

The Voice of Temptation Series

June 1, 2024

Opening Monologue

Today we are starting a short Sermon Series Titled: “The Voice of Temptation.”

I want everyone to know that this sermon series was not planned. I am currently planning and researching a summer sermon series and the Holy Spirit would not let the word “temptation” leave my prayers and thoughts over the last couple of weeks. So, before we get into our summer series, we are going to dive into this ugly thing called temptation.

If you go back to the beginning... I am talking about the Garden of Eden; this is where the temptation of mankind bit all of us. If we ignore temptation, it will consume us, because if we are not doing anything about it... it’s having its way in our lives.

If we are honest, temptation is not something we talk about out loud... unless you have a life coach or an accountability partner. We tend to all keep our temptations within the walls of our minds. Anything we keep within is typically not good because we are “self-medicating.” As I will unpack in this week’s sermon, temptation(s) always starts with a voice. Are you listening to God’s voice or Satan’s? Temptation is not supposed to end in defeat, rather strengthening our souls. Coming along for this journey... I pray you will be blessed, challenged, and encouraged.

“No temptation has seized you except what is common to man. And God is faithful; he will not let you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can stand up under it.”(1 Corinthians 10:13)

In Christ,
Rev. Brad Standfest

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Key Sermon Text

Luke 4:1-13

<https://www.biblegateway.com/passage/?search=Luke+4%3A1-13+&version=NIV>

Matthew 14:20

<https://www.biblegateway.com/passage/?search=Matthew+14%3A20&version=NIV>

General Understanding of Temptation

Biblical temptation refers to the enticement or urge to commit sin or go against the will of God. It is often associated with a test of one's faith, character, and obedience to God. In the Bible, temptation is portrayed as a common experience that all individuals face, including prominent figures such as Adam and Eve, Jesus Christ, and various followers of God. The devil is often depicted as the tempter, seeking to lead people astray from God's path through deceitful means.

However, the Bible also teaches that God provides a way of escape from temptation and empowers believers to resist and overcome it through prayer, Scripture, and reliance on the Holy Spirit. Ultimately, the Bible teaches that those who remain steadfast in faith and trust in God will be rewarded and strengthened through times of temptation.

Temptation, as described in the Bible, is the enticement or allure towards sin or wrongdoing. It is a test of one's faith and obedience to God, often coming in the form of desires or impulses that go against God's will. Temptation can manifest in various ways, such as through lust, greed, pride, or disobedience. The Bible warns believers to be vigilant against temptation and to resist the devil's schemes by relying on God's strength and guidance. Jesus himself faced and overcame temptation, setting an example for believers to follow in resisting and overcoming the lure of sin.

THE NEW TESTAMENT ON TEMPTATION

The NT assumes every Christian is destined to undergo temptation, even as Christ did. Temptation occurs when Satan uses life's circumstances to confront people with the opportunity to sin, to choose an action that goes against the character and will of God. Temptation focuses on causing Christians to fall away from faith in Christ.

New Testament Terminology

The key Greek word that carries the concept of "tempt" in the NT is *peirazō*. This word describes the devil's approach to Jesus in the wilderness after his baptism (Mt 4:1, 3; Mk 1:13; Lk 4:1, 3, 13) but also the predicaments the Pharisees and Sadducees set before Jesus, such as demanding a sign from heaven (Mt 16:1; Mk 8:11; Lk 11:16), questioning him about divorce (Mt 19:3; Mk 10:2), handing him a coin (Mt 22:18; Mk 12:13), pressing him about which is the greatest commandment (Mt 22:35) and casting an adulterous woman at his feet (Jn 8:6). Luke 22:28 uses this word to characterize his entire ministry.

Satan, though not always named, is assumed to be the tempter or the agent wanting Christians to fail and sin (1 Cor 7:5; 1 Thess 3:5; Rev 3:1). However, Paul can characterize Jews as tempting him by their plots (Acts 20:19).

God can be tempted in the sense that his character and will may be challenged, as when Ananias and Sapphira tempt the Holy Spirit by lying to the church (Acts 5:9) and when the church is said to tempt God by demanding Gentiles be circumcised before they can be Christians (Acts 15:10).

Peirazō most often is used in this pejorative sense. It can, however, convey the sense of a test or a trial in which success is likely. Thus before feeding the five thousand Jesus tests Philip about acquiring bread (Jn 6:6). James 1:2 speaks of trials as beneficial to Christians. Paul encourages believers periodically to test themselves to determine if they are "in the faith" (2 Cor 13:5).

Used in this sense, *peirazō* overlaps in meaning with *dokimazō*, which

means “test” in the sense of proving one’s success or worthiness. Deacons must be proved (1 Tim 3:10). Spirits must be proved (1 Jn 4:1). Faith must be proved genuine (1 Pet 1:7). After using peirazō initially in 2 Corinthians 13:5, Paul conveys his hope that believers will not fail their self-examination by using dokimazō five times in the next two verses. By definition James 1:12 asserts that one who “endures testing” (peirazō) is “proved” (dokimazō).

The General Epistles and Revelation

Temptation Expected and Welcomed. Because temptation in the form of testing provides opportunity for growth and maturity, James 1:2 emphasizes that it should be not only expected but also welcomed. This can happen “whenever” (hotan) it occurs, and it should be anticipated with “all joy.” James 1:5 assumes that wisdom from God is both attained and received during the course of succeeding against trial and temptation. According to James 1:12, opportunity to receive “the crown of life” necessarily depends not only on experiencing trials and temptations but also on overcoming them.

1 Peter 1:6–9 underlines the necessity of trials and temptations in believers’ lives. They take place “so that your faith might demonstrate itself proved.” Understanding that these experiences may be painful, 1 Peter 1:5 speaks of suffering. Yet, precisely because of overcoming challenges to faith, 1 Peter 1:8 can anticipate “inexpressible and glorious joy” when Christ is seen face to face and fullness of faith culminates in salvation (see 1 Peter).

Identification with Christ. The temptation of Christians is connected to the temptation of Christ. 1 Peter 4:12–13 emphasizes that the Christians’ anticipation of trial and temptation grows out of their identification with Christ. “Do not be surprised,” this text says, “at the fiery ordeal to tempt you as a strange happening among you; rejoice, because you are sharing in the sufferings of Christ.” Temptation desires to derail the divine mission first in Christ, then in Christians and the church. As Christians suffer rejection and persecution, they demonstrate their oneness with him.

Certainly the cross is the focus of Christ’s suffering, as 1 Peter 2:23–24 elaborates. In this respect Christ’s temptation to escape from the

cross as pictured in the prayer in Gethsemane (Mt 26:36–46; Lk 22:39–46) is the ultimate temptation of his human experience.

The wilderness temptations (Mt 4:1–11; Mk 1:12–13; Lk 4:1–13) provide a glimpse at this kind of unique temptation Christ experienced throughout his ministry in relation to his messianic mission. However, Hebrews 4:15 dwells not on the uniqueness of Christ’s temptations but on their conformity with the temptations of all God’s people: “He was tempted in every way we are.” Christ does not escape any kind of suffering, whether common to humanity or unique to himself. He does not have special privileges. As M. Shuster states, he experiences “the needs, limitations, and frailties of a human’s body, mind, and circumstances.”

Jesus’ sinlessness despite the full range of temptations (Heb 4:15), according to Shuster, has to do with his ability to face suffering without giving in to the temptation to escape from it. Any faltering negates his mission. He stands as a model for Christians in precisely this way. As he did, so must Christians remain true to their purpose in God and not give in to the temptation to abandon it in the midst of suffering difficulties in life.

Biblical Senses

to entice — verb. to provoke someone to do something through deception or persuasion.

temptation — noun. an examination with the express purpose of producing (or proving) a fault in the examinee.

to be enticed — verb. to be provoked to do something through promises or persuasion; often deceptively.

to be enticed ⇔ **be dragged away**— verb. to be or become enticed, conceived of as a heavy object being drawn out of something with great effort.

to entice ⇔ **drag away** — verb. to entice, conceived of as drawing a heavy object out of something with great effort.

Luke 4:1-13 Commentary (Temptation of Jesus Christ)

Jesus is led by the Spirit into the wilderness (1-2a)

Being filled with the Holy Spirit: In Luke 3:21–22 we read of how

the Holy Spirit came upon Jesus in an unusual way at His baptism. We should not infer that He was not filled with the Holy Spirit before, only that He was now filled with the Holy Spirit in an unusual and public way.

We can say—certainly for the most part, and perhaps entirely—that Jesus lived His life and performed His ministry as a Spirit-filled man, choosing not to rely on the resources of His divine nature, but willingly limiting Himself to what could be done by the guidance of God the Father and the empowering of God the Holy Spirit.

Was led by the Spirit into the wilderness, being tempted:

After identifying with sinners in baptism (Luke 3:21–22), He then identified with them in temptation. For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. (Hebrews 4:15)

We sometimes think that Jesus' temptations were not real because they were not exactly like ours. There was never a sinful pull or a sinful memory inside of Jesus, like in us. But in many ways, Jesus' temptations were more real and more severe. For us, often times the pressure of temptation only relents when we give in—and Jesus never did. He had to withstand a much greater pressure of temptation than you or I ever will.

The word or idea of temptation is used in three different senses in the Bible.

- Satan, working through our own lusts, tempts us to perform evil acts—a solicitation or enticement to evil (1 Corinthians 7:5 and James 1:13–14).
- We may tempt God in the sense of wrongly putting Him to the test (Acts 5:9 and 1 Corinthians 10:9).
- God may test us, but never with a solicitation or enticement to evil (Hebrews 11:17).

“This is the most sacred of stories, for it can have come from no other source than his own lips. At some time he must have had himself told his disciples about this most intimate experience of his soul.”
(Barclay)

Filled with the Holy Spirit ... led by the Spirit into the wilderness: Walking in the Spirit, Jesus was still led into the

wilderness where He was tempted. The Holy Spirit leads us into seasons of wilderness as well as seasons of green pastures.

There are parallels with the way that Jesus was tested and the way that Adam was tested; but Adam faced his temptation in the most favorable circumstances imaginable, and Jesus faced His temptations in bad and severe circumstances.

Being tempted for forty days: Jesus was tempted for the entire forty days. What follows are highlights of that season of temptation.

The first temptation: transform stone into bread for personal needs (2b-4)

He ate nothing ... He was hungry: To tempt a man with food, who had fasted for forty days seems almost unfair; yet the Father allowed it because He knew Jesus could endure it. God will never allow us to be tempted beyond our ability to resist (1 Corinthians 10:13).

The fact that Luke the physician noted that afterward ... He was hungry is important. After such a long fast, renewed hunger often points to a critical need for food. Jesus was beginning to starve to death.

Jesus was hungry, but full of the Spirit. We are sometimes just the opposite—full stomachs and empty spirits.

And the devil said to Him: The Bible clearly teaches the existence and activity of a evil being of great power and cunning, who sets himself against God and God's people. This one is sometimes called the devil, sometimes Satan (Luke 4:8), and many other names or titles.

If You are the Son of God: This could be more accurately translated since You are the Son of God. Satan didn't suggest doubt about Jesus' identity. Instead, He challenged Jesus to display His identity.

The temptation was basically this: "Since You're the Messiah, why are You so deprived? Do a little something for Yourself." The same temptation comes to us: "If you're a child of God, why are things so tough? Do a little something for yourself."

Command this stone to become bread: Satan enticed Jesus to use the power of God for selfish purposes. The temptation to eat something inappropriate worked well with the first sinless man (Genesis 3:6), so the devil thought to try it on the second sinless man.

“This wilderness was not a wilderness of sand. It was covered by little bits of limestone exactly like loaves.” (Barclay)

By this, we also see how temptation often works. Often, this is the pattern of temptation:

- Satan appealed to a legitimate desire within Jesus (the desire to eat and survive).
- Satan suggested that Jesus fulfill this legitimate desire in an illegitimate way.

But Jesus answered him, saying, “It is written, ‘Man shall not live by bread alone, but by every word of God.’ ” Jesus countered Satan’s suggestion with Scripture (Deuteronomy 8:3). What Satan said made sense—“Why starve yourself to death?” But what is written makes even more sense. Jesus reminded Satan of Biblical truth, that every word of God is more important than the very bread we eat.

Jesus used Scripture to battle Satan’s temptation, not some elaborate spiritual power inaccessible to us. Jesus fought this battle as a Spirit-filled, Word-of-God-filled man. He drew on no divine resources that are unavailable to us.

We effectively resist temptation in the same way Jesus did: filled with the Holy Spirit, we answer Satan’s seductive lies by shining the light of God’s truth upon them. If we are ignorant of God’s truth, we are poorly armed in the fight against temptation.

The second temptation: all the kingdoms of this world in exchange for a moment of worship (5-8)

Taking Him up on a high mountain, showed Him all the kingdoms of the world in a moment of time: It seems best to understand this as a mental or spiritual vision. The experience and the temptation were real, but there doesn’t seem to be a mountain high enough to literally see all the kingdoms of the world in a moment of time.

All the kingdoms of the world ... All this authority I will give to You, and their glory: The devil knew Jesus had come to win the kingdoms of the world. This was an invitation to win back the world without going to the cross. Satan would simply give it to Jesus, if Jesus would worship before the devil.

For this has been delivered to me, and I give it to whomever I wish: Satan claimed that authority over the earth's kingdoms was delivered to him, and Jesus never challenged the statement. We might say that Adam and all of his collective descendants delivered to Satan when God gave man dominion over the earth, and Adam and his descendants forfeited it to Satan (Genesis 1).

Satan is the ruler of this world (John 12:31) and the prince of the power of the air (Ephesians 2:2) by the popular election of mankind since the days of Adam.

Since Satan possesses the glory of the kingdoms of this world, and can give it to whomever I wish, it should not surprise us to see the ungodly in positions of power and prestige.

If You will worship before me, all will be Yours: The Father's plan for Jesus was for Him to suffer first, then enter His glory (Luke 24:25-26). Satan offered Jesus a way out of the suffering.

One day, it will be said that The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever (Revelation 11:15). Satan offered this to Jesus now, before the agony of the cross.

If Jesus accepted this, our salvation would be impossible. He might have gained some sort of authority to rule, delegated from Satan, but He could not redeem individual sinners through His sacrifice.

For it is written, "You shall worship the LORD your God, and Him only you shall serve." For the second time, Jesus countered Satan's deception with Biblical truth, quoting from Deuteronomy 6:13. There might have seemed to be an advantage in Jesus avoiding the cross, but Jesus affirmed to Himself and reminded Satan that the command to worship the Lord your God and serve Him only is far

above any supposed advantage in bowing to Satan.

Again, Jesus answered Satan with the same resource available to every believer: the Word of God used by a Spirit-filled believer. In resisting these temptations as a man, Jesus proved that Adam did not have to sin; there was not something faulty in his makeup. Jesus faced worse than Adam did, and Jesus never sinned.

The third temptation: testing God through signs and wonders (9-13)

Set Him on the pinnacle of the temple: Satan took Jesus to a prominent, high place. From this wall surrounding the temple mount, it was hundreds of feet to the rocky valley floor below. If Jesus followed Satan's request to throw Yourself down from here, it would be a spectacular event.

According to Geldenhuys, the ancient Jewish writing *Pesiqta Rabbati* (162a) records a traditional belief that the Messiah would show Himself to Israel standing on the roof of the temple. If Jesus did what Satan suggested, it would fulfill the Messianic expectation of His day.

Throw Yourself down from here: Satan could not himself throw Jesus off the pinnacle of the temple. He could do no more than suggest, so he had to ask Jesus to throw Himself down.

For it is written: "He shall give His angels charge over you, to keep you": This time, the Devil knew and quoted Scripture in his temptation (Psalm 91:11-12). "Go ahead, Jesus; if You do this, then the Bible promises angels will rescue You, and it will be spectacular self-promotion."

When Satan says, "For it is written," it reminds us that Satan is a Bible expert and knows how to twist Bible passages out of their context. Sadly, many people will accept anyone who quotes a Bible verse as if they taught God's truth, but the mere use of Bible words does not necessarily convey the will of God.

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Some suggest that Satan is such a Bible expert because he has spent centuries looking for loopholes.

And Jesus answered and said to him, "It has been said, 'You shall not tempt the LORD your God.' " Jesus answered Satan's misuse of Scripture with the proper use of the Bible, quoting from Deuteronomy 6:16. As Jesus rejected Satan's twisting of Scripture, He rightly divided the word of truth, understanding it in its context.

Jesus understood from His knowledge of the whole counsel of God (Acts 20:27) that Satan twisted this passage from Psalm 91. Jesus knew how to rightly divide the word of truth (2 Timothy 2:15).

Jesus understood that Satan enticed Him to take a step of "faith" that would actually test (tempt) God in an ungodly way. "The temptation may have been to perform a spectacular, but pointless miracle in order to compel wonder and belief of a kind." (Morris)

Now when the devil had ended every temptation, he departed from Him until an opportune time: When Satan saw that he couldn't get anywhere, he left for a while. The devil will always seek to come back at an opportune time, so we should never give him the opportunity.

"Evil had nothing more to suggest. The thoroughness of the temptation was the completeness of the victory." (Morgan)

Satan is not stupid; he will not continually put his limited resources into an ineffective battle. If you want Satan to leave you alone for a while, you must continually resist him. Many are so attacked because they resist so little.

Jesus resisted these temptations because He walked in the Word and

in the Spirit; these two are the resources for Christian living. Too much Word and not enough Spirit and you puff up (in the sense of pride). Too much Spirit and not enough Word and you blow up. With the Word and the Spirit together, you grow up.

4:1-2 Then Jesus, full of the Holy Spirit, left the Jordan River. He was led by the Spirit to go out into the wilderness, where the Devil tempted him for forty days. He ate nothing all that time and was very hungry.

The word “then” picks up the story from 3:22. The Holy Spirit sent Jesus to be baptized by John in the Jordan River. Jesus left the Jordan River ... to go out into the wilderness. Jesus took the offensive against the enemy, the Devil, by going into the wilderness to face temptation. In the Old Testament, the “wilderness” (or “desert”) was a desolate and dangerous place where wild animals lived (see, for example, Isaiah 13:20-22; 34:8-15).

The word “Devil” in Greek means “accuser”; in Hebrew, the word “Satan” means the same. The devil, who tempted Adam and Eve in the Garden, also tempted Jesus in the wilderness. Satan is a real being, a created yet rebellious fallen angel, and not a symbol or an idea. He constantly fights against God and those who follow and obey God. Satan is not omnipresent, nor is he all-powerful. Through the evil spirits under his dominion, Satan works everywhere, attempting to draw people away from God and into his own darkness. His power and his goals should not be taken lightly, yet believers are already assured of victory. Jesus’ dealings with Satan in these temptations provide insight into how to deal with Satan’s proddings.

Satan had succeeded in getting Adam and Eve to sin, and he hoped to succeed with Jesus too. The verb “to be tempted” describes continuous action, and Jesus was tempted constantly during the forty days. The word “tempted” means “to put to the test to see what good or evil, strengths or weaknesses, exist in a person.” The Spirit compelled Jesus into the wilderness where God put Jesus to the test—not to see if Jesus was ready, but to show that he was ready for his mission. Satan, however, had other plans; he hoped to thwart Jesus’ mission by tempting him to do evil. Satan tried to get Jesus to declare his kingship prematurely, to take his messianic power into his own hands, and to forsake his Father’s will. If Jesus had given in, his mission

on earth—to die for sin and give people the opportunity to have eternal life—would have been lost. For more on Satan, see 10:18; 1 Chronicles 21:1; Job 1-2; Zechariah 3:1-2; Revelation 20.

Why was it necessary for Jesus to be tempted? First, temptation is part of the human experience. For Jesus to be fully human, he had to face temptation (see Hebrews 4:15). Second, Jesus had to undo Adam's work. Adam, though created perfect, gave in to temptation and passed sin on to the whole human race. Jesus, by contrast, resisted Satan. His victory offers salvation to Adam's descendants (see Romans 5:12-19).

The devil's temptations focused on three crucial areas: (1) physical needs and desires, (2) possessions and power, and (3) pride (see 1 John 2:15-16 for a similar list). This temptation by the devil shows that Jesus was human, and it gave Jesus the opportunity to reaffirm God's plan for his ministry. It also provides an example to follow during temptation. Jesus' temptation was an important demonstration of his sinlessness. He faced temptation and did not give in.

This temptation lasted for forty days. The number forty, significant in Scripture, brings to mind the forty days of rain in the great Flood (Genesis 7:17), the forty days Moses spent on Mount Sinai (Exodus 24:18), the forty years of Israel's wandering in the wilderness (Deuteronomy 29:5), the forty days of Goliath's taunting of Israel prior to David's victory (1 Samuel 17:16), and the forty days of Elijah's time of fear in the wilderness (1 Kings 19:8). In all those situations, God worked in his people, preparing them for special tasks.

During those forty days, Jesus ate nothing. So at the end of this forty-day fast, Jesus obviously would have been very hungry. Jesus' status as God's Son did not make this fast any easier; his physical body suffered the severe hunger and pain of going without sustenance. The three temptations recorded here occurred when Jesus was at his most physically weakened state. But Satan could not weaken Jesus spiritually.

4:3 The devil said to him, "If you are the Son of God, command this stone to become a loaf of bread." On the surface, this might seem to be a fairly harmless act, even a compassionate suggestion on the devil's part. Jesus was very hungry,

so why not use the resources at his command and make himself a loaf of bread from a stone? In this case, however, the sin was not in the act but in the reason behind it. The devil was trying to get Jesus to take a shortcut, to solve his immediate problem at the expense of his long-range goals, to seek comfort at the sacrifice of his discipline. Satan often works that way—persuading people to take action, even right action, for the wrong reason or at the wrong time. The fact that something is not wrong in itself does not mean that it is good for someone at a given time. Many people sin by attempting to fulfill legitimate desires outside of God’s will or ahead of his timetable.

Satan phrased his temptation in an interesting manner. He said, “If you are the Son of God.” The word “if” did not imply doubt; both Jesus and Satan knew the truth. Instead, Satan was tempting Jesus with his own power. If indeed Jesus was the Son of the one true, all-powerful God, then Jesus certainly could command this stone to become a loaf of bread if he so chose in order to satisfy his hunger. “God’s powerful Son ought not go hungry,” Satan suggested. Satan did not doubt Jesus’ sonship or his ability to turn stones to bread. Instead, he wanted Jesus to use his power in the wrong way at the wrong time—to use his position to meet his own needs rather than to fulfill his God-given mission. In later miracles Jesus did supply baskets full of bread, but he supplied them for a hungry crowd, not to satisfy himself. And he did the miracles according to God’s perfect timing for God’s purposes as part of his mission (see 9:10–17).

4:4 Jesus answered him, “It is written, ‘One does not live by bread alone.’ ” Jesus answered Satan with what is written in Scripture. The words in Deuteronomy describe God’s lesson to the nation of Israel:

Remember the long way that the LORD your God has led you these forty years in the wilderness, in order to humble you, testing you to know what was in your heart, whether or not you would keep his commandments. He humbled you by letting you hunger, then by feeding you with manna, with which neither you nor your ancestors were acquainted, in order to make you understand that one does not live by bread alone, but by every word that comes from the mouth of the LORD. (Deuteronomy 8:2–3 NRSV)

In all three quotes from Deuteronomy, found in Luke 4:4, 8, and 12, the context shows that Israel failed each test each time. Jesus showed Satan that while the test may have caused Israel to fail, it would not work with him. Jesus had come to earth to accomplish the Father's mission. Everything he said and did worked toward that goal; nothing could deter or distract him. Jesus understood that obedience to the Father's mission was more important than food. To truly accomplish his mission, Jesus had to be completely humbled, totally self-abased. Making himself bread would have shown that he had not quite set aside all his powers, had not humbled himself, and had not identified completely with the human race. But Jesus refused, showing that he would use his powers only in submission to God's plan and that he would depend on God for his daily needs. Jesus lived not by bread alone.

4:5-7 The devil led him up to a high place and showed him in an instant all the kingdoms of the world. And he said to him, "I will give you all their authority and splendor, for it has been given to me, and I can give it to anyone I want to. So if you worship me, it will all be yours." The devil arrogantly hoped to succeed in his rebellion against God by diverting Jesus from his mission and winning his worship. "This world is mine, not God's," he was saying, "and if you hope to do anything worthwhile here, you had better recognize that fact." Jesus didn't argue with Satan about who owned the world, but Jesus refused to validate Satan's claim by worshiping him. Jesus knew that he would redeem the world through giving up his life on the cross, not through making an alliance with a corrupt angel.

In Matthew, the order of the second and third temptations is reversed. Matthew has the pinnacle of the temple before this "high place" temptation. The reason for this is unknown.

Satan tempted Jesus to take the world as an earthly kingdom right then, without carrying out the plan to save the world from sin. For Jesus, that meant obtaining his promised dominion over the world without experiencing the suffering and death of the cross. Satan offered a painless shortcut. But Satan didn't understand that suffering and death were a part of God's plan that Jesus had chosen to obey. Satan hoped to distort Jesus' perspective by making him focus on

worldly power, not on fulfilling God's plans. In addition, Jesus would have to denounce his loyalty to the Father in order to worship Satan. Satan's goal always has been to replace God as the object of worship.

The obvious impossibility of being able to see all the kingdoms of the world from one mountaintop makes little difference to this story, but it supports the view that this experience may have been visionary. The focus is not on the mountain but on those kingdoms that were (and are) under Satan's dominion. Presently, Satan is "ruler of this world" (John 12:31 NRSV). The devil explained, "I will give you all their authority and splendor, for it has been given to me, and I can give it to anyone I want to." Satan offered to "give" dominion over the world to Jesus. Satan knew that one day Jesus Christ would rule over the earth (see Philippians 2:9-11). The offer wasn't evil, but it challenged Jesus' obedience to God's timing and will. Satan's temptation was, in essence, "Why wait? I can give this to you now!" Of course, he would never really give them away because the offer had a catch: If you worship me, it will all be yours.

4:8 Jesus answered him, "It is written, 'Worship the Lord your God, and serve only him.' " Again, Jesus answered Satan with what is written in Scripture. For Jesus to gain rule over the world by worshipping Satan would not only be a contradiction (Satan would still be in control), but it would also break the first commandment: "Hear, O Israel: The LORD our God, the LORD is one! You shall love the LORD your God with all your heart, with all your soul, and with all your strength... . You shall fear the LORD your God and serve Him" (Deuteronomy 6:4-5, 13 NKJV). To accomplish his mission of bringing salvation to the world, Jesus would take the path of submission to God. He would worship and serve the Lord alone.

4:9-11 Then the devil took him to Jerusalem, and placed him on the pinnacle of the temple, saying to him, "If you are the Son of God, throw yourself down from here, for it is written, 'He will command his angels concerning you, to protect you,' and 'On their hands they will bear you up, so that you will not dash your foot against a stone.' " Jerusalem was the religious and political seat of Palestine. The temple was the tallest

building in the area, and this pinnacle was probably the corner wall that jutted out of the hillside, overlooking the valley below. The historian Josephus wrote about the enormous height from the top of the temple to the bottom of the ravine below. From this spot, Jesus could see all of Jerusalem behind him and the country for miles in front of him. Whether the devil physically took Jesus to Jerusalem, or whether this occurred in a vision is unclear. In any case, Satan was setting the stage for his next temptation.

Jesus had quoted Scripture in response to Satan's other temptations. Here Satan tried the same tactic with Jesus: he used Scripture to try to convince Jesus to sin! Again Satan began with "If you are the Son of God." As in 4:3, Satan was not suggesting doubt, but rather he was saying, "If you're God's Son, then certainly God will want to protect you from harm. Thus, throw yourself down from this pinnacle so that God will send his angels to protect you." Satan was quoting from Psalm 91:11-12 to support his request. The psalm describes God's protection for those who trust him. Psalm 91:11 begins, "He shall give His angels charge over you"; verse 12 continues, "In their hands they shall bear you up, lest you dash your foot against a stone" (NKJV). Obviously Satan was misinterpreting Scripture, making it sound as though God protects even through sin, removing the natural consequences of sinful acts. Jumping from the roof in order to test God's promises would not have been part of God's will for Jesus. In context, the psalm promises God's protection for those who, while being in his will and serving him, find themselves in danger. It does not promise protection for artificially created crises in which Christians call to God in order to test his love and care. We should not test God, as Jesus will explain (see the following verse).

JESUS' TEMPTATION AND RETURN TO GALILEE

Jesus was tempted by Satan in the rough Judean wilderness before returning to his boyhood home, Nazareth. John's Gospel tells of Jesus' journeys in Galilee, Samaria, and Judea (see John 1-4) before he moved to Capernaum to set up his base of operations (see Matthew 4:12-13).

4:12 Jesus answered him, "It is said, 'Do not put the Lord

your God to the test.’ ” Jesus answered from Scripture again; however, he used Scripture with an understanding of the true meaning. No matter what the words that Satan quoted may have sounded like (that is, they seemed to say that no matter what Jesus did, God would protect him), the facts were that while God promises to protect his people, he also requires that they not put him to the test.

Quoting for the third time from Deuteronomy, Jesus explained, “It is said, ‘Do not put the LORD your God to the test, as you tested him at Massah’ ” (Deuteronomy 6:16 NRSV). In this passage, Moses was referring to an incident during Israel’s wilderness wanderings, recorded in Exodus 17:1–7. The people were thirsty and ready to mutiny against Moses and return to Egypt if he did not provide them with water. God supplied the water, but only after the people had “quarreled and tested the LORD, saying, ‘Is the LORD among us or not?’ ” (NRSV).

Jesus could have jumped from the pinnacle of the temple; God could have sent angels to bring him safely to the ground. But for Jesus to jump from the pinnacle of the temple would have been a ridiculous test of God’s power, and it would have been out of God’s will. Jesus knew that his Father could protect him; he also understood that all his actions were to be focused on fulfilling his Father’s mission.

4:13 When the devil had finished all this tempting, he left him until an opportune time. This would only be the first of many encounters that Jesus would have with Satan’s power. Jesus’ personal victory over Satan at the very outset of his ministry set the stage for his command over demons throughout his ministry, but it did not dissuade Satan from continuing to try to ruin Jesus’ mission. His defeat of the devil in the desert was decisive but not final, for the devil left him until an opportune time. Throughout his ministry, Jesus would confront Satan in many forms.

KNOW THE WORD

Jesus was able to resist all of the devil’s temptations because he not only knew Scripture, but he also obeyed it. Ephesians 6:17 says that God’s Word is a sword to use in spiritual combat. Knowing Bible verses is an important step in helping believers resist the devil’s attacks, but they must also obey the Bible. Note that Satan knew the Scriptures, but he failed to obey them. Knowing and obeying the Bible helps you

follow God's desires rather than the devil's.

Resources: Rev. Brad Standfest, William R. Baker, "Temptation," ed. Ralph P. Martin and Peter H. Davids, Dictionary of the Later New Testament and Its Developments, Bruce B. Barton et al., Luke, Life Application Bible Commentary, David Guzik, Luke, David Guzik's Commentaries on the Bible (Santa Barbara, CA: David Guzik, 2013), Lk 4:1-2a.

Sermon Notes:

I am in between Sermon Series and was praying for the last 2 weeks and couldn't get passed the Word Temptation.

Temptation is a Powerful Feeling & Force to do Battle with.

Every person in the Bible... Especially Leaders that God used all battled with Temptation...

Many Biblical Leaders fell from Power because of the Stronghold of giving into Temptation

Apostle Paul talked openly about Temptation in the Book of Romans... We will dig into that later in this short series

In Short Paul said this; "When I want to do good, evil is right there with me"(Romans 7:21)

Listen to what a Compilation of Theologians say about temptation:

"The Biblical idea of temptation is not primarily of seduction... as in modern usage. The N.T. assumes every Christian is destined to undergo temptation... even as Christ did. Temptation occurs when Satan uses Life circumstances to confront people with opportunity to sin... To choose an action that goes against the Character of the will of God. Therefore, temptation focuses on causing Christians to fall away from faith in Christ."

Temptation always starts with a Voice

We have choices... Will you Listen to God or Listen to Satan?
Will you obey God... OR Allow Satan to steal your Faith

To Learn & Overcome Temptation lets first learn from Jesus...

Let's turn to the Famous Story... The Temptation of Christ in Luke 4:1-13

Read Luke 4:1-2

Let's look at what being Full of the Holy Spirit means:

Being Full/Filled with the Holy Spirit Meaning: Greek- Pleres (Full)= His soul was covered in every part with the Holy Spirit

Literally- Jesus was Filled UP

Example: "They ate and were FILLED up" (Mt. 14:20)

What does this tell us as Christians? There is Action on our part in Overcoming Temptations.

We must fill our Souls up with the Lord to be Supernaturally Charged

How do we fill our Souls up with the Holy Spirit.

Ways to fill our Souls up with the Spirit

- Prayer
- Worship
- Bible Reading/Meditation
- Soul Filling Hobbies

Read Luke 4:3-13

Remember... Temptation always starts with a voice... Respond to the Voice with Truth

Devotional Questions

Main Scripture Reading Luke 4:1-13

1.How long did Jesus fast before he was tempted by the devil?

2.What are the three temptations that the devil presents to Jesus in this passage?

3.How does Jesus respond to each temptation?

4.How should we respond when temptations come?

5.What can we learn from Jesus' responses to temptation in this passage?

6.How does Jesus use Scripture to combat the devil's temptations?

7.How does Jesus' victory over temptation in this passage inspire and encourage us in our own battles against temptation?