

Sermon Series: Tempted in All Ways, Yet Without Sin (Luke 4:1-13)

Part 2: Jesus' Hunger for God (Luke 4:3-4)

Because Jesus loved His Father above all, all of His appetites were submitted to the Father's will.

- 1) **The devil induced Jesus to follow His appetite for food by defining "Son of God" as self-serving power (4:3).**
 - a) "If you are the Son of God . . ."—is a first class conditional statement that assumes the truthfulness of the protasis (the "if" part of an "if, then" clause). Satan is not questioning that Jesus is the Son of God, he is assuming such.
 - b) ". . . command this stone to become bread."—Satan is defining what "Son of God" means so that he can draw a conclusion that would lead Jesus to follow His appetite for food, rather than following the Holy Spirit and the Father's will. "Why should the Son of God be hungry?"
 - c) Tempter's design to instill *motive* for *inducement* to be independent of God:
 - i) Inducement—
 - ii) Motive—
 - iii) Disposition—
 - iv) Fallen Humanity (able to sin; not able not to sin):
 - (1) Disposition: Eph. 2:1-3 "by nature children of wrath"
 - (2) Motive (Mind/Affections): Rom. 8:7 "hostile to God; does not submit to God's law; indeed, it cannot."
 - (3) Induced Will: Rom. 1:18-25 "suppress the truth; exchanged the glory of the immortal God; exchanged the truth about God for a lie"
 - v) Christ/Adam (able to sin; able not to sin): Jesus' human nature was capable of sinning, but His love of God in communion with the Holy Spirit moved Him away from sin and into obedience to the Father.
 - vi) Satan attacked Jesus at the point of *motive* by trying to make Him *think* of His status as Son of God as power and authority to be exploited for His own ends, apart from the Spirit's leading and the Father's pleasure.
 - vii) This is how the natural man already thinks. "My powers (intellect, skill, strength), my position, my resources for my ends."
 - viii) If Christ is to redeem us from our godless appetites, He must have an undistracted hunger for God.
- 2) **Jesus overcame this temptation by defining "Son of God" as faithful obedience to His Heavenly Father.**
 - a) "It is written"— the abiding authority of God's Word
 - b) "Man"— It is as man that Jesus overcomes this temptation.
 - c) "Not by bread alone"—There is something even more fundamental to human flourishing than bread.
 - d) "Shall live"—Man lives to God, or he is truly dead.
 - e) "but by every word that comes from the mouth of God" (Matt. 4:4; Deut. 8:3)—Luke abbreviates the quotation, not to diminish this point, but to emphasize the point about Jesus' true humanity.
 - i) By following the Spirit's leading, Jesus is able to fully identify with God's starving people in the wilderness, in order to redeem them from their grumbling, complaining, and rebellion (He is the true Israel of God).
 - ii) By following the Spirit's leading, Jesus is able to fully identify with Adam's trial to believe God's Word, in order to redeem Adam from unbelief and treason (He is the last Adam).
 - f) "Son of God" means obedience, even if that leads to starvation, suffering, and death.
 - g) Later (Luke 9:10-17) Jesus will use His power as Son of God to feed the hungry multitudes. Our Savior endured hunger in order to satisfy our hunger. He endured poverty to make us rich. He died that we might live (cf. Luke 23:35-37). This is the kind of Son He is to God. This is the kind of Savior He is to us.
- 3) **So what kind of salvation do we have in Christ?**
 - a) We are sons who were dead to God, but now have been made alive to Him (Luke 15:24), so that we can know Him, enjoy Him, and serve Him as loving sons.
 - b) By the Holy Spirit (the presence of the Kingdom) our appetites are being rearranged so that getting "bread" is no longer the center of life. Luke 12:29-34:
 - c) Are other cravings taking priority over your desire for God?
 - i) Knowing God increases your hunger for God.
 - ii) Trusting God can answer an illegitimate appetite and impatience with regard to a legitimate appetite.
 - iii) Say "no" to appetites, not as an end in itself, but as a means of following Christ, obeying the Father, and enjoying the Spirit's fullness.