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Glory in the Wilderness

Matthew 4.1-11, Luke 4.1-13, Romans 5.12-19

Series: The Glory of Christ

The Village Church

April 12, 2026

I. Context

A. **Luke 4:1-2** (ESV) —

1. 1 And Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the wilderness
2. 2 for forty days, being tempted by the devil. And he ate nothing during those days. And when they were ended, he was hungry.

B. Wilderness of Judea

1. Incredibly desolate place
 - a. Mountains and desert
2. Saw a few sheep and goats eating rocks
 - a. I guess that's what they were eating; couldn't see much of anything else to eat!
3. Jean: "No wonder the Israelites grumbled!"

C. Why send anyone to place like that?

1. Answer: found in the role of Messiah Jesus as the second Adam

II. **Temptation or TEMPTATION**

A. Not an ordinary temptation

1. The temptation of Jesus was parallel to Adam's temptation
 - a. Adam – covenant representative
 - b. Jesus would be the New Covenant representative

B. **Creation Covenant** (Covenant with Adam) – Universal

1. Every human being included
2. No escape from it's obligations
3. **Romans 1:18-20** (ESV) —
 - a. 18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth.
 - b. 19 For what can be known about God is plain to them, because God has shown it to them.
 - c. 20 For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse.
4. **Romans 2:14-15** (ESV) —
 - a. 14 For when Gentiles, who do not have the law, by nature do what

- the law requires, they are a law to themselves, even though they do not have the law.
- b. 15 They show that the work of the law is written on their hearts, while their conscience also bears witness, and their conflicting thoughts accuse or even excuse them...
5. All human beings have the stipulations of the Creation Covenant written on their hearts
 - a. Even those who deny God's existence are covered under the covenant
 - b. Their denial does not negate God's actual existence
 - c. No one can conjure up the non-existence of God!
 6. The covenant God made with Adam were binding upon Adam
 - a. Covenant of works
 - b. Blessings for obedience
 - c. Curse for disobedience
 7. The covenant He made with Adam He made with the whole human race
 - a. Adam was the acting representative
 - b. The consequences inflicted upon Adam were applied to all humans
 8. **Romans 5:12–19** (ESV) —
 - a. 12 Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned—
 - b. 13 for sin indeed was in the world before the law was given, but sin is not counted where there is no law.
 - c. 14 Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come.
 - d. 15 But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many.
 - e. 16 And the free gift is not like the result of that one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification.
 - f. 17 For if, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ.
 - g. 18 Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men.
 - h. 19 For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous.
 9. So, Adam and Jesus were both covenant representative
 - a. The 1st and 2nd Adam

- b. Implications: act of one has consequences for all
- 10. Jesus, in order to be our Redeemer, had to do more than simply die for our sins on the cross for our atonement
 - a. He had to qualify for that office
 - b. He had to live a perfectly sinless life – a life of righteousness
- 11. God didn't just plop His Son down as a 30 something year old man so He could go to the cross
 - a. He had to be born as a human
 - b. Live through childhood
 - c. Live into adulthood
 - d. Face all the temptations of humanity
 - e. Succeed in all those temptations
 - f. And then He would qualify to go to the cross for us
- 12. **Hebrews 4:14–15** (ESV) —
 - a. 14 Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession.
 - b. 15 For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin.
- 13. So, Adam is our representative in our human condition under the Covenant of Creation
 - a. And Jesus is our representative in our redemption
- C. **Objection!**
 - 1. That's not fair! Who elected Adam?
- D. **Contrasts**
 - 1. **Environment**
 - a. Adam was in paradise – a garden
 - b. Jesus was in the wilderness
 - 2. **Physical Condition**
 - a. Adam – full stomach; all he could eat
 - b. Jesus – fasting; nothing for 40 days
 - 3. **Companionship**
 - a. Adam – Eve, the perfect help-mate
 - b. Jesus – alone
 - 4. **Moral Context**
 - a. Adam – no human culture of sin
 - b. Jesus – human culture of sin
 - 5. Excursus on moral context
 - a. Pre-fall – ability to sin, ability to not sin (no sin nature)
 - b. Post-fall – inability to not sin (sin nature only)
 - c. Redeemed – ability to sin, ability to not sin (sin nature remains, along with new nature in Christ)
 - d. Eternity for the redeemed – inability to sin
- E. So, what was Jesus' moral state entering the temptation
 - 1. Essentially, Jesus' moral state was just like Adam before the fall

- a. He had the ability to sin and the ability to not sin
 - b. He had no sinful nature; no original sin
 - 2. The debate: Could Jesus have actually sinned?
 - a. Some would say, as the Son of God, He could not have sinned
 - b. Does that mean the temptation was simply a charade?
 - 3. Brings up again the issue of the hypostatic union and the two natures of Christ
 - a. In His deity, the Son of God did not have the ability to sin
 - b. But when Jesus took upon Himself our humanity, He took on real humanity
 - c. In His human nature, without the sinful nature, He had the ability to sin and the ability to not sin, just like Adam
 - d. Now, His human nature was united to the divine nature, an intimate union with the Godhead
 - e. But the temptation was every bit as real
 - 4. In Jesus' temptation, the full force of hell was unleashed on Him
 - a. Hunger
 - b. Loneliness
 - c. All the living in the desert wilderness implies
- F. Don't like the election?
 - 1. All the contextual elements favor Adam!
- G. Who elected Adam?
 - 1. God!
 - a. The perfect elector!
 - b. Do you think you would have made a better choice?
- H. Still don't like your representative?
 - 1. Fine – you're on your own
 - 2. So, how have you done with your temptation?
 - 3. R.C. Sproul (paraphrase): Let's say God gave everyone one sin they could commit without being judged for it. How long ago did you use yours up?
 - 4. So, if you don't like Adam as your representative, then you're on your own
 - a. And Jesus can't be your representative
 - b. You represent yourself
 - 5. Like being in a courtroom and you're on trial
 - a. You know what they call someone who is their own counsel?
 - b. Convicted!
 - c. Or, one is his own lawyer has a fool for a client
- I. So, if you don't like Adam to be your representative, you can't be saved by Christ!
 - 1. Because Christ is the 2nd Adam

III. **Observations on the Temptation**

- A. **Luke 4:1–12** (ESV) —
 - 1. 1 And Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the wilderness
 - 2. 2 for forty days, being tempted by the devil. And he ate nothing during

- those days. And when they were ended, he was hungry.
3. 3 The devil said to him, “If you are the Son of God, command this stone to become bread.”
 4. 4 And Jesus answered him, “It is written, ‘Man shall not live by bread alone.’ ”
 5. 5 And the devil took him up and showed him all the kingdoms of the world in a moment of time,
 6. 6 and said to him, “To you I will give all this authority and their glory, for it has been delivered to me, and I give it to whom I will.
 7. 7 If you, then, will worship me, it will all be yours.”
 8. 8 And Jesus answered him, “It is written, “ ‘You shall worship the Lord your God, and him only shall you serve.’ ”
 9. 9 And he took him to Jerusalem and set him on the pinnacle of the temple and said to him, “If you are the Son of God, throw yourself down from here,
 10. 10 for it is written, “ ‘He will command his angels concerning you, to guard you,’
 11. 11 and “ ‘On their hands they will bear you up, lest you strike your foot against a stone.’ ”
 12. 12 And Jesus answered him, “It is said, ‘You shall not put the Lord your God to the test.’ ”

B. **Stone to Bread**

1. “If” – casts doubt on Jesus identity
 - a. Cf Adam: “Did God say...?”
 - b. Remember that Jesus was led into the wilderness following His time at the Jordan, and His baptism
 - c. Where the Father spoke: “This is My Son...”
 - d. Satan is trying to cast doubt on the word of God at His baptism, just as he tried to cast doubt on God’s word in the garden with Adam
2. The double force of this temptation
 - a. Identity
 - b. Desire
3. Here Satan takes advantage of the fundamental, legitimate human desire and need – hunger
 - a. Everyone needs food
 - b. Jesus has a human nature; even He needs to be fed
 - c. So Satan isn’t offering something that God has forbidden; he’s offering something good and useful
4. **James 1:13–15** (ESV) —
 - a. 13 Let no one say when he is tempted, “I am being tempted by God,” for God cannot be tempted with evil, and he himself tempts no one.
 - b. 14 But each person is tempted when he is lured and enticed by his own desire.

- c. 15 Then desire when it has conceived gives birth to sin, and sin when it is fully grown brings forth death.
 - 5. Difference between sinful human desires and Jesus' desires
 - a. External v. internal temptation
 - b. Jesus, without a sinful nature, had no internal evil desire to be tempted
 - c. But He was faced with powerful external temptation which appealed to legitimate human desires and needs
 - d. He had no inward struggle with evil desires
 - e. Though He did have inward desires – legitimate
 - 6. Here we have a battle of desires – Jesus' desire for obedience, v. Jesus' desire for food
 - a. Jesus' desire for obedience was greater than His desire for food
 - 7. **John 4:34** (ESV) —
 - a. 34 Jesus said to them, “My food is to do the will of him who sent me and to accomplish his work.”
 - 8. Jesus didn't need to do a miracle with stones and bread to know he was the Son of God
 - a. God had declared Him to be the Son of God
 - b. God's word was enough for Jesus!
 - 9. **Genesis 3:1–4** (ESV) —
 - a. 1 Now the serpent was more crafty than any other beast of the field that the LORD God had made. He said to the woman, “Did God actually say, ‘You shall not eat of any tree in the garden?’”
 - b. 2 And the woman said to the serpent, “We may eat of the fruit of the trees in the garden,
 - c. 3 but God said, ‘You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die.’”
 - d. 4 But the serpent said to the woman, “You will not surely die.
 - 10. Satan distorts the word of God to Adam and Eve
 - a. And assaults the integrity of God Himself through His word
 - 11. Jesus quotes from OT
 - 12. **Deuteronomy 8:3** (ESV) —
 - a. 3 And he humbled you and let you hunger and fed you with manna, which you did not know, nor did your fathers know, that he might make you know that man does not live by bread alone, but man lives by every word that comes from the mouth of the LORD.
- C. **Kingdoms of the World**
 - 1. **Luke 4:5–8** (ESV) —
 - a. 5 And the devil took him up and showed him all the kingdoms of the world in a moment of time,
 - b. 6 and said to him, “To you I will give all this authority and their glory, for it has been delivered to me, and I give it to whom I will.
 - c. 7 If you, then, will worship me, it will all be yours.”
 - d. 8 And Jesus answered him, “It is written, “ ‘You shall worship the

Lord your God, and him only shall you serve.’ ”

2. This attacked Jesus’ mission
 - a. He is the King of kings
 - b. But before He is installed as King He had to be the suffering servant
3. This temptation also appealed to the fundamental human desire for worship
 - a. All human beings are religious; everyone worships something
 - b. The question is, which something?
 - c. The object of worship is the critical issue
4. Jesus answers, once again, with Scripture
 - a. “You shall worship the Lord your God, and him only shall you serve”
 - b. “Serve” – indicates the willingness of Jesus to obey the method God had determined to accomplish His mission

D. **Pinnacle of the Temple**

1. **Luke 4:9–12** (ESV) —
 - a. 9 And he took him to Jerusalem and set him on the pinnacle of the temple and said to him, “If you are the Son of God, throw yourself down from here,
 - b. 10 for it is written, “ ‘He will command his angels concerning you, to guard you,’
 - c. 11 and “ ‘On their hands they will bear you up, lest you strike your foot against a stone.’ ”
 - d. 12 And Jesus answered him, “It is said, ‘You shall not put the Lord your God to the test.’ ”
2. Attacked Jesus’ identity again
 - a. “If you are the Son of God”
3. Also attacked Jesus’ adherence to scripture
 - a. Satan quotes scripture to Jesus to enhance the temptation
 - b. Scripture twisting – using scripture to contradict scripture
4. Jesus’ answer
 - a. Recognizes proper hermeneutics – principles of biblical interpretation
 - b. Don’t set scripture against scripture
 - c. Understand context
 - d. Keep biblical priorities

IV. **The Glimpse of Glory**

- A. **Luke 4:13** (ESV) —
 1. 13 And when the devil had ended every temptation, he departed from him until an opportune time.
- B. Satan left Him until an opportune time
 1. What time was that?
 2. The crucifixion?
 3. Gethsemane?

- C. **Matthew 4:11** (ESV) —
 - 1. 11 Then the devil left him, and behold, angels came and were ministering to him.
- D. So, now the angels show up
 - 1. After the temptation