

The Voice of Temptation Series

June 8, 2024

Week 2 The Voice of Temptation

Opening Monologue

Last week we started a sermon series: The Voice of Temptation... check out week 1 if you missed it!

This week we are going to dive into an unlikely topic you may not think of when talking about temptation(s). The temptation to believe in unbiblical truths. Romans 12:2a says: "Do not conform any longer to the pattern of this world but be transformed by the renewing of your mind."

The truth is... since the beginning Satan has been twisting Gods Words... and sad to say he has run a productive counterfeit operation. "Satan who leads the whole world astray." (Rev. 12:9)

The temptation to believe in unbiblical truths surrounds us and our families. Truth, sin, and morality are all a personal choice. The great America has dedicated its allegiance to LGBTQ+ ... for the month of June. I only bring this up because it's staring us all in the face.

So, what do we do? Well... we are people of God's Word... not man's interpretation of it. The great America doesn't make the rules... God does. We hate no one... but we truthfully disagree with many things the world accepts.

Please join us for Sunday service as we unpack this part of temptation... if you miss it, you can always check out our YouTube channel, FB page, or website for this week's sermon.

In Christ,

Rev. Brad Standfest

To Listen to this week's Sermon: "Wk 2 The Voice of Temptation" Go to the Sermon tab here in our APP or use the links to our website or YouTube Channel where you can also listen to our Sermons:

Web: <https://www.almontvineyardchurch.org/media>

You Tube: <https://www.youtube.com/@almontvineyardchurch>

Key Sermon Text

Matthew 6:9-13

<https://www.biblegateway.com/passage/?search=Matthew+6%3A9-13&version=NIV>

James 1:13-14

<https://www.biblegateway.com/passage/?search=James+1%3A13-14&version=NIV>

Genesis 2: 8 & 15

<https://www.biblegateway.com/passage/?search=Genesis+2%3A+8+&version=NIV>
<https://www.biblegateway.com/passage/?search=Genesis+2%3A+15&version=NIV>

Genesis 3:1-11

<https://www.biblegateway.com/passage/?search=Genesis+3%3A1-11&version=NIV>

Galatians 5:19-21

<https://www.biblegateway.com/passage/?search=Galatians+5%3A19-21+&version=NIV>

Temptation

TEMPTATION Broadly defined; temptation is the enticement to do evil. Satan is the tempter (Matt. 4:3; 1 Thess. 3:5). Beginning with Eve, Satan successfully tempted Adam, Cain, Abraham, and David to sin. He was less successful with Job, and Jesus was "tested in every way as we are, yet without sin" (Heb. 4:15 HCSB). James explains that God cannot be tempted by evil, and He does not tempt anyone (James 1:13). Temptation may be for the purpose of destroying a person through sin leading to death and hell. This is Satan's intent. God may

allow testing for the purpose of bringing forth faith and patience, which ultimately honor Him, as in the case of Job. James further explains that a blessing awaits the one who endures temptation (James 1:12). James describes the mechanism of temptation. “Each person is tempted when he is drawn away and enticed by his own evil desires” (James 1:14 HCSB). The origin of the temptation is attributed to fallen human nature (Rom. 6:6; Eph. 4:22; Col. 3:9; and 2 Cor. 5:17). On the other hand, God does not desire His children to be ensnared by evil but to overcome evil with good (Rom. 12:21).

Paul explains that “no temptation has overtaken you except what is common to humanity. God is faithful and He will not allow you to be tempted beyond what you are able, but with the temptation He will provide the way of escape, so that you are able to bear it” (1 Cor. 10:13 HCSB). He desires us to withstand the temptation and glorify Him in our bodies, which have been purchased by His blood (1 Cor. 6:20).

Commentary of Main Texts

Matthew 6:9-13

When Jesus spoke of bread, He meant real bread, as in the sense of daily provisions. Early theologians allegorized this, because they couldn't imagine Jesus speaking about an everyday thing like bread in such a majestic prayer like this. So they thought bread referred to communion, the Lord's Supper. Some have thought it referred to Jesus Himself as the bread of life. Others have thought it speaks of the Word of God as our daily bread. Calvin rightly said of such interpretations which fail to see God's interest in everyday things, “This is exceedingly absurd.” God does care about everyday things, and we should pray about them.

“The prayer is for our needs, not our greed's. It is for one day at a time, reflecting the precarious lifestyle of many first-century workers who were paid one day at a time and for whom a few days' illness could spell tragedy.” (Carson)

“Sin is represented here under the notion of a debt, and as our sins

are many, they are called here debts. God made man that he might live to his glory and gave him a law to walk by; and if, when he does anything that tends not to glorify God, he contracts a debt with Divine Justice.” (Clarke)

Temptation literally means a test, not always a solicitation to do evil. God has promised to keep us from any testing that is greater than what we can handle (1 Corinthians 10:13).

“God, while he does not ‘tempt’ men to do evil (James 1:13), does allow his children to pass through periods of testing. But disciples, aware of their weakness, should not desire such testing, and should pray to be spared exposure to such situations in which they are vulnerable.” (France)

“The man who prays ‘Lead us not into temptation,’ and then goes into it is a liar before God ... ‘Lead us not into temptation,’ is shameful profanity when it comes from the lips of men who resort to places of amusement whose moral tone is bad.” (Spurgeon)

If we truly pray, lead us not into temptation, it will be lived out in several ways. It will mean:

- Never boast in your own strength.
- Never desire trials.
- Never go into temptation.
- Never lead others into temptation.

1:13 We must have a correct view of God in order to persevere during times of trial. Specifically, we need to understand God’s view of our temptations. Trials and temptations always present us with choices. God wants us to make good choices, not evil ones. Hardships can produce spiritual maturity and lead to eternal benefits if endured in faith. But tests can also be failed. We can give in to temptation. And when we fail, we often use all kinds of excuses and reasons for our actions. The most dangerous of these is to blame God for tempting us. James turns his attention to this problem.

When tempted. As used here, the Greek word for temptation (peirasmos) stands for a direct evil impulse. It can be used to indicate

a trial (1:12), a temptation from within (1:14), or a temptation from without, usually relating to Satan's work (Matthew 4:1). In Jesus' best-known prayer, he told his disciples to ask God, "And do not lead us into temptation, but deliver us from the evil one" (Matthew 6:13 NKJV). It is crucial for us to remember always that God tests people for good; he does not tempt people for evil. Even during temptation we can see God's sovereignty in permitting Satan to tempt us in order to refine our faith and help us grow in our dependence on Christ.

No one should say, "God is tempting me." Instead of persevering (1:12), we may give in or give up in the face of trial. We might even rationalize that God is at fault for sending such a trying experience, and thus blame God for our failure. From the beginning it has been a natural human response to make excuses and blame others for sin (see Genesis 3:12-13). Excuses include:

- "It's the other person's fault."
- "I couldn't help it."
- "Everybody's doing it."
- "It was just a mistake."
- "Nobody's perfect."
- "I didn't know it was wrong."
- "The devil made me do it."
- "I was pressured into it."

A person who makes excuses is trying to shift blame from himself or herself to something or someone else. A Christian, on the other hand, accepts responsibility for his or her wrongs, confesses them, and asks God for forgiveness.

For God cannot be tempted by evil. Because God cannot be tempted by evil, he cannot be the author of temptation. James is arguing against the pagan view of the gods where good and evil coexisted.

Nor does he himself tempt anyone. God does not wish evil on people; he does not cause evil; he does not try to trip people up. Our failures are not God's fault. God may test believers in order to strengthen their faith, but he never tries to induce sin or destroy faith. God does not want us to fail, but to succeed. See these examples of God testing his followers: Abraham (Genesis 22:1); Israel (Judges

2:22); and King Hezekiah (2 Kings 20:12–19; 2 Chronicles 32:31).

At this point, the question may be rightly asked: “If God really loves us, why doesn’t he protect us from temptation?” A God who kept us from temptation would be a God unwilling to allow us to grow. In order for a test to be an effective tool for growth, it must be capable of being failed. God actually proves his love by protecting us in temptation instead of protecting us from temptation. He provides a way to resist: “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).

GOD’S WAY OUT OF TEMPTATION

God gives us these resources during temptation:

- His presence. “He will not leave you nor forsake you” (Deuteronomy 31:6 NKJV see also Hebrews 13:5).
- His model—Jesus. “For this reason he had to be made like his brothers in every way, in order that he might become a merciful and faithful high priest in service to God, and that he might make atonement for the sins of the people. Because he himself suffered when he was tempted, he is able to help those who are being tempted” (Hebrews 2:17–18 NIV).
- His guidance. “Your word is a lamp to my feet and a light for my path” (Psalm 119:105 NRSV).
- His mission for our life that keeps us directed. “Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles, and let us run with perseverance the race marked out for us” (Hebrews 12:1 NIV).
- His other people with whom we share encouragement. “And let us consider how we may spur one another on toward love and good deeds. Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another—and all the more as you see the Day approaching” (Hebrews 10:24–25 NIV).
- His forgiveness when we fall and fail. “If we confess our sins, he who is faithful and just will forgive us our sins and cleanse us from all

unrighteousness” (1 John 1:9 NRSV).

1:14 Some believers thought that since God allowed trials, he must also be the source of temptation. These people could excuse their sin by saying that God was at fault. James corrects this. Temptations come from within. Here James highlights individual responsibility for sin.

But each one is tempted when, by his own evil desire. Behind the idea of the evil desire is the Jewish doctrine of the two yetzers. This has to do with the Jewish belief that all people have two yetzers or impulses—an impulse to good and an impulse to evil—and that these impulses war within them. It is possible, perhaps even likely, that James is building upon this Jewish idea.

The NIV adds the implied evil to the Greek epithumia (desire), which can but does not have to imply an evil craving or lust. Normal desires, such as hunger, can also be the starting point of temptation if they are allowed to control our actions. When Jesus was tempted in the wilderness (Matthew 4), the temptation came through a natural desire for food after a long fast. Satan urged Jesus to satisfy that desire in an inappropriate way, at the wrong time. The temptation was real, but Jesus did not sin by experiencing it. He would have sinned if he had given in to the devil’s suggestion.

Desires can be either fed or starved. If the desire itself is evil, we must deny its wish. It is up to us, with God’s help. If we encourage our desires, they will soon become actions. The blame for sin is ours alone. The kind of desire James is describing here is desire out of control. It is selfish and seductive.

Does James take Satan off the hook by placing responsibility for temptation on our desires? No, he does not. We will see later (3:15; 4:7) that the role of Satan was very much in James’s thinking. Part of the answer here is in the word by (hupo), which can refer to both the agent and the cause. This same dual use is present in English. We can say “He was led by his friend” or “He was led by the hand by his friend.” In the former case we are speaking of the agent doing the leading; in the latter, we are referring to the means or cause used to do the leading. Likewise, we may be led by our desires, but it is the

devil behind the impulse when we are going in an evil direction.

THE DEVIL AND OUR DESIRES

How does the devil make our desires serve his purposes?

- He offers suggestions from within our environment and experience.

What seems at first glance to be harmless may lead to evil. The person who takes Satan's suggestions into his mind is fighting on dangerous ground. But the devil can't entice our mind against our will.

- He deceives with false advertising. Fame, sex, wealth, and power are presented to us as though they satisfy. But we don't have to take his suggestions.

- He singles us out through fear, making us feel as though we are struggling alone. But we are warned to "Be self-controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour" (1 Peter 5:8 NIV).

Knowing that we have these potential weaknesses in our defenses should motivate us to be careful to control our desires.

When he is drawn away by his own desires and enticed. The enticement of evil is expressed in two ways—being dragged away or being lured like a fish to bait, and being enticed. Temptation comes from evil desires within us, not from God. We can both build and bait our own trap. It begins with an evil thought and becomes sin when we dwell on the thought and allow it to become an action. Like a snowball rolling downhill, sin grows more destructive the more we let it have its way. The best time to stop a temptation is before it is too great or moving too fast to control. (See Matthew 4:1-11; 1 Corinthians 10:13; and 2 Timothy 2:22 for more about escaping temptation.)

So we meet the enemy called temptation and discover it is in us. How can we withstand the attacks we know will come?

- We must continually place ourselves under God's protection (see the spiritual resources listed under the notes for 1:13).
 - We must reject the enticement, or temptation by recognizing it as a false promise.
 - We must bring into our life those activities that we know God has provided for our benefit—knowledge of Scripture, fellowship with Christ and other believers, good music, appreciation of all God has made—activities that expand our awareness in life.
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Genesis 3—Man’s Temptation and Fall

The temptation from the serpent [3:1-5]

The serpent begins his temptation (1)

The serpent: The text here does not, by itself alone, clearly identify the serpent as Satan, but the rest of the Bible makes it clear this is Satan appearing as a serpent.

In Ezekiel 28:13–19 tells us that Satan was in Eden. Many other passages associate a serpent or a snake-like creature with Satan (such as Job 26:13 and Isaiah 51:9). Revelation 12:9 and 20:2 speak of the dragon, that serpent of old, who is the Devil and Satan.

The representation of Satan as a serpent makes the idea of Moses saving Israel by lifting up a bronze serpent all the more provocative (Numbers 21:8–9), especially when Jesus identifies Himself with that very serpent (John 3:14). This is because in this picture, the serpent (a personification of sin and rebellion) is made of bronze (a metal associated with judgment, since it is made with fire). The lifting of a bronze serpent is the lifting up of sin judged, in the form of a cross.

Ezekiel 28 tells us Satan, before his fall, was an angel of the highest rank and prominence, even the “worship leader” in heaven. Isaiah 14 tells us Satan’s fall had to do with his desire to be equal to or greater than God, to set his will against God’s will.

The serpent was more cunning than any beast: Satan’s effectiveness is often found in His cunning, crafty ways. We can’t outsmart Satan, but we can overcome him with the power of Jesus.

It was the craftiness of Satan that made him successful against Eve: as the serpent deceived Eve by his craftiness (2 Corinthians 11:3).

And he said to the woman: Apparently, before the curse pronounced in Genesis 3:14–15, the serpent was different than what we know today as a serpent. This creature didn’t start as a snake as we know it, it became one.

“The creature that tempted Eve became a serpent as a result of God’s judgment on it, and it went slithering away into the bushes to the intense horror of Adam and Eve.” (Boice)

Demonic spirits evidently have the ability, under certain circumstances, to indwell human or animal bodies (Luke 8:33). On this occasion, Satan chose to indwell the body of a pre-curse serpent.

Poole says the woman wasn't surprised at the serpent's speaking because Adam and Eve had free conversation with angelic beings that often appeared in the form of men. If this is true, it wasn't so strange to Eve that an angelic being might appear to her in the form of a beautiful pre-curse serpent.

Perhaps Satan made the voice supernaturally seem to come forth from the serpent, or perhaps Satan "said" this to Eve in her thoughts. What Satan said is more important than how he said it.

To the woman: Satan brought his temptation against the woman because he perceived she was more vulnerable to attack. This is because she did not receive the command to not eat of the tree of the knowledge of good and evil directly from God but through Adam (Genesis 2:15-17).

Perhaps Satan knew by observation Adam didn't do an effective job in communicating to Eve what the LORD told him. This failure on Adam's part made Eve more vulnerable to temptation.

Satan will often attack a chain at its weakest link, so he gets at Adam by tempting Eve. The stronger ones in a "chain" must expect attack against weaker links and support them against those attacks.

It was also in God's plan to allow Satan to tempt Eve this way. If Adam would have sinned first, and if he had given the fruit to Eve, she might have a partial excuse before God: "I was simply obeying the head of our home. When he gave me the fruit, I ate of it."

Has God indeed said: Satan's first attack is leveled against the Word of God. If he can get Eve confused about what God said, or to doubt what God said, then his battle is partially won.

From the beginning, Satan has tried to undermine God's people by undermining God's Word. He can undermine just as effectively by getting us to neglect God's Word as by getting us to doubt it.

"Has God indeed said, 'You shall not eat of every tree of the garden'?" Satan took God's positive command (Of every tree of the garden you

may freely eat; but of the tree of the knowledge of good and evil you shall not eat [Genesis 2:16-17]) and rephrased it in a negative way: "God won't let you eat of every tree."

Eve's reply to the serpent (2-3)

And the woman said to the serpent: Eve's first mistake was in even carrying on a discussion with the serpent. We are called to talk to the devil, but never to have a discussion with him. We simply and strongly tell him, "The Lord rebuke you!" (Jude 9)

We may eat of the fruit of the trees of the garden: Eve's knowledge of what she should not do is partially correct, but what she doesn't seem to know makes her all the more vulnerable to deception.

Eve does not seem to know the name of this tree; she only calls it the tree in the midst of the garden, instead of the tree of the knowledge of good and evil (Genesis 2:17).

Eve misquoted God's command to Adam. Her words, "you shall not eat it" and "lest you die" are close enough, but she added to the command and put words in God's mouth when she said, "nor shall you touch it." Of course, it was a good idea to completely avoid the temptation; no good could come from massaging the fruit you're not supposed to eat. But it is a dangerous thing to teach the doctrines of man as if they are the commandments of God (Matthew 15:9).

Clarke on nor shall you touch it: "Some Jewish writers ... state that as soon as the woman had asserted this, the serpent pushed her against the tree and said, 'See, you have touched it, and are still alive; you may therefore safely eat of the fruit, for surely you shall not die.' "

God has said: Eve's ignorance of exactly what God said was really Adam's responsibility. He did a poor job of relating to his wife the word God gave him.

We can almost picture Adam telling Eve, "See that tree in the middle of the garden? Don't touch it or God says we'll die!" While this is better than saying nothing, what Adam didn't explain made a vulnerable place where Satan could attack.

Lest you die: This may seem like a small thing to hinge the destiny of

the human race and all creation on. But the tree was nothing more than a restraint on Adam and Eve. It reminded them they were not God, that God had a legitimate claim on their obedience, and that they were responsible to Him.

Satan's direct challenge to God's Word (4-5)

You will not surely die: Satan effectively laid the groundwork. He drew Eve into a discussion with him and planted the seed of doubt about God's Word, and he exposed Eve's incomplete understanding of God's Word. Now he moves in for the kill, with an outright contradiction of what God said.

Satan can only effectively work when he has established a foothold. No one falls like Adam and Eve will fall, "all of a sudden." A foundation has been laid.

This is why we are called to never give place to the devil (Ephesians 4:27). This shows how remarkable it is that Jesus could say, "Satan has nothing in Me." (John 14:30)

You will not surely die: Satan first wanted Eve to forget all about what God said about the consequences of sin. When we know and remember the consequences of sin, we are more likely to give up the passing pleasures of sin (Hebrews 11:25).

In Satan's direct challenge, he tries to get Eve to doubt the goodness of God. If God lies to her, how can He be good?

In Satan's direct challenge, he tries to get Eve to doubt the badness of sin. If this fruit is something good for her, why doesn't God want her to have it?

Satan wants us to see sin as something good that a bad God doesn't want us to have. His main lie to us is "sin is not bad and God is not good."

"Satan and the flesh will present a thousand reasons to show how good it would be to disobey His command." (Barnhouse)

In the day you eat of it your eyes will be opened: Satan's temptation was all the more powerful because there was truth in it. It was true your eyes will be opened, and this was fulfilled (Genesis 3:7). But their

eyes were instantly opened to their own sin and rebellion.

It is as if a deaf person was promised to be able to hear again, but all they could hear was screaming.

Their eyes were opened, they did know good and evil, but not as gods. "Pure lie" is rarely effective in temptation. If Satan doesn't couple it with some truth, there is little power in his temptation.

You will be like God, knowing good and evil: The final enticement is the most powerful, because it was how Satan himself fell, wanting to be equal with God. Eve tried to become a god herself by her rebellion against God.

Jewish rabbis embellish on Satan's temptation to Eve: "Nothing but malice has prompted God's command, because as soon as you eat of it, you will be as God. As He creates and destroys worlds, so will you have the power to create and destroy. As He does kill and revive, so will you have the power to kill and revive. God Himself ate first of the fruit of the tree, and then He created the world. Therefore, He forbids you to eat of it, lest you create other worlds ... Hurry now and eat the fruit of the tree in the midst of the garden, and become independent of God, lest He bring forth still other creatures that will rule over you."

The goal of becoming God is the center of so many non-Christian religions, including Mormonism. But in our desire to be gods, we become like Satan (who said, I will ascend into heaven, I will exalt my throne above the stars of God ... I will be like the Most High [Isaiah 14:13-14]) instead of being like Jesus, who came as a servant (Matthew 20:28).

The New Age movement and the desire to be "god" are just as strong as ever. According to a 1992 survey, as many as 12 million Americans can be considered active participants in the New Age movement, and another 30 million are avidly interested. If all these people were brought together in a church-like organization, it would be the third largest religious denomination in America. More than 90% of the subscribers to New Age Magazine are college graduates, compared to half the general population.

In 1995, New Age influence made it all the way to the White House.

New Age author Marianne Williamson (writer of *A Course In Miracles*), guru to many of Hollywood's spiritual seekers, spent a night at the White House as the personal guest of Hillary Clinton. And Anthony Robbins, motivational guru and king of late-night infomercials, consulted with President Clinton at Camp David. Robbins is also recognized as a leader in the New Age movement.

The sin of Adam and Eve and the fall of the human race [3:6-9]

Adam and Eve both disobey God in their own way (6)

So when the woman saw: Eve surrendered to this temptation in exactly the way John describes in 1 John 2:16. First, she gave in to the lust of the flesh (saw that it was good for food), then she gave in to the lust of the eyes (pleasant to the eyes), then she gave in to the pride of life (desirable to make one wise).

Jesus was tempted in the same three-fold way: an appeal to the physical appetites, an appeal to covetous and emotional desires, and an appeal to pride (Matthew 4:1-11).

The woman saw that the tree was good for food: Eve's perceptions were partially true and partially false. The tree was not really good for food, though Eve was deceived into thinking it was so. The fruit probably was pleasant to the eyes, though that shouldn't mean much. And it was only true in Eve's mind that the tree was desirable to make one wise.

We can see the total truth of Paul's statement in 1 Timothy 2:14, that Eve was deceived when she sinned. In her mind, she thought she was doing something good for herself.

She took of its fruit and ate: Satan could tempt Eve, but she didn't have to take it. The taking was all her doing. Satan couldn't cram the fruit down her throat. Eve was responsible. She couldn't rightly say, "the devil made me do it."

As with every temptation, God had made for Eve a way of escape (1 Corinthians 10:13). She could have simply run from Satan and the tree, but Eve didn't take God's way of escape.

She also gave to her husband with her: Not only did Eve sin, but she became the agent of temptation for Adam. But when Adam ate, he was not deceived as Eve was. Adam sinned with his eyes wide open, in open rebellion against God.

Therefore, it is Adam, not Eve, who bears the responsibility for the fall of the human race and for the introduction of death into the created order (Romans 5:12, 1 Corinthians 15:22). Eve was tricked into sinning; Adam knew exactly what he was doing (1 Timothy 2:14).

Many have speculated that Adam sinned because he didn't want Eve to be alone in the fall, and he ate of the fruit out of a romantic impulse. This may well be true, but it makes Adam's sin not one bit less rebellious. Rebellion against God is not "better" when motivated by a romantic impulse.

"Take and eat" will one day become verbs of salvation, but only after Jesus had lived in the world of Adam's curse and surrendered to death.

The nakedness of Adam and Eve (7)

Then the eyes of both of them were opened: Seemingly, it was only after the sin of Adam that they knew of their sinful state. They knew they were naked, in the sense of having their shame exposed to all creation.

They knew that they were naked: Psalm 104:2 and Matthew 17:2 suggest that light can be a garment for the righteous. It may be that Adam and Eve were previously clothed in God's glorious light, and the immediate loss of this covering of light left them feeling exposed and naked.

"It is more than probable that they were clothed in light before the fall, and when they sinned the light went out." (Barnhouse)

The eyes of both of them were opened: The way they saw themselves changed, but also the way they saw the entire world was now different. After the fall, everything looked worse.

Was it good or bad that Adam and Eve saw their nakedness and felt terrible about it? It was good, because it is good to feel guilty when you have done something wrong.

They sewed fig leaves together: Their own attempt to cover themselves took much ingenuity, but not much wisdom. Fig leaves are said to have a prickly quality, which would make for some pretty itchy coverings.

Every attempt to cover our own nakedness before God is just as foolish. We need to let Jesus cover us (Revelation 3:5, 18), and put on Jesus Himself as our covering garment (Galatians 3:27). The exhortation from Jesus is for us: Behold, I am coming as a thief. Blessed is he who watches, and keeps his garments, lest he walk naked and they see his shame. (Revelation 16:15)

Obviously, they covered their genital areas. In virtually all cultures, adults cover their genital areas, even though other parts of the human body may be more or less exposed from culture to culture.

This is not because there is something intrinsically “dirty” in our sexuality, but because we have both received our fallenness and pass it on genetically through sexual reproduction. Because of this, God has implanted it in the minds of men that more modesty is appropriate for these areas of our body.

Adam and Eve hide from God; God calls out to them (8-9)

They heard the sound of the LORD God walking in the garden in the cool of the day: Adam and Eve knew that when they heard the LORD coming, He would want to be with them. This was how the LORD had fellowship with Adam and Eve, in a very natural, close, intimate way. Leupold on walking in the garden in the cool of the day: “The almost casual way in which this is remarked indicates that this did not occur for the first time just then ... There is extreme likelihood that the Almighty assumed some form analogous to the human form which was made in His image.”

We can assume this is God, in the Person of Jesus Christ, appearing to Adam and Eve before His incarnation and birth at Bethlehem, because of God the Father it is said, “No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him” (John 1:18), and no man has ever seen God in the Person of the Father. (1 Timothy 6:16)

“Cool of the day” is literally “the breeze of the day.” From Hebrew geography and culture, we might guess this means late afternoon.

Adam and his wife hid themselves: This shows that Adam and Eve knew that their attempt to cover themselves failed. They didn’t proudly show off their fig-leaf outfits; they knew their own covering was completely inadequate, and they were embarrassed before God.

Where are you? This is not the interrogation of an angry commanding officer, but the heartfelt cry of an anguished father. God obviously knew where they were but He also knew a gulf had been made between Himself and man, a gulf that He Himself would have to bridge.

God confronts Adam and Eve with their sin [3:10-13]

Adam tries to explain his sin (10-12)

I heard Your voice in the garden, and I was afraid: Sin made Adam afraid of God’s presence and afraid of God’s voice. Ever since Adam, men run from God’s presence and don’t want to listen to His Word.

We are still made in God’s image, so we want to be in the presence of God and hear His voice, while at the same time, we are afraid of Him.

Who told you that you were naked? God knew the answer to this question. He asked it because He allowed Adam to make the best of a bad situation by repenting right then and there, but Adam didn’t come clean and repent before God.

We all sin, but when we sin, we can still give glory to God by openly confessing without shifting the blame onto others (Joshua 7:19-20).

There is often nothing you can do about yesterday’s sin (though in some cases you may be able to make restitution). Yet you can do what is right before God right now by confessing and repenting.

Have you eaten from the tree of which I commanded you that you should not eat? God confronted Adam’s problem squarely. This wasn’t primarily a wardrobe problem or a fear problem or a self-esteem problem. This was a sin problem and Adam’s wardrobe, fear, or self-understanding could not be addressed until the sin problem was

addressed.

Then the man said: Notice that to this point, God has not addressed Eve at all. Adam, being the head, is the problem here.

The woman whom You gave to be with me, she gave me of the tree, and I ate: Adam's attempt to blame Eve is completely consistent with human nature. Few of us are willing to simply say as David did, I have sinned against the LORD (2 Samuel 12:13)

Significantly, if there is any blame, it is on Adam, not Eve. Not only does Adam unjustly accuse Eve, but also he refuses to accept proper responsibility for his part in her sin.

By saying "the woman whom You gave to be with me," Adam essentially blames God for the sin saying, "You gave me the woman, and she is the problem." Adam wasn't content to blame Eve; he had to blame God also.

Eve's reply to God (13)

The serpent deceived me, and I ate: When confronted by God, Eve doesn't necessarily shift the blame when she admits the serpent deceived her and then she ate. This much was true, she had been deceived, and she did eat.

Deceived me: The only problem comes when we fail to see that being deceived is sin in itself. It is sin to exchange the truth of God for the lie (Romans 1:25).

Romans 12:2

12:2 Do not conform any longer to the pattern of this world.

When believers offer their entire self to God, a change will happen in their relation to the world. Christians are called to a different life-style than what the world offers with its behavior and customs, which are usually selfish and often corrupting (Galatians 1:4; 1 Peter 1:14).

Christians are to live as citizens of a future world. There will be pressure to conform, to continue living according to the script written by the world, but believers are forbidden to give in to that pressure.

Many Christians wisely decide that much worldly behavior is off limits for them. After all, it is not our objective to find out just how much like the world we can become yet still maintain our distinctives. But

refusing to conform to this world's values must go even deeper than the level of behavior and customs—it must be firmly planted in our minds—be transformed by the renewing of your minds. The Greek word for “transformed” (metamorphousthe) is the root for the English word metamorphosis. Believers are to experience a complete transformation from the inside out. And the change must begin in the mind, where all thoughts and actions begin. Paul wrote to the Ephesians, “You were taught, with regard to your former way of life, to put off your old self, which is being corrupted by its deceitful desires; to be made new in the attitude of your minds; and to put on the new self, created to be like God in true righteousness and holiness” (Ephesians 4:22–24). One of the keys, then, to the Christian life is to be involved in activities that renew the mind. Renewing (anakainosei) refers to a new way of thinking, a mind desiring to be conformed to God rather than to the world. We will never be truly transformed without this renewing of our mind.

Much of the work is done by God's Spirit in us, and the tool most frequently used is God's Word. The Bible claims the ability to judge “the thoughts and attitudes of the heart” (Hebrews 4:12 NIV). As we memorize and meditate upon God's Word, our way of thinking changes. Our minds become first informed, and then conformed to the pattern of God, the pattern for which we were originally designed.

DO NOT CONFORM

What causes us to conform to the world's pattern?

- We believe that the world is more likely to allow us pleasure than God is.
- We find a certain exhilaration in rushing along with the world.
- We are afraid of what might happen if we really think about life and change.
- We are crippled by pride or a negative self-image and believe there really isn't an alternative.
- We reject the life of service and humility necessary to conform ourselves to God's pattern.

Conforming to the world's pattern will involve the following ways of thinking:

- We have a right to have all our desires fulfilled (see Romans 8:5, 1

Peter 4:3-4).

- We have a right to pursue and use power (see Mark 10:42-45).
- We have a right to abuse people (see Luke 11:43, 46-52).
- We have a right to accumulate wealth for purely selfish reasons (see Matthew 16:26).
- We have a right to use personal abilities and wisdom for self-advancement rather than for serving others (see 1 Corinthians 3:19).
- We have a right to ignore or even hate God (see James 4:4).

Resources: Rev. Brad Standfest, David Lanier, "Temptation," ed. Chad Brand et al., Holman Illustrated Bible Dictionary, David Guzik, Matthew & Genesis, David Guzik's Commentaries on the Bible, Bruce B. Barton, David Veerman, and Neil S. Wilson, Romans, Life Application Bible Commentary

Sermon Notes:

In the most incredible Sermon to ever be preached called: The Sermon on the Mount Matthew 5-7 Jesus says this:

This, then, is how you should pray:

"Our Father in heaven, hallowed be your name, your kingdom come, your will be done on earth as it is in heaven. Give us today our daily bread. Forgive us our debts, as we also have forgiven our debtors. And lead us not into temptation but deliver us from the evil one." Matthew 6:9-13

The Key to this Prayer is "deliver us from the evil one"

Literally.... The Lord protects us from Satan

Theologian... Dr Barton comments on the Lord's Prayer...

"God doesn't lead us into temptation, for he does not tempt people to do evil... the Greek word translated "temptation" does not mean enticement to do evil? But "testing." Sometimes God allows his people to be "tested" by temptation. But this testing is never without a purpose: God is always working to refine his people, teach them to depend on him, and strengthen their character to be more like him. How he does this differs in every person's life."

We must remember what Jesus' brother James said: "When tempted, no one should say, "God is tempting me." For God cannot be tempted by evil, nor does he tempt anyone; but each one is tempted when, by his own evil desire, he is dragged away and enticed." James 1: 13-14

So when I am driving down the road and the other person is driving like a 2 year old... God is not telling me to CURSE & RAISE MY FINGERS...

God is not leading me to use my truck like a bumper car & SMASH the other car from behind...

Remember... Temptation always starts with a voice...

Here is what we know about Satan... "He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies." John 8:44

When we face temptations... There are always choices to make in response to the voice

Will you Obey God? OR will you entertain Satan's whispers?

- Little Whisper's into our minds
- Entertain- this is where we start to plan

I want to talk about the Temptations we all face to believe in Unbiblical Truths...

Apostle Paul said this: Do not conform to the pattern of this world but be transformed by the renewing of your mind. (Romans 12:2)

Conform (World has a pattern to follow)

- To fashion yourself to
- To conform/pattern one's mind or character to

The Temptations we all face: Satan makes things Sound & Look so appealing for us to grab onto.

Turn in your Bibles to Genesis 2:8 & 15 and 3: 1-11

Genesis 3: 1-11 Twisting Gods Words

- "Did God really say?" (He didn't mean it like that)
- "You will not surely die" (NO way would God do that to you)

- “You will be like God” (Gain your freedom... enlighten yourself)

Today perhaps more than ever there are Temptations to believe in unbiblical Truths

The World says: God is Love and God loves all the people of the word—
So true, BUT
God doesn't like all the things the people in the World Do

There are Christian Churches that have ripped pages right out of the bible...

There is a Temptation in front of us to accept Everything & Anything...
A world where sin is a personal choice

Don't allow the voice of temptation to trick you into believing Unbiblical Truths... We are people of the word

Devotional Questions

1. Read the Lord's Prayer in Matthew 6:9-13. Does the Lord lead us into being tempted? (Review Commentary above if you need a better understanding)
 2. What does Jesus' brother James say about temptation? Read James 1:13-14
 3. What does Jesus say about Satan? Read John 8:44
 4. Read Romans 12:2. Is there a pattern the world wants us to follow... and what should we do?
 5. Read Genesis 3:1-11. How did Satan entice Adam and Eve to sin?
 6. Does this world have an agenda to entice us to believe in unbiblical truths? If so, what should we do?
-

Week 1 The Voice of Temptation

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

**To Listen to this week’s Sermon: “The Voice of Temptation”
Go to the Sermon tab here in our APP or use the links to our website or YouTube Channel where you can also listen to our Sermons:**

Web: <https://www.almontvineyardchurch.org/media>

You Tube: <https://www.youtube.com/@almontvineyardchurch>

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 worshiping 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?