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SILVER STAR BIBLE SCHOOL 1994

NO MAN EVER SPAKE LIKE THIS MAN

Speaker: Bro. Colin Hollamby

Study #1:

Conquering the Flesh; Christ's Victory Over the Diabolos

Reading: Luke 4: 1-13

Bro. Roy and our Dear Brethren and Sisters in the Lord Jesus Christ

When we consider anything about our Lord Jesus Christ, we find out brethren and sisters, that in the days of His flesh, He was like us. But, also, in the days of our flesh, we are very much unlike Him. We want to say that again, brethren and sisters, because it is the very basis of our understanding of whatever we are going to do about thinking about our Lord Jesus Christ. He was like us, but, we are not like Him. And because we are not like Him, brethren and sisters, it naturally follows that we will find it extremely difficult, nigh, even impossible, to understand Him.

As our brother Dev has said, He did have the mind of God, and the mind of God insofar as it is revealed to us in the pages of His Word, is a very high dimension. God Himself cannot really be apprehended by us. He is too high, and therefore, though veiled in human flesh, the mind of God in Jesus Christ, will be very difficult for us to apprehend. But, 'this is life eternal, that we may know the only true God and Jesus Christ whom He has sent'. Whatever the Deity does with a man, will be directly related to what He had in store for that man. And we know what He had in store for the man, Jesus Christ; we know that He had in store for Him, right from the beginning, as soon as sin entered into the world, we know that God had in store for that man, a very wonderful position. The position of King of kings and Lord of lords, no one else has ever been invited to partake in that position. And because God will always deal with a man, as it is directly related to the future position that God has in mind for him, we are trying to grapple, this morning brethren and sisters, with something that is far greater than our minds can really apprehend.

We can reinforce that by simply asking one question, Can we understand what it is like to be sinless? We can't! It's an impossibility for us to do that, because our minds are just so blighted with it, that is sin. Our minds are just so often so totally overcome by it, as to be unable to understand what sinlessness really is. And it is sinlessness, brethren and sisters, in the negative sense, and therefore, it is total righteousness in the positive sense, that is the only basis upon which God can be successfully approached.

And the dimensions which we are to consider this morning, taken from Matthew chapter 4, Luke chapter 4 and Mark chapter 1, matters, brethren and sisters, which we do not want to concentrate upon very much at all, but to see the right of principles that were involved in those facts. It is a very interesting and useful exercise to tabulate the differences in the records of the temptations of our Lord Jesus Christ. For example, there is one very beautiful one which opens up the mind of the Lord to us. And that is, that while the record tells us that He was tempted of 'diabolos', Jesus Himself never addressed what ever it was as 'diabolos'. He only addressed it as 'Satan', and 'diabolos' being 'false accuser' and therefore, could in no sense be good or right, but 'Satan' simply meaning 'adversary' and therefore, could mean good or right, we can see that the mind of the Lord will be a little bit open to us. It was a wonderful mind as our Bro. Dev said to us, 'it's high, it's pure, it's holy, it's clean' and there was an influence that the scriptures testified of, as a false influence. The diabolos, and He Himself, was not prepared to bring against it, a railing accusation. He was not prepared to bring against it a railing accusation, but, in concert with the angel recorded in Zechariah 3 and quoted in the letter by Jude, He said, 'Yahweh rebuke thee'. That is altogether high, brethren and sisters, it is altogether wise, and it is a very great example for us to endeavour to follow, in what may be our altercations with other people sometimes. That we are not prepared to bring against them railing accusations, but that we might, in confidence, commit ourselves unto Him who judgeth righteously in all things. And have no fear of the results, as our Lord had no fear of these results.

Now, brethren and sisters, the key to understanding the matter that is recorded in Luke chapter 4, and Matthew 4 and Mark 1, really starts in the garden in Eden, and if we do not understand the purpose of the Deity in Eden, we will never understand the purpose of the Deity in Luke chapter 4. In Luke chapter 4 we are treated to a very necessary trial. What the Father had done with His Son, was to give to Him the 'tongue of the learned', to give to Him a capacity for wisdom and for understanding, for the very scent of understanding divine manifestation in His life, that was far above the capacity of any other man. Isaiah chapter 11 tells us about that, and so therefore, as that little ear was slowly feeding the tongue, because of the wisdom that was daily poured into it, by the soothing and the nurturing and the comforting voice of His Own Father, we see a growth in wisdom that has never, ever, occurred before or since. And as we said last night, brethren and sisters, we are not really looking at a man. We are taking away the veil of the flesh, and what's left? There's only the Word left. And because this vessel was so filled with the Word, what the Deity is doing is putting to the test His own Word, but He's putting it to the test, in a weak form of sin's flesh. And the grand issue that's going to be decided, just before He is married publicly to the Jews and the Israelites of His day, brethren and sisters, is this. Is God really strong enough to defeat sin? And we would all say unquestionably 'yes'. He is strong enough to defeat sin, but is He strong enough to defeat sin in a body in which sin has always previously reigned supreme? And they are the issues, brethren and sisters, that are contained in the temptation of our Lord Jesus Christ in the wilderness. And if there was a failure in the wilderness, the three and a half years ministry would not have gone on, and so it's absolutely crucial and vital that the Lord defeat this foe! There is an outstanding record of this thing, brethren and sisters, recorded by three of the gospel writers, because it is so dependent

upon the proceedings of the purpose of the Deity in any further matters. And if He was to lose the battle in the wilderness, it would be pointless to go on any further, because once sin has come, ONE SIN WOULD BE ONE TOO MANY, and therefore, brethren and sisters, no possibility whatsoever of forgiveness for Him, and likewise for ourselves. And that's just how crucial these matters are.

Now, we have said that this man was being prepared to take up the position of King of kings and Lord of lords. And even before that, to be a mediator between God and us. He was not being prepared so much, brethren and sisters, to be a mediator between us and God; He's being prepared to be a mediator between God and us. And when we see it in that way, we will begin to see, what the purpose of the Deity is, with His only begotten Son. It is sometimes thought by us that the vital factor of our Lord's generation, was that He came forth from the womb of a virgin. That didn't give Him anything brethren and sisters, that made Him like us. The factor that made Him not like us, was that He was really the Son of God. And the conception in the womb of his mother was performed by the overshadowing power of the Holy Spirit of the Deity. And it was at that point in time, that He was so wonderfully fabricated and severed from the rest of human kind, to do a job that Adam had failed in. And that's why we must come to grips with, for a few minutes, with the events that took place in the garden in Eden. And we must try to come to grips with the purpose that God had with Adam and Eve in the garden, and the purpose that He had with them in the garden, was exactly the same as the purpose He has now! HE WANTED TO FILL THE EARTH WITH HIS GLORY! He wanted to people it with a divine family, everyone of whom, would be motivated by His spirit power. First of all, through the agency of His Word and the angels, and finally, as an immortal being, a part of that grand family, which is in both heaven and in earth. And when sin came into the whole, the Deity didn't change His ideas one iota; but He needed to bring into force a different method whereby that would still be accomplished, in the face of the great monster, the twin monsters, of sin and death, that had so brutally intruded into His world.

And so, brethren and sisters, we just for a moment, think about Adam and Eve. If God wanted them to begin the process of filling the earth with His glory, He would have been very unwise if He did not make them, in such a fashion, that that particular purpose, could be facilitated. He made them in a very wonderful way. We know that they were 'very good'; they were neither mortal nor immortal. They were not perfect and they certainly weren't faulty. They were very good, and so when we analyze them and think about the way in which God could have dealt with that man and that woman, we arrive at certain conclusions about them. And the first one is, that God wanted them to obey. He really did want them to obey. He did not want them to disobey, but, obedience is valueless when there is no scope for disobedience. So, even though it was the intention of God that they should obey, He must also, to be fair, He must also make an opening by which they could disobey, because really obedience is just meaningless, if there is no scope for disobedience. So that the Lord God made them, so that neither obedience nor disobedience was a certainty in them, as to the condition in which God made them. If disobedience was certain, and they would not be able to help it in the long or the short term, if disobedience was certain as the result of the way in which God

had made them, and then, He placed them under a law and said, 'if you disobey, you will be penalized', would you trust a parent like that?

If, on the other hand, obedience was a certainty, as to the condition in which they were made, and then threaten them with a penalty for disobedience, when disobedience isn't even possible, God is really just talking words. It's nebulous, it's meaningless. And so the condition is which these people were made, was so that, they could have free choice. They could make a conscious choice, every time a choice was set before them. The choices were not going to arise from in their own minds, because if they did, then God implanted an alternative in their own minds. And God wouldn't do that because the apostle John says He wouldn't do that. He says that the 'lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father; it is of some other source'. So they didn't have them when they were made, they were just like pieces of blotting paper waiting to receive ideas and instructions. And then because God foresaw the need to provide to them, scope for disobedience, He made a serpent. And the serpent, in common with everything else in the garden, was described by God to be 'very good'.

The serpent was not the test that God gave to them; the test was in their obedience to the law, which says 'do not eat of that tree'. So that the serpent was there, brethren and sisters, for a very vital reason, and the reason was this; that it was the only way that our minds can conceive of, by which the Deity could provide an alternative to upward and consistent growth in the obedience of faith. It was the only alternative that could be provide so that the source of the provision, would not be morally accountable to God. Because, if the creature is morally accountable to God, then God has really been responsible for it mouthing immoral things. And we cannot afford to allow the Deity to be suspected of infidelity in any way. We cannot afford that! We must make absolutely certain that in all our views about what God did, there is no suspicion of unfaithfulness or unrighteousness that is directed at Him. He has got to be clear when He judges. He has always got to be upheld as being right, and so the serpent came along, brethren and sisters, with the power of speech, and God wanted the man and the woman to hear what he had to say, and to reject it, as being in total opposition to what God had told them.

And they were being taught by that way, under the hand of the angels, they were being taught two things; they were being taught to love what God had said is right, and they were being taught to hate what God had said was wrong; and the basis of their ability to honour and glorify the Father, and finally participate in filling the earth with His glory, was based upon their loving of the ways of God and their hating of the ways of the flesh. If, brethren and sisters, those matters arose in their own minds, if they arose in their own minds, we have a creature that is morally accountable to God, made by God, and able therefore, to produce ideas that are contrary to the Word of God.

It is absolutely vital for us to see, that in the garden, the purpose of God demanded that, they should not have bent in one way or the other, but that their free choice, would have enabled them to choose the good and refuse the evil. On top of that, Adam, because of that great advantage over us, because we are not like that, we are diseased stricken in

our bodies and in our minds, because of that, because of that approach that God made, because of the condition in which God made them, Adam was asked to do something that no other man has ever been asked to do, except the man that we are going to consider this morning. He was asked to decide the destiny of all his progeny. And he did! He decided that they would all die. Now, that wasn't a conscious knowing choice, but that was the responsibility that was laid on his head; that as to whether he went in one direction or the other, he would decide as to what direction his offspring would also go. And Adam also made that decision and he's placed us all 'under the law of sin and death'. We are all going to die whether we sin or not; we are all going to die, except of course, the Lord comes and changes us before that time arrives.

Now, we are told in the first of Corinthians chapter 15, that the Lord Jesus Christ is the last Adam, the last Adam. He doesn't say he's the second Adam, it says he's the last Adam. And the apostle Paul means that He is the last in a long line of Adam's progeny; He is the last one who had the necessity to go into the article of death, as a result of Adam and Eve's sins. And by that we are being told, brethren and sisters, that because He is the 'last Adam', He is going to be the one who is likewise going to be asked, to decide the destiny of all His offspring. He's going to be asked to do exactly the same thing. And He did! 'For as by one man sin entered into the world, and death by sin, by one man also came the resurrection from the dead'. HE DECIDED, brethren and sisters, THAT ALL OF HIS PROGENY WOULD BE THE SUBJECTS OF RESURRECTION TO ETERNAL LIFE. And it's quite critical that we should understand the battle that raged against sin, in the mind of our Lord Jesus Christ, so that we might be able to participate, in the very wonderful and wise opening that was made through His whole life and death procedure.

And we'll do that, therefore, brethren and sisters, by looking now at biblical temptation. What really does temptation in the bible mean? And there are four verses to which we'd like to draw attention to this morning; one little passage is more than one verse, it's four or five verses, and you probably know already what we are referring to. It is in James chapter 1; we're not going to turn to them just yet, we're just going to think about temptation. We are going to look at James chapter 1, Hebrew chapter 3:9, Matthew chapter 6 and verse 13, which is one of the articles of our Lord's prayer, and Hebrews chapter 4 and verse 15, and that's the place where we'll start.

If we then turn to Hebrews chapter 4 and verse 15, we read these words about our Lord Jesus Christ. Verse 14 says, 'Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God. Let us hold fast our profession; for we have not a High Priest, which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we, yet without sin'. He was in all points tempted like as we, yet without sin; how many points are there in which to be tempted? There's only 3- there's the lust of the flesh, the lust of the eye and there's the pride of life. There's only three points in which a man can be tempted. There's no others. That's quite biblical brethren and sisters, we all know that. We sometimes don't know quite how to departmentalize all the trials under which we fall, but every single one of them will be under either one of those three headings. And in reality, of what does temptation

consist? Well, we go back to Adam and Eve; if there was no scope to resist the revealed will of God, then there would be no temptation, would there? If somebody, or some thing had never come along and suggested to the woman that God doesn't know what He's talking about, and really it's right to eat of that tree; and subsequently there was some sort of conviction in Adam that the same might be true. If there was no scope for that, then no temptation would have ever occurred; temptation occurs or for it to occur, there must be the scope for going beyond the legal limits prescribed by divine decree.

That's in what temptation consists. It is the scope for going beyond the legal limits that the divine decree prescribes. And if we have a look at James chapter 1, we find out something about the Deity, in verse 13, it says, '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'. Now, here are two things, brethren and sisters, God cannot be tempted; neither tempteth He any man. Is that how we understand the incident of Adam and Eve? Were they tempted? Well, they were! They really were, because the scriptures go on to say in verse 14 of James chapter 1, 'every man is tempted when he is drawn away of his own lust and enticed, and now we need to ask ourselves some questions about those first two things that we noted in verse 13.

'Let no man say when he is tempted, I am tempted of God, for God cannot be tempted', now, just keep our finger there, and turn back to Hebrews chapter 3 and verse 9, and we read exactly the same Greek word. In Hebrews chapter 3 and verse 9 it says, 'When your fathers tempted Me, proved Me, and saw My works forty years'. Now here we have the apostle Paul in Hebrews saying, that the children of Israel tempted God, and we've got James saying, just a few chapters later on, that God cannot be tempted. What does it mean? Well, they're both saying the right thing, because what the children of Israel were trying to do, brethren and sisters, was to draw the Deity over a line, which He had declared He would never go over. And you can't draw the Deity over the line, that is the bridge between righteousness and sin. It's impossible to do that, but we can try. And we probably try every day, and the way in which we could very easily do that, brethren and sisters, is by asking the Deity to participate in ways of life with us, in which He will not participate. We are trying to draw Him into a way of life that is not His, and so, it's a very easy thing to tempt the Deity. NOT THAT HE WILL SUCCUMB, but there we see what God wants to do with man. He won't do that with man; it has never, ever, ever yet been the intention of the Deity, to draw a man over a line that He forbids. Never, ever, ever has He done that. We can have our utmost confidence in that, brethren and sisters, that He will never do that, and the Lord Jesus Christ taught us how to pray for that.

In the prayer in Matthew chapter 6 and at verse 13, where He says, 'that we ought to pray, lead us not into temptation'. Now is that saying that we are asking the Deity never to put us to the test? No, it's not! It's not saying that at all. Our Bro. Dev has shown quite well in our last class, that we are deprived, if we never have it. As a matter of fact, it is the only tool that the Deity has, whereby purgation might take place, is to put a person to the test. But, He will never draw us over a line; He puts us to the test, but, never does He draw us over the line.

Now, when we come back to consider the matters of the temptation of our Lord, this is what we find. We find that He was driven by the Spirit into the wilderness. He was driven by the Spirit into the wilderness. Who was presiding over all this matter? There's no question, brethren and sisters, about who was presiding over all this matter. It was the Deity! It was the Deity who was presiding over the matter of the temptation of our Lord Jesus Christ. But, before we go to that place, we want to turn up to James chapter 1 again, and we want to read those several verses that are in the context of the verses that we have already read, and we're going to start at verse 12. And we're going to see if we can apply a consistent definition to the idea of temptation here. Verse 12 says, 'Blessed is the man that endures temptation', it's the same Greek word, just a variation because it's the difference between 'tempted' and 'temptation' in our English language. Just little differences on the ends of the word. It's exactly the same derivative, and it means basically, to 'attempt to draw over a line'. Now is this verse saying, 'Blessed is the man that endures being drawn over the line? Is that the man that is going to be blessed and who will receive a crown of life, because he has endured being drawn over the line all the time? He's a man, brethren and sisters, who has endured trial and that's the sense in which we should understand it in verse 12. HE HAS FAITHFULLY BORNE UNDER TRIAL, and because he has resisted in his life, the drawing over the line, because he has only been put to the test, and he's not gone over the line, he will receive a crown of life.

And then we look at verse 13, and we begin to look at a man who fails; we don't look at a man who succeeds, because this man, as they were saying in the days of James, and as we very often say today, brethren and sisters, 'the road's too hard, You know, God doesn't really want us to live that kind of a life, He knows that's a hard road to hoe. He doesn't want us to live that kind of a life; we don't have to sacrifice like our Lord Jesus Christ, because He did it for us along time ago'. Very, very, fallacious reasoning. 'Let no man say, when he is drawn over a line, that it's God that does that'. Let no man say that the road is too hard. Let no man say that the trials of life are too bitter; let no man say that when we are put to the test, we can't arrive at a successful answer to that test, because, brethren and sisters, we can have the utmost confidence in our God, that He will not put us to the test, in matters in which we are not potentially able to deal with them. Not that we are dealing with them, but through the potential of His Word and by the help of the angelic ministers, we will be able to overcome. So, let no man say when he is drawn over the line, that that's God's work, because God cannot be drawn over a line, and neither will He do that to any man. It has never been His intention; but, 'every man is drawn over a line when he is drawn away of his own lusts and enticed'. That's when a man is drawn over a line. And, that man will finish up in verse 15, 'in death' He will not receive a crown of life. That man, brethren and sisters, says it's too hard. That man is consistently saying to the Father, 'you're asking of me something that cannot be done', he's blaming God for his mistakes. Never let us fall into that situation, and James is very clear in saying to us, that every man falls when he is drawn away from what? From what? And to what? And enticed, and the word means 'ensnared' And brethren and sisters, if we ever get to the situation of being drawn away, from what? The mind of God? If we ever get to the position of being drawn

away and been enticed, which means ensnared, it's a bit too late then.

And so, when we try brethren and sisters, to take these matters back into Matthew chapter 4 and Luke 4 and Mark 1, we now begin to see what the issues really were. What really is going to be put to the test in Luke chapter 4? Let's turn to Luke chapter 4 and see what the record says, and let's just note first of all, a few of the details, and a few of the facts that are mentioned about this matter. Luke chapter 4 verse 1, 'Jesus, being full of the Holy Spirit, returned from the Jordan, and was led by the Spirit into the wilderness'. Did you notice the connecting link? Jesus, being full of the Holy Spirit, returned from Jordan. Let's go back to see what happened, when He became filled with the Holy Spirit. It's recorded for us in Matthew chapter 3. Matthew chapter 3 as we all well know, is just before the record of our Lord's temptation in chapter 4. Chapter 4 starts by saying, 'Then was Jesus led up of the Spirit into the wilderness to be tempted of the diabolos'. In chapter 3, we read of the record of Jesus' baptism at the hand of John the Baptist. Something that John the Baptist protested quite vigorously against, saying that he had need to be baptized of the Lord, why then should the Lord come to him and request baptism. And the Lord said, 'well it's a very important matter'. Thus it becometh us to fulfil all righteousness'. And if all righteousness is going to be fulfilled by that action, it means to say, that Jesus had no alternative. Because, if all righteousness is going to be fulfilled, in that action, and it isn't done, then it can't be fulfilling all righteousness. HE DIDN'T HAVE A CHOICE!

And what was the message of John the Baptist? The message of John the Baptist was 'all flesh is grass'. And when the Lord Jesus Christ submitted to the baptism of John, He was saying, HE IS LIKE ALL MEN. He is like all other men, 'forasmuch as the children are partakers of flesh and blood, HE ALSO, HIMSELF, likewise, took part of the same. Why did He partake of the same? So that He might destroy him that had the power of death, that is diabolos. And what's 'diabolos'? Diabolos is formed of two Greek words, dia and ballo. Dia, which is a very common word in our English language when we talk about a diameter of a circle. It is the measurement across a circle, so it means 'across', and 'ballo' which means to 'throw or hurl', it's the same idea as 'temptation'. The temptation which Jesus told us that we should pray that we 'should not be lead into'. Something which James says 'God cannot possibly do; it's foreign to His nature. He will never do it'. He will never draw us over the line, and therefore, when the Lord went into the wilderness to be put to the test, by the diabolos, we are starting to see something about this diabolos.

And in this chapter, Matthew chapter 3, it is very interesting to note, brethren and sisters, that in verse 7 of Matthew chapter 3, as John was appealing to the masses of the country, in their day, and they were all flocking out beyond Jordan to be baptized of him, for the repentance of sins upon the admission, that all 'flesh is grass and all the goodness thereof, is as the flower of the field'; there were certain individuals who are recorded for us in verse 7 of Matthew chapter 3, 'but when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, 'O generation of vipers'. We are on the threshold, brethren and sisters, of a grand decision that the Lord Jesus Christ is going to make! Because, conditional upon this incident, in Matthew 4



and Luke 4, conditional upon this, IS THE SUCCESS OF HIS MINISTRY AND OF HIS SACRIFICE AND HIS RESURRECTION. Not to say that He couldn't have ever made a mistake after this temptation, but, here is a grand trial, presided over by the Deity, and He's going to put Him severely to the test, at the hand of diabolos, and our minds go back to Eden, don't they? and we see the absolute necessity of something like the serpent there, so that it might mouth to Adam and Eve, an alternative. And the Deity wanted them to hear the voice of that serpent and He wanted them to reject it out of hand, so that they might love what He taught them and hate what the wisdom of this world taught them.

They would have loved righteousness and hated iniquity. And we can see now, building up a picture. There is a whole generation of vipers who are out there, watching what is going on at the hand of John the Baptist, beyond Jordan. And then, cometh Jesus to John to be baptized of him. And what happened immediately when He came up out of the water? Verse 16 says, 'That Jesus when He was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon Him: And lo a voice from heaven, saying, THIS IS MY BELOVED SON, IN WHOM I AM WELL PLEASSED'.

There was a generation of vipers there; it's almost certain that they heard the voice. And what is the issue between those people and Jesus for the rest of the ministry of our Lord Jesus Christ? They're still saying to Him, brethren and sisters, when He's about to expire, 'If thou be the Son of God; if that voice that came down when you were baptized, if that voice is true, you come down off the cross'. Have we ever been put to the test, in coming down off a cross? Would it mean anything to us, if we were hanging on a stake, brethren and sisters, and somebody cast in our teeth, 'if you are what you say you are, come down off the cross?' Would that meet a soft reception in our minds? It wouldn't meet any reception at all. It would be no trial to us; we couldn't come down off the cross. But, it touched Him in the softest place of His flesh. It was one of the most bitter and piercing shafts that ever a man could make. And how was it predicated?; it was predicated by Eve, you are what you say you are, do what we want you to do.

And there was another man who was tensely interested in all those proceedings, brethren and sisters, a man who had never been instructed in the things of God. A Roman centurion, and he heard that, and he watched everything about the death of this marvellous man, and he said, 'Truly, this was the Son of God'. And to that man, His divine Sonship was proved by not doing what his tempters wanted Him to do. By that means, it was proved to the Roman centurion, that Jesus was the Son of God, when he didn't do what his detractors wanted Him to do.

I think now, brethren and sisters, we are qualified to look at the record of His temptation, because we have a wonderful scene set in Matthew 3 and Matthew 4. We've got a man, who is like us, but who is not like us. We are very much unlike Him. We have never, ever, ever, and we will never, ever be asked to do, what He was asked to do. We have never, ever, ever been under such wonderful superintendents and instruction from above, nor have we been begotten by the power of the Holy Spirit, and therefore, the

things that God will try and do with us, will be related to a pacific position that the Deity has in mind for us in the future, and it will be much lower than the King of kings and Lord of lords. What really, brethren and sisters, what makes a man qualified to understand another man? What really makes a man qualified to understand another man? Your take for example, an university mathematics professor. Does he understand infant school mathematics? Yes, he does, but, does the infant school level of mathematics understand the university professor's level? That's the relationship, brethren and sisters, of us in our mundane trials to the trial of our Lord Jesus Christ. That's the relationship.

He was put to the test in all points; 1, 2 and 3. No other points to be put to the test, but they are on a level, brethren and sisters, which is so high, it is so wide, it is so all embracing, as for to make Him qualified to understand us, but we can't understand Him. And we're not really expected too, because the Deity has much lower results in mind for us. He's even made the possibility of sin, able to be covered for us. BUT, NOT FOR HIS SON! And if, therefore, brethren and sisters, the Deity expected this man to go through these excruciating temptations, as they were sharper than any of us have ever felt, if He expected Him to go through with them, brethren and sisters, HE'S GIVEN HIM THE TOOLS WHEREBY HE IS ABLE TO GO THROUGH THEM. He gave to Him a mind that is much higher than ours. He gave to Him a mind that we must struggle to reach upward towards, that we might in some measure, apprehend the heavenlies in Christ Jesus, that we might try to plum the depths and the heights, the gravity, the grandeur of the mind of this man, who was put to the test in all things. Three points and showed that God is able to overcome sin. He's even able to overcome sin in a weak form of sin's flesh. And that's how He was like us. He had in His body and in His mind, every deficiency that came to us because of Adam's sin. He inherited every weakness; He inherited every distraction, by being of a woman, but, because God was His Father, He was made strong in mind, so that overcoming perfectly would be a possibility. And the way in which the Father had wonderfully fabricated that man's mind, in the lowest parts of His mother's womb, brethren and sisters, was so that sin would no longer be a certainty in that man, according to the way in which God brought Him forth from His mother's womb.

Sin would no longer be a certainty, neither would righteousness, but it made righteousness possible! And now, when He is put to the test in all things, this is what we read in Luke chapter 4. And we've set the scene; there's the serpent's there, they heard the voice, there would be no one on earth, brethren and sisters, who would be more interested in putting that voice to the test. Is it true that thou art the Son of God, they said to Him? And in Luke chapter 4, where we read that the Spirit led Him, having been filled with the Holy Spirit, by His baptism, He returned from Jordan, and He was led by the Spirit into the wilderness and he was 40 days tempted of the devil. 40 days tempted of diabolos, and in those days He did eat nothing and when they were ended, He afterward hungered. He afterward hungered! Try going, brethren and sisters, without lunch today, and see how we are getting on by five o'clock this afternoon. Here was a man who was 40 days put to the test, and afterward He hungered. Can we understand that? There was a man, whose mind was so fully concentrated in all His

faculties upon His Father and upon His Father's business, that overcoming wasn't automatic. It wasn't just the natural course of events; it was a battle that raged from the day He was born, as a matter of fact, if we had a very careful look at Genesis 3:15, brethren and sisters, it's telling us that. It's telling us that from the moment of His birth began a battle. And when does a battle rage or start to rage in us? It starts to rage when we come to know what's the difference between good and evil.

Well, when did He start to know? Very, very early in His existence; and the battle was always raging. And then the devil said to Him, in verse 3 of chapter 4, 'If, if, thou be the Son of God', let's put that voice that we heard beyond Jordan to the test, if that's true, 'you prove to us it's true'. 'Command these stones to be made bread', a very simple thing for the Son of God. But it touched Him in the softest part of His flesh, and there was a bitter battle that raged, brethren and sisters, and it was easily quelled, because the mind was so filled. The mind was so filled with His Father's business. The mind was so clean, so pure, that when something tried to get in to it, it received an instant repulsion by what? What else could it be; HE WAS THE WORD MADE FLESH. He's not just a man like us; HE'S THE WORD MADE FLESH, and here is the Deity putting His Word to the test. IS THE WORD STRONG ENOUGH TO OVERCOME THE HOUSE IN WHICH IT LIVES? Is it strong enough?

Well, of course it's strong enough, and it was strong enough and Jesus said, 'Man shall not live by bread only, but by every word which proceeds from the mouth of God, shall man live.' And there He was- a living testimony of that fact. The Deity Himself said, 'He's the Word made flesh'. And this tempter said to Him, 'If you are the Son of God', brethren and sisters, here was a man who is now 30 years of age. He's at the very threshold of His public ministry, a ministry that was, every day going to exhaust Him, of every physical resource that He had, and mental ones too. Are we expected to believe that the man who is 30, who knew who His Father was when He was 12, is now starting to doubt? He knew where He came from; He had heard that voice that came to Him when He came up out of the waters of baptism, every day of His life. That was no new thing to Him. It was new to the other people but it wasn't new to Him. HE KNEW IT'S TIME; He knew it's soothing qualities; He knew it's strengthening power and with all of it, brethren and sisters, He would not have carried the day, but here is the Deity in this chapter, in this very instance, saying to the Son, 'I put you in a line of Adam; you're the last Adam, My Son. Here is the last opportunity that MY GLORY MIGHT FILL THE EARTH. And the Son says, 'Not My Will but Thine be done'; and we see a man who was so completely resigned, so perfectly in submission to the will of His Father; through the agency of the Word, through the constant contact which He had with His Father in prayer. For whole nights, when His body was exhausted totally, brethren and sisters, for whole nights He remained conscious in prayer. Because, you see, every day of His life, His mind was in total control of His body. Every day of His life, His mind was in total control of His body. And that's why we find it so difficult; our bodies are just so much in control of our mind, that we do whatever the body wants us to do. But, not Him; and He overcame the diabolos, and with a polished arrow that Yahweh had had in His quiver, brethren and sisters, and He had been polishing it for 4,000 years, He took it up and He aimed it at the enemy 'sin', and sin was hit right in the temples.

And that very thing that had reined supreme in the mind of every other man, since the days of Adam, was completely subjugated by our Lord Jesus Christ in life, and crucified entirely in death. So, He that had the power of death, that is the devil, was completely destroyed by this wonderful man; who was not just a man, but He was indeed, the Word made Flesh. God asked Him, brethren and sisters, to decide our destiny. AND HE DID !