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PEIRASMOS IN THE NEW TESTAMENT - ITS
EXEGETICAL AND THEOLOGICAL IMPLICATIONS

A Thesis Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of New Testament Theology
in partial fulfillment of the
requirements for the degree of
Bachelor of Divinity

by

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June 1951

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is found in the words *πειρασμοί* and *πειρασμός* in the New Testament. The terms appear frequently upon its pages. It is my purpose to study these appellations as they are found in the original text and upon such a study determine the basic New Testament conception of temptation.

Importance of the Study. An understanding of the New Testament and its concepts must take one back to the original. The New Testament must be the starting point of any study of this nature although the Old Testament may never be overlooked. Through the centuries the various doctrines of the Church have been colored by ecclesiastical controversy. It is my aim with the doctrine of temptation. One must therefore go back in spirit and thought to the first century and glean from the pages of the Greek New Testament its clear and original meaning.

Statement of the Problem. This thesis is divided into three chapters. It is important in a study of this kind that the history and usage of the two terms be taken into consideration. The writers of the New Testament drew very often their references to temptation found in the classical and Old Testament literature. The footnotes in this study, especially in the first chapter 111 are an integral part of

INTRODUCTION

Statement of purpose of study. It is the aim of this study to present the Christian doctrine of temptation as it is found in the words $\piειρῶς$ and $\piειροσμός$ in the New Testament. The terms appear frequently upon its pages. It is my purpose to study these appearances as they are found in the original text and upon such a study formulate the basic New Testament conception of temptation.

Importance of the study. An understanding of the New Testament and its concepts must take one back to the original. The New Testament must be the starting point of any study of this nature although the Old Testament may never be overlooked. Through the centuries the various doctrines of the Church have been colored by endless controversies. It is so also with the doctrine of temptation. One must therefore go back in spirit and thought to the first century and gain from the pages of the Greek New Testament its clear and original meaning.

Statement of organization. This thesis is divided into three chapters. It is important in a study of this kind that the history and usage of the two terms be taken into consideration. The writers of the New Testament drew many of their references to temptation found in the classical and Old Testament literature. The footnotes in this study, especially in the first chapter, are an integral part of

this work. All appearances of the temptation-words in the New Testament are classified and placed in the footnotes. In the second chapter the temptations of the devil, the wilderness temptations and the other moral perils of Jesus are discussed. The third chapter devotes itself to the temptations of the Christian. A systematical or dogmatical presentation is not intended in this chapter. Upon the basis of the first two chapters, the last one is formulated.

Method of procedure. An attempt has been made to present an objective and clear conception of $\piειρ\acute{\alpha}\varsigma\omega$ and $\piειρο\upsilon\mu\acute{\epsilon}\nu\omicron\varsigma$ in the New Testament. Both the sources in the Old and the New Testament have been carefully thought through. The writer has also read as many books as was possible in related fields to gain a larger insight and view of the world and its times of which these writers were a part in order to better understand their viewpoint. Secondary sources were used only as they contributed to the meaning of $\piειρ\acute{\alpha}\varsigma\omega$ and $\piειρο\upsilon\mu\acute{\epsilon}\nu\omicron\varsigma$ as used in the primary sources. An effort was made to consult all that was written in this specific field itself, and in most cases it was successful. The writing of the thesis which necessitated many footnotes, was a research and digest of what other men have thought and written.

CHAPTER I

ITS PHILOLOGICAL IMPLICATIONS

The Greek words, *πειρᾶω* and *πειρασμός*, which are translated "tempt" and "temptation" have a range of meaning in the New Testament which covers every form of testing or putting to the proof whether this be the tempting of God by man or of man by God.¹ This has not always been true in the history of these two terms. The words have a sinister connotation in present-day usage which was not always attached to them in earlier days. Originally the words were of neutral content. But, along with many other words which were penned by the New Testament writers,² they were filled with a richer content when set in the context of Christian thought. As *πειρᾶω* and *πειρασμός* became wedded to New Testament theology, they passed from the predominantly amoral usage to the moral plane of God and man.

In the Classics *πειρᾶω* finds but little share in that great wealth of literature. *πειρᾶω* is the Attic form which was most commonly used and from which in later Greek

¹Cf. infra, p. 5.

²Cf. Adolf Deissmann, Light From The Ancient East (New York: Harper and Brothers, 1949), pp. 62-145.

and already in Homer, πειρώσῃ derives.³ πειρώ is usually found in the middle or passive with the active meaning, denoting simply the "trying," "testing," or "troubling oneself." The only New Testament occurrence of this meaning is found in Acts 26:21 where Paul is pleading his cause before Agrippa. Having traced the occasion of his conversion and call, he ends his account with the words, "for these causes the Jews caught me in the temple, and went about (ἐπειρώοντο) to kill me." However, this usage can be fully illustrated from the Koine.⁴ According to Cremer Hebrews 4:15 is related to this usage. The writer of the book of Hebrews reminds his readers that they had a high priest which could be touched with the feeling of their infirmities, because "he was in all points tempted (πεπειρώμενον) like as we are, yet without sin." Cremer would hold πεπειρώμενον to be the correct verb.⁵ There are no textual considerations, however, to warrant such a usage. Here πειρώσῃ must be used because nowhere in profane Greek is πειρώ employed in so special a sense. But the term also carries the connotation of leading the person or

³H. A. Kennedy, Sources of New Testament Greek (Edinburgh: T. and T. Clark, 1895), pp. 106-7.

⁴James Hope Moulton and George Milligan, The Vocabulary of the Greek Testament (Grand Rapids: Wm. B. Eerdmans, 1949), p. 501.

⁵Hermann Cremer, Biblice-Theological Lexicon of New Testament Greek (Edinburgh: T. and T. Clark, 1878), p. 493.

thing astray or putting it to the test with the hostile purpose of misleading to unchastity. When *πειρώ* stands for seduction to unchastity, it always has a corresponding object such as *γυναικα*. "The moral conception of temptation, as it belongs to the biblical *πειράζειν* does not, however, lie in the word, but is simply rendered possible, and prepared for by this usage."⁶

The Septuagint, in the majority of cases, employs *πειρώ* for the Piel of the Hebrew *פִּדַן*, meaning "to try," "to put to the test," either in a good or a bad sense.⁷ It is said of God as bringing calamity on men to test the trustworthiness of their faith.⁸ It is used of men in relation to God as testing God's character from the point of view of distrust and so causing Him to prove Himself either by showing kindness or punishment.⁹ It is employed in the sense of "testing a person"¹⁰ or "a thing" such as a

⁶Loc. cit.

⁷Of. Edwin Hatch and Henry A. Redpath, *A Concordance to the Septuagint* (Oxford: At The Clarendon Press, 1918), II, 1115.

⁸Genesis 22:1; Exodus 15:25; 16:4; 20:20; Deuteronomy 8:2; 13:3; Judges 2:22; 3:4; II Chronicles 32:31; Daniel 12:10; Psalm 35.

⁹Exodus 17:2,7; Numbers 14:22; Deuteronomy 6:16; 9:22; Judges 6:39; Psalms 26:2; 78:18,45,56; 95:9; 106:14; Isaiah 7:12 - the word corresponds with the *πειράσεισθε τὸν θεόν*, of distrust directed towards God.

¹⁰Deuteronomy 33:8; I Kings 10:1; II Chronicles 9:1; Daniel 1:12,14.

weapon.¹¹ And finally in its primitive sense it signifies "to attempt to do a thing."¹² "The English translation 'tempt' of πειράζω in the Septuagint is a misleading rendering; for to tempt has, in modern English acquired the sense of 'provoking' or 'enticing' a person in order that he may act in a particular way."¹³ אִדַּן (πειράζω) is a neutral word and carries no such connotation.

Πειράζω, the poetic and late prose form of πειρέω, even when used in the general sense of "try" or "test" has "always the idea of probation associated with it in the New Testament."¹⁴ It is a form found several times in Homer and in later prose. In its classical usage it carried three basic meanings: (1) make proof of; (2) attempt, try; (3) tempt.¹⁵ The Classical meanings appear several times in the New Testament in πειράζω, but those derived through the Septuagint are much more common.

In appropriating the term to signify its unique truths, the New Testament gave it a range of meaning which is found

¹¹I Samuel 17:39.

¹²Deuteronomy 4:34.

¹³Cf. S. R. Driver, A Critical and Exegetical Commentary on Deuteronomy. (New York: Charles Scribners, 1906), p. 95.

¹⁴Moulton and Milligan, op. cit., p. 501.

¹⁵Henry G. Liddell and Robert Scott, A Greek-English Lexicon (Oxford: At The Clarendon Press), II, 1354.

in no other body of literature. *πειράζω* can mean no more, at times, than "to make an experience of," "to attempt," or "endeavor," usually found with an infinitive.¹⁶ With *τίω* it may signify an intentional "trying" with the purpose of discovering what good or evil, power or weakness is in a person or thing.¹⁷ When this was already known to him who was testing, it may reveal the same to the tried themselves, as when St. Paul addresses the Corinthian Christians.¹⁸ In an evil sense it denotes a "malicious testing" to ascertain one's feelings and judgments in order to craftily get one into one's power or ruin.¹⁹ Related to this we find it signifying the testing of one's faith, virtue, and character; through the attacks and sufferings which render difficult the faith of believers it threatens their salvation through an enticement to sin.²⁰ And sometimes, it pregnantly carries with it the implication of yielding, since that which is

¹⁶Acts 9:26; 16:7; 24:6. Cf. W. F. Moulton and A. S. Geden, A Concordance to the Greek New Testament (New York: Charles Scribners, 1897), pp. 787-8.

¹⁷Matthew 22:35; John 6:6; II Corinthians 13:5; Revelation 2:2. Cf. Joseph H. Thayer, A Greek-English Lexicon of the New Testament (New York: American Book Company, 1889), p. 498.

¹⁸II Corinthians 13:5. Cf. Richard C. Trench, Synonyms of the New Testament (London: Hegan, Paul, Trench, Truelene and Co., 1915), pp. 260-3.

¹⁹Matthew 16:1; 19:3; 22:18,35; Mark 8:11; 10:2; 12:15; Luke 11:16; 20:23; John 8:6.

²⁰James 1:14; Galatians 6:1; Revelation 2:10.

feared is manifestly not temptation, but the sin which is likely to result from it.²¹ Following the Septuagint usage, men are said πειρᾶσαι τὸν Θεόν by exhibitions of distrust, as though they wished to discover whether He is not justly distrusted. By wicked and impious conduct they test God's justice and patience, and challenge Him, as it were, to give proof of His claim and perfections.²² Here, too, God tempts man in order to prove his character and the steadfastness of his faith, but because He does tempt in this sense and because of self-knowledge won through such temptation, the Christian should rejoice when temptation has successfully been met.²³ The devil also tempts, being called "the tempter."²⁴ The word is constantly applied to the solicitations and suggestions of Satan²⁵ - he being the main Tempter and evermore revealing himself as such.²⁶

²¹Ernest De Witt Burton, A Critical and Exegetical Commentary on the Epistle to the Galatians (Edinburgh: T. and T. Clark, 1948), p. 329.

²²Acts 15:10; I Corinthians 10:9 (τὸν κριτόν); Acts 5:9 (τὸ πνεῦμα κυρίου); Hebrews 3:9 (πειρᾶσαι ἐν δοκιμασίᾳ).

²³I Corinthians 10:13; Hebrews 2:18; 4:15; 11:17,37; Revelation 3:10.

²⁴Matthew 4:3; I Thessalonians 3:5 (ὁ πειρᾶσων).

²⁵Matthew 4:1,3; Mark 1:13; Luke 4:2; I Corinthians 7:5; I Thessalonians 3:5.

²⁶Genesis 3:1,4,5; I Chronicles 21:1.

In a general study of the philological implications of $\pi\epsilon\iota\rho\acute{\epsilon}\varsigma\omega$ the term must be distinguished from $\delta\omicron\kappa\iota\mu\acute{\epsilon}\varsigma\omega$. The words occur together in the New Testament²⁷ and both appear in the KJ version with similar meanings. Yet they are not perfectly synonymous.

$\delta\omicron\kappa\iota\mu\acute{\epsilon}\varsigma\omega$ is a frequent word in Classical writers from Herodotus down²⁸ and appears both in the Septuagint²⁹ and the New Testament.³⁰ It has several different meanings.³¹ It must be distinguished from $\pi\epsilon\iota\rho\acute{\epsilon}\varsigma\omega$, first of all, in that $\pi\epsilon\iota\rho\acute{\epsilon}\varsigma\omega$ requires great effort on the part of the doer. To try one's strength against someone or something is characteristic of $\pi\epsilon\iota\rho\acute{\epsilon}\varsigma\omega$. $\delta\omicron\kappa\iota\mu\acute{\epsilon}\varsigma\omega$ does not have this meaning. Again, the element of hostility is wanting in $\delta\omicron\kappa\iota\mu\acute{\epsilon}\varsigma\omega$. When a decidedly hostile testing, or what amounts to

²⁷E.g., II Corinthians 13:5.

²⁸Liddell and Scott, op. cit., p. 442.

²⁹Judges 7:4; Job 34:3; Jeremiah 6:27; 9:7 et al. Cf. Hatch and Redpath, op. cit., I, 339-40.

³⁰Appears 22 times. Cf. Moulton and Geden, op. cit., p. 223.

³¹(1) to test, examine, prove, scrutinize (to see whether a thing be genuine or not) I Peter 1:17; Luke 12:56; 14:19; II Corinthians 8:8; Galatians 6:4; I Thessalonians 2:4, 21; Romans 2:18; Philippians 3:10; I Timothy 3:10; I Corinthians 3:13; 11:28, 26; 13:5; Hebrews 3:9; I John 4:1; Romans 12:2; Ephesians 5:10. (2) to recognize as genuine; after examination to approve, deem worthy. I Corinthians 16:3; II Corinthians 8:22; Romans 14:22; I Thessalonians 2:4; Romans 1:28. See Thayer, op. cit., p. 154.

temptation is meant, only $\pi\epsilon\iota\rho\acute{\omicron}\varsigma\omega$ can be used.³² Thirdly, $\delta\omicron\mu\iota\mu\acute{\omicron}\varsigma\omega$, as it is used in the New Testament always implies that the proof or the test is victoriously surmounted and the proved is approved.³³ There follows for the most part not only a victorious overcoming of the trial, but the term implies that the trial was given with such an expectation of victory in mind.³⁴

This seems to be the point of divergence between the two verbs. The testing or putting to the proof may have an altogether different connotation where $\pi\epsilon\iota\rho\acute{\omicron}\varsigma\omega$ is used. It carries the idea of probation as when men "tempt" with the intention and hope that the proved may not turn out "approved" or they will appear what they have always been - weak of person and character. Berry says this of the two terms: " $\delta\omicron\mu\iota\mu\acute{\omicron}\varsigma\omega$ means to test anything with the expectation of finding it good; $\pi\epsilon\iota\rho\acute{\omicron}\varsigma\omega$, with no expectation, or of finding it bad."³⁵ Trench sums it up by saying that " $\pi\epsilon\iota\rho\acute{\omicron}\varsigma\omega$ may be used, but exceptionally of God,

³²Trench, op. cit., p. 260.

³³II Corinthians 8:18; I Thessalonians 2:4; I Timothy 3:10.

³⁴Cf. I Peter 1:7 and Gerhard Kittel, Theologischen Woerterbuch Zum Neuen Testament (Stuttgart: Verlag von W. Kohlhammer, 1935), II, 258-64. Article by Grundmann.

³⁵George Richer Berry, A New Greek-English Lexicon to the New Testament (Chicago: Wilcox and Follet Co., 1944), p. 28.

δοκιμαζομεν could not be used of Satan, seeing that he never proves that he may approve, nor test that he may accept.³⁶

The only other Greek word which the KJ translates "tempt" or "try" is the intensive ἐκπειρέω. It is never found in profane Greek and is rare in the Septuagint.³⁷ In the New Testament it denotes a putting to the test or proof especially of God³⁸ and Christ.³⁹ In James 1:13 ἐπειρέετες (only occurrence) appears and is commonly rendered "un-tempted" - God cannot be tempted with evil.⁴⁰

The Greek noun which the KJ translates "temptation" is πειρασμός. This is the translation of אִדָּן and אִדָּן in the Septuagint.⁴¹ It does not appear at all in Classical literature except in Dioscorides (I Praef. 5).⁴² The Attic πειράσις, which does not occur in the New Testament denotes simply a "trial" or a "temptation" to

³⁶Op. cit., p. 263.

³⁷It stands for the Piel of אִדָּן and always refers to the "testing" of God. Deuteronomy 6:16; 8:2,16; Psalm 78:18 (all the occurrences). Hatch and Redpath, op. cit., I, 438.

³⁸Matthew 4:17; Luke 4:12.

³⁹Luke 10:35; I Corinthians 10:9.

⁴⁰James B. Mayor, The Epistle of St. James (London: Macmillan and Co., Ltd., 1897), pp. 50-1.

⁴¹Deuteronomy 4:34; 7:19; 29:3; Job 9:23 et al. It appears about twenty times.

⁴²Moulton and Milligan, op. cit., p. 501.

unchastity.⁴³ The meaning of *πειρασμός* is, however, more comprehensive. It finds its most frequent occurrence in biblical Greek with a wide range of meaning.⁴⁴ In Galatians 4:4 Paul speaks of the trial of the Galatians because of his bodily condition which served to test the love of the young Christians towards him. The Savior repeatedly tells His followers to watch and pray lest temptation befall them.⁴⁵ This temptation which is an enticement to sin arises from the desires within or from outward circumstances and serves to lead the tempted to a lapse of faith and holiness.⁴⁶ But not all temptations and trials are of evil intent. God also sends adversity, affliction and troubles which serve to test or prove one's faith and character.⁴⁷ Thus James can write to his people that such temptation can be an occasion for joy.⁴⁸ And finally in Hebrews 3:8 the word means the *πειρασμός τοῦ θεοῦ*, of distrust directed toward God. It denotes a rebellion against God by

⁴³Cf. Gremer, *op. cit.*, p. 495.

⁴⁴Thayer, *op. cit.*, pp. 498-9.

⁴⁵Matthew 6:13; Mark 14:38; Luke 11:4; 22:40,46.

⁴⁶Luke 4:13; 8:13; I Corinthians 10:3; James 1:12; I Timothy 6:9.

⁴⁷Luke 22:28; Acts 20:19; I Peter 1:6; II Peter 2:9; Revelation 3:10.

⁴⁸James 1:13.

which His power and justice are challenged to be shown.⁴⁹

In this passage, *πείρασμός* is a translation of the Hebrew proper name *אִשְׁמֻנְיָ*.

⁴⁹ Cf. Walter D. Bauer, Griechisch-Deutsche Woerterbuch zu den Schriften des Neuen Testaments (Verlag von Alfred Toepfmann in Gieszen, 1928), pp. 1023-5.

CHAPTER II

THE TEMPTATIONS OF CHRIST

"The history of our Lord's temptation in the wilderness ought never to be contemplated apart from that of His baptism."¹ On the occasion of Jesus' baptism, the Father in heaven bore witness to the divine sonship and Messiahship of Jesus even as John the Baptist had also borne witness of Jesus by declaring Him to be the eternal Son of God and the Lamb of God which was to take away the sins of the world. Having been baptized with water and the Spirit, Jesus now passed through the baptism of the fire of temptation.

The Tempter (ὁ πειράζων) usually referred to in the New Testament as ὁ δὲ ἄλλος (Matthew 4:1 et al.) or ὁ ἐναντίος (Matthew 4:10 et al.) plays an important part in the history of the temptations of our Lord. This doctrine of the existence of an Evil Spirit - tempting, seducing, deceiving, prompting to sin - has been a stumbling-block to many. The Scriptures, however, frequently refer to the existence of such a personal Tempter,² and all the moral and spiritual phenomena of this fallen world demand and attest to

¹Richard G. Trench, Studies In The Gospel (London: Macmillan and Co., 1874), p. 3.

²Supra, p. 6.

it.³ The devil left his first estate (Jude 6), and he fell. He fell not as a man fell. He was not deceived nor was he tempted as Adam was tempted, but he, himself, chose the evil and forsook the good. Having left his own habitation, it lay in the necessity of things that he should come into direct and immediate collision with Him whose mission in the world was to destroy the works of the devil. The Tempter almost succeeded in nipping the Kingdom of God in its bud when he succeeded in seducing Adam in the Garden. But the Lord God had promised a seed to crush the serpent's head. The Seed had come in the form of Jesus Christ, God's own Son, and went out to battle and to overcome the Tempter.

Jesus' whole life was a life of obedience to His heavenly Father. He repeatedly alludes to the fact that He had come to do the will of His Father. Having been found in fashion as a man, "he humbled himself, and became obedient unto death, even the death of the cross."⁴ After Jesus finished His discourse with the Samaritan woman, the disciples urged Him to eat. His reply was, "My meat is to do the will of Him that sent me and to finish His work."⁵ Having healed the man at the Pool of Bethesda, Jesus replied to the rebellious Jews that of Himself he could do nothing "because

³Cf. Trench, op. cit., p. 20.

⁴Philippians 2:8.

⁵John 4:34.

I seek not mine own will, but the will of the Father which hath sent me."⁶ Having fed the five thousand with physical bread, the Lord Jesus speaks of the bread of life when He says, "For this cause I came down from heaven, not to do my own will, but the will of Him that sent me."⁷ The Savior was always conscious of the fact that His Father was with Him, that He had not been left alone, "for I do always those things that please Him."⁸ Jesus' whole life was one of obedience. To yield to any of the temptations of the devil and other sources of moral peril about Him, would have been an act of disobedience.

Not only did Jesus suffer the attacks of the temptations in the wilderness, but throughout His life He was tempted. His friends, His relatives, His disciples, and His enemies proved an endless source of moral peril to Him. The people clamored to make Him their king. Jesus answered, "Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled."⁹ The nobleman wished his son to be healed and Jesus had to reply, "Except ye see signs and wonders, ye will not believe."¹⁰ And when they

⁶John 5:30.

⁷John 6:38.

⁸John 8:29.

⁹John 6:26.

¹⁰John 4:48.

wanted wine at the wedding feast, Jesus gently rebuked His mother with the words, "Woman, what have I to do with thee? Mine hour is not yet come."¹¹ When the feast of tabernacles was at hand, His brothers urged Him to "go into Judea that thy disciples also may see the work that thou doest."¹² Jesus declined the urging until His time was ready. When Jesus was explaining to His disciples that He must go to Jerusalem and suffer and die, Peter took Him and began to rebuke Him, assuring Him that "this shall not be unto thee."¹³ Jesus replied, "Get thee behind me, Satan." To be tempted to do otherwise than the will of His heavenly Father would have been an act of disobedience on Jesus' part.

The wilderness temptations are recorded by the three Evangelists.¹⁴ Mark is a condensation of the event while Matthew and Luke are largely identical except that the third temptation in Matthew is the second temptation in Luke's order. Immediately after His baptism, Jesus retired to the

¹¹John 2:4.

¹²John 7:3.

¹³Matthew 16:23.

¹⁴Mark 1:12,13; Matthew 4:1-11; Luke 4:1-13. Cf. Julius Schniewind, Das Evangelium Nach Markus (Goettingen: Vandenhoeck and Ruprecht, 1949), pp. 48-9.

wilderness. Jesus' natural hunger¹⁵ Satan¹⁶ uses as the occasion of his first temptation; this he follows with two other temptations.

The purpose of the first temptation was not so much to make Jesus doubt His divine Sonship, as rather to test His conduct since He was the Messiah.¹⁷ If He has been called to deliver all mankind from their sufferings, He must be definitely clear in His mind how He is to satisfy His wants. The temptation has two elements: (1) a perfectly innocent craving for food (2) why should He not satisfy His hunger, since He is the Son of God and has the power? The hunger of Jesus represents human wants and the question was whether Sonship was to mean exemption from these or a loyal acceptance of them as part of the Messiah's experience. The basic issue raised was disobedience or obedience to Him who has sent Him.

¹⁵"To bring in here his divine power, or to suppose that He fasted otherwise than as man, is to . . . rob the whole transaction of its meaning." Trench, op. cit., p. 13.

¹⁶"All attempts at explaining away the devil and his external appearances are arbitrary contradictions or critical carpings, opposed to the design and representation of the evangelists . . ." Heinrich A. Meyer, A Critical and Exegetical Handbook to the Gospel of Matthew (New York: Funk and Wagnalls, 1884), p. 99.

¹⁷The conditional clause means simply, "since thou art the Son of God, i.e. the Messiah." Cf. Ernest D. Burton, Moods and Tenses in New Testament Greek (Chicago: The University Press, 1928), secs. 244-5 and A. T. Robertson, A New Short Grammar of the Greek Testament (New York: Harper and Brothers, 1933), sec. 261.

Jesus replies from Deuteronomy 8:3 that God can and will, if it so pleases Him, provide Him physical bread. He does not understand how, but He will wait and trust. If the life of man does not depend upon the natural means of sustenance alone, but upon that which God directs Him to do for the maintenance of life, then the Son of God too must wait and see whether God will relieve His needs, and if He does so, leave to Him the manner of accomplishment.¹⁸ "The point is that food will not keep a man alive, unless God says that he is to live; and if God says that he is to live, he will live whether he has food or not."¹⁹ Jesus' life was one of obedience; He had, therefore, to trust His Father absolutely.

The first temptation proved Jesus a man of perfect and absolute faith in His heavenly Father. The second temptation challenges Him to prove His faith by putting God's promise to the test. In reply to the first temptation, He had declared His unswerving trust in God; God would not let Him starve. The devil then suggests that He should show His trust in God in still a more spectacular way. He was to create a peril for Himself and expect God to rescue Him by a miracle.

¹⁸Bernhard Weiss, A Commentary on the New Testament (New York: Funk and Wagnalls Company, 1906), p. 18.

¹⁹Alfred Plummer, An Exegetical Commentary on the Gospel According to St. Matthew (London: Elliot Stock, 1909), p. 40.

Jesus replies from Deuteronomy 6:16²⁰ that putting God to the test is not trusting Him. Jesus refuses to yield because from His point of view it would have been a wicked presumption to expect God to yield to every whim of man. Jesus will not of self-will run into needless danger. He will wait on God. He will yield wholly to His governance and providence.

The first two temptations showed Jesus a man of faith. Will such a man take the short road to glory and to that dominion which is rightfully His? Satan offers it, in the third temptation, as prince of the world. The devil points in the direction of a universal empire, and claims power to give effect to the dazzling prospects - "if you worship me." With his "thou therefore if" (προεκουθήσεις), Luke expresses the temptation in a very emphatic and subtle way. It could be the ingressive aorist: "Just bow the knee once up here in my presence."²¹

Satan is playing for high stakes and does not hesitate to make a great offer.²² The world is not Satan's own, except in so far as it is "delivered" to him in order that he

²⁰The verb in the Septuagint of Deuteronomy 6:16 is the strong compound (ἐκτεπέσσειν) implying thorough testing.

²¹A. T. Robertson, Word Pictures in the New Testament (New York: Richard R. Smith, Inc., 1930), II, 50-1.

²²Cf. A. B. Bruce, The Expositor's Greek Testament (London: Hodder and Stoughton), p. 90.

might test God's people. Sometimes Christians overcome the temptation and gain a greater reward. Sometimes they are seduced by Satan and lose even faith. But whatever dominion the devil possesses, it is usurpation.²³ Here he offers it to Jesus with the prospect that Jesus will evade all the toil and pain and suffering, the escape of the cross and the drinking of the cup, to which otherwise a Savior of the world was bound.²⁴

Shall it be a Kingdom of this world, such as many expected and would promptly aid Him to secure? Shall He win for His burdened people the blessings of freedom? Jesus well knew what kind of Kingdom His was to be. His Kingdom was spiritual, not external. Therefore He could not yield to the tempter, for by employing the tempter's means, He would defeat the purpose of His ministry.²⁵ His will was to serve God only, and God is served in righteousness.²⁶

From the sacred accounts of the temptations in the wilderness it is evident that Jesus was both tried and tempted. The book of Hebrews insists that the temptations were real and that Jesus was absolutely victorious. "For

²³Trench, op. cit., p. 48.

²⁴Ibid., p. 51.

²⁵James Hastings, editor, A Dictionary of Christ and the Gospels (New York: Charles Scribner's Sons, 1917), II, 716.

²⁶Matthew 4:8-11; Luke 4:9-13.

we have not a high-priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are."²⁷ "For in that he himself hath suffered, being tempted, he is able to succor them that are tempted."²⁸ But how could the sinless Son of God be tempted in all points like we are? How could the desires of the people for healing and for bread, the demand of His enemies for a sign, the attempt to make Him a king be regarded as a temptation for Christ? How could the wilderness temptations be an actual temptation for Him? These questions have been asked from the beginning of Christianity downwards.

These questions answer themselves when we acknowledge in Him two natures, united in the one person of the Son of God. Christ was a perfect man in the sense of having everything that belongs to the essence of human nature. As true man Jesus could be tempted. However, His human body and soul, at the very moment of their union with one another were also united with the eternal Word. He never ceased to be the divine Son of God. Jesus the God-man was, therefore, able to overcome all temptations.

The man who never yields is the man who has felt the full force of the temptation; for the man who yields has not waited for the Tempter to do his worst. Because Christ

²⁷Hebrews 4:15.

²⁸Hebrews 2:18.

resisted to the end, because He was obedient to His Father, He knows how severe the strain can be. In one particular He has not shared, and could not share in reference to our temptations. He could not sin. In the wilderness He successfully withstood the onslaughts of the devil; throughout His life He met with and overcame temptation; in Gethsemane and on the cross He overcame the dread of sufferings and failure and a shameful death.²⁹

What then was the significance of that victory which the Lord won in the wilderness? Our trouble in comprehending this lies in the fact that all of our temptations involve sin. God tempts us to our good; Satan tempts us to our harm. So naturally does it follow in our own minds that sin follows upon temptation, that when the Apostle affirmed of Christ that He was "in all points tempted like as we are," he regards it necessary to add at once, "Yet without sin," - without the sinful inclinations and results which in men almost inevitably follow.³⁰

Jesus could never have been tempted by the lower passions and appetites common in man. He was however tempted by Satan to abuse His miraculous power, His privileged position, His supreme authority as the Son of God, to fulfill the world's expectations instead of His own ideal of the

²⁹Plummer, op. cit., p. 39.

³⁰Trench, op. cit., pp. 20-2.

Messiahship, to shrink from the agony and desolation of the cross. His temptations transcended common experience, but they were as real for Him as are the lower temptations for other men.³¹

³¹Hastings, op. cit., p. 714.

CHAPTER III

THE TEMPTATIONS OF A CHRISTIAN

The New Testament repeatedly warns Christians to be on their guard lest they fall into temptation. These warnings are in themselves sufficient evidence that Christians are tempted and put on trial. When the Savior prayed His agonizing prayer in the Garden of Gethsemane on that eventful Thursday night, He admonished His sleeping disciples, "Watch and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak."¹ When, in the course of His public ministry, the disciples on one occasion asked Him, "Lord, teach us to pray," the Savior found it necessary to include in the famous prayer He taught them the petitions, "Lead us not into temptation, but deliver us from evil."² Also the experiences of every Christian teach him that he is daily put on trial and that many of these trials are subtle temptations. Yet there is a divine purpose behind all trials and temptations with which the Christian must wrestle and which he must seek to overcome. That purpose is the strengthening of the Christian faith and the improvement of the Christian life. Thus St. Peter writes to his readers, "Ye

¹Matthew 26:41; Mark 14:38; Luke 22:40,46.

²Luke 11:4; Matthew 6:13.

are in heaviness through manifold temptations that the trial of your faith being more precious than of gold that perisheth though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."³ Scripture also tells us that the principal authors of all temptations are the devil, the world, and our own flesh. Scripture furthermore in some few passages speaks of God as being the author of temptations. Scripture finally tells us how Christians are to conduct themselves when temptations are upon them.

Following this general overview of what the New Testament has to say regarding the temptations of a Christian, I propose in the following to concentrate on the sources of the Christian's temptations, that is, to discuss briefly the temptations of the devil, the temptations of the world, and the temptations of our own flesh. I shall then, in a special consideration, discuss the temptations of God. In a final paragraph, I propose to consider the Christian's conduct in temptation and trial.

The assertion of the existence of a Tempter at all, of a personal Wicked One, is a stumbling block to many. Yet for the Christian who regards the Holy Scriptures as divine revelation, also the teachings in Scripture which speak of a personal devil and demonic powers are inescapably true.

³I Peter 1:7.

The Christian humbly submits also to this part of God's revelation and takes to heart the warnings to be on his guard against the temptations of Satan.

References to the temptations by the devil are found in the following passages in the New Testament. The hearers of James were troubled and Satan through their evil flesh suggests that God is tempting them to evil. "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man."⁴ Paul writes to the Corinthian husband and wife that they should not defraud one another except with consent for a time that they might give themselves to fasting and prayer. He adds, however, the important admonition, "Come together again, that Satan tempt you not for your incontinence."⁵ Paul shows his concern for the Thessalonians by telling them that he is sending Timothy to strengthen and comfort them. But his chief purpose was, as he says, "to know your faith, lest by some means the tempter have tempted you, and our labor be in vain."⁶ The Christians in Smyrna were suffering tribulation and poverty, but the Apostle John encourages that flock to "fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye

⁴James 1:13.

⁵I Corinthians 7:5.

⁶I Thessalonians 3:5.

may be tried and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life."⁷

The devil provokes in every manner possible. In the wilderness he sought to destroy the Lord's trust in His heavenly Father. He endeavored to lead Him away from His obedience to His Father.⁸ The Pharisees were made spiritually blind by the devil with the result that they were neither able to understand the Word of God nor submit to the voice of Christ.⁹ Priding themselves that they were Abraham's seed they sought to kill Christ, because His word had no place in their hearts. Satan caused the lust of money and possessions to rule the heart of Judas. Satan conquered Ananias and Sapphira by means of their desire for property and prestige.¹⁰ Having failed to foil the Savior's allegiance to His heavenly Father in the wilderness, the Tempter attempted to destroy the faith of one of the Savior's most prominent and loyal disciples, Peter.¹¹ When the devil tried to induce Peter to deny his Savior, the Lord assured him, "Simon, Simon, behold, Satan hath desired to have you, that

⁷Revelation 2:10.

⁸Matthew 4:1.

⁹John 8:37.

¹⁰Acts 5:1 ff.

¹¹Matthew 16:23.

ye may sift you as wheat. But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren."¹² Peter was converted, and some years later he strengthened his brethren with the words: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world."¹³

The devil is especially determined to disturb and disquiet the conscience and spiritual calm of the Christian. To the hearers of James and John¹⁴ he came with the intention of causing them to despair and to deny and blaspheme God. To the Corinthians and Thessalonians,¹⁵ and to Christians everywhere he comes to induce them to despise and to disregard the Word of God and the redemptive work of Jesus Christ, to rob them of their faith in God, of their hope in eternal life, and of their love of Jesus Christ.¹⁶ He

¹²Luke 22:31,32.

¹³I Peter 5:8,9. Cf. Theodore Laetsch, editor, The Abiding Word (Saint Louis: Concordia Publishing House, 1947), II, 184. R. R. Caemmerer's chapter on "Temptation."

¹⁴Supra, p. 26.

¹⁵Supra, p. 26

¹⁶Cf. Martin Luther, The Large Catechism. Triglot Concordia (Saint Louis: Concordia Publishing House, 1921), p. 727.

comes, in the end, for one reason - to pluck the Christian away from his allegiance to Christ.

"But every man is tempted when he is drawn away of his own lust, and enticed."¹⁷ The second kind of temptation has its roots in man himself. In the flesh we constantly have the old Adam with us who daily incites the Christian to sin. Paul may well have had in mind the evil flesh when in writing to the Galatians he admonishes his readers to deal mildly with a brother who has slipped, and adds, "Considering thyself, lest thou also be tempted."¹⁸ In writing to the Corinthians Paul relates that he had run his race well, but he adds the meaningful comment, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."¹⁹ The Savior emphatically impresses upon the hearts of His hearers the evil of the flesh. In the Sermon on the Mount He, for instance, tells them, "If thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body be cast into hell."²⁰ As pilgrims and strangers in a foreign land the Christian must "abstain from

¹⁷James 1:14.

¹⁸Galatians 6:1.

¹⁹I Corinthians 9:27.

²⁰Matthew 5:29.

fleshly lusts which war against the soul."²¹

There is that in every single Christian, if left to itself, which will entice him to extreme forms of evil. Appetites, passions, and desires of every sort lay the foundations of a wrong act. Sin is always present in the human heart. But sin becomes actual when the Christian chooses to dwell upon the thought of a pleasure suggested, knowing that it cannot be lawfully enjoyed. Desire becomes stronger by indulgence. The commission of an outward act often carries with it shame and repentance. But if the sting is disregarded and indulgence is frequent, a habit will form and the will may become permanently enslaved.²² That is precisely the manner in which the devil and the flesh work in the Christian. "Let it (the flesh) have its own way, take no precautions against it, and gradually the evil will wed with the evil without, and death will grow up around it."²³

Therefore the Christian must be on his guard and constantly pray that God would quench within him the fires of his fleshly and sinful desires. We must pray the Lord so to order our circumstances that we shall have the least

²¹I Peter 2:11.

²²Cf. Joseph B. Mayor, The Epistle of St. James (London: Macmillan and Co., 1897), p. 190.

²³Marcus Dods, The Prayer That Teaches To Pray (Cincinnati: Cranston and Curts, 1893), p. 156.

possible temptation to sin.

The temptations of the flesh are closely related to the temptations of the world. The world with its hatred and envy, its violence and wrong, offends the Christian in word and deed and impels him to anger and impatience.²⁴ Often the earthly cares of this world drown men in destruction and perdition for "they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts."²⁵ Friendship with the world is enmity with God, "whosoever therefore will be a friend of the world is the enemy of God."²⁶ Christians are tempted to love the world and the things that are in the world and to make them their treasure. But they must remember that "all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world."²⁷ "Making money, competing for existence, enjoying the sensual stimuli of good food and drink and sex and success and approval are activities common to the unregenerate life of the Christian also, and hence potent devices for destroying the will to live for God."²⁸ Many Christians,

²⁴Cf. Luther, op. cit., p. 727.

²⁵I Timothy 6:9.

²⁶James 4:4.

²⁷I John 2:15,16.

²⁸Cf. Laetsch, op. cit., p. 185.

like Demas, forsake the company of those who follow Jesus, "having loved this present world."²⁹

In the Lord's Prayer we pray that the Lord would take into consideration the frailty of our flesh and would so order our life day by day in this world that as little as possible we may be exposed to temptation. If the Christian asks God to keep him from the temptations of the world and the things in the world, but still meets them, he can be assured that it was a testing of His ordering.

According to Scripture, there is a temptation for good and a temptation for evil. Temptations for evil, as we have seen, come from the devil, the flesh, and the world. Temptations for good, however, come from God and are designed for the trial and strengthening of faith. By sending these trials and temptations, God does not become the author of sin. In the first chapter of the book of James we have one of the fuller accounts which treat of this kind of temptation. In 1:12 "temptation" is used of "trial" generally, and the thought is brought out that the Christian who endures such trials will receive the crown of life. In verse 13, however, "tempted" is used in the sense of "solicited to sin," and the writer emphatically asserts, "Let no man say when he is tempted (to sin), I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man."

²⁹II Timothy 4:10.

This statement seems to be contradicted by Jesus' quotation from Deuteronomy 6:16 when He answers the devil in the second wilderness temptation, as well as by the sixth petition of the Lord's Prayer.³⁰

In solving this apparent contradiction, we need to remember that God does indeed tempt Christians. But God is incapable of tempting men to evil, because He Himself is absolutely insusceptible to evil. Temptation in the Scriptural sense has possibilities of promoting holiness as well as inciting to sin. As every Christian has experienced, it is one thing to be tempted and another thing to fall. God tempts Christians not with the aim and hope of leading them into sin, but with the view of purifying their faith and gradually strengthening their Christian character.³¹ God may find it necessary to tempt Christians often and in ways which seem hard and cruel. Such temptations will either reveal to the Christian his weakness and send him to the source of strength, or, as a result of a victorious struggle, leave him in fuller possession of God's strength. God tempts the Christian to reveal to him his dependence on God, to make him realize his need of God, and to stimulate in the Christian's mind the desire to use the means of grace.

³⁰Matthew 4:7; 6:13. Cf. James Hastings, editor, A Dictionary of Christ and the Gospels (New York: Charles Scribner's Sons, 1917), II, 713.

³¹Cf. Hebrews 12.

One of the most frequent temptations for good coming from the heavenly Father is pain and suffering. Abraham's faith was tested when God commanded him to offer up Isaac.³² Job's love for God was sorely tried when God permitted the devil to make his fierce onslaughts.³³ Paul writes that he had served the Lord "with humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews."³⁴ The faithful believers of Israel "were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep-skins and goat-skins: being destitute, afflicted, tormented . . . and these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect."³⁵ Peter writes to the persecuted Christians that it is thank-worthy "if a man for conscience toward God endure grief, suffering wrongfully."³⁶ Again, "If ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled."³⁷ Because the Christians of

³²Genesis 22:1-18.

³³Job 1 and 2.

³⁴Acts 20:19.

³⁵Hebrews 11:37,39,40.

³⁶I Peter 2:19.

³⁷I Peter 3:14.

Philadelphia had kept the word of His patience, the Lord tells them that He "will keep them from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."³⁸ Describing the justified Christian, St. Paul says: "We glory in tribulation also, knowing that tribulation worketh patience, and patience, experience, and experience, hope."³⁹

God tempts the Christian to make him aware of his weaknesses. Man, however, may not tempt God. Ananias, with Sapphira his wife, sold their possessions and kept back part of the price. God found them out. Peter said to Sapphira, "How is it that ye have agreed together to tempt the Spirit of the Lord? Behold, the feet of them which have buried thy husband are at the door, and shall carry thee out."⁴⁰ Great dissension arose in the early Church concerning the question whether Gentiles should be circumcised. Certain men came down from Judea and taught that in order to be saved Christians had also to be circumcised. It was Peter at Jerusalem who gave the clear-cut reply: "Now therefore why tempt ye God to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?"⁴¹ The

³⁸ Revelation 3:10.

³⁹ Romans 5:3,4.

⁴⁰ Acts 5:9.

⁴¹ Acts 15:10.

Antioch Jews were therefore tempting God by foisting on the believing Gentiles a rite which God no longer demanded. Paul told the Corinthian congregation that unless they lived lives in conformity with the Gospel which they had received, they would not enter the Kingdom. In the course of the chapter Paul writes, "Neither let us tempt Christ (by disobedience) as some of them also tempted and were destroyed by serpents."⁴²

There is absolutely nothing in God that can be tempted by man. Exhibitions of distrust, manifestations of disobedience, wicked and impious conduct are never temptations for God, and there never is any need for Him to give proof of His claims and perfections.

God's purpose in temptation is always good. The Christians to whom Peter writes the first Epistle were in distress because of their manifold temptations. Peter however, tells them to rejoice for such trials will prepare them for the "appearing of Jesus Christ."⁴³ "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life which the Lord hath promised to them that love him."⁴⁴ The Christian must recognize in every difficulty and trial the hand of God leading and directing him.

⁴²I Corinthians 10:9.

⁴³I Peter 1:6,7.

⁴⁴James 1:12.

Every test and temptation of God is the result of His infinite wisdom and limitless love. The Lord chastises those whom He loves. Rejoice, for temptation is a mark of love. The apostles were imprisoned, hailed before the council, and were in danger of being put to death, and yet, "they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His name."⁴⁵ Paul tells the Colossian Christians that every believer has his share of trials and temptation, and they ought to rejoice in them, because, with these means God "works out their salvation and that of their brethren."⁴⁶ The true way to regard these afflicting experiences is to look upon them as a part of our schooling. They are a cross which we must carry. Peter's first Epistle is the true commentary on the meaning of persecutions. Peter writes, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy."⁴⁷

God tests the hearts of His people, but He also gives them power and strength to resist and overcome temptations.

⁴⁵ Acts 5:41.

⁴⁶ Colossians 1:24.

⁴⁷ I Peter 4:3.

This remains the Christian's greatest comfort. While we live in this evil world in which our flesh and the devil constantly assail us, no Christian can escape temptations and allurements. But the Christian has the divine assurance, "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished."⁴⁸ The Christian has a sympathetic brother in the person of Jesus Christ for as the writer of the Epistle to the Hebrews asserts, "We have not a high-priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."⁴⁹ The Lord knew what temptations were, for "he himself hath suffered; being tempted, he is able to succor them that are tempted."⁵⁰ In the severest afflictions and trials of body and soul the Christian can be sure that "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."⁵¹

To feel temptation is a different thing from consenting or yielding to it. If we do not give temptation free rein, if we resist it and ask God to help us to overcome it, then

⁴⁸ II Peter 2:9.

⁴⁹ Hebrews 4:15.

⁵⁰ Hebrews 2:18.

⁵¹ I Corinthians 10:13.

we may apply also to ourselves the great promise in Revelation, God "will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."⁵² How necessary it is then that the Christian be fully armed in order successfully to overcome temptation. He must note in every temptation that God is drawing his attention back to heavenly treasures, making him aware of his shortcomings and deficiencies, impelling him to keep his eyes fixed on things above, and urging him to make more diligent use of the means of grace. Thus the Christian must be on his guard at all times, and also be vigilant in prayer beseeching God that He might not suffer him to become weary, faint, and to relapse into sins, shame, and unbelief.

⁵²Revelation 3:10.

CHAPTER IV

SUMMARY AND CONCLUSION

This study has brought to the surface some of the leading thoughts and principles of Holy Scripture dealing with temptation. The Greek temptation-words always carry with them the idea of probation. Unlike their classical usage, the terms always mean, except when employed in their primitive sense, a thorough tempting and testing by God or by man. The purposes of such trials and temptations may be for the good or for the bad. The devil tempts with the hope of leading to evil. The temptations prompted by man may be for good or bad. God always tempts and tests for the purpose of promoting the welfare of those tempted.

According to the passages of the New Testament which have been studied, the temptations of Christ in the wilderness and other moral perils which beset Him, aimed at straining His obedience to His heavenly Father. This was the purpose of all the temptations which the Lord endured. It was the devil's intention to tear Christ from His allegiance to His Father, and it is his intention even today to rob the Christian of his faith which is in Christ Jesus.

We may summarily say that the temptation-words of the Greek New Testament do not represent the whole doctrine of temptation as it is found in the Scriptures. Unlike, for

example, the term for grace in the Greek New Testament, which embodies in itself the entire New Testament doctrine of grace, the two words representing temptation which most frequently appear in the New Testament do not entirely cover the subject. This is understandable. There are so many aspects to the doctrine of temptation that a few terms cannot exhaust its meaning. These terms are, however, sufficiently significant to enable one to appreciate the fundamental features of temptation.

The above analysis of the temptations of Christ and the Christian is thus only a modest effort to get at the heart of one of the most meaningful teachings of Holy Scripture. To do complete justice to it was not within the aim and purpose of this thesis. Yet the writer feels compensated even by this brief study of temptation.

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