

**Pine Knoll Sabbath School Study Notes**  
**Second Quarter 2015: *The Book of Luke***  
**Lesson 2 “Baptism and the Temptations”**

**Read for this week’s study**

Luke 3:1–14; Rom. 6:1–6; Luke 3:21, 22; Luke 4:5–8; Isa. 14:13, 14; Luke 4:9–13.

**Memory Text**

“And the Holy Spirit descended in bodily form like a dove upon Him, and a voice came from heaven which said, ‘You are My beloved Son; in You I am well pleased’” (Luke 3:22, NKJV).

**Lesson Outline from Adult Sabbath School Study Guide**

- I. Introduction
- II. Prepare the Way of the Lord
- III. “You Are My Beloved Son”
- IV. Not by “Bread Alone”
- V. “Worship Me”
- VI. Christ the Victor
- VII. Further Study

**Questions and Notes for Consideration**

**Moderator: Jon Paulien**

1. In preparation for this entire lesson, please read Luke, chapters 3 and 4. Are there some features of these chapters that have implications for our view of God and His character? How would you describe these implications?
2. Read Luke 3:1-14. How do you understand the things that John the Baptist is saying in this passage? The lesson tells us that John doesn’t “sugarcoat” his words in order to please the crowd. What implications should this have for the way we speak to and about other religions and other churches? (Sunday’s lesson)
3. In this passage (Luke 3:1-14) John baptizes people in the Jordan, a small river a couple of meters deep and ten to twenty meters across (that geographical area is extremely dry). In Acts 2 it tells us that 3000 people were baptized in Jerusalem in a single day. Where do you think those people were baptized? In Romans 6:1-6 Paul draws out the meaning of baptism in relation to human sin. How do you “die to sin” in everyday terms? (Sunday’s lesson)
4. According to Luke 2:49 Jesus understood Himself in some way to be the “Son of God.” Yet He consistently avoids applying that phrase to Himself, preferring “Son of

Man” instead. Why do you think Jesus does this and what implications does this have for the character of God? What implications does it have for Question 2? (Monday’s lesson)

5. How do Matthew 3:13-17, Luke 3:21-22 and John 1:29-34 describe the significance of Jesus’ baptism? Which of the three descriptions is the most meaningful to you? (Monday’s lesson)
6. Read Luke 4:1-13. How does Satan’s challenge to Jesus in 4:3 reflect his challenge to the character and government of God in heaven? Why was the temptation of Jesus in the wilderness so important that three of the four gospels choose to include the story? If Satan died today, what difference would it make in our lives tomorrow? (Tuesday’s lesson)
7. Read Luke 4:5-8 again. Why was Satan so interested in having Jesus worship him? What crucial issue was at stake here? If you had been in Jesus’ place would there have been any room for compromise here? (Wednesday’s lesson)
8. Luke and Matthew reverse the order of the last two temptations (compare Matthew 4:1-10 and Luke 4:1-13). What points were they making respectively? In Luke’s third temptation Satan quotes Scripture in his attempt to persuade Jesus. Why does Jesus reject Satan’s application of Scripture? (Thursday’s lesson)
9. Temptation in itself is not sin. To be tempted is one thing, to sin is another. Are there actions we can take to avoid temptation sometimes? (Friday’s Lesson)
10. In the Bible the cosmic conflict or Great Controversy is the grand story that lies behind everything that happens in Scripture. How is that conflict played out in the baptism and temptations of Jesus? (Friday’s Lesson)
11. In what ways does idolatry involve more than just bowing down to images? Are there forms of idolatry in today’s world? (Friday’s Lesson)

### Thoughts from Graham Maxwell

Back in Luke 2:49, you remember Jesus said to His parents, “Why were you looking for me? Didn’t you know I’d be about my Father’s business?” Now, there’s nothing in there about business.

In fact, that’s really not too polite an answer. “How is it you were looking for me all that time? Didn’t you know I’d be busy?” You know, a twelve-year-old boy saying to his parents, “Why were you looking for me? Didn’t you know I’d be busy?” And they’d been searching three days and three nights, and you know Jesus was politeness personified. The Greek is “Didn’t you know I’d be in the things of My Father?” meaning, “In My Father’s house.” It’s the same idiom. “You told me if I ever got lost to stay where I was; you’d look for me. I’m just twelve. I wasn’t to look for you. And didn’t you believe that I’d do what you told me to? I’ve always been obedient. Didn’t you believe I’d be right here where you left me, in My Father’s house?” Which doesn’t

diminish the meaning at all, or even change the song about “My Father’s business”; because Mary knew that Joseph hadn’t recently purchased the temple! So when He said, “It’s My Father’s house,” He was recognizing that God was His Father. {Graham Maxwell. Excerpt from the audio series, The Picture of God in all 66 – John, recorded April, 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/57MMPOGIA66> (Part 1) <http://pkp.cc/58MMPOGIA66> (Part 2)

While we’re early in the Gospel, now, what do you think of the temptations of Jesus as saying something about God? Remember how He went out into the desert to be tempted by the devil. What do you think of those temptations that came? Would you be tempted by them? If somebody came and said, “Why don’t you make these stones bread,” would that tempt you? Or if you were offered the whole world; do you want it? Or if someone said, “Throw yourself down off the Empire State Building, or the towers in Chicago that are even taller; and see what happens.” Would you be tempted very much? Then, are these very serious temptations? Why include them in Scripture? Why would the devil approach Him this way? What are the devil’s goals in the great controversy? What’s he trying to prove? What’s he trying to undermine?

Plea bargaining? How about the first one? Isn’t the ‘if’ the important thing there? See, here’s Jesus. He’s been out there how long? He’s been out there forty days. That’s about six weeks. And you remember His appearance afterwards. Oh, He was exhausted. He was weakened by all this. And when He was so weak, the devil appeared to Him and said, “If You are the Son of God ...” And wouldn’t you like to know whether you are or not? How did Jesus know who He was? {Graham Maxwell. Excerpt from the audio series, The Picture of God in all 66 – Luke, recorded April, 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/55MMPOGIA66> (Part 1) <http://pkp.cc/56MMPOGIA66> (Part 2)

Now, if at twelve He knew who He was, how about now at thirty, when the devil comes and says, “If; are you sure? If you are the Son of God, why don’t you prove it to yourself? How about a miracle?” We’ve already discussed this. Is a miracle good evidence, anyway? All right, what evidence did Jesus say was good evidence?

COMMENT: The Bible.

Well, He says, “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” And we usually sort of separate that from the context. It really had nothing to do with His hunger. He’s saying, “If I performed a miracle, and made bread, what evidence would that really be?” But the Word of God, the Scriptures; now there’s real evidence. So I think sometimes we’ve maybe missed the point of that temptation, when we just take the

words we should not live by bread alone, but by the Bible, related to His hunger at the time. No question, He was hungry, and He could have used His divine power to feed Himself. But He never used His divine power for His own benefit, did He, all the way along, and He abstained here for six weeks.

COMMENT: Jesus was fighting the great controversy at that moment, and He was full of the Holy Ghost, and He knew the battle He was fighting, and so it was a controversy between He and Satan that was going on, and it didn't pertain to the rest of the people around there at that moment, as far as the immediate battle. The outcome, and all that going on, was what was involved.

Now, let's test this right now. Wouldn't we like to know if we are the children of God? Wouldn't we like to know whether we have been accepted and forgiven? Wouldn't a miracle be the best way? How about speaking in tongues? With all due respect for our Pentecostal friends, and a lot of folk out there, because they are looking for the right thing, and let's be very patient, and very polite; but when they suggest that the gift of speaking in tongues is the reassurance, now, that God has received them, they're saying that a miracle has more authority than the Word of God. Because 1 John 1:9 says if we confess our sins, He'll forgive us. And you don't need a miracle of confirmation. Just believe Him. Trust Him. So I'm afraid they're clear back wrestling with that first temptation in the wilderness. Miracles are not the best evidence, though God has often used them to bring confirmation. {Graham Maxwell. Excerpt from the audio series, The Picture of God in all 66 – Luke, recorded April, 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/55MMPOGIA66> (Part 1) <http://pkp.cc/56MMPOGIA66> (Part 2)

And the devil came with three temptations that had to have real persuasiveness in them, or it's mockery. Then the devil takes Him up onto the pinnacle of the temple and says, "Throw yourself down." Isn't that again saying, "Don't you want to know if you enjoy God's favor? Are you really the Son of God? Don't you want another miracle?" He said, "No, I still don't want a miracle." And then he appeared in his real form as His old adversary, because now it was important that he identify himself, because he was going to offer something. He said, "I'll give you this whole world if you'll do something." Was the offer worth anything?

COMMENT: It was an act of worship.

Well, that's the first part, where he says, "to worship me," which we need to concentrate on. I'm just wondering if the offer was worth anything. "I'll give you the whole world." Of course, what would he mean by giving the whole world? Did Jesus know in advance what a painful experience it was going to be to fight the devil every step of the way? Do you think the devil meant it when he said, "Look, you can have this world and everybody in it. I'll never bother you

again.” I think he did. He doesn’t want it. Would you want it? In the condition that it’s in? Does he even want the people in it? Doesn’t he only use people to make a point? What is it the devil wants more than anything else in the great controversy? In Ezekiel, in Isaiah, what is it that he’s wanted? “I will be like the Most High. I will sit in the sides of the North.” He has wanted worship, and the ultimate evidence of this is, he even asked his Creator to get down on His knees, the other Lucifer, the other Covering Cherub, the other Lightbearer, “Get down on your knees and worship me, and I mean it. I’ll give you this whole world. I’ll never bother you. You can have all those people. It’ll make your work much easier. And if your goal is just to win souls; if that’s our goal, just to win lots and lots of souls, it will be much easier for you to do so.” But He would have lost the important issue in the great controversy. That’s the more important thing. And all the angels were watching. They knew what the devil has wanted all along, and a third of them have been worshipping him. And Jesus said, of course, “Worship the creature rather than the Creator? Never!” And the devil left Him. And I think apart from the great controversy, that third temptation doesn’t mean a whole lot. But in the setting of the great controversy, it was an offer; of course an unthinkable one, as you’ve suggested, to Christ. But to the devil, not really quite so unthinkable. If only he could have that one thing! In Revelation 13, when the devil completes his final campaign, what’s the whole world doing, but worshipping him? At last he seems to succeed, except for a few, who at risk of life will not do so. So this thing isn’t over yet. {Graham Maxwell. Excerpt from the audio series, The Picture of God in all 66 – Luke, recorded April, 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

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### **Further Study with Ellen White**

From the moment that Christ entered the world, the whole confederacy of Satanic agencies was set at work to deceive and overthrow Him as Adam had been deceived and overthrown. . . . {AG 162.2}

The life of Christ was a perpetual warfare against Satanic agencies. Satan rallied the whole energies of apostasy against the Son of God. {AG 162.6}

Christ did not appear to notice the reviling taunts of Satan. He was not provoked to give him proofs of His power. He meekly bore his insults without retaliation. The words spoken from heaven at His baptism were very precious, evidencing to Him that His Father approved the steps He was taking in the plan of salvation as man’s substitute and surety. The opening heavens, and descent of the heavenly dove, were assurances that His Father would unite His power in heaven with that of His Son upon the earth, to rescue man from the control of Satan,

and that God accepted the effort of Christ to link earth to heaven, and finite man to the Infinite. {5BC 1081.2}

These tokens, received from His Father, were inexpressibly precious to the Son of God through all His severe sufferings, and terrible conflict with the rebel chief (RH Aug. 18, 1874). {5BC 1081.3}

When Jesus was led into the wilderness to be tempted, He was led by the Spirit of God. He did not invite temptation. He went to the wilderness to be alone, to contemplate His mission and work. By fasting and prayer He was to brace Himself for the bloodstained path He must travel. But Satan knew that the Saviour had gone into the wilderness, and he thought this the best time to approach Him. {DA 114.2}

Mighty issues for the world were at stake in the conflict between the Prince of light and the leader of the kingdom of darkness. After tempting man to sin, Satan claimed the earth as his, and styled himself the prince of this world. Having conformed to his own nature the father and mother of our race, he thought to establish here his empire. He declared that men had chosen him as their sovereign. Through his control of men, he held dominion over the world. Christ had come to disprove Satan's claim. As the Son of man, Christ would stand loyal to God. Thus it would be shown that Satan had not gained complete control of the human race, and that his claim to the world was false. All who desired deliverance from his power would be set free. The dominion that Adam had lost through sin would be recovered. {DA 114.3}

At the Saviour's baptism, Satan was among the witnesses. He saw the Father's glory overshadowing His Son. He heard the voice of Jehovah testifying to the divinity of Jesus. Ever since Adam's sin, the human race had been cut off from direct communion with God; the intercourse between heaven and earth had been through Christ; but now that Jesus had come "in the likeness of sinful flesh" (Romans 8:3), the Father Himself spoke. He had before communicated with humanity *through* Christ; now He communicated with humanity *in* Christ. Satan had hoped that God's abhorrence of evil would bring an eternal separation between heaven and earth. But now it was manifest that the connection between God and man had been restored. {DA 116.2}

All the energies of apostasy were rallied against the Son of God. Christ was made the mark of every weapon of hell. {DA 116.3}

Neither here nor at any subsequent time in His earthly life did He work a miracle in His own behalf. His wonderful works were all for the good of others. Though Jesus recognized Satan from the beginning, He was not provoked to enter into controversy with him. Strengthened with the memory of the voice from heaven, He rested in His Father's love. He would not parley with temptation. {DA 119.3}

The purity and holiness of Christ, the spotless righteousness of Him who did no sin, was a perpetual reproach upon all sin in a world of sensuality and sin. In His life the light of truth was flashed amid the moral darkness with which Satan had enshrouded the world. Christ exposed Satan's falsehoods and deceiving character, and in many hearts destroyed his corrupting influence. It was this that stirred Satan with such intense hatred. With his hosts of fallen beings he determined to urge the warfare most vigorously; for there stood in the world One who was a perfect representative of the Father, One whose character and practices refuted Satan's misrepresentation of God. Satan had charged upon God the attribute he himself possessed. Now in Christ he saw God revealed in His true character—a compassionate, merciful Father, not willing that any should perish, but that all should come to Him in repentance, and have eternal life. {1SM 254.3}

But Satan reached only the heel; he could not touch the head. At the death of Christ, Satan saw that he was defeated. He saw that his true character was clearly revealed before all heaven, and that the heavenly beings and the worlds that God had created would be wholly on the side of God. He saw that his prospects of future influence with them would be entirely cut off. Christ's humanity would demonstrate for eternal ages the question which settled the controversy. {1SM 255.3}

So we may resist temptation, and force Satan to depart from us. Jesus gained the victory through submission and faith in God, and by the apostle He says to us, "Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and He will draw nigh to you." James 4:7, 8. We cannot save ourselves from the tempter's power; he has conquered humanity, and when we try to stand in our own strength, we shall become a prey to his devices; but "the name of the Lord is a strong tower: the righteous runneth into it, and is safe." Proverbs 18:10. Satan trembles and flees before the weakest soul who finds refuge in that mighty name. {DA 130.4}

Everyone will be tempted, but the Word declares that we shall not be tempted above our ability to bear. We may resist and defeat the wily foe. {1SM 95.3}

**Recommended Reading:** *Confrontation* Chapter entitled – "A Threat to Satan's Kingdom"  
<https://egwwritings.org/>

*Desire of Ages* Chapter 11 – "The Baptism" and Chapter 12 "The Temptation"  
<https://egwwritings.org/>