

temple. Jesus was willing to go with him, for he was ready, to be tested to the utmost, else Satan could have had no power over him. Some while admitting that the first temptation was literal, insist that the second and third must have taken the form of visions. But, as we do not feel any merit or demerit for what we do in our dreams, other than so far as it is taken to be indicative of radical traits of character, so, the resistance to Satan's temptations exhibited by Jesus when in such an abnormal physical condition as this theory supposes, would have lacked the essential element of moral victory. He must have been in the full possession of his natural senses and conscious of his surroundings, or else he was not tempted "like as we are." **The holy city**—The Arabic name of Jerusalem is *El Kuds*, or "the Holy." Neh. 11: 1, 18; Isa. 48: 2; 52: 1; Dan. 9: 24 Matt. 27: 33; Rev. 11: 2; 21: 2, also Matt. 5: 35. **The pinnacle**—lit. "the little wing." Some well known point, as the definite article implies. Probably the roof of "Herod's Portico," overlooking the Valley of Kedron at a height of 600 feet. "If any one looked down from the top of the battlements, or down both those altitudes, he would become giddy, while his sight could not reach to the immeasurable depth." (Josephus.) Others suppose it to have been the roof of Solomon's porch on the east side. James, our Lord's brother, suffered martyrdom by being thrown from the "pinnacle of the temple."

**6. Cast thyself down**—The temptation here was to put God's loving care to the test without good reason. It was a demand that he should make an unwarranted use of God's gracious promises. There is nothing to suggest that this was intended as "a daring miracle of display" to win over the people to his side. The temple is selected as being "his Father's house," where he might be more easily tempted to presume on his Father's presence and aid. The first temptation was answered by an expression of supreme trust in his Father, in the second Satan invites him to shew how much he trusts his Father. He says, in effect, "If then, you are prepared to go any length, even to starve, rather than distrust God, do what the promise of God warrants you in doing, see whether his angels will bear you up or not." **It is written**—Ps. 91: 11, 12. Notice what words Satan leaves out.

**7. It is written again**—i. e. "on the other hand." Deut. 6: 16. We can get the true meaning of a text only when we compare it with others. **Thou shalt not tempt**—a stronger word than is used of Jesus in verse 1, and in the connection, it carries with it the idea of testing beyond legitimate bounds. "Thou shalt not *dare* the Lord thy God." (Barnes). We must not expect that God will protect us if we rush into dangers unnecessarily. The words also contain a rebuke to Satan for tempting Christ, who was God.

**III. THE THIRD TEMPTATION. 8. An exceeding high mountain**—We are not

told where this mountain was. The traditional mountain of the temptation, *Quarantania*, overlooking Jericho and the Jordan valley, with the distant prospect beyond, would furnish a sufficient local basis for the exhibition in glowing description, of the world-wide sovereignty which Satan offered. **All the kingdoms of the world**—This would have been impossible in a literal sense. Some very high mountain is meant, from which the prospect would afford a suitable basis for an eloquent description in words of the glories of temporal supremacy over them. Satan, as the Prince of this world, describes his empire. "By an angelical power he draws into one centre ideas from all the kingdoms and glories of the world, and makes an admirable map of beauties, and represents it to the eye of Jesus," (Jeremy Taylor). If we suppose that there was any "diabolical phantasmagoria" (Godet) we attribute to Satan a power which scripture does not indicate that he possesses. We detract from the dignity of the scene when we introduce Satan's magic. If all was represented miraculously to the eye of Jesus what need for ascending a high mountain? It was combination of sensible perception with rhetorical description. An actual exhibition of what lay within the boundary of vision, and an enumeration of the kingdoms which, in different directions, lay beyond it, with a glowing representation of their wealth and power ("and the glory of them") (Alexander) Luke adds "in a moment of time," which does not mean that the view lasted for a moment only, but that it was a "conspicuous," or exhibition of all together, so that the whole might be intellectually comprehended at once.

**9. All these things will I give thee**—"I will be your friend and not your enemy, if you will give me a formal acknowledgement of superiority." According to Luke, Satan asserted his right to give these things to whomsoever he would. He is the "ruler of this world" and can bestow many of its honors, but only as permitted by God. He had no power to give Christ the kind of sovereignty he came to obtain. The temptation here was to gain his kingdom by the help of Satan instead of through the cross and the grave—to use unlawful means to gain a right end.

**10. Get thee hence**—"Begone." Satan—"Adversary." **Thou shalt worship**—Deut. 6: 13; 10: 20; Josh. 24: 14; 1 Sam. 7: 3. No success is real that does not come through God's blessing, and obedience to him. Compare John 18: 36; Phil. 2: 6-8; Matt. 28: 18; Acts 10: 36.

**11. The devil leaveth him**—Jas. 4: 7. Luke adds "for a season," he came back again. Luke 22: 53; John 14: 40. **Angels came**—and supplied him with food and comfort. Compare 1 Kings 19: 5; Heb. 1: 14. Read Jas. 1: 12.