. **During that time he made no inroads into Jesus' spirit.** The Lord Jesus did not yield to him, and his

appointed end. This is clearly seen in his assault on Job. First, he could not even approach Job because God had prohibited him from doing so (Job 1:9-10). Second, he could not commence the assault without Divine approval (Job 1:11). Third, his first assault was strictly governed: he could not touch Job (Job 1:12). Fourth, his final assault was also governed by God: he could not take Job's life (Job 2:4-6).

Finally, the temptation was ended, and the Lord *"turned the captivity of Job,"* also giving him twice as much as he had before. Job lived 140 years longer, seeing four generations of his offspring (Job 42:10-17).

**Thus, this forty-day temptation of Jesus also came to an end. However, as with Job, the devil was given opportunity for a second assault.**

efforts were all in vain.

### The example of Job

All of Satan's initiatives have an

### This temptation of Jesus also ended

Thus, this forty-day temptation of Jesus also came to an end. However, as with Job, the devil was given opportunity for a second assault.

### HE AFTERWARD HUNGERED

*" . . . He afterward hungered."*

During those forty days when Jesus was being tempted, even though He was not eating, he was not hungry. He did not hunger until after those forty

days were concluded. **During that time He was not in a moral vacuum.** He was engaging in spiritual warfare.

⇒ He was being tempted.

⇒ He was in the presence of beasts.

⇒ The angels were ministering to Him.

Now, Jesus becomes hungry, and the devil, being allowed by God to do so, jumps at the occasion, seeking to capitalize on Jesus' hunger.

## TEMPTATION #1

*"<sup>3</sup> and the devil said unto Him, if Thou be the Son of God, command this stone that it be made bread. <sup>4</sup> and Jesus answered him, saying, it is written, that man shall not live by bread alone, but by every word of God."*

Now that Jesus is hungry, Satan approaches him with special temptations. I do not doubt that the temptations that occurred during those forty days also challenged Christ's sonship. There really was not anything else Satan could do.

### THE DEVIL SAID UNTO HIM

*"And the devil said unto Him . . ."*

phrase *"the son of God"* is found from Genesis through Malachi is Daniel 3:25. There, there was a fourth man walking in the midst of the fire with Shadrach, Meshach, and Abednego. Nebuchadnezzar said of that figure, *"lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the son of God."*

The psalmist said of the coming Messiah, *"I will declare the decree: the Lord hath said unto Me, **Thou art My Son**; this day have I begotten Thee"* (Psa 2:7). And again, *"kiss **the Son**, lest He be angry, and ye perish from the*

death was that He *"said also that God was His Father, making Himself equal with God"* (John 5:18; Matt 26:63-65). Those who taunted Jesus on the cross cried out, *"**if Thou be the Son of God, come down from the cross**"* (Matt 27:40). And again, *"He trusted in God; let Him deliver Him now, if He will have Him: for he said, **I am the Son of God.**"* (Matt 27:43).

The fact that Jesus is *"the Son of God"* is the hub on which the wheel of redemption turns. The pivotal nature of this fact is expressed by John: *"whosoever shall confess that **Jesus is the Son of God**, God dwelleth in him, and he in God"* (1 John 4:15). Whether or not a person overcomes the world hinges on whether or not Jesus is believed to be the Son of God: *"who is he that overcometh the world, but he that believeth that **Jesus is the Son of God?**"* (1 John 5:5).

**If Jesus is the Son of God, this ends any doubt about whether or not we should believe on Him, obey Him, follow Him, trust in him, and maintain fellowship with Him.**

Matthew records, *"and when the tempter came to Him, he said"* (Matt 4:3). No other gospel writer (Mark and John) records the events now reported by Luke.

### IF THOU BE THE SON OF GOD

*"...if Thou be the Son of God..."*

Other versions read, *"since You are God's Son,"* <sup>CEB</sup> *"if son Thou art of God."* <sup>YLT</sup>

It is of especial interest that Satan challenges the fact of Jesus being *"the Son of God."* No prophet ever used that expression in prophesying of the Messiah. In fact, the only place the

way, when His wrath is kindled but a little. Blessed are all they that put their trust in Him" (Psa 2:12). Isaiah prophesied, *"therefore the Lord Himself shall give you a sign; behold, a virgin shall conceive, and **bear a Son**, and shall call His name **Immanuel**"* (Isa 7:14). Isaiah prophesied, *"for unto us a Child is born, unto us **a Son** is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace"* (Isa 9:6).

To us, these prophecies may be clear, but they were not clear to the Jews. The very point on which they convicted Jesus as being worthy of

If Jesus is the Son of God, this ends any doubt about whether or not we should believe on Him, obey Him, follow Him, trust in him, and maintain fellowship with Him. If he is the Son of God, God sent Him, commissioned Him, gave Him all power in heaven and earth, and gave Him sole charge of all of the sons being brought to glory.

Now Satan tempts Jesus to prove He is the Son of God – even though the preceding forty days have confirmed the superiority of Jesus, for He has not yielded to a single temptation Satan has leveled against Him. Adam and Eve could not survive a single temptation a single time (Gen 3:1-6). Moses could not survive the provocation of Israel (Num 20:10-12). Israel could not survive the sight of giants in the

promised land (Num 13:33). Achan could not survive the temptation to take spoil from Jericho (Josh 7:20-21). David could not survive a roof-top view of Bathsheba (2 Sam 11:2-4).

Now, however, Satan had confronted the Lord Jesus for forty days, and had utterly failed in all of the temptations he directed at Jesus during that time.

#### COMMAND THIS STONE

*" . . . command this stone that it be made bread. . . "*

Other versions read, *"tell this stone to become bread,"* <sup>NIV</sup> *"to become a loaf of bread."* <sup>NRSV</sup>

Will Jesus yield to this temptation. Surely it is all right to eat – particularly when one is hungry, and has been resisting the devil for 1-1/3 months – without eating a single morsel. The Israelites ate miraculous bread in the wilderness (Ex 16:32; John 6:31). What would be wrong about Jesus doing the same?

Mark it well, if His father in heaven told Him to turn a stone into bread, He would have done so without any hesitation. This suggestion, however, has come from the wicked one, whose nature it is to lie (John 8:44) and deceive (Rev 20:3,8). **It is not possible for anything issuing forth from Satan to be right or truly beneficial.**

#### IT IS WRITTEN

*" . . . and Jesus answered him, saying, it is written, that man shall not live by bread alone, but by every word of God."*

Jesus uses *"the sword of the spirit"* to counteract Satan's initiative. He does **not** shout out, *"the lord rebuke you!"* instead, He quotes what is written by Moses: *"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"*

(deut 8:3). At the time these words were written, the only scripture in existence was what Moses had written.

#### What does the text mean?

For Israel, the fact was that there was no bread in the wilderness – no means of sustenance, particularly for a group of people numbering in the millions. It was a humbling circumstance that could not be satisfactorily addressed with human wisdom and means. The only hope was for miraculous provision that would come by means of the word of God – not the written word, but His spoken word. The written word has sustaining power as it is brought home to the heart by God himself.

⇒ **There is more to life than the sustaining of the body.** Man is made up of (in order of their priority) spirit, soul, and body (1 thess 5:23) – and to properly keep alive, **all three must be sustained.** When Elijah was in the midst of a famine, how did he receive sustenance? God said to him, *"I have commanded the ravens to feed thee there . . . "and the ravens brought him bread and flesh in the morning, and bread and flesh in the evening. . . "* (1 kgs 17:4,6). **He lived by the word proceeding out of the mouth of the lord!** When Jesus had been wearied with the journey, and sat on the well of Jacob, the disciples went into the city to obtain food. When they returned they found Jesus talking to a large group of Samaritans. *When they urged Him, saying, "Master, eat!"* He replied, *"I have meat to eat that ye know not of."* when the disciples asked each other who had given Jesus something to eat, He said to them, *"My meat is to do the*

*will of Him that sent Me, and to finish His work"* (John 4:34). He was living *"by every word of God,"* and His entire Person, spirit, soul, and body, was nourished by it.

⇒ **Just as Israel was sustained in the wilderness by manna, so men are sustained in this world by the food that comes from God.** The emphasis is not on the *"food,"* but on the fact that it comes from God. In fact, Jesus taught us to pray, *"give us this day our daily bread"* (Matt 6:11). That is involved in living *"by every word that proceedeth out of the mouth of God."* For Israel, it was a humbling experience to find they could not keep themselves alive in the wilderness. God was the only one who could sustain them, and it was essential that they know this. **Even with manna being given to them every day, over 650,000 Israelites died in the wilderness within the space of forty years** (Num 32:10-13). The word of the Lord did not keep those people alive.

⇒ **Extraordinary nourishment.** I do not know that any person has ever comprehended the magnitude and sufficiency of spiritual nourishment. The depth of this psalmic statement is worthy of pursuit: *"they shall not be ashamed in the evil time: and in the days of famine they shall be satisfied"* (Psa 37:19).

In a nutshell, Jesus was saying He would not be directed by the devil concerning when and what to eat. He would wholly rely upon His father in heaven for direction. When His Father said to eat, He would. But under no conditions would He do so without His Father's direction.

**In a nutshell, Jesus was saying He would not be directed by the devil concerning when and what to eat. He would wholly rely upon His father in heaven for direction. When His Father said to eat, He would. But under no conditions would He do so before that.**

## TEMPTATION #2

*"<sup>5</sup> And the devil, taking Him up into an high mountain, showed unto Him all the kingdoms of the world in a moment of time. <sup>6</sup> And the devil said unto Him, all this power will I give Thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it."*

### TAKEN TO A HIGH MOUNTAIN

*"And the devil, taking Him up into an high mountain . . ."*

Other versions read, *"led Him up,"* NASB *"led Him up to a high place,"* NIV *"Took Him up,"* BBE *"leading Him up into a high mountain,"* DARBY *"leading Him to a height,"* NJB *"took Him into an high mountain,"* PNT *"having brought Him up to an high mountain"* YLT *"conducted Him to a high mountain."* MRD

Most later versions omit the word *"mountain,"* simply referring to a *"high place,"* or *"up."* Accepted Greek texts do contain the word for *"mountain"* [oros], and I proceed in the persuasion that this is a proper view of the text.

Satan, not being original in his thinking, did to Jesus what God did to Moses, taking him to a high mountain from which Moses viewed the promised land (Deut 32:19). God did the same for Abraham, enabling him to see the land that would be given to his seed (Gen 13:14-15). However, Satan does not show Jesus a region, or even a continent.

Other versions read, *"all the kingdoms of the earth,"* BBE *"all the kingdoms of the habitable world,"* DARBY *"all the kingdoms of the land,"* MRD *"revealed to Him all the kingdoms of the world,"* LIVING *"all the kingdoms of the inhabited earth,"* MONTGOMERY *"all the nations on earth,"* CEV *"all the kingdoms of mankind,"* GOODSPEED and *"spread out all the kingdoms of the earth."* MESSAGE

Matthew reads, *"all the kingdoms of the world, and the glory of them"* (Matt 4:8). Other versions read, *"and their splendor,"* NIV *"in their magnificence,"* NAB *"and their grandeur,"* NET *"and their power,"* CEV *"the wonderful things in them,"* ERV *"in all their greatness,"* GNB and *"and the glory (the splendor, magnificence, preeminence, and excellence) of them."* AMPLIFIED

**I do not doubt that the extent and potential of these kingdoms were included in this presentation.** Perhaps their role in history was also presented. At any rate, it was a thorough presentation of all worldly kingdoms, their splendor, influence, and power.

Many men have consented to be the vassals of the devil for one of these kingdoms. **But even Satan knew Jesus could not be tempted with the paltry presentations made to other men.** In the history of mankind, there have been a handful of men that have dominated the world, but the extent of their rule was nothing to be compared with what the

### IN A MOMENT OF TIME

*" . . . in a moment of time. . ."* other versions read, *"in an instant,"* NIV *"in a minute of time,"* BBE *"in a single instant,"* CEB *"in a flash,"* NET *"in the twinkling of an eye,"* TNT *"at a glance,"* WEYMOUTH *"in a second of time,"* WILLIAMS *"quickly showed Him,"* CEV *"in a sudden vision,"* PHILLIPS and *display at once."* MESSAGE

This was not an extended vision, but an instant one. It was because of the capacity of Jesus that such a thing was possible. Even among ordinary men, there are those who can see more in a vision than others. **The wider the scope of the human intellect and insight, the more that person can see when shown something:—i.e. implications, significance, potential, utility, etc.**

### ALL THIS POWER WILL I GIVE THEE

*" . . . and the devil said unto Him, all this power will I give Thee, and the glory of them . . ."*

Other versions read, *"all this authority,"* NKJV *"all this domain,"* NASB *"authority over all these,"* BBE *"this whole domain,"* CEB *"all this dominion,"* MRD *"this whole realm,"* NET *"all this power will I give Thee every whit,"* TNT *"all these splendid kingdoms,"* LIVING *"I will make you king over all these places,"* ERV *"this power and all this wealth,"* GNB and *"I will give all this power and authority and their glory (all their magnificence, excellence, preeminence, dignity, and grace)."* AMPLIFIED

Of course, such dominion could only last as long as the world itself, which is slated for destruction (Matt 24:35; 2 pet 3:10-13). That is not even to consider the fact that three years from this time, Jesus would be given *"all power in heaven and in earth"* (Matt 28:18), with *"angels, and authorities, and powers being subject to Him"* (1 Pet 3:22). The devil himself would receive a mortal bruise from the Son of God in His death (gen 3:15; Heb 2:14), and wicked principalities and powers would be plundered by Him (Col 2:15).

**These are things that Satan can neither see nor understand. His wickedness has blinded him, and rendered his mind incapable of discerning the truth.**

### ALL THE KINGDOMS OF THE WORLD

*" . . . showed unto Him all the kingdoms of the world . . ."*

tempter set before Jesus. **This was a panorama of history, and of the premier governments within it.**

These are things that Satan can neither see nor understand. His wickedness has blinded him, and rendered his mind incapable of discerning the truth. Even in his failure to deceive the Lord Jesus, he did not discern his own impotence, or the Savior's Spirit, power, and aptitude. He could make no association of Jesus' refusal to yield to his deception with His superiority over Satan.

**IT HAS BEEN DELIVERED UNTO ME**  
*" . . . for that is delivered unto me; and to whomsoever I will I give it."*

**Satan did not seize the world. It was given to him.** He is appropriately called *"the God of this world"* (2 Cor

4:4). Jesus referred to him as *"the prince of this world,"* pointing also to the fact that he would be *"cast out"* (John 12:31; 14:30; 16:11)—i.e. **His efforts to rid the world of Christ would be futile, and he would not be able to occupy the realm in which the redeemed would be seated** (Eph 2:6).

Satan is *"the prince of the power of the air, the spirit that now worketh in the children of disobedience"* (Eph 2:2). At this present time, *"the whole world lieth in wickedness,"* or *"the whole world lies under the sway of the wicked one"* <sup>NKJV</sup> (1 John 5:19). This is precisely why those who insist on maintaining a *"carnal mind"* are controlled by Satan (Rom 8:7). In

maintaining such a mind, they have chosen to live where Satan is eminent and invincible. There is no way they themselves can escape his dominion.

Jesus did not dispute with Satan about his statement. **He knew Satan's dominion was only tentative, and would ultimately be used of God to sift the wicked out from among the righteous.** Just as Israel's trek in the wilderness eliminated those whose unbelief had excluded them from the promised land, so the tenure of men in *"this present evil world"* (Gal 1:4) will ultimately reveal who has been chosen and who has not. In the meantime, all who are not in Christ are controlled by Satan, for they are occupying his domain.

## THE REAL ISSUE

*"<sup>7</sup> if Thou therefore wilt worship me, all shall be Thine."<sup>8</sup> And Jesus answered and said unto him, get thee behind Me, Satan: for it is written, thou shalt worship the Lord thy God, and Him only shalt thou serve."*

Now Satan gets to the crux of the matter. It is worship and service that he seeks – worship and service that belongs to God alone. Satan tempts men to live according to his agenda, and yield to his temptations.

**IF THOU WILT WORSHIP ME**  
*"If Thou therefore wilt worship me, all shall be Thine . . ."*

Other versions read, *"if You will worship before me,"* <sup>NKJV</sup> *"give worship to me,"* <sup>BBE</sup> *"do homage before me,"* <sup>DARBY</sup> *"wilt adore before me,"* <sup>DOUAY</sup> *"do homage, then, to me,"* <sup>NJB</sup> *"fall down before me,"* <sup>PNT</sup> *"bow before me,"* <sup>YLT</sup> *"if you will only bow down in front of me,"* <sup>LIVING</sup> *"do obeisance before me,"* <sup>ABP</sup> *and do homage to and worship me [just once]."* <sup>AMPLIFIED</sup>

Satan was not asking for a lifetime of service to him, but for only one overt act of submission to him. He is imploring Jesus to just bow down

before him. While the powers of darkness watched, he offers Jesus all of the kingdoms of this world, together with their glory, if only one time He will bow down before him.

This is something Satan aggressively seeks to hide from men. **A single yielding to him produces a lifetime of enslavement to him.** That condition requires forgiveness and deliverance. Adam and Eve learned the hard way that yielding to the desires of Satan thrusts one into spiritual bondage. **If God did not provide for deliverance from that enslavement, one**

wife of one's father (1 cor 5:1-5).

I do not believe enough is being said about the danger of submitting to Satan for even for a moment of time. **There are too many convenient methodologies being taught for recovering from sin, and not enough taught about avoiding sin.**

**GET THEE BEHIND ME SATAN**

*" . . . And Jesus answered and said unto him, get thee behind Me, Satan . . ."*

The following versions omit these

**If God did not provide for deliverance from that enslavement, one would forever be a vassal of the devil.**

**would forever be a vassal of the devil.** All Satan has to do is cause a single submissive response to him. It may be eating a piece of fruit (Gen 3:6), coveting and taking what God has forbidden (Josh 7:21), taking another man's wife (2 Sam 11:2-4), lying about how much one has given to the church (Acts 5:3), or choosing to live with the

**words:** ASV, NASB, NIV, NRSV, RSV, BBE, CEB, CJB, CSB, DARBY, DOUAY, ERV, GWN, MRD, NAB, NAS, NAU, NLT, LIVING, IE, WEYMOUTH, ISV, WILLIAMS, MONTGOMERY, CEV, GOODSPEED, ISV, PHILLIPS, LEB.

**The following versions retain the words, "get behind Me Satan:"** KJV, NKJV, "hence from me" GENEVA, PNT, TNT,

RWB, WEB, YLT, ABP, EMTV, JUB, LITV, AMPLIFIED.

I do not know what purpose is served by the omission of these words. Matthew includes them: *"get thee hence, Satan"* (Matt 4:8). Those words are contained in all of the translations: *"away with you, Satan,"* <sup>NKJV/RSV</sup> *"begone Satan,"* <sup>NASB/RSV/ESV/MRD/ WEYMOUTH/AMPLIFIED</sup> *"away from Me, Satan,"* <sup>NIV/NIB</sup> *"get thee hence, Satan,"* <sup>ASV/ERV</sup> *"away, Satan,"* <sup>BBE/GENEVA/TNT</sup> *"go away, Satan,"* <sup>CSB/GWN/NET</sup> *"get thee away, Satan,"* <sup>DARBY</sup> *"go, Satan,"* <sup>NAU</sup> *"get out of here, Satan,"* <sup>NLT/LIVING</sup> and *"go – adversary."* <sup>YLT</sup>

It is beyond question that Jesus did say these words.

#### IT IS WRITTEN

*" . . . for it is written, thou shalt worship the Lord thy God, and Him only shalt thou serve."*

Jesus again cites the word of God. That word does not say who is not to be worshiped, but who alone is to be worshiped.

What it means to worship God is spelled out in the Deuteronomy text: *"and Him only shalt thou serve."* other versions read, *"serve Him only,"* <sup>NASB</sup> *"serve only Him,"* <sup>NRSV</sup> *"be His servant only,"* <sup>BBE</sup> *"and Him only must thou serve,"* <sup>MONTGOMERY</sup> and *"serve Him with absolute single-heartedness."* <sup>MESSAGE</sup>

And what does it mean to **"serve"** only God? The word from which **"serve"** is translated [latreuo] means: **"TO SERVE, MINISTER TO . . . IN THE N. T. TO RENDER RELIGIOUS SERVICE OR HOMAGE, TO WORSHIP,"** <sup>THAYER</sup> **"SERVE, MINISTER,"** <sup>FRIBERG</sup> **AND BE IN SERVITUDE, SERVE; TO BE BOUND OR ENSLAVED TO.** <sup>LIDDELL-SCOTT</sup>

#### Serving God has to do with:

- ⇒ Knowing His will (Col 1:9)
- ⇒ Doing His will (Heb 13:1) <sup>WEYMOUTH</sup>
- ⇒ Pleasing Him (Col 1:10; 1 thess 4:1; 2 Tim 2:4; 1 John 3:22)
- ⇒ Being involved in His revealed interests (Phil 2:13; 2 Thess 1:11).

Jesus spoke of the person who *"will do His [God's] will"* – *"if any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself"* (John 7:17). Other versions read, *"wants to do His will,"* <sup>NKJV</sup> *"is willing to do His will,"* <sup>NASB</sup> *"chooses to do God's will,"* <sup>NIV</sup> *"resolves to do the will of God,"* <sup>NRSV</sup> *"man's will is to do His will,"* <sup>RSV</sup> *"is ready to do God's pleasure,"* <sup>BBE</sup> *"is prepared to do His will,"* <sup>NJB</sup> *"really determines to do God's will,"* <sup>LIVING</sup> *"is willing to keep on doing God's will,"* <sup>WILLIAMS</sup> *"desires to do His will (God's pleasure)." AMPLIFIED*

That is the doorstep of true worship – **wanting, desiring, and**

**determined to do God's will, and do it consistently.** Worship is the **doing** of God's will. That is how a person serves God. **When it gets right down to it, God's will is the only will we are to do.** As those who have authority over us, from parents to masters, have a will that is in synch with God's will, we obey them – but that obedience is really to God, and that is how God sees it.

Therefore, Jesus will not do what Satan wants Him to do, for it is out of harmony with the will of His Father.

Every professed "Christian" must examine himself on this matter. Is he determined to do the will of God? Is God really the One he is serving? Paul spoke of certain divisive teachers who were serving themselves, and not Jesus Christ. *"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."* (Rom 16:17-18). These are not divisions between sheep and goats, or carnal and spiritual, or fruitbearers and non-fruitbearers. These are divisions are caused by erroneous doctrines that move people to give allegiance to men rather than to God. **Candidly, these days enough is not said about God's will.**

## TEMPTATION #3

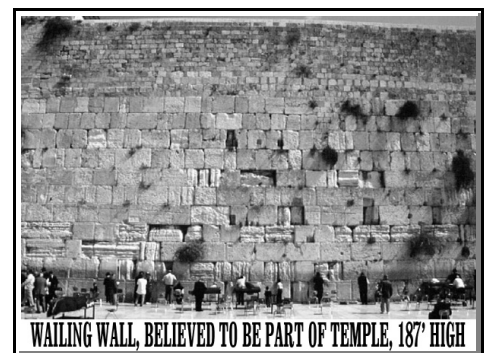
*"<sup>9</sup> and he brought Him to Jerusalem, and set Him on a pinnacle of the temple, and said unto Him, if Thou be the Son of God, cast Thyself down from hence: <sup>10</sup> for it is written, He shall give His angels charge over Thee, to keep Thee: <sup>11</sup> and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone. <sup>12</sup> and Jesus answering said unto him, it is said, thou shalt not tempt the Lord thy God."*

#### SATAN BRINGS JESUS TO JERUSALEM

*"And he brought Him to*

*Jerusalem, and set Him on a pinnacle of the temple . . ."*

It appears as though Satan saw the environment of the wilderness had given him no advantage against Jesus of Nazareth. Perhaps he can disarm this Man by taking Him to a religious environment. He therefore chooses the very city where God had placed His name – *"Jerusalem"* (1 kgs 11:36; 14:21). Further, He will take Jesus to the premier building in Jerusalem – the temple, which Jesus had earlier referred to as *"My Father's house"* (john 2:16).



We have no idea where or what this temple pinnacle was. It appears it

was some kind of spire that was elevated above the roof of the temple. The current wailing wall in Jerusalem is thought to be one of the walls of the temple, and it is 187 feet high. That would give us a general idea of the height of this pinnacle which was probably at least two hundred feet high – the height of a modern twenty-story structure. It was obviously of sufficient height that no one of sound mind would hope to survive a fall from it.

**Satan is so wicked he thinks nothing of tempting people in profoundly religious environments.** There is no physical location he is afraid to enter in order to tempt, and even harass, people of faith.

**CAST THYSELF DOWN FROM THENCE**  
*" . . . and said unto him, if thou be the Son of God, cast Thyself down from hence . . . "*

This is the second time Satan has said, *"if Thou be the Son of God"* (Lk

*Thee in all Thy ways. They shall bear Thee up in their hands, lest Thou dash Thy foot against a stone"* (Psa 91:11-12). Not being able to use the Scripture properly, Satan has not noted the revealed reason for that psalmic promise: **"because thou hast made the Lord, which is my Refuge, even the Most High, thy Habitation"** (Psa 91:9). Satan's temptation, however, is not based upon Jesus making God His Refuge and Habitation.

The promise of the Psalm, then, is that the angels will protect those, especially the Son of God, who make God the reason for living, and expend themselves to do His will.

#### **SATAN STILL EMPLOYS THIS TACTIC**

Satan still attempts to deceive people by the distortion of Scripture. For example, based on John 3:16, he has convinced some people that God loves them no matter how they live, and that nothing can move Him to love them less. In another example, Satan

Other versions read, *"it has been said,"* <sup>NKJV</sup> *"it says,"* <sup>NIV</sup> *"It's been said,"* <sup>CEB</sup> *"It also says"* <sup>CJB</sup> *"Scripture says,"* <sup>NJB</sup> *"The Scriptures also say,"* <sup>NLT</sup> *"But it also says,"* <sup>IE</sup> *and "We have been told."* <sup>GOODSPEED</sup>

Jesus is acknowledging that the PROMISE to which Satan referred is, indeed, true. **However, that is not all that the Scriptures say.** The Scriptures must never be aligned against one another – a practice that has grown quite common in our time.

The phrase *"it has been said,"* is referring to what the Scriptures have said – more particularly, what they have **"also said."**

#### **Thou Shalt Not Tempt the Lord thy God**

This statement is taken from Deuteronomy 6:16: *"Ye shall not tempt the LORD your God, as ye tempted Him in Massah"* (Deut 6:16). The Psalmist said of ancient Israel, *"When your fathers tempted Me, proved Me, and saw My work"* (Psa 95:9). And again, *"But lusted exceedingly in the wilderness, and tempted God in the desert"* (Psa 106:14).

To **"tempt"** is to seek to exploit God's goodness by doing things He has stated are out of bounds. When God issues a warning, the person who staggers into such areas, living in willing ignorance of that warning, are tempting God to act in contradiction of His character– and He will never do that.

#### **Examples of Areas of Temptation**

- ⇨ **"Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues"** (Rev 18:4).
- ⇨ **"See that ye refuse not Him that speaketh. For if they escaped not who refused Him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from heaven"** (Heb 12:25).
- ⇨ **"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the**

**To "tempt" is to seek to exploit God's goodness by doing things He has stated are out of bounds. When God issues a warning, the person who staggers into such areas, living in willing ignorance of that warning, are tempting God to act in contradiction of His character– and He will never do that.**

4:3,9). In the second temptation, Satan did not challenge the fact that Jesus was the son of God, but simply offered Him all the kingdoms of the world, and the glory of them. I suppose he thought that was superior to anything God had promised to Him.

#### **It is written**

*"For it is written, He shall give His angels charge over Thee, to keep Thee: and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone."*

Satan now resorts to the scriptures, quoting from the ninety-first Psalm, which reads: *"for He shall give His angels charge over Thee, to keep*

takes the affirmation, *"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord"* (Rom 8:38-39), and seeks to comfort transgressors with those words. He also tells those walking in the flesh that the words *"they shall never perish"* (John 10:28) apply to them because at some time they made a profession of faith.

#### **JESUS ANSWERING SAID UNTO HIM**

*"And Jesus answering said unto him, it is said . . . "*

*flesh and spirit, perfecting holiness in the fear of God" (2 Cor 7:1).*

⇒ *"Having a form of Godliness, but denying the power thereof: from such turn away" (2 Tim 3:5).*

Let us be clear about this, God has **NOT** promised eternal life to those who ignore what He says. Attempting to live as though He does, is like Jesus obeying the devil and jumping off the pinnacle of the Temple. **Living in the flesh and self-**

**will is tempting God, and cannot in any way be justified.** Tempting God is in the same category as provoking Him, and that presumes men being stronger than He (1 Cor 10:22). The command has been issued: **DO NOT TEMPT GOD!**

## WHEN THE TEMPTATION ENDED

**"<sup>13</sup> And when the devil had ended all the temptation, he departed from Him for a season."**

By Divine appointment, temptation has a duration, and each temptation comes to an appointed end. **The obvious objective is to endure the temptation without succumbing to it.** For the saints of God, and especially for the Son of God, and being governed from above, no temptation will exceed the ability of the one being tempted. Satan has power, but not *"all power."*

### THE DEVIL ENDED ALL THE TEMPTATION

*"And when the devil had ended all the temptation . . ."*

Other versions read, *"ended every temptation,"* <sup>NKJV</sup> *"finished every temptation,"* <sup>NASB</sup> *"finished all this tempting,"* <sup>NIV</sup> *"finished every test,"* <sup>NRSV</sup> *"completed every temptation,"* <sup>ASV</sup> *"Having exhausted every way of putting Him to the test"* <sup>NJB</sup> *"fully tried every kind of temptation on Him,"* <sup>WEYMOUTH</sup> *"finished every sort of temptation,"* <sup>WILLIAMS</sup> *"exhausting on Him every kind of temptation,"* <sup>MONTGOMERY</sup> *"finished testing Jesus in every way possible,"* <sup>CEV</sup> and *"ended every [the complete cycle of] temptation."* <sup>AMPLIFIED</sup>

For the time, Satan had done everything he could. He had exhausted all of his resources, and come to an end of his cunning ingenuity.

Satan was limited by a number of factors. Here are some of them.

⇒ **His own limited ingenuity and resourcefulness.** Satan's capacity has a border – a line he cannot

cross. This is true of every created being, but we are especially thankful that it is true of the devil. As I understand it, Satan cannot increase or improve his ability. If anything, it is in a state of decline. His head has been bruised.

⇒ **The will of God.** God's will is the superior will. His purpose is the dominating purpose. The prince of all adversaries, the devil, cannot subvert the will of God. Having sent Jesus to be the *"Savior of the world"* (1 John 4:14), it simply was not possible for Satan to interfere with the fulfillment of that purpose.

⇒ **The ability of the Savior.** Satan was not aware of the capability of Jesus of Nazareth. The darkness in which he operates hid that from him. He who causes blindness is himself blind. He is so corrupt he cannot perceive the power of Jesus. This ought to be apparent, for he had sought to overthrow God Himself (Isa 14:13; Ezek 28:15-18). Even in His most humble state, Jesus was

### HE DEPARTED FOR A SEASON

*" . . . he departed from Him for a season."*

Other versions read, *"departed from Him until an opportune time,"* <sup>NKJV</sup> *"he left Him until an opportune time,"* <sup>NIV</sup> *"he departed from Him until an opportune time,"* <sup>RSV</sup> *"went away from Him for a time,"* <sup>BBE</sup> *"departed from him until the next opportunity,"* <sup>CEB</sup> *"he let Him alone until an opportune time,"* <sup>CJB</sup> *"departed from Him for a little season,"* <sup>GENEVA</sup> *"left Him until another time,"* <sup>GWN</sup> *"left Him until the next opportunity came,"* <sup>NLT</sup> *"departed from Him till a convenient season,"* <sup>YLT</sup> *"he left Jesus for a while and went away,"* <sup>LIVING</sup> *"went away from Him to wait until a better time,"* <sup>IE</sup> *"Left Him until an occasion,"* <sup>ABP</sup> *"went away to wait until a better time,"* <sup>ERV</sup> *"The Devil retreated temporarily, lying in wait for another opportunity,"* <sup>MESSAGE</sup> and *"he [temporarily] left Him [that is, stood off from Him] until another more opportune and favorable time."* <sup>AMPLIFIED</sup>

**You see that Satan is not cast**

**You see that Satan is not cast down by defeat. He cannot be discouraged in his diabolic efforts. He gloats when he is victorious, but he does not cry when he is overthrown.**

stronger and wiser than Satan – but Satan did not know this.

**down by defeat.** He cannot be discouraged in his diabolic efforts. He gloats when he is victorious, but he



does not cry when he is overthrown.

Thus, having exhausted all of his resources, Satan withdrew, awaiting another opportunity to tempt *“the Man Christ Jesus”* (1 Tim 2:5).

**Believers must never treat escape from temptation as though that escape was final** (1 Cor 10:13). No matter how determined the child of God is, when it

comes to temptation, Satan will never give up. He may withdraw, but it will only be for a season – until either he is granted the right to sift the believer, or some place is made for him through negligence, or falling into a spiritual sleep. Satan is not timid, but is bold, aggressive, and persistent.

Every believer must make war against the spirit of naivete, intellectual

simplicity, slothfulness, and slowness. We are warned that Satan has *“devices,”* or *“schemes”* <sup>NASB</sup> and we are not to be ignorant of them (2 Cor 2:11). He may be soundly defeated on occasions, but he will come back every time he can. Do not make a place for him! If you do, he will go into it immediately. Unlike men, Satan will never fail to act when he is given an opportunity to do so.

## AN EXAMPLE OF “THE EVIL DAY”

***“Wherefore take unto you the whole armor of God, that ye may be able to withstand IN THE EVIL DAY, and having done all, to stand”*** (Eph 6:13).

Other versions read, *“the day of evil,”* <sup>NIV</sup> *“the time of evil,”* <sup>NLT</sup> *“whenever he attacks,”* <sup>LIVING</sup> *“when the time for battle comes,”* <sup>IE</sup> *“the day of battle,”* <sup>WEYMOUTH</sup> *“when evil attacks you,”* <sup>WILLIAMS</sup> and *“the evil day [of danger][the crisis].”* <sup>AMPLIFIED</sup>

All temptations are not alike. The temptations of those first forty days were not in the same category as the three temptations Jesus faced after them. For one thing, Jesus was not hungry during that time. He did not become hungry until *“when they were ended”* (Lk 4:2). Secondly, the final three temptations were more focused and concentrated, with apparently greater challenges.

This tactic is one of Satan’s many *“devices”* (2 Cor 2:11). He attempts to weaken the individual with lesser temptations, then assaults them with more formidable and far-reaching temptations. A few examples will suffice to illustrate this point.

### OTHER RECORDED “EVIL DAYS”

⇒ **EVE:** *“Now the serpent was more subtle than any beast of the field which the lord God had made . . . and the serpent said unto the woman, ye shall not surely die. For*

*God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as Gods, knowing good and evil”* (Gen 3:4-5). Although this was the devil’s initial temptation, it was of such strength that it can properly be called ***“the evil day.”*** For one thing, the temptation itself was something Eve had never before experienced. Confirming the fundamental weakness of the human condition, she was overcome by the temptation.

⇒ **CAIN:** *“If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him”* (Gen 4:7). *“Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother’s righteous”* (1 John 3:12). For Cain, **the evil day** came

when he was confronted with the acceptance of Abel’s sacrifice, and the rejection of himself and his sacrifice. God Himself told Cain that if he did not do well, sin was crouching at the door–i.e. *“The evil day.”* Cain also lost the battle, succumbing to the Tempter.

⇒ **MOSES:** *“And Moses and Aaron gathered the congregation together before the rock, and he said unto them, hear now, ye rebels; must we fetch you water out of this rock? And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also”* (Num 20:10-11). Although Moses was *“faithful”* in all of God’s house, ***“the evil day”*** came when Israel provoked him to anger by their manners. Although he was commanded to speak to the rock, in anger he struck it twice. That single time he lost to

**All temptations are not alike. The temptations of those first forty days were not in the same category as the three temptations Jesus faced after them. For one thing, Jesus was not hungry during that time. He did not become hungry until “when they were ended”**

the wicked one, and it caused him to be excluded from entering into the promised land (Ex 20:12).

⇒ **DAVID:** *"And Satan stood up against Israel, and provoked David to number Israel"* (1 Chron 21:1). Although David was a man after God's own heart, and had been through extensive experiences with Him, there came *"the evil day,"* when Satan *"stood up against Israel and provoked David to number Israel"* – just as though it was not enough for God to be with them. Joab even raised a warning word that this was the route to trespass. David yielded to that temptation, and even though God was ultimately behind it, 70,000 men died because the deed was done (2 Sam 24:15).

⇒ **ISRAEL:** *"And they brought up an evil report of the land which they had searched unto the children of Israel, saying, the land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. And there we saw the giants, the sons of anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight."* (Num 13:32-33). Israel had journeyed for eleven days from Sinai to Kadesh-Barnes (Deut 1:2). Estimated at a conservative rate of fifteen miles a day, that would have been one hundred and sixty-five miles. Yet, *"the evil day"* came when ten unfaithful spies reported that it was not possible to take the land – which is what God commanded them to do. They were unable to *"stand against the wiles of the devil,"* and thus commenced their forty-year trek in the wilderness, during which all of those over twenty, who were in the army, died – over 650,000 (Num 1:45-46; 14:29).

⇒ **JUDAS:** *"And after the sop Satan entered into him. Then said Jesus unto him, that thou doest, do quickly"* (John 13:27). Judas was certainly tempted prior to his betrayal of Jesus. He had been

pilfering from the treasurer's bag throughout the ministry of Jesus (John 12:6). For Judas, the fateful *"evil day"* came on the night of the last supper. It was then that *"Satan entered into him,"* and the betrayal was set in motion.

⇒ **PETER:** *"And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat"* (Luke 22:31). Peter had certainly not been noted for timidity and backing down under pressure. He was the first to confess that Jesus was the Christ (Matt 16:16). He was the only disciple to walk on water (Matt 14:29). He was the only one who spoke up on the mount of transfiguration (Matt 17:4). He is the only disciple who confessed, *"I am a sinful man"* (Lk 5:8). He was the one who drew his sword and commenced to fight the band of soldiers who arrested Jesus in the Garden (Matt 26:51; John 18:10). Yet, Satan requested that he might *"sift"* Peter, and was given leave to do so. Jesus told Peter about it, and assured him that He had prayed for him that his faith fail not. Under the relentless pressure of *"the evil day,"* Peter denied Jesus three times – something He had never done before, nor would he ever do it afterward. He recovered himself that night through a look from the Savior – but he had faced and lost the confrontation of *"the evil day."*

⇒ **ANANIAS AND SAPPHIRA:** *"But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?"* (Acts 5:3). Ananias and Sapphira were some of the first members of the early church. Early on, they were involved in gathering funds to support the poor among them, and those who had lingered in Jerusalem after Pentecost – *"devout men from every nation under heaven"* (Acts 2:5). No one suspected any deficiency in them. However, for them, *"the evil day"* came. Having *"sold a possession,"* Satan put it in their hearts to *"keep back part of the price"* for themselves, while reporting they

were giving everything they had obtained. They lost the skirmish of *"the evil day,"* and lost their lives because of it (Acts 5:5-6,10).

⇒ **PAUL:** *"And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure"* (2 cor 12:7). Paul had endured all manner of hardships, many of them instigated by the wicked one (2 Cor 11:23-28). But there came *"the evil day,"* when he was given a *"thorn in the flesh"* – and it was delivered by the devil. It was Paul's *"evil day."* There was such discomfort and hardship associated with this *"thorn,"* that he asked the Lord three times to deliver him from it (2 Cor 12:7-8). He was not delivered – yet the *"thorn"* did not overcome him. He endured *"the evil day,"* being *"more than a conqueror"* (2 Cor 12:9-10).

It is my persuasion that all of God's people face *"the evil day."* Perhaps even more than one. **From Satan's standpoint,** it is his final effort to disqualify the believer – a time when he is allowed to use weapons not ordinarily at his disposal.

**From the believers point of view,** it is a time when the depth of their commitment is tested – a time when the strength of the faith is made clear, and when the persuasion of hope rises to the surface. **From heaven's point of view,** *"the evil day"* is a time when the saints are put on display, confirming the greatness of salvation, the keeping power of faith, the resiliency of hope, the effectiveness of Christ's intercession, and the faithfulness of God, all of which are displayed to the hosts of heaven.

In order to ensure our triumph in *"the evil day,"* we have been given *"the whole armor of God."* It is thoroughly adequate, **but it must be "put on,"** and we are not given a lengthy period to do it. This can only be done consciously and deliberately, but if it is done, you will stand *"in the evil day."* Any piece

of the armor that is not “*put on*” results in an area of vulnerability. In that area, Satan has the advantage.

Divine protection is always realized in the heavenly places, while one is living by faith, walking in the

Spirit, and looking to Jesus. It is while men sleep that Satan gains access to the heart and mind.

**Our next Hungry Saints Meeting will be held on Friday, 3/6/15. We will continue our series of lessons in the Gospel of Luke. The fourteenth lesson will cover verses 14 thru 29 of chapter 4: “Jesus SPEAKS AT HIS HOMETOWN SYNAGOGUE.” Having returned in the power of the Holy Spirit, Jesus went to His hometown synagogue, as He was accustomed to do. He read a passage from Isaiah that spoke of His own coming and ministry. It was one of those texts that summarized His mission, and provided us with a condensation of what it means to be saved. It proved to be quite an eventful day. Our meeting will begin at 7:00 P.M. You are invited to bring your family and friends for fellowship around the Word of God. Refreshments are served afterward, with a time of extended fellowship for everyone.**