

The Mind of Christ Class Week 18

May 29, 2019

We are going to see if we can finish up with the temptations of Jesus tonight. We're kind in the middle of the second temptation; however Matthew and Luke do not have the same order of the temptations. We are going to be finishing up the one on the pinnacle of the temple.

This temptation, the one on the pinnacle of the temple, shows how far Satan is willing to go to defy God. And it's always amazing to me that someone like Satan, who obviously was not a stranger to God, how defiant he really was – how arrogant he was or is.

Satan is like the giant taunting Israel. He is the Jezebel chasing Elijah. He is Herodias calling for John the Baptist's head. He has no shame or conscience or inner restraint whatsoever. That is the nature, I believe, of the evil of Satan; it's this total pride and arrogance that he has.

The word in the New Testament “to bear” is (airo) ‘αίρω’ meaning to bear up. When it says he bore him up to the pinnacle of the temple means to lift, to take up or away, to sail away. It is the same word as used in expiating sin ... the taking away or the taking up of sin. This is the word where we get airplane and aerodynamics. And so, with the help of Angels, Jesus could fly; or, actually this is where it says if you dash your foot against a stone he will lift you up. This is actually that word ... not the one on the pinnacle of the temple

So man has always dreamed of flying – like on the wings of eagles. The protection was to prevent Jesus from striking his foot against a stone. The word is (Proscopto), ‘προσκαψης’ meaning to stumble, to stub a toe, to trip up or to strike, and what we think could have been the pinnacle of the temple down to the very bottom of the valley could have been as much as 700 feet. It seems to me that a stubbed toe is the least of His worries at a height of that magnitude. But even a stubbed toe would be a protection afforded.

In John 11:9-10, Jesus explains that *stumbling* occurs when someone walks in the darkness or in deception: “Are there not twelve hours in the day? If anyone walks in the day, he does not *stumble*, because he sees the light of this world. ¹⁰ But if anyone walks in the night, he *stumbles*, because the light is not in him.” *This is precisely what Satan is about!* He promises protection against stumbling while sticking his foot out as in a schoolyard prank so he can laugh at one's gullibility. It's like the cartoon “Peanuts” where Lucy is pulling the football out from under Charlie Brown.

“Yes, Jump. I’ll catch you.” So, again, so he can laugh at Jesus’ gullibility. Jesus is not, however, gullible. He knows all the tricks.

So Jesus answer, again, reveals the nature of the temptation. The NIV says that Jesus says, “*On the other hand, it is written ...*” and he quotes the Scripture which says, “...if you dash your foot against a stone” ... or “You’ll be lifted up lest you dash your foot against a stone”.

Jesus says, “*On the other hand*” – and then he says, “It is written...” and he quotes from Deuteronomy 6:16 “Do not put the Lord your God to the test as you did at Massah.”

Just preceding this verse is the admonition to **not** to follow other gods. Deut. 6:14-15 says, “Do not follow other gods, the gods of the peoples around you; ¹⁵ for the Lord your God, who is among you, is a jealous God and his anger will burn against you, and he will destroy you from the face of the land.”

So He has already admonished the Israelites, “to not follow other gods”. Putting God to the test is the Hebrew word, ‘nas ah’ (pronounced Naw sa) we see this also in Deuteronomy 8:2 “Remember how the Lord your God led you all the way in the wilderness these forty years, to humble and *test* you in order to know what was in your heart...” So God tests the Israelites but we are not supposed to put **God** to that test. Now, there is a place where it does encourage us to test God ... test God in this.

Brian: I think it is in the temple and it has to do with giving or tithing and related to the Temple.

Rod: Yes. It may have been in Malachi. {God says Israel has robbed Him. It is in Malachi 3:10b, “Test me in this,” says the Lord Almighty, “and see if I will not throw open the floodgates of heaven and pour out so much blessing that there will not be room enough to store it.”}

But at least, in *this* context, **this** is not the time to test God. Jesus is saying “don’t test the tester.”

Moses mentions the test at Massah, also called Meribah (Ex. 17:7). In Heb. 3:8 the word means testing. This is where the Israelites complained because they had no water to drink. Moses asked, “Why do you **test** the Lord?” Why do you **test** the Lord? The issue is *trust*. God did not bring them into the desert to kill them. He was rescuing them and trying to give them the land He promised.

It's like a child when you take him to the doctor. "You're killing me! You're killing me!" And you're like, "No, I'm really trying to help you. I didn't bring you to the doctor to kill you. I brought you here to heal you." So God is being accused of the exact opposite of what he was really trying to do. But they were focused on the immediate discomfort they were undergoing.

In Psalm 95:8-9 it is added that they had already seen God's work – they had already seen Him do the work that He was going to do; (He parted the red sea and so forth); they knew what He **could** and **would** do, and this is why they could not enter His rest. "Do not harden your hearts as you did at Meribah, as you did that day at Massah in the wilderness, where your ancestors tested me; they tried me, though they had seen what I did."

In Hebrews 3:6 we learn Jesus was a faithful priest over God's house. And we do so. We become faithful. We do so by, "**holding firm to our confidence and boast of our hope firm till the end.**" So, regardless of the circumstances we go through, and this is a lesson for the Israelites, they should stand firm to the end and not result to testing God.

★ The key is to **know** God ... to know what He *intends*; and what He is *doing*.

Jesus' counter-offensive is to shine the light on the exact nature of Satan's act. In other words, He wants **us** to know exactly what Satan is doing here. What is the nature of his act? He does this by comparison with a case of the Israelites who put God to a similar test. So this isn't the first time God has been tested. The Israelites did the same. The Jews constantly seek signs ... one more to establish their faith no matter how many signs have already been given. And they had already received many, many signs leading up to this point; their deliverance from Egyptian bondage, their wandering in the wilderness for forty years; yet they wanted one more sign. Give us one more.

In Matthew 16:4 Jesus said, "**An evil and adulterous generation seeks signs, but none will be given it except the sign of Jonah.**" Paul also points this out in 1 Cor. 1:22, where "**Jews demand signs and Greeks look for wisdom,**²³ but we preach Christ crucified: a stumbling block to Jews and foolishness to Gentiles,²⁴ but to those whom God has called, both Jews and Greeks, Christ the power of God and the wisdom of God."

To continue to test God who has already passed the test again and again is a demonstration of one's lack of faith. It is no longer reassurance. In other words, you might reassure somebody a few times to make sure that their faith is solid, but when you constantly do that over and over again, it's a lack of faith. It would be like

somebody – no matter what you do – they never feel loved. They just never feel like they are loved. No matter how much reassurance they get that they are loved, they are always looking for one more thing to prove that they are loved. But the ‘one more thing’ is not going to **do** it because there is a hole in the bucket. You know ... it’s leaking out. So the Israelites had a hole in their “faith” bucket. God would give them a reassurance, and it didn’t last very long; it just leaked out. So it is no longer reassurance. The word Matthew uses for test is “εκπειραζω” (expeirazo) meaning to test thoroughly, to tempt. It is also used in 1 Cor. 10:9 where he talks about the testing in the wilderness. Here we are told not to **try** the Lord as some did and were destroyed by the serpents. **Do not** put God to the **test**. **Don’t** try His patience. Numbers 21 tells the story of the complaining by the Jews. Why have You brought us up here out of Egypt to die in the wilderness where there is no food; no water; and we loathe this miserable food, talking about manna. And here come the fiery serpents. God brings out the serpents. God’s solution was a simple act of faith. In other words, God says, ‘look’, this is all about your faith! So I am going to counter your lack of faith with a test of faith. Look at the serpent on the pole!

So Jesus’ quote was more than a command; **it was a command rooted in history!** ***It was a command that gave insight into the mind of God and the mind of Christ.*** **Jesus MUST BE BELIEVED! He DEMANDS belief** because He is the standard of integrity, truth, faithfulness etc! He has given us no reason **not** to believe in Him.

★ **I think that this temptation is the crux – *God demands faith!*** That’s why it says in Hebrews 11:6. Without faith it is **impossible** to please God, because you **must** believe not only that He **exists**, but He **rewards** those who diligently seek him. **“And without faith it is impossible to please him, for whoever would draw near to God must believe that he exists and that he rewards those who seek him.”** So the **test** here was that Satan was trying to get Jesus to just **not trust God**.

Evidence for our faith does not have to be drawn out of Jesus. In other words, we don’t have to draw evidence out of Jesus ... and say, “Give me more evidence. Give me more evidence. Give me more evidence.” Jesus **offers** it freely. God has always designed His plan to include ample evidence for faith to come naturally to man. God wants us to be able to **naturally** love him, to **naturally** follow Him, to **naturally** believe in Him. He **doesn’t** want it to be that **hard**. And so He gives us enough evidence to do that.

I’m reminded of a word I learned in graduate school called “epistome distance.” It was the idea that God gives us enough faith to believe in Him but not too much that we could not do “otherwise”. In other words, He has the right distance for our faith. He could be **so** far away that we would have **trouble** believing in Him, or He could be

so close that he would be **smothering** us that we could not do anything **else** BUT believe in Him. So God gives us the right distance – epistome distance. *It's almost like what you do when you're dating. You have to have the right distance. If you are too aloof, you won't win the girl. If you are too smothering, you'll drive her away.* God gives us *enough* evidence for **anyone** to believe.

Jesus' relationship with His Father did not need silly tests to see if it was real. Just think about it. When you are self-assured in a relationship, you don't need silly tests to see whether or not the relationship is real. That happens only when you are **not** sure of the relationship. So, then you do things like, "I wonder what they would do if I do this?" But if you are secure in your relationship, you don't put things to silly tests. Now, **life** will test you ... to see whether or not you are going to remain faithful to somebody. But you don't need to **create** tests for it. Men do that with unreliable men. With people we do not know if we can rely on, we give tests to see if we can **really trust** that person.

Jesus enjoyed an eternity of fellowship and perfect harmony with His Father before man was created ... or before *Satan* was created! Surely, jumping off a building seemed as silly to Jesus, as a little boy jumping off the kitchen counter to prove his father's love. Little boys don't jump off counters to **prove** their father's love; they jump off the counters because they **know** in the game, that their father loves them. But Jesus didn't need to do that...to jump off a temple building.

Ruth: Is there some meaning to what the devil said? He quoted Scripture and he probably took it out of context. But is there any meaning to what he said that would have made Jesus think about that...about holding Him so he would not strike his foot against a stone. Mt. 4:6

Rod: To me, it's like telling somebody a scripture. You can quote it. It's like telling somebody, "I'm here for you. I've got your back. If you start to fall, I am going to catch you." There's a difference between **that** and Jesus going out and intentionally falling just to see ... It's like me, going out here and doing something to make it look like I'm falling just to see if Brenda will catch me—to see if she has my back. Now, if something happened where I was falling and I wasn't trying to do anything, would she have my back? Well, sure. But if I'm always putting silly tests out here just to see if she's going to come running ... that's like 'crying wolf'. The only difference here is if you jump off a 700 foot precipice; **that** is a pretty bad wolf. That's a real wolf. Okay. You are going to get hurt.

The third temptation

The third temptation in Matthew is the second in Luke, and it's the one about the Mountain. I have a lot of questions about this one.

Matthew calls it an *exceedingly high* mountain. Luke simply said, 'he led Him up'. So, where was this mountain? If it's not in this region ... now remember where they had just been – is the temple area. They had been in Jerusalem. He has been in the desert being tempted and all this special stuff is getting in my head here. He's in the desert being tempted but then he goes up to the pinnacle of the temple. So where is Jesus? It looks like he's moving around a lot. He's not just tempted in the wilderness.

So now He's taken up to this mountain. This mountain region *could* be evidence that Jesus may have even left Israel, perhaps. The highest point in Israel is Mount Hermon – it's 9,200 feet tall. I see no reason to speculate, but it would be an interesting question; we know what He was shown – He was shown all the kingdoms of the world and the glory of them. Luke does not say "and the glory of them"; Matthew does. Luke **does** add in the NASB, 'in a moment of time' or 'in an instant' in the NIV). Jesus was shown all the kingdoms of the earth in a moment of time. Again, it just occurs to me; is that all the kingdoms of the earth from the very beginning of the earth until now or was that just simply the kingdoms of the earth that existed during that particular point of time? I don't know. I don't know if it makes a lot of difference.

So, we have a number of questions: Where did they go? How did they get there? What did Jesus see? How long did it take? Satan, the devil, showed Him all the kingdoms of the world: (basilia) "βασιλειασ"; royalty, the rule, the realm, the dominion. This is **certain** to include Rome, I would say, at *least* because it was the Roman Empire. And this is what's interesting to me: later in Revelation this sets up the drama of a conflict between "Babylon" and the Kingdom of Christ. Jesus wins. Rome loses. One day all the kings of the earth lay their crowns at Jesus' feet. We know what the outcome is going to be.

Satan is tempting Jesus to have something that is eventually going to happen anyway. They are going to be down at Jesus' feet. He is going to be declared King of Kings and Lord of Lords. Satan is offering Him something that the Father has already determined to give to Him by way of the cross.

So, **was** the temptation to by-pass the cross? What **that** the nature of this temptation? Was Satan saying, "I'll give it to you and you won't have to go through the cross to get there"? Did Satan have the *ability* to actually make Jesus the ruler of all these kingdoms? In the Old Testament, it seems that **God** is the one involved in bringing nations into being and destroying them.

Over and over again God brings them up and He destroys them. But Revelation says that Satan has the power to deceive the nations. At least, we see in Scripture, a great

contest or battleground between good and evil **in** the seats of government. It seems that the drama of good and evil often is being looked at through the lens of government or through the environment of government.

Governments control people – often. They can either impede or expedite the course of the gospel according to 1 Timothy 2:2. That is one of the reasons we pray for our leaders; so there can be peace and the gospel can be spread.

However, the Kingdom of God is a steady, determined influence. Like water cutting through a canyon is the way of the Kingdom of God. It's not showy and flashy the same way, often, these governments often are. This is why we must preserve the strength of the Kingdom through our faithfulness to God. It is because ***the day in and day out work of the Kingdom of God has a continual influence in the world that cuts through all of the stuff that happens. It's a steady influence.*** Often, government, if it is used as a tool of Satan to destroy the Kingdom of God, comes in like a storm, it's an attack; but the Kingdom of God is like that Eveready bunny who just keeps on going. It just keeps on going and it cuts through it all.

And after the kingdoms wear themselves out, and another kingdom comes to take them over, the Kingdom of God just keeps on going. That is the kind of picture we get, I think, in the Bible. Now I know that the Kingdom of God will be forcefully advancing {Matthew 11:12} but the Kingdom of God is this thing that will stand the test of time.

What was the glory of the kingdom that Jesus saw? What was the glory of this? Was it wealth? Was it commanding power? Was it opulence? Was it beauty? Was it privilege? Was it pleasure? Remember, Moses chose to suffer with his people ***rather than*** to enjoy sin for a while in Egypt. (Heb. 11:25)

Luke gives a longer statement by Satan. Satan claims that all the kingdoms of the world have been handed over to “me”. That is what he ***claims***. “**I** have been given all these kingdoms and **I** can give them to whomever **I** wish.” In other words, “**I** own these kingdoms; they're **my** kingdoms and **I** can give them to whoever I want to.”

The word here in the Greek means “**to give over**” or “**to hand it over, to deliver**”. {it is (Paradedotai) “Παραδεδοται”. It is used when John the Baptist was put into the custody. He was delivered over; he was handed over to the king – Mathew 14:3}. It's the same word. Jesus said {in Matthew 5:25}, “If you do not make friends quickly, you will be **delivered up** to the judge”. It's the same word.

There is, in this term, a charge of authority. You need to have authority to hand something over. So my ***opinion*** is that Satan never had carte blanche in the affairs of

the nations, but the father, did, in certain circumstances allow him *some power* to do this or that. I don't think Satan had some kind of 'ownership' of the nations to do anything he wanted to do, but there were times when he was "allowed" to do certain things through the nations.

We see that in the book of Revelation where it says he was allowed to deceive the nations up until a certain time and then God was going to put an end to it {Revelation 20:1-3}. Satan is like the underling, who *in his own mind, he actually thinks he's running the country*. He thinks he's really running the country, but he's really just an underling – he's a king in his own mind.

Jesus said in Matthew 11:27, "**All things** have been handed over to **Me**." Now, remember, Satan says, '**I** will hand the kingdom over to **you**, Jesus, or to whomever I please.' Jesus says, in Matthew 11:27 "**All things have** {already} **been handed over to Me by My Father; and no one knows the Son except the Father; nor does anyone know the Father except the Son, and anyone to whom the Son wills to reveal Him.**" And going back to his statement in Luke 4:6 where he says that all the kingdoms have been handed over to me, who does Satan think *gave* him the kingdoms in the first place? Is he saying God gave him all these kingdoms? And then Jesus comes along later in His ministry and says, "All things have been handed over to Me". I'm the One who knows the Father.

Matthew 28:18 says, "**And Jesus** came up and spoke to them, saying, "**All authority has been given to Me** in heaven and on earth." And:

Phil. 2:10-11 says it has already been determined that, "**every knee will bow, of those who are in heaven and on earth and under the earth,** ¹¹ **and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.**"

But why would the Father allow Satan **any influence** over governments? Is this part of God's test of true allegiance? The simple test during the Roman persecution was ★ "**Who is Lord**"? That was the test ... Jesus or Caesar? You lived or died depending on how you answered that question. So Satan does not have the kind of authority he claims, he cannot deliver on his promises to give these kingdoms to whomever he pleases.

Luke indicates that he might offer Jesus only **one** domain and its glory (Luke 4:6), but this is not clear to me, from the text. Mathew has him saying he will give **all** (Matt. 4:8-9) these kingdoms to Him. So whether Jesus is allowed to pick out one kingdom or Satan will give Him all the kingdoms, is not clear. In this temptation, Satan does **not** use the phrase, "If you are the Son of God". He doesn't *say* this in this particular case because it would not be appropriate. In this case, what Satan demands in exchange for power over the kingdom is to "**fall down and worship me.**" That's

what he demanded in Matthew. Luke says “**Worship before me.**” This word means to fall from a higher to a lower place like a sparrow falling from the sky.

But in this regard, it has to do with *assuming a position of worship* and *bodily showing subservience to another*. The word here for worship meant to kiss towards, (proskuneo) “προσκυνσηεζ”. Had Jesus given in to this temptation, this would have been the *ultimate disgrace* and *dishonor*. Surely, Satan did not believe that He would. How could Satan honestly believe that Jesus would fall down and worship him? How could he believe that?

Ruth: I think he thought Jesus had been through a lot. He’s probably thought that this might be enough to tempt Him.

Rod: Maybe. But I just cannot believe that Satan is *that naïve* to believe that Jesus would really fall for this. Unless Satan is ignorant of the ultimate outcomes ... unless God did not let him in on the idea that Jesus was eventually going to rule over all the nations anyway. But Matthew, not Luke, records Jesus saying, “**Be gone, Satan!**” There are a range of meanings to this. It means to lead, or bring from under. It is to draw on or away or to go away ... to get behind or depart, get behind me, away, be gone!

On this last note, in **Matthew 16:23**, {when Jesus told the apostles that he was going to die, it was Peter who wanted to prevent Jesus from dying by saying, “Jesus, This will never happen to you.”} Jesus said to him, “Go behind Me, Satan”. So Jesus adds an offense or a stumbling block you are to me. That’s what He said to Peter, “You are a stumbling block to me”.

Rod: It is interesting that Peter has the distinction of being the only other one told this by Jesus. Jesus seemed to reach a point when something was **so detestable to Him**, so *‘of men’* and not *‘of God’*, that he broke forth in a commanding voice to ‘rebuke and drive away the offender.’

Brenda: It would be like He was offering himself without being tested by God.

Rod: Yes, and Peter was saying, “I’m not going to let you die either.” On both of those occasions, it was where Jesus said, “Get behind me, Satan” or “Be gone, Satan”, He said the same thing. I wonder if later on, Peter read all this and made a connection between the two.

So to have the mind of Christ is to take a stand against anything that sets itself up against the knowledge of Christ. Jesus then returns to His response of, “It is written”. First, He says, “Be gone!” Then He said, “It is written” (verse 10). This establishes

the truth of what is to be said. Written by whom ... by what authority ... by Scripture; the writings inspired by God Himself through His Spirit of which Jesus is the Word.

Jesus quotes from Deuteronomy 6:13. “You shall fear only the Lord your God; and you shall worship Him and swear by His name.” Now that’s what it says in Dt. 6:13. The ground of this is **the jealous nature of God**. To flirt with other gods enrages God, who has the ability to wipe one off the face of the earth. Jesus calls God, “The Lord thy God”. We are not allowed to think even in terms of other gods – who *are* no gods. How could Jesus ever entertain the idea of having other gods come before God ... the only true God? **And then**, to offer these non-gods worship and service is the height of foolishness. The word “worship” is proskuneo, again – “to kiss towards”; the word Satan uses in verse 9. The word **service** is the word (latrion) “λατρευσεασ”.

It is interesting that when I was studying the idea of the relationship between service and worship, is to see the parallelism of this passage. You are to ‘worship the Lord God only, and to Him you will serve’ is really saying the same thing. To worship and to serve God is the same thing. Proskuneo and latreuo are synonyms of one another. And that is exactly what is said in Romans chapter 12 – “we present our bodies a living and holy sacrifice pleasing to God—this is your spiritual service of worship.”

The word for service is latreuo. It is the service of a life offered in worship to God. To worship is much broader than mere public assembly or specific sacred acts. Our entire lives are devoted to God all the time.

So Matthew and Luke, **in** the temptation, record the account differently. Matthew has the devil leaving Him and the angels approaching Him to minister to Him. So, in Matthew the word **leave is** (aphiasin) “αφισιν” and is the word from which we get the word forgiveness ... to send away sin. Simply, it is to leave or depart, to desert, forsake or give up.

Because Satan was losing the battle, he ran away; he departed. He ran away. He left. It wasn’t simply that he moseyed off, but he **knew** he had been beaten so He ran away. But Luke adds, “Until an opportune time.” So Luke adds one more thing to the idea of Satan leaving. He didn’t leave and say, “Okay, I’ll never fight **you** again.” He was saying, “I’ll be back ... I’ll be back.”

Brian: It’s a great comfort to us, when you think about it, that people of this world may say that they were severely tempted by riches, money, billions of dollars or something like that, but Jesus could say the **devil** tempted Him. He can understand because it takes a lot more than a billion dollars to tempt Jesus. The devil tries with, from my mind, everything from the Han dynasty to the Mayas ... the whole world at that time. He could have had some way of seeing all the gold, all the glory, all the

people – everything all there. It would take that much to **tempt** Jesus. It would take the whole world, and yet Jesus was able to come back to His trust in God and worship God alone because Jesus knew that He would take care of what Jesus needed in the right time. And the other good thing is that Jesus understands. We have a high priest who understands what it is like. No matter how severely you've been tempted, with how much, Jesus can understand! And then, Satan left. And that's the **other** encouraging part; the temptations won't last forever. It will go away and you come back to God and allow Him to strengthen you with Scripture.

Rod: And it says that if you resist him, he will flee from you. And in this case, he did flee from Jesus. I think part of the contrast here is to see how easily – it seems fairly easy – for Jesus to resist these temptations. We don't know all that is going on in His head about this, whether or not he was thinking about it like, "Well, that would really be nice..." We don't know. Or whether He **could** be thinking like, "This is stupid. I'm not falling for this." But I think what it does is, it gives insight into us and our own temptations – about why do we struggle so much with them. Why are there things that should be so obvious to us, that "This is a trick"? And yet we can fall for certain things over and over and over again – even if we know it's a trick.

But Jesus had such a connection here with truth in His head ... in his mind that He made it look like child's play. It's like Satan said, 'I'm going to throw all these things at you, and Jesus just ...'

But if all of this was in view of the cross ... If it wasn't really about stones turned to bread, if it wasn't really about jumping off the temple, if it wasn't really about all the kingdoms of the earth, but if it was like, "I'll give you all these things and you don't have to go to the cross..." Now, if I knew I was facing everything that he faced on the cross, and we see the struggle that He had in the garden about **that**, could that have been what the essence of the temptation was **really** all about for Him? But even then, I just can't imagine Jesus going too far down that road in His head.

Satan was looking for another opportunity, a fit time or proper season. He was already planning to return. Jesus warned about this at the garden as He prayed.

Luke also adds that the devil did not leave until he had finished every temptation completely ... entirely ... to execute ... the end ... to finish them. This indicates that Satan has a definite plan or strategy which he executed but to no avail. It is comforting to know that the devil's attack can run its course and be over for a while.

Matthew adds that the angels came when Satan left, and ministered to Him. Did they bring Him food and water? How did they serve Him? Did they give Him encouraging words – praise Jesus for how He handled Satan? Were they high-fiving Him? Were

they merely in awe of what they had witnessed? Was Jesus exhausted? Did they carry Him out to a safe cool place to recover?

As to the mind of Christ, Jesus seems to have looked at this experience as not merely a contest with Satan, one that he won hands down, but a discipline of His Father, a **proving-ground**, to see if He would be obedient in all things. Jesus submitted to the test, and yet rebelled against the temptation. ★ **This is the key**. This is the key; to submit to the test but rebel against the temptation because remember – test and temptation is the same word. In the moment of resisting temptation we must not neglect to submit to the test that's in it because we'll miss the **good** in the temptation. We must learn to graciously accept the tests of life while resisting the temptation that Satan puts **within** the test. Jesus is the humble warrior. His example is impeccable. He is a general I will follow into battle.

Buffy: What is the good of the temptation?

Rod: Embedded in every temptation is a test and if we submit to the test we will be made stronger. If we simply just complain about the temptation; rail against the temptation and don't see the test in it – then we haven't gotten the **good** out of it. So, for everything that Satan means for evil, God means for good. In every circumstance of life, God works for the **good** of those who love Him and are called according to His purpose. {Romans 8:28}

If all we can see is the temptation, we'll miss the test. We need to see the test. And then when we have been obedient, we'll hear God say, "Good. Well done. You were faithful."

Brenda: In school, kids learn to measure the proficiency (the progress attained) of what they have learned and temptation is kind of the same thing. It's a measure of what they have learned.

Rod: In other words, if Satan were to stand before us and very blatantly put temptation in our way, right now; if we understood that there was some **good** in the temptation, and to look him in the eye and say, "Satan, you know, if you **do** put this temptation in my way, here's what's going to happen. I am going to show you that I am going to submit to the test that God is putting me through, and through this temptation, and what is going to happen is – the ultimate outcome of the temptation that you are going to put me through; I am going to be made stronger."

Now, that doesn't mean that we go out and **look** for temptation so that we can be made stronger. That's not the point,

Brian: That would be like Jesus throwing Himself from the Temple.

Rod: Yes. That would be stupid. The temptations are going to come. It's what do we do when they **show up**. We look him in the eye and say, "Okay, Satan. *You* mean it for evil, **but God is at work** in this whole thing too, and He is going to bring me through the temptation and He's going to give me a way of escape and I will be stronger on the other end of it. So Satan, you're *really* not helping your cause here by bringing this temptation against me because it is going to make **me stronger.**"

Buffy: So Satan is really helping God.

Rod: Unknowingly; unwittingly, yes. Yes. You look at the story of Job and what did Satan do? He tried to bring Job down. What do we remember? We remember the patience of Job. We remember the victory of Job. And at the end of the book there is a celebration just like the end of Matthew, Mark, Luke and John there is a celebration because Jesus was tempted in *every way* that we are tempted; yet without sin; and now He's victorious and reigns.

Brian: If we look at our lives, the things that made us better and stronger were not the easy days when we slept well, got up in the morning and went to work and nothing happened. It was the really hard times that made us strong people able to help others; our character is really developed **by** what we have gone through.

Alright, we will pick up next week with the testimony of John the Baptist to the committee of the Sanhedrin who came to question Him in John 1:19-28.