

# That you may know... (A Series in Luke) [He Understands your Temptation- Luke 4:1-13]

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## Introduction

Please do not look at this picture

Read [ Luke 4:1-13]

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## Body

### The Reality of Temptation (4:2)

- **The reality of Temptation is that you can face temptation when you are led and filled with the Spirit. (4:1)**
  - Luke makes it evidently clear that Jesus was led into wilderness not because of rebellion but because he was in the will of God.
  - May we never say or think.... That person is in difficult times, facing temptation because of their sin. Jesus shows us that sometimes temptation finds the faithful.
  - Matthew emphasizes the devil is the “tempter” (Matt 4:3)
- **The reality of Temptation is that it is REAL and is Real difficult.**
  - Temptation would not be temptation unless it was tempting. The devil tempts Jesus not after the buffet but during the fast.
  - *Not only does Satan and the world know your weaknesses, he knows the opportune times (4:13)*
- **The reality of Temptation is that it can come in the good times (3:21-22)**
  - Jesus was tempted immediately following his baptism.
- **The reality of Temptation is that it can come in the bad times. (4:2-3)**
  - Jesus spent 40 days in the desert.
  - An old pastor once said the devil HITS you when you are Hungry, Isolated, and Tired.
- **Temptation is a Test not an automatic Failure.**
  - **Temptation** [peirazomenos] means ‘to test someone’ and it is used in the OT both of God testing men in order to assess the reality of their faith and obedience (Gen 22:1-9) and also men testing God, usually because they doubt his goodness and power (Ex 17:2).

- *1 Cor 10:13 No temptation has overtaken you except such as is common to man; but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it.*
- Temptation is only a test and God gives us the way of escape
- We only fail the temptation test when we give in, and entices, drug away, and let that temptation take root in our lives where it becomes SIN

## Our Response to Temptation (4:4)

We must respond in a way to temptation that is modeled by our Lord and Savior.

### 1. We respond with the Word of God.

- See how Jesus Responds. First he quotes Deut 8:3, second time quotes Deuteronomy 6:13, and finally refers to Deut 6:16.
- We need to live out Psalm 119:105 *Your word I have hidden in my heart, That I might not sin against You.*
  - Men you need to memorize **Psa. 119:9** *How can a young man keep his way pure? By living according to your word.*
- If you do not know God's Word... you have no chance!
  - Get into God's Word until it gets in you.

### 2. We go on the offensive (4:1)

- **Jesus was filled with the Spirit of God.**
  - This was not accidental. Are you cultivating your life in a way where you are spirit filled?
  - Pray—Lead us not into temptation but deliver me! (6:13)
  - **Put on the Armor of God Daily (Eph 6)**
    - “Many of us suffer from temptations from which we have no business to suffer” (Oswald Chambers)
- **You build fences and have boundaries**
  - Fences keep things you want out away and things you want, inside.
  - **"Temptation usually comes in through a door that has deliberately been left open." (Arnold Glasow)**
    - Your Church family is a fence.
    - Your small group is a fence
    - Your Spouse if a Fence
  - Do you have spiritual boundaries?

### 3. You resist and Flee

- **Gen 4:7** *If you do well, will you not be accepted? And if you do not do well, sin lies at the door. And its desire is for you, but you should rule over it.”*
- **James 4:7** *Therefore submit to God. Resist the devil and he will flee from you.*
- Resist means to try to prevent or to struggle against something. Often we give in to temptation because we do not try to struggle against it. Remember temptation is a test not a failure.

## Our Redemption from Temptation (4:13)

- The cruel reality is that we like the first Adam fail when tempted. Gen 3:6 says that when Eve and Adam saw the fruit was good for food, that it was pleasant to the eyes, she and her husband ate.
  1. The consequences for our failures are not only shame, difficulty, and disgrace. The consequence for sin/failure is a severed relationship with God. And everything in this World is tainted and severed because of the first Adam.
- Here is redemption, we have a new Adam, a new High Priest, His name is Jesus and he saves us, he restores and redeems the broken relationships in our lives .
- Heb 4:15 For we do not have a high priest who is unable to sympathize with our weaknesses, but One who has been tested in every way as we are, yet without sin. <sup>16</sup> Therefore let us approach the throne of grace with boldness, so that we may receive mercy and find grace to help us at the proper time.
  1. You have a savior that understands what you are going through. He understands your temptations. Trust Him.
  2. You have a savior that was blameless. He died for your weakness and was the perfect offering in your place. And the offering was accepted because He rose again.
  3. You have a Savior that lets you approach His throne. Not only can you now approach the most High God but you can approach with boldness.
  4. When you come to the throne of God, you will receive mercy (not getting what you deserve) and find grace (getting what you do not deserve)

## Conclusion

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- You will face temptation: it is real
- You need to respond in righteousness
- You have a redeemer who shows you the way out and the way back

# Notes

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## Temptation

- The text reveals how Satan tempts and how Jesus resists.

## Opportune Time

- **Son of God// Son of Adam (3:38)**
  - The comparison to Adam is suggested by 3:38.
  - The remark is significant, since Jesus' testing takes place in an environment opposite to the one Adam faced (NIV).
  - The cosmic confrontation of Jesus w/Satan recalls that earlier encounter, which had such dire consequences for humanity.

**Luke 4:1** Then Jesus, being filled with the Holy Spirit, returned from the Jordan and was led by the Spirit into the wilderness, <sup>2</sup> being tempted for forty days by the devil. And in those days He ate nothing, and afterward, when they had ended, He was hungry.

- The twin themes in the story of the baptism of Jesus are taken up in the story of his temptation. The baptism and temptation stand together (NIGTC)
  - **The point is not that Jesus overcomes temptation by his superior knowledge of Scripture. Rather, Jesus is obedient to God's will in Scripture. (NIGTC)**
- The opening verse links the temptation story with that of the baptism after the interposition of the genealogy and reflects Lucan terminology (NIGTC).
- **Spirit**
  - Such an emphasis makes clear that Jesus' being exposed to temptation was not his fault in any way (ECNT).
  - Jesus would be victorious over the devil because he was full of the Spirit. Thus Jesus was not portrayed as passively being dragged out by the Evil One to endure temptation, for the initiator of this event was not the devil but God. The picture is that of the Anointed of the Lord on the offensive and led by the Spirit to confront the devil (NAC).
- **Temptation** [peirazomenos] means 'to test someone' and it is used in the OT both of God testing men in order to assess the reality of their faith and obedience (Gen 22:1-9) and also men testing God, usually because they doubt his goodness and power (Ex 17:2). Especially during the wilderness period God tested the faithfulness of his people (NIGTC).

- Whereas in the OT it is God who tests Israel, here it is the devil, although the leading of the Spirit shows that the devil's role falls within the purpose of God.
  - **What is intended by the devil as a means of defeating Jesus becomes in the purpose of God the occasion of his defeat (NIGTC).**
- **40 days**
  - Was the tempting at the end of the 40 days or during the entire wilderness duration? Matthew speaks of temptation coming at the end of the time period and Mark is ambiguous.
    - “tempted” a present participle, gives the idea that tempting occurred over forty days, regardless of where the phrase is located in the sentence.
    - Jesus was tempted over a 40 day period and the 3 tests recounted here may be but the concluding act of the drama, since Luke says that these three tests came at a point of hunger after 40 days of fasting (ECNT).
  - Why 40?
    - 40 was the period of the wilderness wanderings (Num 14:33) 40 lashes was the most a person could receive (Deut 25:3). 40 days was the period of uncleanness after birth (Lev 12:1-4) and the duration of the flood (Gen 7:4).
    - 40 days was the period of the fasts of Moses (Exod 34:28) and Elijah (1 Kings 19:8). The parallels of Moses and Jesus are significant as Jesus' replies to temptation all come from Deuteronomy (ECNT).
  - In contrast to Israel in the wilderness, Jesus passes the test (Bovon)

**Luke 4:3** And the devil said to Him, “If You are the Son of God, command this stone to become bread.” **Luke 4:4** But Jesus answered him, saying, “**It is written**, ‘*Man shall not live by bread alone, but by every word of God.*’ ”

- **Devil**
  - Matthew emphasizes the devil is the “tempter” (Matt 4:3)
- This 1<sup>st</sup> temptation appeals to Jesus' status as God's Son, able to call on God's power. Most likely Jesus is being tempted to use his power as Son of God for his own ends instead of being obedient to the Father. Satan suggests that Sonship can be expressed in independent authority rather than in filial obedience. Behind the temptation lies the desire to turn Jesus aside from the fulfillment of his messianic task by striking at his relationship to the Father (NIGTC).
- The devil was really suggesting that perhaps God was abandoning Jesus, and so he had to look out for himself. Is not God treating you poorly? He suggests you can look out for yourself better than God can look out for you. Jesus knew the devil's attack on God's goodness and protection was wrong (ECNT).
- Throughout temptation Jesus found his answer in the Scriptures. He was armed with the ‘sword of the spirit (Eph 6:17). (NAC)

**Luke 4:5** Then the devil, taking Him up on a high mountain, showed Him all the kingdoms of the world in a moment of time. **6** And the devil said to Him, “All this authority I will give You, and their

glory; for *this* has been delivered to me, and I give it to whomever I wish. <sup>7</sup> Therefore, if You will worship before me, all will be Yours.” **Luke 4:8** And Jesus answered and said to him, “Get behind Me, Satan! For it is written, ‘*You shall worship the LORD your God, and Him only you shall serve.*’ ”

- Then the devil taking... note the contrast of v. 4:1.
- It is unnecessary to suppose that Luke is thinking of physical levitation into the air instead of ascent of a mountain. He may have omitted the mention of a specific mountain because he saw that it must be metaphorical (there is no literal mount where one may see the whole world), less probably because he regarded mountains as places of revelation (NIGTC).
- **Mountain**
  - **Luke 4:5** So he took Him up and showed Him all the kingdoms of the world in a moment of time.
  - Luke only speaks of Jesus going up and seeing. The emphasis in Luke is upon the quickness of the special appearing of the kingdoms, while Matthew simply presents the place (ECNT).
  - The mountain image has apocalyptic connections (Ezek 40:2; Rev 21:10, and 1 Enoch 25:3) where a mountain of great elevation sits above all as paradise. So Jesus is given a perspective from above—whether by vision or by rapture—which allows him to see a great expanse of territory.
  - How was this done? Was it by walking or levitation? We are not told because for Luke what was important was not the how but the what that took place (NAC).
- **Instant**
  - Luke in his wording suggested that he understood this temptation at least in part as a visionary experience (NAC).
- **All Kingdoms**
  - What is clear is that Jesus had a perspective of all the inhabited earth and all early power was presented to Jesus. Possibly the greek (*oikoumenēs*) may well be a reference to the Roman Empire, in that Rome was basically regarded as the world of that day (ECNT).
- **The offer precedes the actual condition of the contract, which will reveal the intent of the offer. The bait is placed in the trap (ECNT).**
- (all authority) is language expressive of the authority given to the Messiah in Psalms 2:8 and to the Son of man in Daniel 7:14 (NIGTC).
- Ultimately the devil’s claim was not true, nor was his word to be trusted (NIGTC).
- **Worship**
  - The temptation is to give the devil what belongs properly to God alone.
  - The challenge represents a defection from God, and such a defection would have lifetime consequences. The meaning of the offer was clear: if Jesus would give Satan his heart and bow down before him, Satan would let Jesus rule (ECNT).
- The temptation was ultimately about seizing power on one’s own, apart from God’s promise and provision (ECNT).

**Luke 4:9** Then he brought Him to Jerusalem, set Him on the pinnacle of the temple, and said to Him, “If You are the Son of God, throw Yourself down from here. <sup>10</sup> For it is written: *“He shall give His angels charge over you, To keep you, <sup>11</sup> and, “In their hands they shall bear you up, Lest you dash your foot against a stone.”*” **Luke 4:12** And Jesus answered and said to him, “It has been said, *‘You shall not tempt the LORD your God.’*”

- **If**
  - A first class Greek conditional clause: “If you, Jesus, are currently the Son, cast yourself down.” (ECNT).
- **Pinnacle**→
  - Possibly the royal colonnade on the south of the outer court which overlooked a deep ravine and was high enough to cause giddiness (Josephus)
  - Some suggest the lintel or superstructure of a gate of the temple. According to Eusebius the Jews stood James the Just on the wing of the temple and threw him down in order to murder him. A rabbinic tradition prophesied that the Messiah would reveal himself on the roof of the temple but it is improbable this tradition has anything to do with the Lucan account (NIGTC).
- **For it is written**→
  - The significance of the command is seen only when “the tempter twice repulsed with scripture texts, tries a text himself (NIGTC).
- **Protection**
  - In 1<sup>st</sup> century culture, this type of miraculous protection was expected of wonder workers and would be a testimony of Jesus’ special position (ECNT).
- **Throw yourself down**→
  - Hyldahl thinks that Jesus was being tempted to submit voluntarily to the punishment for blasphemy (NIGTC).

**Luke 4:13** Now when the devil had ended every temptation, he departed from Him until an opportune time.

- **Every temptation**
  - Most likely evidence Luke was these temptations as the final 3 in a long series of temptation (ECNT).
- **Opportune time**
  - A provocative statement. Some suggest Luke portrays 4:3-22:3 as “devil free” (ECNT). However we see demonic activity throughout the ministry of Jesus.

# Illustrations

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- Jesus “allows himself to be tempted by the devil so that we all learn through him to triumph over the devil” (Ambrose)
- The “three most important spears of the devil” appear in the three temptations: gluttony, vanity, and ambition” (Ambrose)
- Calvin objected to any comparison between Jesus’ temptation and ours. He claimed “all three temptations express a distancing of oneself from God” to withdraw from God, to attribute to Satan an authority that God alone has, and to use God’s power for one’s own benefit.

# Application

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- Satan tries to subvert our walk with God by offering shortcuts to spirituality—which are really dead ends (NIV).
- Jesus knowledge of God’s Word is a bridge. Here is a means by which we come to understand God’s will and direction. (NIV)
- Tests in life are not bad; in fact, they can be divinely sent (NIV).
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