

## ***Session 3 Harmony of the Gospels***

### **INTRODUCTION**

Luke 2:39. Transition five. We're transitioning from Matthew 1 to Luke 2 again. I love those prophecies. I love Simeon's prophecy and Mary's insight into prayer.

Verse 39. Just to get the story going, they begin in Nazareth. I forgot to tell you this. The blood composition of a baby is determined by, or comes from, the male seed, from the *sperma*, not from the egg in conception. The blood comes from the male seed. The seed was God's divine seed. The blood that Jesus offered into the Holy of Holies in heaven was the Father's own blood that flowed through His veins. That's an interesting insight. That was divine blood flowing, whatever that means. It was flowing.

They start in Nazareth, and they move all their household goods to Bethlehem for a number of months. The magi visit. They go to Egypt for a year or two. They come back on their way to Bethlehem of Judea, but an angel warns them because of Archelaus, a wicked Herod, "Don't go to Judea in Bethlehem."

They thought, "Hey, Bethlehem; the Savior came from there, so we had better go back."

"Go up to Nazareth."

They had been gone anywhere from one to three years. You want to get this, because you'll appreciate it. All the friends and family said, "Mary and Joe are back in town after two and a half years. Where have you been? What happened? How is the baby?"

They've seen angels, magi, embalming fluid at the baby shower, and all those things. They're back in Nazareth, back at home again, reinstating their friendships, with people they grew up with. Everyone knew them really well. They're back with all their friends and acquaintances. The Child is growing up there.

### **MARY AND JOSEPH SOUGHT FOR JESUS AMONG HIS FRIENDS AND ACQUAINTANCES**

Verse 41. Every year they went to the feast of Passover. They spent the full number of days there—seven days (Lk. 2:43). Verse 44. They thought Jesus was with them, but He stayed back. One thing I want to say is this. "They began looking for Him among their relatives and acquaintances" (v. 44, NASB). The caravans came down together. They came to the Passover in Jerusalem—everyone from all of Palestine. It's seventy miles by 150. Jerusalem was a madhouse. Jerusalem is a little town anyway compared to what we're used to. When we think of little towns, this is little. There were thousands and thousands of people, and it was totally a mess.

One time I was thinking about it. With all the relatives coming together, Jesus and John the Baptist became very close friends. They spent a week together every year. This is just an interesting thought. Jesus and John must have camped out together when they were thirteen and fourteen years old. There they all are, in their tents. I can just see them, at fourteen and fifteen years old, hearing the stories of Moses and the Exodus. I can imagine the two of them slipping out into the night, discussing things that would happen in the future between the two of them. I can see them there in the late hours of the night, becoming intimately close friends. Jesus had no one He could fellowship with like John—the greatest man ever born of a woman. They had fellowship and prayer time together. They discussed the eternal city.

“Jesus, what is it like? Tell me details. Can I follow You in the future, or am I going to die?”

“The Father will let you know.”

They were all together for seven days. They were very intimate friends. That’s just interesting. The relatives were hanging around together for a week. They must have done that. Do you think that’s out to lunch? I think it’s right.

### **JESUS REVEALED GOD AS A FATHER WHEN HE WAS TWELVE YEARS OLD**

Verse 49. They come back and He says to them, “Why were you looking for Me” (Lk. 2:49, paraphrased)? “Did you not know that I had to be in My Father’s house” (ibid)? The very first revelation Jesus ever gave of God, the very first thing recorded, was that He was a Father. That was the first thing Jesus ever spoke about God. I think there’s importance to that. Jesus revealed God as a Father when He was twelve years old.

Verse 52. “Jesus kept increasing in wisdom and stature, and in favor with men and with God” (Lk. 2:52, NASB). He had great favor with men. He was well-liked; everyone loved Him. He had great favor with men. He was a very popular kid growing up in school. He grew in comprehension of everything happening. He was increasing in wisdom, little by little, as it dawned on Him the fullness of what was happening to Him.

Jesus led an ordinary childhood. This is a miracle to restrain such power. The miracle isn’t in anything that He did, but rather in what He didn’t do: the very fact that for thirty years He could contain the very deity that He was and never manifest it. To me, that’s a miracle.

### **JESUS SINGLES OUT AND IDENTIFIES WITH OBSCURE PEOPLE**

Luke 3. John the Baptist in the wilderness. Verse 1. He was a Levite, a priest. He should have been in the temple ministering like his dad. He was in the wilderness preaching instead of in the temple ministering. He was an unusual priest. He was identifying with obscurity again. Bethlehem is a little, dinky, obscure town. Nazareth is an obscure town. Parents who had no money, two pigeons at the sacrifice—obscurity. John the Baptist in the wilderness his whole life—obscurity. Jesus identifies with a person unheard of. Jesus emphasizes and singles out the insignificant, the obscure. I love that about Him. Because He specializes in using obscure people; because He identifies with it totally. That’s why all of us win. That’s why we’re all going to make it big, because He loves obscure people. You know that’s what we are.

### **“THE GLORY OF THE LORD WILL BE REVEALED, AND ALL FLESH SHALL IT TOGETHER”**

Verse 5. John the Baptist is describing Jesus’ ministry under the new covenant. “Every ravine will be filled, and every mountain and hill will be brought low; the crooked will become straight, and the rough roads smooth; and all flesh will see the salvation of God” (Lk. 3:5-6). This is figurative language describing Jesus’ ministry though the Holy Spirit dwelling in us. A ravine was an empty, low place. The mount was a very high place. Where you’ve fallen short of what Jesus experienced, the gospel will lift you up. We have many ravines in our lives. We have great low spots. We aren’t moving in the fullness of God in many areas. If we will submit ourselves wholly unto God, He will fill up all those ravines and bring us up to balance in those areas.

We have many mountains in our lives. We have over-exaggerated emotions. We’re high-strung in this area, out of balance in this area in our personality because of sin that’s driving us. God says, “That mountain will be

brought low.” The empty places will be filled up, and the mountains brought low. Everything crooked will be made straight, where we’re walking in wholeness and balance.

John says, “That’s what Jesus’ ministry is going to be: lifting ravines and lowering mountains.”

**“THE AX IS ALREADY LAID TO THE ROOT OF THE TREE”**

Luke 3:8. They’re trusting in their heritage, saying, “Abraham is our father” (Lk. 3:8, paraphrased).

John says, “Who cares?” People are always trusting in their heritage, their church, their parent’s salvation. He says, “I don’t care about Abraham.”

Verse 9. “The ax is laid at the root of the tree. Every tree that doesn’t bear fruit is cut down and thrown into the fire” (Lk. 3:9, paraphrased). John is foreshadowing Romans 11. It’s a prediction of soon-coming judgment to Israel, which was outwardly fulfilled in 70 A.D. when Rome crushed Jerusalem.

The ax laid to the tree speaks of the woodsman taking his position. The ax is laid at the root for last-minute preparation. The woodsman lays his ax there so that he might do his last things. That means the tree is marked for ruins. That means judgment is soon coming upon you. The ax has already been laid there: the tree is marked; it is destined to happen.

He’s talking to Israel, saying, “Judgment is coming.” It did, a number of years later. This is 26 A.D. Almost fifty years later, Rome came in and smashed them because they rejected the Messiah. He’s talking to Israel as a nation. There are personal applications of this as well. That’s what it means: the tree is about to be brought to low. Prepare for judgment.

**EVEN IN BEING THE GREATEST, JOHN KNEW HE WAS THE LEAST**

Verse 16. I love verse 16. They asked him, “Who are you?”

He said, “As for me, I baptize you with water; but One is coming who is mightier than I, and I am not fit to untie the thong of His sandals; He will baptize you with the Holy Spirit and fire” (Lk. 3:16).

This gives an incredible revelation of who God is. It’s an interesting paradox. John wanted to tell how mighty Jesus was. John thought a minute and said, “I’ll tell you how mighty: He’s greater than I am.”

John was the greatest man he could think of. It was himself. He says, “Jesus is mightier than I.”

Just get the flow of this. There’s mock humility here. John knows who he is. He knows he’s the greatest man who ever walked the earth. John didn’t say, “I’m not worthy.” He says, “I know, I’m the greatest man who ever walked the earth. I see clearly; I know who I am.”

Here’s the greatest human being who ever existed! He said, “I’m still not worthy to untie that Guy’s sandals. I know who He is. Without His blood and redemption, I, the most righteous man who ever lived, can’t untie His sandal.”

He saw the majesty of who Jesus Christ was in such conviction and reality. Like I said, it's not some glib, little statement: "Jesus, I'm not worthy." He knew he was so exalted. If you knew you were the greatest and still knew you were the least, then there was no fake humility in there. He said how great he was, and then how great Jesus was: "I can't even touch His sandal." It makes it easier to serve God when you have that revelation. John's great humility was the key to his great anointing of grace. I'm convinced of that (Jn. 4:6-8).

John announces tremendous declaration. We're so used to it, we don't appreciate it much. John announces that Jesus will give men the highest privilege anyone can experience: a full-scale baptism of God's power. Mind you, in the Old Testament, the Holy Spirit only came on a king or a prophet on occasion. John says, "The Spirit of God is going to fall on everyone. I can't touch this Guy's sandal, but He's going to touch you from heaven with His Spirit." He's talking about the most highly exalted experience. God was going to reach down and touch your head with the Spirit and fill you.

John had a great appreciation for the baptism of the Holy Spirit. It wasn't some glib, little thing. It was heavy, because John knew who it was that he was talking about who was going to touch men. You can really meditate on this for a long time. Fire is the power to cleans and be as holy as God is.

### **JESUS HAD TO BE BAPTIZED IN ORDER TO FULFILL ALL RIGHTEOUSNESS**

Jesus got baptized. In Matthew and Mark, it says that Jesus had to be baptized, and He adds this statement: it was necessary to fulfill all righteousness. It doesn't say that in Luke. Jesus said, "I had to be baptized in order to fulfill all righteousness" (Mt. 3:15, paraphrased). He said in order to fulfill His mission, Jesus had to be 100 percent identified with sinful man in order to qualify as man's High Priest. He left nothing undone that He required of other men who were under the Law (Gal. 4:4).

Jesus said He came under the Law, and He did everything that man had to do under the Law. He said, "If man has to be baptized, I'll submit to it. I have to totally identify with man in order to be the High Priest for man." That's what He meant. He had to submit to all the sacrifices. He was the Lamb of God, but He was offering lambs. "Isn't this silly? I *am* the Lamb of God, but in order to fulfill all righteousness, here You go, Father."

He got baptized and engaged in all the ceremonies in order to identify with men under the Law, or He couldn't be the High Priest for men under the Law. That's why He had to be baptized. He had to be anointed with the Holy Spirit in order to live in the same relationship with the Father as we live in.

Jesus couldn't move in His own deity. He had to minister in that faith-obedience relationship, just as we do. He laid His own power aside. He never lost it. It was always in Him, but He never used it. He had to be anointed by the Holy Ghost, just like you and I did.

### **GOD IS THE ONLY PERSON EVER TO HANDPICK HIS OWN GENEALOGY**

Mary's genealogy. Luke 3:23-38. That's Mary's genealogy. In transition six, that's Joseph's genealogy. That's why they're different. One was Mary's and the other one was Joseph's. In Luke 3, we have Mary's genealogy. In Matthew 1, we have Joseph's genealogy.

I made a few notes in the notes. Transition six. We don't even have to turn there. God doesn't waste space, but reveals Himself in many passages. God didn't write a genealogy for no reason. Sure, the Messiah had to be traced back to David in order to be acceptable. God made sure of this through both Mary and Joseph so that

there could be no mistake and no dispute. In the genealogies, He had to trace it back to Abraham and David. Mary came from David and Joseph came from David. No one could argue about it.

That was one reason. I don't think that's the highest reason of the genealogy. I think that's a secondary reason. God is the only One who has ever handpicked His genealogy. No other man has ever handpicked his genealogy but God. Therefore, it's significant to notice who He picked. It was a matter of great pride and prestige to the Jews to have a good genealogy, to come from someone famous. Having bad people in your family line was a reproach. Jesus sought rather to identify with all mankind through the genealogy He chose.

### **THE SCANDALOUS GENEALOGY OF JESUS CHRIST**

First, He listed women. That was unheard of. Women are important. Certainly need women to have a genealogy, but they never did it that way. There are reasons I don't have the guts to say. Out of the four women in Matthew 1, He chose four women. Three of them were involved in immoral sins. Rahab you can read about in Joshua 2, Tamar in Genesis 38. Bathsheba is the one who committed adultery with David.

Jesus said, "I'll take those three immoral women and they'll be in My genealogy." Not only are they women, but they're immoral. He said, "I want them there."

The fourth woman was a foreigner and an enemy of Israel. She was a Gentile. She was outside. She was a hater of God. Her name was Ruth the Moabite. Moabites were forbidden to enter God's house. Jesus then chose wicked and the righteous kings. He chose rich and poor. Some were famous, others were unheard of. There were godly men and men of great failure. The message is that God has chosen to totally identify with human failure and weakness in His genealogy. He picked these people to show mankind how He wants to relate to us. Jesus made Himself totally approachable by all mankind, of all races, sexes, and social status. It's humiliating enough for God to have a genealogy, let alone a bad one. He chose this genealogy speaking of His desire to totally identify with immoral people who are full of reproach.

That genealogy speaks so heavily to me. He picked wicked kings: "I want that wicked man in there. Let people know I chose Him because I want him identified with My family." I love that Jesus is like that.

### **JESUS IS LED INTO THE WILDERNESS AND FASTS FOR FORTY DAYS**

Page eight. Transition seven. Back to Luke 4. Last part. Section twenty-six. Verses 1-2. "Jesus, full of the Holy Spirit, returned from Jordan and was led by the Spirit into the wilderness. For forty days, while tempted by the devil, He ate nothing. When He ended, He became hungry" (Lk. 4:1-2, paraphrased).

Mark 1:14 adds that He was with wild beasts. That's just interesting! There were lions and bears and things. He was in Palestine, all by Himself in the wilderness. It says He was hungry, not thirsty. This denotes a regular fast, as opposed to a supernatural fast like that of Moses. Moses fasted for forty days, went back down, and then went right back up. He went eighty days with no food or water. That was a supernatural fast. This was not. This was just like you going without food for forty days. Thirst is a much, much stronger drive in a human body than hunger. If He hadn't been drinking, He would be far, far more thirsty than hungry. The fact that He was hungry tells you that this was a normal fast.

Did you know that almost everyone in this room could go on a forty-day fast without dying? That's not a supernatural thing. A human body can do that. You don't die in seven to ten days; you can go a week or two

without dying. Every one of you could go forty days without dying. You would have to do it rightly or you would get sick or messed up.

Someone says, “Don’t tell them that!” No, just go ahead and try it. I’ve tried about eighty of them. You’ll make it about a day and a half; then you know it wasn’t God who told you. It’s always kind of corny; people say, “Don’t tell them or they may try it.”

I say, “Fine, let them try it.” You never make it to day three just trying something. There’s something about fasting: the novelty wears off quickly. It does.

### **THE TEMPTATION TO ACT WITHOUT REFERENCE TO THE WILL OF GOD**

The devil said to Him, “If You are the Son of God, tell this stone to become bread” (Lk. 4:3, NASB).

Interesting. In Matthew, he says, “Command” (Mt. 4:3). Telling and commanding: that may come in handy one of these days, in my new theology of prayer. I thought I would add that in there.

Verses 3-13. It’s a little different, but it’s right. The purpose of this temptation was to get Jesus to do something without reference to the will of God—to get Him to act as God rather than a man dependent on God. The devil wanted to get Him to act as God instead of a man dependent upon God. By doing this, Jesus would be disqualified as the second Adam. Why? Because we need a man to die for men. If the devil could get Jesus to act like God instead of like a man dependent upon God, He couldn’t lay down His life.

He’s called the second Adam or the second man in 1 Corinthians 15:45. He had to be a human high priest. The devil wanted Jesus to break that John 5:19 relationship: “I do nothing until the Father tells Me to do it” (Jn. 5:19, paraphrased). The devil wanted Jesus to break that relationship of obedience and dependence.

### **THE LUST OF THE FLESH, THE LUST OF THE EYES, AND THE PRIDE OF LIFE**

These three temptations represent the three categories of temptations that face all mankind. Every temptation you’ll face boils down to these three— no more and no less. 1 John 2:16 calls them the lust of the flesh, the lust of the eyes, and the boastful pride of life. There are three temptations, no more and no less, that everyone will face. The lust of the flesh is pleasure without reference to the will of God. What was so immoral about breaking a fast after forty days? It was an appeal to sensuality. Sensuality isn’t just sexual; it’s physical indulgence that doesn’t have the Spirit of God behind it. Being a glutton or sluggard, all those things are sexuality. Those are the lusts of the flesh.

Lust of the eyes is a possession, having something without reference to the will of God. You can be a preacher who is getting greedy off of the church. Maybe you might even tell everyone. You’re honest about it, but it’s still not the will of God. Everyone likes it and says, “We approve this!” Still, it’s not the will of God. It’s called *greed*.

And then we have the boastful pride of life: a position without reference to the will of God. We may set you in as an elder. It may not be the will of God. It will be or we won’t do it. You need to say no to it, because it’s pride. You accepted a position God didn’t tell you to accept. Any position you enter into without God being in it is pride. That’s what the devil is trying to get Jesus to do—to accept something, even something good, without the perfect will of God being in it.

Sensuality, pride, and greed were the three sins that faced the first Adam in the garden. Those are the three sins that faced Adam and Eve. They fell victim to all three. Jesus stands in the exact same position as the first Adam, faced with the exact three temptations. He's coming as the second Adam, the second representative of the human race. The first one blew it on those three accounts when the devil hit him. He stands exactly like Adam in the garden. Instead of fruit, it's a piece of bread. They're the same three things: gride, pride, and sensuality.

Greed, pride, and sensuality. Jesus succeeds where Adam failed. "I'll tell you, a man can do it. I'm not using My deity; I'm using the power of the Spirit that Adam had—no more, no less. I will tell all mankind that he could have said no." Man can say no. It wasn't a ripoff on God's part. This is where Jesus defeated the devil as a man; which qualified Him to redeem man on the cross. On the cross, Jesus redeemed man. In the wilderness, He defeated the devil. He didn't defeat the devil on the cross; He defeated him in the wilderness. On the cross He saved us from the penalty of our sin. The devil didn't want Him on the cross. He wanted to nip Him in the wilderness. In the wilderness, He came out victorious where the first Adam came out defeated. He said, "I have now won the rights to the earth."

Because God gave the earth to Adam; Adam gave it to the devil. Jesus came down as a man, fully a man, and took it back by obedience. God gave it to man originally. "If I'll obey God, I can get it back." Any man who obeys God, the devil has to give that property back to him. The second Adam is the only Man who did it. He says, "Give Me the property back." He says, "Anyone who wants to identify with Me is under My rule and reign and the devil doesn't have authority over you anymore."

If anyone says, "Why is there evil in the world?" it's because people won't come under Jesus' reign. Ninety-nine percent of the world is under the first Adam's reign and the devil's authority. They have to come under Jesus' reign and then evil will stop.

People say, "Why the wars? If God is so good..."

God says, "Yeah, they're under the devil's authority. If they want to say, 'Why no wars, why all this and that?' get the people under My authority and there will be no more wars."

The devil had authority over Adam because he sold his soul to him. Jesus came in the same position and said, "Not Me." God gave the earth to man, and any man who was obedient could take it back. He said, "Now give it back to Me right now." The earth and all the authority in this world came back to Jesus right there. As a man He won it.

**ANSWER:**

I know that when the cross came around, he tried to freak Him out in the garden. He didn't want Him on the cross. When He got on the cross, He liberated all of us justly from our penalty. Justice was satisfied and then you and I were liberated. The devil didn't mind one Jesus slipping by, but didn't want hundreds of thousands of them roaming the earth with that kind of authority. That was a threat to him.

**ANSWER:**

He knew exactly. He fasted and sought God for that day. Because when the Spirit of God came on Him, He said, "OK, I have the Holy Spirit on Me. Now the anointing is on Me like it was on Adam. I'll pray and fast."

That was the test of His whole existence right there. It came right down to that day. The devil came and said, “Do it face to face,” and He said, “No.”

I’m so glad, and so are you.

Listen. A few statements more here. The devil knew Jesus was God. He worshiped Him. He was head worship leader. He wasn’t going up to Jesus and saying, “Are You sure You’re God?”

He says, “Come on Lucifer, you worshiped Me for a few million years. What are you talking about?” Of course He knew He was God, and the devil knew it, too. Sometimes we misunderstand this passage and misunderstand some principles. It wasn’t a temptation to make Jesus prove Himself. That wasn’t the temptation. Jesus had no problem with telling the devil who He was. The devil worshiped Him for millions of years. Rather, it was a temptation to get Him to act like God instead of a man dependent upon God.

The devil said, “I have to get Him to do something out of His own deity, not dependent upon the Father, out of His own power so that He’s disqualified from being the second Adam.” It was a desperate attempt of the devil.

“If You are the Son of God. . .” In the Greek, that *if* is *since*: “In view of the fact that You’re the Son of God. . .”

### **JESUS SUSPENDED THE EXERCISE OF HIS POWER WHILST LIVING ON EARTH**

Look at verses 3 and 9. Here’s a principle. Although Jesus was never, ever less than God, He lived on the earth as though He was never more than a man. He was never less than God. He always had the fullness of deity on Him. He couldn’t live on this earth using that deity. He had to live on this earth with the power of the anointing of the Spirit like Adam had and every other man has, or He couldn’t be a sacrifice for man’s sin. He had to live totally as a man.

The devil said, “I have to get Him to act as God, not as man right now, to disqualify Him and cut Him off as a sacrifice.” The devil knew He was the only chance to redeem man. “If I could disqualify Him one time, it would disqualify Him forever. Then redemption can never be possible again.” There’s not a third or fourth Adam up in heaven to come down. There was only once chance. This was the major principle in order to qualify Him as a man to redeem man. Everything Jesus did, He did as a man, and He did it as a demonstration of what God will do with men. He didn’t do it as the Son of God.

Here’s an illustration I like to use. It’s like a tape recorder. A tape recorder can be motivated by batteries or a plug-in. Jesus had the batteries: He had deity all the time, but He always lived by the plug-in. He lived by the extra source outside of Himself. He never used the batteries even once. He used the anointing that came from another source, the Father. What the devil is trying to do is to get Jesus to use the batteries, just once.

So for example, in verse 3 he says, “Hey, You’re the Son of God. You’re God. I know You’re God. You know You’re God. Command those stones. You’re hungry. You can do it. Do something from the batteries. Act as God.”

“No, the Father will give Me bread. Not just yet. I know I have the power to make bread and you know I have the power to make bread, but if I do, I’m disqualified as a high priest. No, no, no, no, no. I’ll not do it. It is written, ‘Man shall not live by bread alone.’”

Matthew adds, “But man shall live by every word that proceeds out of the mouth of God” (Mt. 4:4, paraphrased).

### **THE DEVIL SHOWS JESUS ALL THE KINGDOMS OF THE WORLD**

Verse 5. He led Him up and showed Him the kingdoms of the world in a moment of time. Matthew adds, “He took Him to a very high mountain to show Him all the glory of all the kingdoms” (Mt. 4:5, paraphrased). The first one was the lust of the flesh: To try and get Jesus to do something without reference to the will of God. It wasn’t immoral, but a pleasure He didn’t want Him to have—a pleasure He wanted to form through the anointing, not the anointing in Him; by the plug-in, not the batteries. That was the lust of the flesh. The answer was pretty specific: obedience. It’s very simple.

Now he shows Him all the glories of all the kingdoms of the world: lust of the eyes. He offers Him the world and says, “You can have this as possession,” without reference to the will of God. They were all Jesus’ anyway if He won this battle. He said, “You don’t have to go to the cross.” Of course He didn’t have to go to the cross to own those anyway. The moment He obeyed, they were His. He had to go to the cross so we could own it with Him. When He obeyed, He won the earth back after He passed three tests.

Some people say, “He had to go to the cross to get those.”

No, they were His when He obeyed as the second Adam. He won it all back. He had to go to the cross so we could get those. He went to the cross to be bruised and judged by the Father for our sin.

The devil took Him and showed Him all the glories of the world: a possession without reference to the will of God. That’s greed. God isn’t behind you having it just this way. He will give it to you in a few minutes, but not this way.

“No, I’m not taking it. God doesn’t want me to have it. Forget it.”

I tell you, if I were you, I wouldn’t take a possession I felt a nudging in my heart not to take. It may be some great something. Don’t take it if you feel a nudge against it. Say no; get someone else. Don’t be greedy. I’m not saying you have to have a nudge to take everything. I take anything anyone gives me unless I feel something in my heart. Even if it’s good, then we have to say, “No, I don’t want it. Give it to someone else.” We don’t want to possess a possession without reference to the will of God.

### **THE WHOLE WORLD LIES IN THE LAP OF THE WICKED ONE**

In verse 5, he led Him up and showed Him all the kingdoms of the world in a moment of time. The devil said, “I’ll give you all this domain and its glory, for it has been handed over to Me and I can give it to whomever I wish” (Lk. 4:5, paraphrased).

That’s a fact. Adam handed it over to him when he served him. He gave him all the authority to the world. Why is there war and famine? Because Adam gave it to the devil, and everyone is under the devil’s authority but a handful of believers in the world. That’s why the world is all messed up.

Verse 7: “Therefore, if You worship before me, it’s all Yours” (Lk. 4:7, paraphrased). Matthew adds, “If You will fall down and worship me” (Mt. 4:9, NKJV).

Jesus says, “Get behind Me, Satan! For it is written, ‘You shall worship the Lord your God, and Him only you shall serve’” (Lk. 4:8). Matthew adds, “Away with you, Satan” (Mt. 4:10)!

He rebuked the devil, just as it says to do in James (Js. 4:7).

Next he led Him up to Jerusalem and set Him on the pinnacle of the temple. Matthew says he took Him. Here it says he led Him. The devil took Him in the spirit and set Him way, way up there and if people could see Him, it would have been an interesting day.

“If you’re the Son of God, *since* you’re the Son of God, cast yourself down from here. The Word of God says that God will give His angels charge over you. On their hands they’ll bear you up. You will not strike your foot against a stone. You’re God. You own the angels. Do it. People will worship you” (Lk. 4:10-11, paraphrased).

Jesus says, “On the other hand, it is written, ‘I will not force a test on the Word of God’” (Lk. 4:12, paraphrased). You don’t pick up snakes and drink deadly poison. Though it’s biblical, you don’t do those things.

#### **THE DEVIL DEPARTED FROM HIM UNTIL AN OPPORTUNE TIME**

Verse 13. When the devil had finished every temptation, he departed from Him “until an opportune time” (Lk. 4:13). Matthew adds that the angels came and began to minister to Him (Mt. 4:11). The next opportune time was in Matthew 16 when Peter tried to get Jesus not to go to the cross. He said, “Get behind Me, Satan” (Mt. 16:23)! That was another opportune time when Satan came calling.

I want you to understand that this was not a temptation to get Jesus to prove Himself. It was a temptation to get Jesus to move without reference to the will of God. The devil didn’t get Jesus all flustered and say, “You’re not God! Hahaha, You’re not God! Prove it,” to the point where Jesus says, “I can’t take it.” Then He proved it and said, “There.”

The devil gave Jesus a lot more credit than that. He wanted to get Him to move from the power of the batteries, not the plug-in. That was the key. Then he could nullify the whole plan of salvation right there. The devil is incredibly wise. Jesus answered every temptation and every misuse of Scripture with a quotation of truth to the devil.

Note those three temptations: sensuality, pride, and greed. Seek revelation of God in these three specific areas. Ask God to know His love, holiness, and majesty. These revelations will produce corresponding character traits in you of love, holiness, and humility. When you know God’s love, you become loving. When you know God’s holiness, you’ll become holy. When you know God’s majesty, you’ll become humble. Those are three things you ought to always seek of God in worship. Worship: declare His love, His holiness, His majesty, and you’ll get revelation back. These are the exact opposites of lust, pride and greed.

The devil took the three heavenly passions and perverted them. Jesus comes and offers a love that will cure greed—a giving instead of a taking. He offers a holiness that cures sensuality, and a humility that cures pride. Seek these revelations as you worship God and you’ll find the keys to overcome these three things.