

THE TEMPTATIONS OF CHRIST

1. Jesus Christ is the God-man in the flesh.

A. Philippians 2:5-11 states that He set aside the independent use of His deity attributes to come in the form of man.

Verse 5, “Be thinking this among yourselves (Philippians) which thinking was Christ Jesus.”

This mental attitude must be developed in the believer by God the Holy Spirit. The attitude is illustrated by, “I will go where God wants me to go, I will become what God wants me to become and not seek to promote myself.”

Verse 6, “Who in the form of God (Essence Box Attributes) existing Continually (Present active participle of HUPARCHO, existing as Preincarnate Christ), did not regard equality with God a prize to be held onto (rather something to be won). He was already equal with God in eternity past so He did not have to win equality with God in Essence).

Verse 7, “but emptied Himself” (KENOO- deals with condescension, setting aside self interest, in the aorist active indicative.) He emptied Himself of the use of His divine attributes, however He was still God when on earth. He limited the use of His attributes. Undiminished deity and perfect humanity united in One Person forever.

“taking the form of a slave,” Galatians 4:4, servant, MORPHE, characteristics of human soul, humanity,

“being made in the likeness of men,” GINOMAI, Aorist middle participle, becoming something He was not before. He entered into humanity at the virgin birth. HOMOIOMATI, a real likeness, not just a spirit, or phantom but rather real humanity with a soul.

Christ retained deity but changed position/relationship with Father, Colossians 1:19; 2:9; 1 Timothy 3:16; Titus 2:15; 2 Timothy 1:10.

Verse 8, “And being found in appearance as a man,” (SCHEMATI, locative case, to have and hold. SCHEMA is what He appears to be to

mankind, as contrasted to what He really is, Deity).

“He humbled Himself,” (TAPIENOO, Aorist Active Indicative, voluntary humiliation on the part of Christ).

“by becoming obedient to the point of death, even death on a cross,” the worst type of humiliation, killed as a criminal.

Verse 9, “Therefore also God highly exalted Him,” (HUPERUPSOU, Aorist active indicative. God lifted Him above or beyond the state of glory which He enjoyed before the Incarnation. He took His humanity back to heaven with Him that He did not have before and returned to heaven with the original glory Son of God, and now additional glory, the Son of man), “...and bestowed on Him the name which is above every name,” (Lord Jesus Christ).

Verse 10, “That at the name of Jesus every knee should bow, of those who are in heaven, and on earth, and under the earth,”(Hades).

Verse 11, “And that every tongue should confess that Jesus Christ is Lord to the glory of God the Father.” Romans 8:22; Ephesians 1:20-22; Revelation 5:13.

1. Term “Lord” is a term that signifies the true character and dignity of Jesus Christ.
2. “Lord” is the basis of our worship of Jesus Christ.
3. “Lord” is the Old Testament word for “Jehovah.”

B. Hebrews 1:3-5, 8, indicates that Christ is God.

Verse 3, “And He is the radiance,” outshining from, “His glory,” Shekinah, “and the exact representation,” character stamp, “of His nature,” Essence attributes, “and upholds all things by the word of His omnipotence. When He had made purification of sins, He,” Jesus Christ, “sat down at the right hand of the Majesty on high.”

Verse 4, “Having become so much better than the angels,” session, “as He has inherited a more excellent name than they.”

Verse 8, “But of the Son He says, ‘Your throne, O God, is forever and ever,

And the righteous scepter is the scepter of His Kingdom.””

Verse 9, “You have loved righteousness and hated lawlessness. Therefore God, your God, (Father) has anointed You, with the oil of joy above your believers.”

Verse 10, “And You Lord, with reference to beginnings, did lay the foundation of the earth, and the heavens are the works of Your hands,”

Verse 11, “They will perish, but You remain, and they all will become old as a garment,”

Verse 12, “And as a Roman mantle You will roll them up, as a Roman garment they will all be changed, but You are the same, and Your years will not come to an end.”

- C. Colossians 1:15, “Who (Jesus Christ) is an image of the invisible God,” EIKON, stamp of the essence of God the Father in attributes, 2 Corinthians 4:4; 3:18; Romans 8:29; Colossians 3:10 for EIKON.

Jesus is God before the incarnation, John 17:5, and is now God in human form, Philippians 2:5-11; Hebrews 1:3.

“the firstborn of all creation,” (Kittle’s Theological Dictionary, Vol. 6, 878-879).

1) Verse 16, Because He had to mediate for all creatures. Does not simply denote His priority in time but rather His mediation for all creatures in time. Since the passages says this, it cannot at the same time be saying Christ Himself was created.

2) “Firstborn” and “creation” are opposing terms and firstborn is not a synonym for first created. They are different terms with different meanings.

3) Only two passages refer to Christ’s physical birth and they are in Luke 2 and Matthew 1.

4) Therefore, “firstborn” means unique supremacy of Christ over all creatures as mediator of their creation. Colossians 1:17, “is before all things.”

PROTOTOKOS, means preeminent One, **not the one born first**.
Used also in Hebrews 1:6, Colossians 1:18; Romans 8:29; Hebrews 12:23;
Revelation 1:5 to show PROTOS means preeminent One, first to do
something.

PROTOTOKIA means birthright, right of primogeniture in Genesis 27:36;
Hebrews 12:16 and Genesis 25:33. Christ did have this.

PROTOTOKOS means firstborn as first son of a family to come along,
Exodus 22:28; Genesis 48:18; Hebrews 11:28; Exodus 11:5;
Genesis 4:4, Luke 2:7 and Matthew 1:25 are all the Scriptures that
mean the first born of a family or unit.

PROTOTOKOS when it refers to Christ means the first born to be
glorified humanity, Romans 8:29; Hebrews 1:6; Revelation 2:8;
Colossians 1:18, Revelation 1:5; Colossians 1:15. Resurrection made
Christ primogeniture, not His virgin birth.

Summary: (Arndt & Gingrich Lexicon, PROTOS)

1. PROTOS does refer to a person actually being born, such as Jesus Christ in Luke 2:7; Matthew 1:25.
2. PROTOS refers to primogeniture, preeminent one, in Hebrews 12:16.
3. PROTOS refers to the glorified humanity of Christ in Hebrews 1:6, Revelation 2:8, Colossians 1:15, 18; Revelation 1:5. Christ became “firstborn” after resurrection.
4. Nowhere in the Bible does PROTOS refer to Christ being created by God.
5. PROTOS in Romans 8:29 refers to the transfigured body of Christ after the resurrection, as in 1 Corinthians 15:49, and Philippians 3:21, 2 Corinthians 3:18. Christ is the PROTOS of resurrection, like believers in resurrection but above them in rank and dignity. (Kittles Theo. Dict. NT, Vol. 6, p. 877)
6. Christ is the first to have risen from the dead, as indicated in Colossians 1:18. “PROTOTOKOS EK TON NEKRON.” 1 Corinthians 15:20 and Acts 26:23. (Theo. Dict. NT, Vol 6, p. 877)

7. Colossians 1:15, Christ bears the rank of PROTOTOKOS in relation to every creature, so He does also and especially as risen Lord.

D. Revelation 1:5, “PROTOTOKOS TON NEKRON” does not simply refer to priority in time but has its roots in Psalm 89:27, which means that Jesus gained the rank of PROTOTOKOS at His resurrection.

Psalm 89:27 says, “I also shall make Him My firstborn, the highest of the kings of the earth,” (through resurrection).

Psalm 89:26 says, “He (Jesus) will cry to Me (Father) You are My Father, My God, and the Rock of My deliverance,” resurrection.
(Theo. Dict. NT, Kittles, Vol. 6, 877-878)

E. Hebrews 1:6, “And when He again brings the firstborn into the world He says, “And let all the angels of God worship Him.””

Context of Hebrews 1:3 and Deuteronomy 32:43, Psalm 97:7 means the seating of Christ on the throne of God at ascension after resurrection. Therefore in Hebrews 1:6 the PROTOTOKOS indicates His resurrected state and the worship of angels given to Him at Second Advent.

Also PROTOTOKOS corresponds to Hebrews 1:2, the son who is preincarnate Lord and God.

F. Believers in Christ are called PROTOTOKOI and participate in heaven’s blessings in Hebrews 12:23. They are believers still on the earth as the verse indicates, yet enrolled in heaven.

G. John 1:1, “En Arche hen ho Logos, kai ho Logos hen pros ton Theou kai Theos hen ho Logos.”

“In the beginning was the Word, and the Word was with the God, and the Word was God.”

1. John was combating Sabellianism in his day when he wrote this in this particular Greek form and structure. The followers of Sanbellianism believed that the entire Trinity came in the form of Jesus. They said the Person of God came in Jesus.

2. John also was combating Arianism (same beliefs as Jehovah’s

Witnesses today) in his day, who believed that “the Word was a god and a god was the Word.” They did not believe in the Trinity and indicated that Jesus was another god in human form.

3. John also was combating the Gnostics of his day who totally denied the human form of Christ. They said He was a phantom or spirit.

John wrote: “kai Theos hen ho Logos,”—“And the Word was God.”

1. There is no definite article before Theos which makes it the direct object of the verb hen. No definite article indicates essence, character.
2. There is a definite article before logos indicating that it is the subject of the phrase, for the definite article indicates Personality.
3. The Personality (Logos) of Jesus Christ is God (Essence).
4. There can be no definite article before Theos for that would indicate that all the Trinity appeared in Jesus, as it would read, “The Word was God,” which means Jesus is the manifestation of the entire Trinity in one form. This is not true. Only the Son was manifested in human form.
5. The rule for definite article says: “The definite article (the) is not used with the predicate noun (Theos—God) even if the subject (Logos—Word) is definite (has article “the” in front of it). The article with one and not with the other means that the articular noun (Logos) is the subject.
6. This is the same pattern John follows in the first chapter of John 1.

John 1:6, Para Theou, no definite article—essence is emphasized.
John 1:12, Tekna Theou, “children of God, no definite article—
Essence is emphasized.
John 1:13, Ek Theou, no definite article—“out of God.”
John 1:18, Theon oudies, “God, no man”
7. Logos is a personified independent word and relates to Jesus Christ. Revelation 19:13; 1 John 1:1. (Arndt & Gingrich, p. 480, #3, Logos) John 1:14 also indicates that the Word came in human flesh and lived on earth for a time.

8. Arche means eternity past here in John 1:1 and Hebrews 1:10.
Arche means source, origin, in Revelation 3:14; Christ's humanity had beginning, John 1:1.
"In the beginning (eternity past) was the Word (personality of Jesus Christ in Spirit form as God), and the Word was face to face in intimate fellowship with the God (Father), and the Word (Jesus Christ's deity) was God (Essence Box characteristics)."

Verse 14, "And the Word became flesh and lived among us...."

1. LOGOS in EP-Arche
Morphe of Deity, Phil. 2:5
Preexistent One
John 1:1 LOGOS

2. PROTOS – Virgin Birth- Mary's first born son
Morphe (form) of humanity- Philippians 2:6-8
Flesh and Soul....cross/humiliation
Mediator

3. PROTOTOKOS
Resurrected Christ = **Firstborn**
Preeminent One, Superior

2. Jesus Christ was tested in His humanity under the principle of PEIRAZO which means to tempt to do evil, from Satanic viewpoint, to do good from God's viewpoint.
- A. Since Jesus Christ is God, His God side cannot be tempted, James 1:13-14.
- B. Christ's temptations **came to** His perfect humanity to prove that He would Not sin, and in fact, could not sin as long as He agreed with His own deity.
- C. The Bible states that God can be tempted (27 times) not to do evil. When man is evil God is tempted to judge him immediately.
1. When a believer in the church age rejects grace doctrine and puts the Mosaic Law back into his life, this tempts God to discipline him. It provokes God to anger and He must chasten.
 2. Acts 5:8-10, believers who lie are tempting the Holy Spirit.

3. But most Scripture is written about the temptations of the humanity of Christ, Luke 4:1-13; Hebrews 2:18, 4:15.
- D. Christ did not have a fallen sin nature, nor have the inherited original sin of Adam in Him. However, He did have volition to choose to do the Father's will on earth.
1. *Possum non peccare*, it was possible for Him not to sin—humanity.
 2. *Non possum peccare*, it was impossible for Him to sin—Deity.
 3. *Possum non peccare* means that sinlessness was a possibility for Christ. He did experience temptation from outside sources but He clung to His deity standards that were put into His human conscience and refused the temptations.
 4. The human and divine natures of Christ formed a BOND that could not be broken by temptation. This is "*non possum peccare*," which means it was impossible for Him to sin. This bond of both divine and human nature meant that He could not sin due to deity. Christ was not prone to sinning. Christ is one person, both God and man united.

Therefore, if His humanity were to sin then He would be going against His Deity. Christ would not and could not sin when He made positive decisions to agree with His Deity and Father's plan.

5. God is not capable of sinning, therefore the Deity of Christ is not capable of sinning.

Humanity—temptable and peccable (able not to sin) ...like a wire
 Deity—not temptable and impeccable (not able to sin ... like a steel bar

Hypostatic union, temptable but peccable. This is saying that Christ was like an unconquerable city; He could not fall, He could not sin. Wire welded to a steel bar cannot be bent. Emphasize two natures in one personality. God—Man, 1 person, 2 natures, do not work against one another, they become ONE.

6. Therefore we have the unique reason for Christ's temptations was not to prove that He could sin or could not sin, rather, He was tempted to

prove to those who trust in Him that He is Almighty God, sinless, impeccable, and able to carry through with the promises He made! God was tempted by negative volition. Jesus Christ was also tempted by the negative volition of others, Matthew 22:18; Mark 12:15; Luke 20:23; John 8:6.

3. If Christ would not and could not sin in hypostatic union, then what was the reason for the devil's temptations? Luke 4:1-13; Matthew 4:1-11; Mark 1:12-13.
 - A. First, all temptations were addressed to His humanity to test His worthiness to go to the cross.
 - B. Secondly, His temptations are also revealed His relationship to God the Father and Holy Spirit.
 1. Christ was purposefully brought by the Holy Spirit to Satan's doorstep and put under His power.
 - C. Thirdly, His temptations relate to angelic creatures as well as to humanity,
 - D. Christ's dependency upon God the Holy Spirit was tested also, since He set aside His use of Deity proving perfect humanity can refuse Satanic temptation and defeat him.
 1. Reason for this test is because Christ must rely upon the Holy Spirit's care as believers have to.
 2. Christ could have taken care of His own needs through His own Deity but refused to do so, Matthew 12:28; Mark 1:12; Luke 4:14, 18.
 3. He put Himself in the same position we find ourselves in, dependent upon the Holy Spirit. It must be noted that Christ totally depended upon God the Holy Spirit all His life on earth and did not use His deity. John 3:34. In this way He proved the superior life that one can have by relying upon God the Holy Spirit.
 4. It must be mentioned that while Christ was dependent upon the Holy Spirit in His humanity, voluntarily, He was on the same level in His Deity as the Spirit, John 16:7.
 5. Christ's temptation by Satan was allowed by God's sovereignty.

- A. God is testing Christ in the wilderness for the purpose of bringing the qualities that will encourage those who believe in Him. God allows Satan to take a turn at tempting Christ.
1. Christ was full of the Holy Spirit and volunteered for the testing in the wilderness; He was not forced.
 2. Purpose of the test: To demonstrate the impeccability of the Son of God to man and angels.
 3. The testing went on continuously for forty days without break. Satan tried every trick and scheme he could think of to break Christ but couldn't.
 4. Satan does not originate anything therefore the last three recorded temptations are from the sovereignty of God. The testings of Christ were God ordered, ordained and carried through for this is what gives them their value.

PRINCIPLE: A test has value because it comes from God to prove some positive point of truth in us, not because it comes from the world, flesh or devil.

- B. Testing of Christ by God is to show the human race that Christ would not act independently of God's will, that He was not independent of God and that He indeed was God.
1. He was offered the kingdoms of the world now, instead of having to wait for them at the Second Advent. Psalm 2:7-9; 1 Corinthians 15:24-28; Revelation 11:15; 19:16.
 2. Before He appeared as humanity He vowed to do God's will, Hebrews 10:5-7.

PRINCIPLE: The highest and greatest achievement in all the universe for any creature is to do the will of God. This is where the greatest blessings are in time and eternity, as illustrated by Jesus Christ.

PRINCIPLE: Another point of the testings in the wilderness was to demonstrate that the highest achievement in time is to do the will of God. Christ had to be the perfect example of that which is man's

highest responsibility—obedience to God.

C. Three tests of Christ: (L.S. Chafer's Systematic Theology, Volume V, Pages 74-84).

1. Test one—stones into bread, reveals man's basic need to be dependent upon God's provision. Psalm 145:16, God satisfies our needs. If Christ would have used His deity to turn stones into bread then He would have gone beyond human limitations, which was out of the will of God. He had to have limitations placed on Him to be tested as men are (Kenosis test).
2. Test two—indicates that man is to worship God only, and that man is not to try and find satisfaction in the world system. We are to find happiness and satisfaction in God's system of righteousness.

This test also shows the angels that to agree with a creature like Satan is foolish for all that he can offer is the world. Christ demonstrated that He would take Satan's kingdom away from him by obeying the will of God for Him now. At the Second Advent He takes over the earth, restores it, and rules it.

Further, this test shows how foolish it is for Satan, the creature, to ask his Creator to fall down and worship him. How foolish it is for man to demand that God operate on his timetable.

3. Test three—indicates that Christ would not use self-glory in the plan of God.
 4. Conclusion: Christ conquered Satan as man may, through doctrine resident in his human soul, and submissive to God's will, Hebrews 4:15.
5. Christ was tempted by Satan in all points of life and pressures as we are, Hebrews 4:15. He was not tempted from the Adamic nature for He did not possess one.
- A. Christ could not die for He had no Adamic nature and no original sin of Adam residing in Him.
 - B. Therefore, death has no claim over Him.

- C. He had to die through a voluntarily act of His own free will, John 10:18.
- 6. Hebrews 2:17-18 demonstrates the mercy of the Savior in helping out mankind.
- 7. Hebrews 12:3-4 Christ was not tested to see if He would fail, rather, He was tested to prove that He would not fail. He strived against temptation to the point of suffering tremendous pain, and bleeding from cuts caused by the whip, torture. Yet He did not fail.