

I. **GENESIS 3:1-6.**

A. The text:

Now the serpent was more crafty than any beast of the field which the LORD God had made. And he said to the woman, "Indeed, has God said, 'You shall not eat from any tree of the garden'?" **2** The woman said to the serpent, "From the fruit of the trees of the garden we may eat; **3** but from the fruit of the tree which is in the middle of the garden, God has said, 'You shall not eat from it or touch it, or you will die.'" **4** The serpent said to the woman, "You surely will not die! **5** For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil." **6** When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make *one* wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate.

B. The devil's wiles (3:1-5):

1. He attacked the woman while she was alone.
2. He introduced doubt in her mind.
3. He ignored God's covenant with man.
4. He denied the connection between sin and punishment.
5. He challenged divine veracity.
6. He charged God with jealousy.
7. He appealed to pride and ambition.

C. The woman's downfall:

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| 1. She listened (3:2,3). | 4. She longed for (3:6). |
| 2. She loosened (3:3). | 5. She laid hold on (3:6). |
| 3. She looked (3:6). | 6. She lured another to partake (3:6). |

D. The consequences of man's fall:

1. Loss of innocence -- they knew they were naked.
2. Shame --they attempted to cover themselves.
3. Fear -- they hid themselves.
4. Death -- separation from the tree of life.
5. Adam's sin caused these results:
 - a. Adam must labor and work for the sustenance of life.
 - b. Eve's must suffer increased pain in childbirth and submission to man.

E. Notice these stages in how Satan worked on Eve in the Garden (Gen. 3).

1. He tempted her with the desire to be like God (Gen. 3:5).
2. He deceived her by saying she would not die (Gen. 3:4).
3. She acted in disobedience by eating the fruit (Gen. 3:6).
4. The result was spiritual and physical death (Gen. 3:19-24).

II. MATTHEW 4:1-11.

A. The first temptation (4:1-4).

Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. [2] And after He had fasted forty days and forty nights, He then became hungry. [3] And the tempter came and said to Him, "If You are the Son of God, command that these stones become bread." [4] But He answered and said, "It is written, 'MAN SHALL NOT LIVE ON BREAD ALONE, BUT ON EVERY WORD THAT PROCEEDS OUT OF THE MOUTH OF GOD.'"

1. "Led up by the Spirit" does not mean that the Spirit provided the temptation, because God does not tempt any man (Jas. 1:13). [JBC]
2. "To be tempted of the devil..." The identity and person of Satan have long afforded fruitful fields for conjecture; although, in the present generation, there is a widespread tendency to reduce Satan to the status of a mere influence, or personification of evil. However, it is plainly declared in the Holy Scriptures that Satan is real [JBC]
3. "Fasted forty days, etc." In this, Christ appears as "that prophet" like unto Moses (Deut. 18:15). In fact, two OT types of Christ carried out 40-day fasts, namely, Moses and Elijah (Ex. 34:28; 1Kgs. 19:8). [JBC]
4. This involved the love of God and the will of God. "Since You are God's beloved Son, why doesn't Your Father feed You? Why does He put You into this terrible wilderness?" This temptation sounded like Satan's words to Eve in Gen. 3! It is a subtle suggestion that our Father does not love us. [WWW]
5. But there was another suggestion: "Use Your divine powers to meet Your own needs." When we put our physical needs ahead of our spiritual needs, we sin. When we allow circumstances to dictate our actions, instead of following God's will, we sin. Jesus could have turned the stones into bread, but He would have been exercising His powers independently of the Father; and He came to obey the Father (Jn. 5:30; 6:38).
6. The Lord quoted Deut. 8:3 to defeat Satan. Feeding on and obeying God's Word is more important than consuming physical food. In fact, it is our food (Jn. 4:32-34). [WWW]
7. Jesus' answer to temptation was, "It is written ... it is written ... and again, it is written!" Fortunate are the Lord's followers when they are able to meet every crucial test of life with a like response. This places the highest stamp of approval upon the Bible. It is simply unthinkable that the Christ of God would have relied upon a merely human and fallible book in his encounter with the Prince of Evil. Jesus' use of the Scriptures in this situation plainly marks them as the words OF GOD! Indeed, in this very verse, this principle is dogmatically asserted, "every word that proceeds out of the mouth of God." [JBC]

B. The second temptation (4:5-7).

Then the devil took Him into the holy city; and he had Him stand on the pinnacle of the temple, [6] and said to Him, "If You are the Son of God throw Yourself down; for it is written, 'HE WILL GIVE HIS ANGELS CHARGE CONCERNING YOU'; and 'ON *their* HANDS THEY WILL BEAR YOU UP, LEST YOU STRIKE YOUR FOOT AGAINST A STONE.'"

[7] Jesus said to him, "On the other hand, it is written, 'YOU SHALL NOT PUT THE LORD YOUR GOD TO THE TEST.'"

1. The second temptation was even more subtle. This time Satan also used the Word of God. "So You intend to live by the Scriptures," he implied. "Then let me quote You a verse of Scripture and see if You will obey it!" Satan took the Lord Jesus to the pinnacle of the temple, probably 500 feet above the Kidron Valley. Satan then quoted from Psa. 91:11-12 where God promised to care for His own. "If You really believe the Scriptures, then jump! Let's see if the Father cares for You!"
2. Note carefully our Lord's reply: "It is written AGAIN" (4:7, emphasis mine). We must never divorce one part of Scripture from another, but we must always "compare spiritual things with spiritual" (1Cor. 2:13). We can prove almost anything by the Bible if we isolate texts from the

contexts and turn them into pretexts. Satan had cleverly omitted the phrase “in all Thy ways” when he quoted from Psa. 91. When the child of God is in the will of God, the Father will protect him. He watches over those who are “in His ways.”

3. Jesus replied with Deut. 6:16: “**Thou shall not tempt the Lord thy God.**” We tempt God when we put ourselves into circumstances that force Him to work miracles on our behalf.
4. “**You shall not put the lord your god to the test**” Jesus did not argue with Satan but simply announced the word of God forbidding the thing Satan suggested [JBC]

C. The third temptation (4:8-11).

Again, the devil took Him to a very high mountain, and showed[^] Him all the kingdoms of the world, and their glory; [9] and he said to Him, “All these things will I give You, if You fall down and worship me.” [10] Then Jesus said to him, “Begone, Satan! For it is written, ‘**YOU SHALL WORSHIP THE LORD YOUR GOD, AND SERVE HIM ONLY.**’” [11] Then the devil left Him; and behold, angels came and *began* to minister to Him.

1. The devil offered Jesus a shortcut to His kingdom. Jesus knew that He would suffer and die before He entered into His glory (Lk. 24:26; 1Pet. 1:11; 5:1). If He bowed down and worshiped Satan just once (this is the force of the Greek verb), He could enjoy all the glory without enduring the suffering.
2. There are no shortcuts to the will of God. If we want to share in the glory, we must also share in the suffering (1Pet. 5:10). As the prince of this world, Satan could offer these kingdoms to Christ (Jn. 12:31; 14:30). But Jesus did not need Satan’s offer. The Father had already promised Jesus the kingdom! “Ask of Me, and I shall give Thee the heathen [nations] for Thine inheritance” (Psa. 2:8). You find the same promise in Psa. 22:22-31, and this is the psalm of the cross.
3. Our Lord replied with Deut. 6:13: “Thou shall worship the Lord thy God, and Him only shall thou serve.” Satan had said nothing about service, but Jesus knew that whatever we worship, we will serve. Worship and service must go together.
5. Notice that Luke’s account reverses the order of the second and third temptations as recorded in Matthew. The word “then” in 4:5 seems to indicate sequence. Luke only uses the simple conjunction “and” and does not say he is following a sequence. Our Lord’s command at the end of the third temptation (“Get thee hence, Satan!”) is proof that Matthew followed the historical order. There is no contradiction since Luke did not claim to follow the actual sequence. [JBC]

III. **JAMES 1:13-16.**

A. The text:

Let no one say when he is tempted, “I am being tempted by God”; for God cannot be tempted by evil, and He Himself does not tempt anyone. **14** But each one is tempted when he is carried away and enticed by his own lust. **15** Then when lust has conceived, it gives birth to sin; and when sin is accomplished, it brings forth death. **16** Do not be deceived, my beloved brethren.

- B. Do not blame God for temptation. He is too holy to be tempted, and He is too loving to tempt others. God does test us, as He did Abraham (Gen. 22); but He does not tempt us. James describes temptation as a process.

THE TEMPTATION PROCESS

A. First, there is desire (1:14).

1. The word lust means any kind of desire, and not necessarily sexual passions. The normal desires of life were given to us by God, and, of themselves, are not sinful.

Eating is normal...	gluttony is sin.
Sleep is normal...	laziness is sin.
Marriage is honorable...	fornication is sin.

2. Some people try to become more spiritual by denying these normal desires, or by seeking to suppress them; but this only makes them less than human. Legalism, mysticism, and asceticism do not work (Col. 2:23)!
- B. Second, there is deception (1:14).
1. No temptation appears as temptation; it is always seems more alluring than it really is.
 2. “Drawn away” carries with it the idea of the baiting of a trap; and “enticed” in the Gk., means “to bait a hook.” The hunter and the fisherman use bait to catch their prey...so does Satan!
 3. The bait not only attracts us, but it hides the fact that yielding to it will eventually bring sorrow and punishment. The bait keeps us from seeing the consequences of our sin.
- C. Third, there is disobedience (1:15).
1. We have moved from the emotions (desire) and the intellect (deception) to the will.
 2. Desire conceives a method for taking the bait; the intellect approves it, and the will acts!
 3. Disobedience is an act of will. The more you exercise your will in saying no to temptation the more God will take control of your life.
- D. Fourth, there is death (1:15).
1. Disobedience gives birth to death, not life. The devil promises life, but gives death. It may take years for the sin to mature, but when it does, the result is death.
 2. Let us believe God’s word now, correct the situation, so it will not become tragedy.

Treasury of Scripture Knowledge

For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

1. The lust of the flesh

(Num. 11:4,34; Psa. 78:18,30; Prov. 6:25; Mt. 5:28; Rom. 13:14; 1Cor. 10:6; Gal. 5:17,24; Eph. 2:3; Ti. 2:12; 3:3; 1Pet. 1:14; 2:11; 4:2,3; 4:2,3; 2Pet. 2:10,18; Jude 1:16-18)

2. The lust of the eye

(Gen. 3:6; 6:2; Jn. 7:21; Job 31:1; Psa. 119:36,37; Eccl. 5:10,11; Mt. 4:8; Lk. 4:5)

3. The pride of life

(Est. 1:3-7; Psa. 73:6; Dan. 4:30; Rev. 18:11-17)