

[Sunday, March 12, 2017] The Luke Series, Luke chapter 4, verses 1-13 – Craig Thurman

John the Baptist came baptizing in the fifteenth year of the reign of Tiberius Caesar. Many came to be baptized of him in the river Jordan as a proof of their genuine repentance from sin and in preparation for the coming of the Christ of God.

It was at this time that Jesus came to be baptized of John. To this John expressed his objection.

Mt 3:14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

*forbad, διεκώλυεν, 3ps. imperf. act. of διακωλύω, διά by, through + κωλύω, KJV, to forbid, hinder, withstand [LXX, Ge.23.6, to withhold]; διακωλύω, is only used here in the N.T.; that is, **John attempted to prevent His baptism based on the superiority of Christ**; [LXX, Judith 12.7, to stay].*

Now, Jesus received John's baptism. It was not because He had repented of sin. John baptized for two reasons. First, by baptism, a people were being prepared for the coming of the Christ's of God.

*Mk.1.1 ¶ The beginning of the gospel of Jesus Christ, the Son of God;
2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.
3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.
4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.
5 And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.
6 And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;*

7 *And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.*

8 *I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.*

Second, it was to introduce Christ to Israel. John's baptism manifested the Christ of God to Israel.

Jn.1.29 ¶ The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

30 *This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.*

31 *And I knew him not: but **that he should be made manifest to Israel, therefore am I come baptizing with water.***

32 *And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.*

33 *And I knew him not: but **he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.***

Luke's gospel then proceeds into the very important details of the genealogy of Christ through Joseph's wife, Mary. By this account we know that Jesus is really related to the sons of men through his mother, not Joseph, and therefore is truly the Son of man or the Last Adam. What does this genealogy establish for us in the Word of God? It sets up the relationship that Christ has to His people. Adam is a type of our Lord Jesus Christ.

*Ro 5:14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of **Adam's** transgression, who **is the figure of him that was to come.***

...

Ro 5:18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

19 *For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.*

As the first Adam stood representative for all of those related to Him, and all in Him fell by reason of his sin, so Jesus Christ, the last Adam, stood representative for all of those related to Him, and so all of His died with Him when He died on the cross, and they were raised with Him when He was raised from the dead.

A word about the name, Cainan, that is missing in Genesis chapter 10, verse 24. (cf. Lk.3.36)

‘The explanation concerning the omission of Cainan’s name in the Genesis genealogical account of chapter 10 could be because his life was inconsequential to the time-line given in Genesis. Is that not the primary purpose for the Genesis account? Cainan might have died early on and his father, Arphaxad, essentially raised his grandson, Salah, whom Cainan truly fathered. In other words Arphaxad really begat a historical son named Cainan, which Luke by inspiration of the Holy Ghost accurately supplied. But because of Cainan’s death Moses’ genealogy rightly shows that Arphaxad began fathering his son’s son, Salah, being 530 years of age. Therefore both genealogical accounts are correct. **Moses’ historical time-line is accurate as well as Luke’s family tree.** Both accounts are in harmony with the Word of God.’ cf. *The Genesis Series*, chapter 10, verse 24, p.381

Chapter 4

1 ¶ *And Jesus being full of the Holy Ghost returned from Jordan,*

There are a few other places in Scripture which tell of men who were full of the Holy Ghost. In Acts 6.3, the church of Jerusalem was to set aside seven men who were full of the Holy Ghost and wisdom to special service. One of those seven, Stephen, suffered martyrdom at the hand of the wicked. At his death by stoning the Word of God states that he was *full of the Holy Ghost*. (Acts 7.55) Another man, Barnabas, was sent to witness the truth of a great number of gentiles coming to faith in Christ in the city of Antioch, Syria. He was a man full of the Holy Ghost and faith.

The prominent work of the Spirit of God in the people of Christ is to guide or lead into the way of truth, to teach, and to witness.

*Joh 16:13 Howbeit when he, the Spirit of truth, is come, **he will guide you into all truth**: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.*

will guide, ὁδηγήσει, 3ps. fut. ind. of ὁδηγέω, ὁδός the way + ἡγέομαι, to lead; to lead into the way.

*Joh 14:26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, **he shall teach** you all things, and bring all things to your remembrance, whatsoever I have said unto you.*

shall teach, διδάξωι, 3ps. fut. ind. act. of διδάσκω, to teach.

*Ac 1:8 But **ye shall receive power**, after that the Holy Ghost is come upon you: and ye **shall be witnesses** unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.*

These men were those who were noted for being led into truth, taught the things of Christ, and were empowered to witness of Him before others.

But there was a significant difference between the sons and the Son concerning the Spirit of God. The sons received a measure of the Spirit of God, whereas the Son received the fulness of the Spirit. This took place at the beginning of Christ's public ministry.

*Jn.3.34 For he whom God hath sent speaketh the words of God: for **God giveth not the Spirit by measure** unto him.*

and was led by the Spirit into the wilderness,

was led, ἤγετο, 3ps. imperf. pass. of ἄγω; to be led or brought; v.5, w/a prefixed preposition, ἀνά.

Mark reads,

Mr 1:12 And immediately the Spirit driveth him into the wilderness.

driveth, ἐκβάλλει, ἐκ of, out, from + βάλλω, to cast out (Lk.11.18); put forth (Jn.10.4); put out (Mk.5.40); thrust out (Lk.13.28); drove out (Jn.2.15); to expel (Acts 13.50); to send out (Ja.2.25); to send forth (Lk.10.2); to pull out (Lk.6.42); to bring forth (Mt.12.35); to pluck out (Mk.9.47).

It is the Spirit of God that led our Lord, the Son of God, into the wilderness *to be tempted of the devil*. The model prayer that our Lord gave as a pattern for us has a petition in it which reads, *and lead us not into temptation; but deliver us from evil*. (Mt.6.13, εἰσενέγκης, 2ps. aor. subj.of εἰσφέρω, *lead ... into* (to bring or bear into); Lk.11.4) **This requires that we understand that there is no trial which comes into the lives of the children of God without the knowledge, direction and presence of God.**

The Spirit of God led our Lord Jesus to suffer temptation by Satan. And Satan attempted to tempt Him to sin.

Jas 1:13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man ...

God cannot be tempted. But it seems that Satan made his appeal to the Man Christ Jesus; that is, to His humanity. Is there a difference that can be made between Deity of Christ and the man? God cannot suffer need, hunger, thirst, or become weakened, yet Christ's humanity could. But that human nature which He possessed was without sin.

Heb 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

The temptation of Satan had nothing to work upon. It did one thing: prove Him to be the Son of God.

1 Ἰησοῦς δὲ πνεύματος ἁγίου πλήρης υπέστρεψεν ἀπὸ τοῦ Ἰορδάνου καὶ ἦγετο ἐν τῷ πνεύματι εἰς τὴν ἔρημον

ὑπὸ τοῦ διαβόλου

2 *Being forty days tempted of the devil.*

Mk.1.13, Satan

Mt.4.3 *And when the tempter came ...*

being ... tempted, πειραζόμενος, nom. sing. masc. part. pres. pass. of πειράζω; KJV, being tempted, being proved, being tested, being tried; the nom. and dat. masc. part. pres. pass. are Mk.1.13; Lk.4.2; He.2.18; 11.17; Ja.1.13.

Being Tempted

Satan's temptation of our Lord did this: proved his sinlessness; it proved that He is the Son of God. It proved that He could not sin.

'He was not tempted to find out if He could sin, but to prove that He was the sinless One.' *Addresses on Luke*, Ironside, p. 115.

The temptation proved that Christ Jesus had no acquaintance with sin in the least.

2Co 5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

That there was in Him was no sin.

1Jo 3:5 And ye know that he was manifested to take away our sins; and in him is no sin.

That he could not commit sin.

1Pe 2:22 Who did no sin, neither was guile found in his mouth ...

And that He remained as He is, the impeccable Son of God. He is the sinless, faultless, blameless, flawless Son of God.

He was proved to be the Son of God! There was not an evil principle of life in Him. By the Word of God, Ja. 1.13, ... *God cannot be tempted with evil ...* The temptation proved no fault in Him and discovered no weakness. There was no evil principal of the flesh to which Satan might entice him to lust after anything in the world. (the lust of the flesh) There was no sin-darkened eyes of the understanding to be lure his any beautiful fascade that Satan might put before Him. (the lust of the eyes) And nothing that Satan could offer was sought after for personal advantage. (& the pride of life)

You know why men have problems with understanding this of our Lord Jesus Christ? Because they think, contrary to the Word of God, that He was just another man. But unlike Christ, we have sinned in Adam and all we have all received from our fathers the sin of Adam. Because we are flawed Satan has something in us to exploit. But that was not so in our Lord Jesus Christ.

*Joh 14:30 Hereafter I will not talk much with you: for **the prince of this world cometh, and hath nothing in me.***

Sin has a place in us. There is a pleasantness of sin to our eyes. We willingly enjoy what we see. And we see for us something of personal advantage, something to be gained. That was the appeal Satan made to the Eve, that first woman. That tree appeared to her, with its fruit, *good for food, pleasant to the eyes, and a tree to be desired to make one wise.* (Ge. 2.6) Adam's corruption, like a leprosy, has infected the whole human race. Only because of the grace of God having worked in our hearts do any ever cry out,

Ro.7.24 O wretched man that I am! who shall deliver me from the body of this death?

Apart from this we wouldn't care, wouldn't know, and wouldn't do anything any different that we ever have. We would have continued to walk *according to the course of this world, according to the prince of the*

power of the air, the spirit that now worketh in the children of disobedience ... Eph.2.2.

Of the Devil

There is a personal being called the devil and Satan. This fallen prince of darkness is also called our adversary the devil because he is *arch-enemy* to God and His people. (1Pe.5.8) He is called *the accuser of our brethren* because at every turn slanders them before God. (Re.12.10) He is called the wicked one because iniquity had its beginning in him. (Is. Is.14.13-15; Ez.28.15)

John tells us of Satan.

*Joh 8:44 Ye are of your father **the devil**, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.*

Jesus spoke of him.

Mt 13:39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

Paul warned us of his schemes.

Eph 6:11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

Jude says that the archangel strove against Satan for Moses' body.

Jude 1:9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

John tells us that Satan has a great following of angels.

Re 12:9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

And Jesus tells us that one day He shall be destroyed.

Mt 25:41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels ...

To deny the reality of Satan is to deny one of the plainest truths of the Word of God. Jesus really was tempted of the devil.

Satan was not created a sinful creature. He was created a most beautiful cherub of God.

*Ez.28.13 Thou hast been (so that we know who this is, not that his beginning was here) in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that **thou wast created**.*

*14 Thou art the **anointed cherub** that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.*

*15 Thou **wast perfect in thy ways from the day that thou wast created**, till iniquity was found in thee.*

Isaiah tells us of his fall.

Is.14.12 How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!

which didst weaken, שׁלַיִח, cho-lesh, Qal part. Poel of שׁלַח, cha-lash, KJV, discomfit, wasteth away; the noun שׁלַח, chal-lash, is translated weak.

13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

14 I will ascend above the heights of the clouds; I will be like the most High.

15 Yet thou shalt be brought down to hell, to the sides of the pit.

And our Lord Jesus spoke of that day as well.

Lu 10:18 And he said unto them, I beheld Satan as lightning fall from heaven.

I beheld, ἐθεώρουν, 1ps. imperf. act. of θεωρέω; to seen, perceive, consider, to understand.

fall, πεσόντα, acc. sing. masc. part. aor. of πίπτω, to fall, fall down, fail.

And in those days he did eat nothing: and when they were ended, he afterward hungered.

*Mk.1.13 And he was there in the wilderness forty days, tempted of Satan; **and was with the wild beasts;** and the angels ministered unto him.*

Our Lord Jesus was separated from all men and alone. In this way, He, like the first Adam was faced with the same adversary and tried. The first man, Adam, was created upright, but mutable. He was subject to the fall in the temptations of Satan and did sin. The second man, our Lord Jesus, is from heaven. He is immutable and incapable of temptation to sin.

1Co 15:47 The first man is of the earth, earthy: the second man is the Lord from heaven.

2 ἡμέρας τεσσαράκοντα πειραζόμενος ὑπὸ τοῦ διαβόλου καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις καὶ συντελεσθεισῶν αὐτῶν ὕστερον ἐπέいなσεν

3 And the devil said unto him, If thou be the Son of God, command (imper.) this stone that it be made bread.

might become

it be made, γένηται, 3ps. aor. subj. of γίνομαι, to be; KJV, be, be fulfilled, have, grow, is made, may be, was, is, be done, shall be performed, shall be done, art made, is come to pass, et al.

3 καὶ εἶπεν αὐτῷ ὁ διάβολος εἰ υἱὸς εἶ τοῦ θεοῦ εἰπέ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος

4 And Jesus answered him, saying, It is written,

it is written, Γέγραπται, 3ps. perf. ind. pass. of γράφω, to write; a reference to a past record; cf. vs. 7.

That man shall not live by bread alone, but by every word of God.

The gospel of Matthew,

Mt 4:4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Our Lord quoting,

De 8:3 And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live.

In His defense against the temptation our Lord cites the truth of the Word of God as His foundation and takes His stand. The Word of God was his rule of life.

He who turned water into wine, fed thousands with a two loaves and a few fish, that healed the blind, the halt and the maimed, cleansed the lepers, cast out devils, cured diseases, brought to life those that were dead could have as easily turned a few rocks into bread had he chosen to do so. It isn't whether He could, but what purpose would it serve to do this for Satan or for any of the unbelieving? Many times our Lord Jesus did nothing or next to nothing before others because it served no purpose to glorify God.

Mt 13:58 And he did not many mighty works there because of their unbelief.

Brethren, humanly speaking, He could have called twelve legions of angels. He could have come down from the cross. He could have saved the whole of humanity. He could have chosen never to have created the creature Lucifer. He could have put the man that he created on another planet where there was no tree of the knowledge of the good and evil. But all that He was because of His eternal purpose, and it all contributes to the everlasting glory of God.

Our Lord resorted to the Word of God. The Word of God shores up the life of the believer by informing us about Satan's devises.

*2Co 2:11 Lest Satan should get an advantage of us: for **we are not ignorant of his devices.***

We face manifold trials. There are two courses of action by which we may successfully combat the devil. It is either *flee* or *resist*.

There are times in the life of the Christian when it is right to *retreat* from the conflict. On the battlefield there is not only the call to arms, but there is the sound to retreat. First, for the Christian the best and right course of action for us to take just might be to *flee*.

1Co 6:18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

1Co 10:14 Wherefore, my dearly beloved, flee from idolatry.

2Ti 2:22 Flee also youthful lusts ...

Too many Christians, men and women, young men and young women, *flirt* with sin. By *flirting* with sin it is like playing with fire. We dabble just enough to feel the heat and risk being burned. But when we get burned there is real hurt. The Scriptures mention three things that we should flee, sexual sins, idolatry, and youthful lusts. It is a matter of fact that these three things pose real hindrances and bring a lot of unnecessary hurt into the lives of many Christians. Every Christian should think seriously about forsaking these things.

Sexual dallying is wrong and dangerous. For this how many souls have become shipwrecked in the faith; how many families have been destroyed; how many children in broken homes? I'm talking about Christians. Do not set up the occasion for this sin.

Idolatry has always been a problem. One particular aspect that plagues the churches of Jesus Christ, in my opinion, more than any other is the continued observance of the pagan holidays. The easter bunnies, chicks, hats, dinners, Santa Claus or saint Nicholas, the exchange of presents, the binge to riotous living, the Valentines celebration and Halloween. These have a hold on the people of God and most aren't even aware of it. I've seen it so that some have come away from these things, and then went back to them. And part of the reason is that they began *flirting* with these things little by little. Some Christians get new convictions when they began to have children and *feel* like they are hurting their children by withholding these things from them.

Fleeing youthful lusts. Few of us would deny that we wasted so much time doing things in our youth that just didn't contribute to our personal welfare or the welfare of others. I think wisdom gathers more and more that our

time is short and that we need to redeem the time better and better. Sometimes we fall back to the things that just don't matter. The Word of God would lead us away from living carelessly to living meaningful lives. We would expect this of older saints. But that isn't always true. Of these three things it would be appropriate to cite the Proverbs of the wise man.

Pv.4.15 Avoid it, pass not by it, turn from it, and pass away.

Second, the best course of action is resistance.

Ja.4.5 Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?

6 But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.

*7 Submit yourselves therefore to God. **Resist** the devil, and he will flee from you.*

8 Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.

Here James tells the saints to resist ... *being drawn away* of our own lusts and enticed [to sin]. Sometimes we can be our own worst enemy, and Satan can get an advantage of us for failing to engage the conflict with real resistance by the grace of God ... God does *give more grace*.

How do we resist? Peter tells us that we resist, *stand against* the devil, by being *steadfast in the faith*.

*1Pe 5:9 Whom (our adversary, the devil) resist (αντιστητε, lit. stand against) **steadfast***

στερεοι, nom, pl. masc. of στερεός; KJV *sure, strong* (solid); from which we have our English *steroid*:

etymology: Gk, stereos solid, strong, sure + eidos, noun, a form, fashion, shape, appearance [the verb would be to see, perceive.

in the faith (we want a faith that is on spiritual steroids), *knowing that the same afflictions are accomplished in your brethren that are in the world.*

Every trial that the children of God shall suffer God is faithful to supply sufficient grace.

1Co 10:13 There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

Because our Lord Jesus came to us we know that He knows what we need to continue faithful.

He.4.15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

As our Lord Jesus Christ was led of the Spirit to be tested of the Devil, and by that showed His righteous character, so trials prove what is in us; whether our hearts have long been docked at the harbor of sin, or whether we have come to the *haven of rest*, ceasing from our own works, having entered into the works of God.

4 καὶ ἀπεκρίθη Ἰησοῦς πρὸς αὐτὸν λέγων, Γέγραπται ὅτι Οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος ἀλλ' ἐπὶ παντὶ ῥήματι Θεοῦ

5 And the devil, taking him up into an high mountain,

taking him up, ἀναγαγών, nom. sing. masc. part. aor. of ἀνάγω, ἀνά re-, again, above, anew (obviously up, above) + ἄγω, to lead, vs. 1.

The gospel of Matthew has this as the 3rd and final temptation.

οἰκουμένης ἐν στιγμῇ χρόνου
shewed unto him all the kingdoms of the world in a moment of time.

shewed, ἔδειξεν, 3ps. aor. ind. act. of δείκνυμι; always translated into the English *show*; it means to present.

of the world, οἰκουμένης, gen. sing. of οἰκουμένη; KJV, *world (14), earth (1)*; probably meaning wherever men may be found, and so the *habitable world*.

a moment, στιγμῇ, dat. sing. of στιγμή, *a point* of χρόνου (of time); LXX, only in Is.29.5; 2Macc. 9.11, *moment*.

5 Καὶ ἀναγαγὼν αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν ἔδειξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης ἐν στιγμῇ χρόνου

ἐξουσίαν
6 And the devil said unto him, All this power will I give thee,
authority

ὅτι ἔμοι ¹ παραδέδοται
and the glory of them: for that ¹is delivered ²unto me;
because to me it is delivered

is delivered, παραδέδοται, 3ps. perf. pass. of παραδέδωμι, παρά by, near, about + δίδωμι to give.

The passive voice of the words *is delivered* show that Satan *received* this through default. And that default was in the fall of the first man, Adam. Though he received it it is Christ's by the Father.

and to whomsoever I will I give it.

It does appear true that Satan is allowed of God to affect the lives of others so that they might or might not possess power and riches. In the case of Job, Satan was directed as an instrument of the Lord to remove just about

everything, if not everything, that could have brought Job any pleasure in this life. (Job 1.13-19; 2.5, 7) The LORD said to Satan,

Job 1.12 ... all that he hath is in thy power ...

In a few moments Job lost his fields, his servants, his livestock, his business, his sons and daughters, and his health. Even his friends turned out to be miserable comforters. (Job 16.2) He lost everything but his wife as a result of Satan's workings. So, Satan was directed of the LORD to do all of this against His faithful servant, Job. Now consider what else Satan is granted to do.

Satan may be the great power working in one's ability to influence others, and to ascend to a throne of rulership, and the strength to govern over the affairs men.

Re.13.1 ¶ And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

*2 And the beast which I saw was like unto a leopard (semblance of the Grecian rule; perhaps speed), and his feet were as the feet of a bear (of Persian rule; voracious), and his mouth as the mouth of a lion (and the Babylonian rule; and powerful): and **the dragon gave him***

gave, ἔδωκεν, 3ps. aor. ind. act. of δίδωμι, to give; v.4; the dragon as a matter of fact did this.

δυναμιν αυτου και τον θρονον αυτου και εξουσιαν μεγαλην
*his **power**, and his **seat**, and **great authority**.*
ability throne right

3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

*4 And **they worshipped the dragon which gave power** (ἐξουσία) **unto the beast**: and they worshipped the beast, saying, Who is like unto the beast? who is **able** (δύναμις) to make war with him?*

5 And there **was given** unto him a mouth speaking great things and blasphemies;

was given, ἐδόθη, 3ps. aor. ind. pass. of δίδωμι, to give; vss.5, 7 (each verse twice); as a matter of fact the beast received this power from Satan.

and **power** (δύναμις) **was given** unto him to continue (ποιέω, to make, v.7) forty and two months.

6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7 And it **was given unto him** to make (ποιέω, to continue, v.5) war with the saints, and to overcome them: and **power** (ἐξουσία) **was given** him over all kindreds, and tongues, and nations.

8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

All that Satan does is subject to the judgment of Almighty God. He can do nothing but that which serves God's eternal purpose. And we know that all that is done will result in God being glorified. All of the hatred, all of the persecutions, the betrayal, the gathering together of the rulers of the earth, the mockery of a trial, the beatings, the crown of thorns, the robe of purple, the rejection, and the crucifixion, all that Satan was allowed to direct against the Son of God, served to bring glory God, and at the same time proved the just judgment of God to bring him to eternal destruction.

6 καὶ εἶπεν αὐτῷ ὁ διάβολος σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν ὅτι ἐμοὶ παραδέδοται καὶ ὃ ἐὰν θέλω δίδωμι αὐτήν

σὺ οὖν ἐὰν προσκυνήσης ἐνώπιον μου ἔσται σοῦ πάντα
7 If thou therefore wilt worship me, all shall be thine.
before 3ps. fut. ind

wilt worship, προσκυνήσης, 2ps. aor. subj. of προσκυνέω.

Satan is the master deceiver. What is a lie? It is the truth of God changed into a lie.

Ro.1.25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

A lie is truth corrupted. It is to present something that appears to be what it is not. That is the craft of deception.

2Co.11.14 ... Satan himself is transformed into an angel of light.

Satan told just enough truth to serve as a means to tempt the Lord Jesus. What Satan did not tell Him was that he was on the leash of the Sovereign God! (1Ki.22.19-22) All that will not glorify God is restrained. (Ps.76.10)

Satan didn't say anything about his end, that his time is limited. (Mt. 8.29, ... *art thou come hither to torment us before the time?*) That he was living on borrowed time. That his end was predestinated to a lake that burns with fire and brimstone. (*Re.12.12 ... he hath but a short time; Mt.25.41, everlasting fire, prepared for the devil and his angels; Re.21.8 ... shall have their part in the lake which burneth with fire and brimstone:*) Those are the inconvenient truths that Satan will not reveal. He has an end.

7 σὺ οὖν ἐὰν προσκυνήσης ἐνώπιον μου, ἔσται σοῦ πάντα

8 And Jesus answered and said unto him, Get thee behind me, Satan:

Γέγραπται

for it is written, Thou shalt worship the Lord thy God,

cf. vss.4, 10

and him only shalt thou serve.

This is the second instance of Christ's resort to the truth of God's Word.

8 καὶ ἀποκριθεὶς αὐτῷ εἶπεν ὁ Ἰησοῦς Ὑπάγε ὀπίσω μου, Σατανᾶ Γέγραπται γὰρ προσκυνήσεις Κύριον τὸν Θεόν σου καὶ αὐτῷ μόνῳ λατρεύσεις

9 And he brought him to Jerusalem, and set him on a pinnacle of the temple,

pinnacle, πτερύγιον; both instances are of the temptation of our Lord; the Greek πτέρυξ is always translated *wings*. This is some point, extremity, apex of the temple.

and said unto him, If thou be the Son of God, cast thyself down from hence:

9 καὶ ἤγαγεν αὐτὸν εἰς Ἱερουσαλήμ καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ καὶ εἶπεν αὐτῷ Εἰ ὁ υἱὸς εἶ τοῦ Θεοῦ βάλε σεαυτὸν ἐντεῦθεν κάτω

γέγραπται

10 For it is written, He shall give his angels charge over thee, to keep thee:

vss.4, 7

10 γέγραπται γὰρ ὅτι Τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ τοῦ διαφυλάξαι σε

11 And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

Are we familiar with this text of Scripture? Do we know that it is there apart from what is being said here? Perhaps we didn't know. It is in the book of Psalms chapter 92, verse 11. But isn't it amazing that Satan knows. To what extent he knows what is in the Bible I cannot say. It is very likely that he knows every verse. He might know every word. What he does not know is the truth of it. Truth of Scripture is a revelation of God to the hearts of His own people. Notice the manner in which Satan uses God's Word. He uses it for evil purposes. He obviously has no love for the Word of God or for the truths that are taught in it.

11 καὶ ὅτι Ἐπὶ χειρῶν ἀροῦσίν σε μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου

12 And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.

De 6:16 Ye shall not tempt the LORD your God, as ye tempted him in Massah.

To **oblige** the LORD to act in order to satisfy our pride. To put the promise or provision of God to the test for some personal satisfaction.

The order of Luke's account follows the order of Satan's scheme to tempt, which is the lust of the flesh ... bread; the lust of the eyes ... showing Him the kingdoms of this world in a moment of time; and the pride of life ... personal advantage, you're the Son of God, cast yourself down and the angels will bear you up.

12 καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι Εἴρηται Οὐκ ἐκπειράσεις κύριον τὸν θεόν σου

13 And when the devil had ended all the temptation, he departed from him

ἄχρι καιροῦ
for a season.
until a time.

The trials of Satan were only ceased *for a season*. There were other temptations that our Lord Jesus would suffer of Satan, whether directly or through men used of him to do his evil work. As long as Christ would be in His present, lowly form he would be subjected to the temptations of Satan, and so are we. And while we hope for the day when the trials are ended, it is a certain indication that because we suffer them we are the children of God. In the Word of God temptations are very rarely said to be of any other people but the saints.

Lk.22.28 Ye are they which have continued with me in my temptations.

Temptation proves who are and who are not the true people of God.

Lu 8:13 They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

Being tempted is not a joyful experience, but by enduring trial our faith shall praise, honor, and glorify our Lord when He comes.

*1Pe.1.6 ¶ Wherein (in which salvation) ye greatly rejoice, though now for a season, if need be, ye are in heaviness **through manifold temptations:***

7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

8 Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:

9 Receiving the end of your faith, even the salvation of your souls.

*1Pe.4.12 ¶ Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:
13 But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.*

1Pe.2.9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

The world suffers trial because of their unrepentance.

*Re 3:10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to **try** them that dwell upon the earth.*

In our text today, Satan's temptation is His greatest attempt to disprove that Jesus is the Son of God. He came to show us that He is the Son of God. He died for us, and raised to life from the dead so that we might live. Have you believed in Christ to the saving of soul?

Repent and be baptized ... and you shall be saved. If God has done of a work of grace in your heart today, come and profess him before us today.

13 Καὶ συντελέσας πάντα πειρασμὸν ὁ διάβολος ἀπέστη ἀπ' αὐτοῦ ἄχρι καιροῦ