

## The Temptation of Jesus

### JCV Integrated Text: **Matthew 4:1-11, Mark 1:12-13, Luke 4:1-13**

Jesus now full of Holy Spirit, left the Jordan and so was led up into the wilderness, sent out by the Spirit to be tested by the blamer. And He was in the wilderness forty days being tested by the blamer, the adversary. And He ate nothing during those days and, after fasting forty days and forty nights, He was hungry.

And the tempter-blamer came to Him and said, "If You are the Son of God, tell these stones to become bread." But Jesus answered him, "It is written, 'Man shall not live by bread alone, but by every word that comes out of God's mouth.'"

Another time, the blamer took Him to a very high mountain and having led Him up, he showed Him all the kingdoms of the world and their glory in a moment of time. And the blamer said to Him, "I will give to You all of these things, this authority and its glory; seeing as it has been handed over to me, and I give it to whomever I want. So if you will fall down and worship before me, it will all be yours!" Then Jesus says to him, "Leave you adversary! For it is written, 'You shall worship the Lord your God, and you shall serve him only.'"

So then the blamer took Him to Jerusalem, the holy city and set Him on the extreme wing of the temple, and said to Him, "If you are the Son of God, throw yourself down from here. After all, it has been written, 'He will give orders concerning you to put his angels in charge of you, to guard you; and they will lift you up in their hands, so that you don't dash your foot against a stone.'" And answering him, Jesus said, "It has been said, it is also written, 'You shall not over-test the Lord your God.'"

Then, having finished every provocation, the blamer left Him and withdrew until an opportune time, and see this, He was together-with the wild animals, yet the angels came and were ministering to Him.

**NB.** Matthew and Luke put the second two incidents in a different order but both the wording of **Matthew 4:5** and **Luke 4:9** allow the incidents to be out of sequence. I have taken **Luke's** sequence for the chronological order as it looks more likely in terms of a flow from one answer of Jesus to the next temptation. **Matthew's** order looks more thematic (as is his usual style) with a growing crescendo from personal leadership, through spiritual/national leadership to secular/global leadership.

Verse	JCV synthesised translation	WEB - World English Bible	BIB - Berean Interlinear Bible	JCV translation notes
<b>Matthew 4:1</b>	So Jesus was led up into the wilderness by the Spirit, to be tested by the blamer.	1Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil.	Τότε (Then) ὁ (-) Ἰησοῦς (Jesus) ἀνήχθη (was led up) εἰς (into) τὴν (the) ἔρημον (wilderness) ὑπὸ (by) τοῦ (the) Πνεύματος (Spirit) πειρασθῆναι (to be tempted) ὑπὸ (by) τοῦ (the) διαβόλου (devil).	Going to often translate Τότε (Then) in Matthew as 'So' to convey its less concrete temporal connection in Hebrew.  Diabolos #G1228 is literally someone who "someone who thoroughly throws" at you - 'dia' is 'through' or as a prefix 'thorough' and 'bolos' is 'to throw'. It means 'someone who thoroughly throws' at you, i.e. a slanderer, accuser, blamer! but as Revelation uses 'accuser' for Greek 'categoriser" I have gone with 'blamer'.
<b>Matthew 4:2</b>	And after fasting forty days and forty nights, He was hungry.	2When he had fasted forty days and forty nights, he was hungry afterward.	καὶ (And) νηστεύσας (having fasted) ἡμέρας (days) τεσσαράκοντα (forty) καὶ (and) τεσσαράκοντα (forty) νύκτας (nights), ὕστερον (afterward) ἐπείνασεν (He was hungry).	
<b>Matthew 4:3</b>	And the tempter came to Him and said, "If You are the Son of God, tell these stones to become bread."	3The tempter came and said to him, "If you are the Son of God, command that these stones become bread."	Καὶ (And) προσελθὼν (having come) ὁ (the) πειράζων (<i>one</i> tempting), εἶπεν (he said) αὐτῷ (to Him), "Εἰ (If) Υἱὸς (Son) εἶ (You are) τοῦ (-) Θεοῦ (of God), εἰπέ (speak), ἵνα (that) οἱ (the) λίθοι (stones) οὗτοι (these), ἄρτοι (loaves of bread) γένωνται (might become)."	
<b>Matthew 4:4</b>	But he answered, "It is written, 'Man shall not live by bread alone, but by every word that comes out of God's mouth.'"	4But he answered, "It is written, 'Man shall not live by bread alone, but by every word that proceeds out of the mouth of God.'"	Ὁ (-) δὲ (But) ἀποκριθεὶς (answering), εἶπεν (He said), "Γέγραπται (It has been written): 'Οὐκ (Not) ἐπ' (by) ἄρτω (bread) μόνω (alone) ζήσεται (shall live) ὁ (the) ἄνθρωπος (man), Ἄλλ' (but) ἐπὶ (by) παντὶ (every) ῥήματι (word) ἐκπορευομένω (coming out) διὰ (of) στόματος (<i>the</i> mouth) Θεοῦ (of God)."	

<b>Matthew 4:5</b>	So the blamer took Him to the holy city and set Him on the extreme wing of the temple.	5Then the devil took him into the holy city. He set him on the pinnacle of the temple,	Τότε (Then) παραλαμβάνει (takes) αὐτὸν (Him) ὁ (the) διάβολος (devil) εἰς (to) τὴν (the) ἁγίαν (holy) πόλιν (city) καὶ (and) ἔστησεν (sets) αὐτὸν (Him) ἐπὶ (upon) τὸ (the) πτερύγιον (pinnacle) τοῦ (of the) ἱεροῦ (temple),	
<b>Matthew 4:6</b>	and says to him, “If You are Son of God, throw Yourself down. After all, it has been written: ‘He will put his angels in charge of you, and they will lift you up in their hands, so that you don’t dash your foot against a stone.’”	6and said to him, “If you are the Son of God, throw yourself down, for it is written, ‘He will put his angels in charge of you.’ and, ‘On their hands they will bear you up, so that you don’t dash your foot against a stone.’”	καὶ (and) λέγει (says) αὐτῷ (to him), “Εἰ (If) Υἱὸς (Son) εἶ (You are) τοῦ (-) Θεοῦ (of God), βάλε (throw) σεαυτὸν (Yourself) κάτω (down); γέγραπται (it has been written) γὰρ (for) ὅτι (-): ‘Τοῖς (To the) ἀγγέλοις (angels) αὐτοῦ (of Him) ἐντελεῖται (He will give orders) περὶ (concerning) σοῦ (You), καὶ (and) ἐπὶ (in) χειρῶν (<i>their</i> hands) ἀροῦσίν (will they bear up) σε (You), μή (lest) ποτε (ever) προσκόψης (You strike) πρὸς (against) λίθον (a stone) τὸν (the) πόδα (foot) σου (of You).”	
<b>Matthew 4:7</b>	Jesus replied, “It is also written: ‘You shall not put <i>the</i> Lord your God to the test.’”	7Jesus said to him, “Again, it is written, ‘You shall not test the Lord, your God.’”	Ἔφη (Said) αὐτῷ (to him) ὁ (-) Ἰησοῦς (Jesus), “Πάλιν (Again) γέγραπται (it has been written): ‘Οὐκ (Not) ἐκπειράσεις (you shall test) Κύριον (<i>the</i> Lord) τὸν (the) Θεόν (God) σου (of you).”	Palin Πάλιν (Again) used here and in the next verse implies to-and-froing.
<b>Matthew 4:8</b>	Another time, the blamer took Him to a very high mountain and showed Him all the kingdoms of the world and their glory.	8Again, the devil took him to an exceedingly high mountain, and showed him all the kingdoms of the world, and their glory.	Πάλιν (Again) παραλαμβάνει (takes) αὐτὸν (Him) ὁ (the) διάβολος (devil) εἰς (to) ὄρος (a mountain) ὑψηλὸν (high) λίαν (exceedingly), καὶ (and) δείκνυσιν (shows) αὐτῷ (to Him) πάσας (all) τὰς (the) βασιλείας (kingdoms) τοῦ (of the) κόσμου (world) καὶ (and) τὴν (the) δόξαν (glory) αὐτῶν (of them),	
<b>Matthew 4:9</b>	And he says to Him, “I will give you all of these things, if you will fall down and worship me.”	9He said to him, “I will give you all of these things, if you will fall down and worship me.”	καὶ (and) εἶπεν (he says) αὐτῷ (to Him), “Ταῦτά (These things) σοι (to You) πάντα (all) δώσω (will I give), ἐὰν (if) πεσῶν (falling down), προσκυνήσης (You will worship) μοι (me).”	

<b>Matthew 4:10</b>	Then Jesus says to him, “Leave you adversary! For it is written, ‘You shall worship the Lord your God, and you shall serve him only.’”	10Then Jesus said to him, “Get behind me, Satan! For it is written, ‘You shall worship the Lord your God, and you shall serve him only.’”	Τότε (Then) λέγει (says) αὐτῷ (to him) ὁ (-) Ἰησοῦς (Jesus), “Ὑπάγε (Get you away), Σατανᾶ (Satan); γέγραπται (it has been written) γάρ (for): ‘Κύριον (<i>The</i> Lord) τὸν (the) θεόν (God) σου (of you), προσκυνήσεις (you shall worship), καὶ (and) αὐτῷ (Him) μόνῳ (alone) λατρεύσεις (shall you serve).”	Note use of the definite affix on Σατανᾶ (Satan) which I have indicated with "You..."
<b>Matthew 4:11</b>	Then the blamer left Him, and see this, angels came and ministered to Him.	11Then the devil left him, and behold, angels came and served him.	Τότε (Then) ἀφίησιν (leaves) αὐτὸν (Him) ὁ (the) διάβολος (devil), καὶ (and) ἰδοὺ (behold), ἄγγελοι (angels) προσῆλθον (came) καὶ (and) διηκόνουν (were ministering) αὐτῷ (to Him).	
<b>Mark 1:12</b>	And so the Spirit sent him out into the wilderness.	12Immediately the Spirit drove him out into the wilderness.	Καὶ (And) εὐθὺς (immediately) τὸ (the) Πνεῦμα (Spirit) αὐτὸν (Him) ἐκβάλλει (drives out) εἰς (into) τὴν (the) ἔρημον (wilderness).	Greek εὐθὺς (immediately) #G2117 is literally 'well-laid' when used of time. ('eu' = good and 'thus' = lay down). It can mean 'causally' or 'consequentially' as in KJV's use of 'By and by' Matt 13:2 or 'anon' in Matt 13:20.  A similar word ' G3916 παραχρῆμα/ parachrema' often translated 'immediately' is used in Matthew 21:19 of the fig tree withering after cursing. (Mark tells us the cursing was one day and the withering the next day, Mark 11:12-14, 20-25) Para = “alongside” or “close by”, Chrema = something significant. So Parachrema παραχρῆμα can mean “immediately” but it implies “soon after”, or “from this point” rather than “instantly”.

<b>Mark 1:13</b>	And he was in the wilderness forty days, tested by the adversary. He was together with the wild animals, yet the Angels were ministering to Him.	1He was there in the wilderness forty days tempted by Satan. He was with the wild animals; and the angels were serving him.	καὶ (And) ἦν (He was) ἐν (in) τῇ (the) ἐρήμῳ (wilderness) τεσσαράκοντα (forty) ἡμέρας (days), πειραζόμενος (being tempted) ὑπὸ (by) τοῦ (-) Σατανᾶ (Satan). καὶ (And) ἦν (He was) μετὰ (with) τῶν (the) θηρίων (wild animals); καὶ (and) οἱ (the) ἄγγελοι (angels) διηκόνουν (were ministering) αὐτῷ (to Him).	
<b>Luke 4:1</b>	Jesus now full of Holy Spirit, left the Jordan and was led by the Spirit into the wilderness.	1Jesus, full of the Holy Spirit, returned from the Jordan, and was led by the Spirit into the wilderness	Ἰησοῦς (Jesus) δὲ (then), πλήρης (full) Πνεύματος (of <i>&lt;i&gt;the&lt;/i&gt;</i> Spirit) Ἁγίου (Holy), ὑπέστρεψεν (returned) ἀπὸ (from) τοῦ (the) Ἰορδάνου (Jordan) καὶ (and) ἤγετο (was led) ἐν (by) τῷ (the) Πνεύματι (Spirit) ἐν (into) τῇ (the) ἐρήμῳ (wilderness),	Note lack of the definite article with Holy Spirit
<b>Luke 4:2</b>	Forty days being tested by the blamer. And He ate nothing during those days, and when they had ended, He was hungry.	2for forty days, being tempted by the devil. He ate nothing in those days. Afterward, when they were completed, he was hungry.	ἡμέρας (days) τεσσαράκοντα (forty) πειραζόμενος (being tempted) ὑπὸ (by) τοῦ (the) διαβόλου (devil). Καὶ (And) οὐκ (not) ἔφαγεν (He ate) οὐδὲν (nothing) ἐν (in) ταῖς (the) ἡμέραις (days) ἐκείναις (those), καὶ (and) συντελεσθεισῶν (having ended) αὐτῶν (they), ἐπεινάσεν (He was hungry).	
<b>Luke 4:3</b>	Now the blamer said to Him, “If You are the Son of God, tell this stone to become bread.”	3The devil said to him, “If you are the Son of God, command this stone to become bread.”	Ἐἶπεν (Said) δὲ (then) αὐτῷ (to Him) ὁ (the) διάβολος (devil), “Εἰ (If) Υἱὸς ( <i>&lt;i&gt;the&lt;/i&gt;</i> Son) εἶ (You are) τοῦ (-) Θεοῦ (of God), εἰπέ (speak) τῷ (to the) λίθῳ (stone) τούτῳ (this), ἵνα (that) γένηται (it should become) ἄρτος (bread).”	Note for integration ... Matthew's different order creates a reversal of the texts quoted from Deuteronomy ... whereas Luke has the temple in response to Jesus quote about worship... I think therefore that Luke is the correct order but Matthew has done the scribal arrangement thing to match his focus on Jewish style matching and mirroring of texts.

<b>Luke 4:4</b>	But Jesus answered him, “It has been written: ‘Man shall not live on bread alone, <but by every word of God>.’”	4Jesus answered him, saying, “It is written, ‘Man shall not live by bread alone, but by every word of God.’”	Καὶ (And) ἀπεκρίθη (answered) πρὸς (to) αὐτὸν (him) ὁ (-) Ἰησοῦς (Jesus), “Γέγραπται (It has been written) ὅτι (-): ‘Ὁὐκ (Not) ἐπ’ (on) ἄρτω (bread) μόνω (alone) ζήσεται (shall live) ὁ (the) ἄνθρωπος (man).’”	The final phrase is not found in all manuscripts. So omitted in some translations.
<b>Luke 4:5</b>	And having led him up, he <the blamer> showed Him<Jesus> all the kingdoms of the world in a moment of time.	5The devil, leading him up on a high mountain, showed him all the kingdoms of the world in a moment of time.	Καὶ (And) ἀναγαγὼν (having led up) αὐτὸν (Him), ἔδειξεν (he showed) αὐτῷ (Him) πάσας (all) τὰς (the) βασιλείας (kingdoms) τῆς (of the) οἰκουμένης (world) ἐν (in) στιγμῇ (a moment) χρόνου (of time).	Note for integration: note how devil reacts to Jesus mention of 'word of God' and deliberately address the 'word' spoken 'My Son'.
<b>Luke 4:6</b>	And the blamer said to Him, “I will give to You all this authority, and its glory; seeing as it has been handed over to me, and I give it to whomever I want.	6The devil said to him, “I will give you all this authority, and their glory, for it has been delivered to me; and I give it to whomever I want.	καὶ (And) εἶπεν (said) αὐτῷ (to Him) ὁ (the) διάβολος (devil), “Σοὶ (To You) δώσω (will I give) τὴν (the) ἐξουσίαν (authority) ταύτην (this) ἅπασαν (all), καὶ (and) τὴν (the) δόξαν (glory) αὐτῶν (of it); ὅτι (for) ἐμοὶ (to me) παραδέδοται (it has been delivered), καὶ (and) ᾧ (to whom) ἐὰν (if) θέλω (I wish), δίδωμι (I give) αὐτήν (it).	
<b>Luke 4:7</b>	So if you will worship before me, it will all be yours!.	7If you therefore will worship before me, it will all be yours.”	σύ (You) οὖν (therefore), ἐὰν (if) προσκυνήσης (You will worship) ἐνώπιον (before) ἐμοῦ (me), ἔσται (will be) σοῦ (Yours) πᾶσα (all).”	
<b>Luke 4:8</b>	But Jesus answering him said: “<Get behind me Satan!> It is written, ‘You shall worship the Lord your God, and you shall serve him only.’”	8Jesus answered him, “Get behind me Satan! For it is written, ‘You shall worship the Lord your God, and you shall serve him only.’”	Καὶ (And) ἀποκριθεὶς (answering), ὁ (-) Ἰησοῦς (Jesus) εἶπεν (said) αὐτῷ (to him), “Γέγραπται (It has been written): ‘Προσκυνήσεις (You shall worship) «Κύριον (<i>the</i> Lord) τὸν (-) Θεόν (God) σου» (of You), καὶ (and) αὐτῷ (Him) μόνω (only) λατρεύσεις (you shall serve).’”	
<b>Luke 4:9</b>	Then he led Him to Jerusalem as well, and set <i>him</i> on the extreme wing of the temple and said to Him, “If you are <i>the</i> Son of God, throw yourself down from here,	9He led him to Jerusalem, and set him on the pinnacle of the temple, and said to him, “If you are the Son of God, cast yourself down from here,	ἠγάγεον (He led) δὲ (also) αὐτὸν (Him) εἰς (to) Ἱερουσαλήμ (Jerusalem) καὶ (and) ἔστησεν (set) ἐπὶ (upon) τὸ (the) πτερύγιον (pinnacle) τοῦ (of the) ἱεροῦ (temple), καὶ (and) εἶπεν (said) αὐτῷ (to Him), “Εἰ (If) Υἱὸς (<i>the</i> Son) εἶ (You are) τοῦ (-) Θεοῦ (of God), βάλε (cast) σεαυτὸν (Yourself) ἐντεῦθεν (from here) κάτω (down).	

<b>Luke 4:10</b>	It has been written: 'He will give orders to His angels concerning You, to guard You;	10for it is written, 'He will put his angels in charge of you, to guard you;'	γέγραπται (It has been written) γὰρ (for) ὅτι (-): 'Τοῖς (To the) ἀγγέλοις (angels) αὐτοῦ (of Him) ἐντελεῖται (He will give orders) περὶ (concerning) σοῦ (You), τοῦ (-) διαφυλάξαι (to guard) σε (You);	
<b>Luke 4:11</b>	and they will lift You up in <i>their</i> hands, just in case you ever strike Your foot against a stone.'"	11and, 'On their hands they will bear you up, lest perhaps you dash your foot against a stone.'"	καὶ (and) ὅτι (-) ἐπὶ (in) χειρῶν (<i>their</i> hands) ἀροῦσίν (will they bear) σε (You), μή (lest) ποτε (ever) προσκόψης (You strike) πρὸς (against) λίθον (a stone) τὸν (the) πόδα (foot) σου (of You).'"	
<b>Luke 4:12</b>	And answering him, Jesus said, "It has been said, 'You shall not over-test <i>the</i> Lord your God.'"	12Jesus answering, said to him, "It has been said, 'You shall not tempt the Lord your God.'"	Καὶ (And) ἀποκριθεὶς (answering), εἶπεν (said) αὐτῷ (to him) ὁ (-) Ἰησοῦς (Jesus) ὅτι (-), "Εἶρηται (It has been said), 'Οὐκ (Not) ἐκπειράσεις (you shall test) Κύριον (<i>the</i> Lord) τὸν (the) Θεόν (God) σου (of you).'"	Note this test is a compound of the previous word for test. G3985 πειράζω peirazo is now G1598 ἐκπειράζω ekpeirazo meaning 'Thoroughly Test'.
<b>Luke 4:13</b>	Having finished every provocation, the blamer withdrew from Him until an opportune time.	13When the devil had completed every temptation, he departed from him until another time.	Καὶ (And) συντελέσας (having finished) πάντα (every) πειρασμὸν (temptation), ὁ (the) διάβολος (devil) ἀπέστη (departed) ἀπ' (from) αὐτοῦ (Him) ἄχρι (until) καιροῦ (an opportune time).	

**Note:** Very occasionally I have added an additional word of my own as an aid to the flow of the story. In order to be as transparent as possible these additional words are highlighted either with *italics* or [square brackets].

- *Italicised Words* - These are words which are inferred by the biblical text - eg 'in *the* beginning'
- [Square Brackets] – This indicates an additional word which is not inferred directly from the biblical text but helps with the flow and understanding of the English