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Luke

Chapter 4 - An Unorthodox Power

The Holy Spirit

Power Over Compromise (vs. 5-8)

**Luke 4:5-8:** And he led Him up and showed Him all the kingdoms of the world in a moment of time. And the devil said to Him, “I will give You all this domain and its glory; for it has been handed over to me, and I give it to whomever I wish. “Therefore if You worship before me, it shall all be Yours.” Jesus answered him, “It is written, ‘YOU SHALL WORSHIP THE LORD YOUR GOD AND SERVE HIM ONLY.’”

A magnificent passage of our Lord and Savior Jesus Christ being tested. Familiar passage. We've read it probably a number of times, but do we fully comprehend what is being told us? The passage starts off in a very unique way,

telling us that Christ was full of the Holy Spirit. Did you see that phrase? Luke mentions the Holy Spirit more than any other Gospel. Actually, if you take all the other Gospels combined, Luke will mention the Holy Spirit more than all of them. It would seem natural that he would write as well the Book of Acts, because in Acts 2 it begins with the Holy Spirit coming within the church and breathing life into the church. It's what really designates us as His children. He is the Holy Spirit within our lives. The Bible tells us that we are sealed until the day of redemption by the Holy Spirit. This passage is wanting us to see the power of the Holy Spirit. As Galatians will say it is the Spirit of God's Son. The Spirit is literally distinguished from many other powers. As we see the word "holy," distinct from all other spirits, this Spirit is different, and the very fact that the Holy Spirit came upon Jesus, as He was coming out of the baptism as a dove, is telling us this is very unique.

As we've been going through the Gospel of Luke, everything is quite different. We have an inconceivable announcement that is given, a most unusual advent and a

different kind of authority. As we come into Chapter 4, the Bible wants us to know that the power of God in this form is clearly unorthodox. You've not seen any power like this ever before. So, it would be of great benefit for us to make this clear in some way. When I consider the great powers of God throughout Scripture, I realize that there is the great power of strength. And as God is clearly defined throughout the Bible, we see His great power in so many ways, whether it be the creation of the world, it says, "He spoke, and it was done," or whether we see His angels bidding His will, whatever. I oftentimes think of the passage in both the Kings and as you go into Isaiah, and it talks about Hezekiah in particular, in which the Lord had sent an angel as a venue to rescue, and you have these armies that are literally surrounding little Jerusalem. He sends just one angel, and he slaughters 185 thousand. You realize, well, that's pretty powerful, and you don't really sense that He breaks a sweat in doing it. As you go through, you see the power of God and the Majesty of God, and you stand back, and you go, "It's amazing that You would even be mindful of us."

If you would look with me in Psalm 93. I was thinking of these passages when I was sitting on the side. I actually wasn't planning on going here, but in Psalm 93, if you look with me at the very beginning of this Psalm, it reads this way,

(Psalm 93:1) “The LORD reigns...”

It's kind of the picture of in Isaiah 6, isn't it?

“... The LORD reigns, He is clothed with majesty;  
The LORD has clothed and girded Himself with strength...”

There's no power like Him. He is clearly omnipotent in His power.

“... Indeed, the world is firmly established, it will not be moved.

(Psalm 93:2) Your throne is established from of old;  
You are from everlasting.”

Psalm 99 will sort of piggyback on this and begin to talk about the great forces in the heavens.

It reads this way,

(Psalm 99:1) “The LORD reigns, let the peoples tremble; He is enthroned above the cherubim, let the earth shake!”

I remember having pictures of angels. I mean, we've all had pictures of angels, and I guess the way that we perceive them to be, but if you ever open up the Book of Ezekiel, you go, “Ok, that's a different picture.” And you have the four faces of these living beings and how powerful they are, and they're shooting around literally as lightning bolts. How amazing it must be to be in the presence of such beings to such a degree that their power is so overwhelming that Daniel will fall flat on his face and lose strength in his being as he's standing before one, and Daniel's no coward.

“...He is enthroned above the cherubim, let the earth shake!

(Psalm 99:2) The LORD is great in Zion,  
And He is exalted above all the peoples.

(Psalm 99:3) Let them praise Your great and awesome name;  
Holy is He.”

There's no one like Him in power and strength and majesty.

Psalm 104, if you look there with me as well.

It starts off this way,

(Psalm 104:1) “Bless the LORD, O my soul!

O LORD my God, You are very great;

You are clothed with splendor and majesty,

(Psalm 104:2) Covering Yourself with light as with a cloak,

Stretching out heaven like a tent curtain.

(Psalm 104:3) He lays the beams of His upper chambers in the waters;

He makes the clouds His chariot...”

You wonder, “How does He get around?”

“... He walks upon the wings of the wind;

(Psalm 104:4) He makes the winds His messengers...”

I wonder what kind of message He sends? I don't know, have you ever been in a tornado?

“... Flaming fire His ministers.”

One of the words that is used to describe the angels is “seraphim”. “Seraph” actually coming from “flaming ones”. We see them once again, oftentimes in pictures as lightning bolts. God has given us interesting pictures on the earth of angelic beings with the great power of the winds or the lightning bolts that come out of the sky. Interesting pictures of heavenly beings, and how majestic it must be to be in their presence and how powerful they must be.

Revelation 4 gives a picture of these angelic beings as they begin to give God praise before the throne. This is such a wonderful passage as the declaration of the great one is being revealed in all of the text. The angels are described within the text.

In Revelation 4:6, you see the sea of glass and the crystal and around the throne, these four living creatures full of eyes and he begins to describe them. As you look at this description, it's not much different than the passage of Ezekiel 1 and 10, and they are referred to in that particular text as cherubim. So, a different look for cherubs, just to kind of let you know.

But he begins to describe them in verse 8,

(Revelation 4:8) “And the four living creatures, each one of them having six wings, are full of eyes around and within; and day and night they do not cease to say, “HOLY, HOLY, HOLY is THE LORD GOD, THE ALMIGHTY, WHO WAS AND WHO IS AND WHO IS TO COME.””

He then ends in verse 11, as the 24 elders and these living beings begin to cry out,

(Revelation 4:11) “Worthy are You, our Lord and our God, to receive glory and honor and power; for You created all things, and because of Your will they existed, and were created.”

“You willed it so and it happened.” You're standing back and you're going, “Wow, that's power for somebody to will it so and universe comes into play.” This is what the angels proclaim. They proclaim His great strength. They proclaim His majesty.

You come into Revelation 5 and something magnificent begins to happen as the Lamb of God takes the throne. The way He's described as the Lamb, as if was slain. So,



almost the epitome of a picture of weakness, and the cry in the heavens is, “Who will take back the universe? Who will take back creation for Himself?” And there's no one in heaven that could answer it, except the Lamb, and this Lamb as if slain, perhaps bleeding with his throat slit, walks up, and grabs the title deed. All of heaven breaks out, and they began to cry out, “Worthy is the Lamb.” And it reads in verse 9,

“And they sang a new song...”

Now, clearly the song is making reference to the fact that it's sung anew, it's sung fresh, but it's a new song in the heavens. The angels can declare His greatness, but they can't declare His salvation. So, the cry begins to go as the prayer of the saints, as it says at the end of verse 8,

(Revelation 5:9) “And they sang a new song, saying, “Worthy are You to take the book and to break its seals; for You were slain, and purchased for God with Your blood men from every tribe and tongue and people and nation.”

Angels can't sing that.

(Revelation 5:10) “You have made them to be a kingdom and priests to our God; and they will reign upon the earth.”

(Revelation 5:11) Then I looked, and I heard the voice of many angels...”

Many angels now join in the chorus. What will they sing? The only thing they can sing is “Worthy is the Lamb.”

The passage reads this way,

(Revelation 5:12) “saying with a loud voice...”

And we see that the creatures and the myriads and myriads and thousands and thousands of angels begin to join in the chorus, and they sing,

“Worthy is the Lamb that was slain to receive power and riches and wisdom and might and honor and glory and blessing.”

These are all things that they could fathom.

(Revelation 5:13) “And every created thing which is in heaven and on the earth and under the earth and on the sea, and all things in them, I heard saying, “To Him who

sits on the throne, and to the Lamb, be blessing and honor and glory and dominion forever and ever.”

(Revelation 5:14) And the four living creatures kept saying, “Amen.” ...”

You have an interesting picture in the heavens of the power of the heavens joining in on a chorus, able to sing in some parts, unable to sing in others, and God begins to reveal to us something unique; a song that only the saints can sing.

The Book of Philippians reads this way in Philippians 2. Once again, familiar passage to so many of us. This chapter is telling us to have the mind of Christ. It's telling us to be united with Christ and His spirit and His thinking, and that we shouldn't do anything from selfish or empty conceit but look out for the concerns of others.

(Philippians 2:5) “Have this attitude in yourselves which was also in Christ Jesus,

(Philippians 2:6) who, although He existed in the form of God, did not regard equality with God a thing to be grasped,

(Philippians 2:7) but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men.

(Philippians 2:8) Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.

(Philippians 2:9) For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name,

(Philippians 2:10) so that at the name of Jesus EVERY KNEE WILL BOW, of those who are in heaven and on earth and under the earth,

(Philippians 2:11) and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.”

The passage is telling us that God exalted Him above every power, and what we're seeing in Luke 4 is a very unique kind of power that is exalted and will be exalted in all of the heavens. He will be the power that reigns in the heavens, and it will be the power of God's love. It is that which distinguishes all other powers, and our perception, I think initially is that “So, love really has no power.” No,

but Scripture is going to reveal that love was given all power, and all power therefore became subject to this power. So, when he mentions and describes the Holy Spirit and Christ being full of the Holy Spirit, we begin to see this power overcoming things.

Now, it's important to remember that when you think of the power of the Holy Spirit, initially, you shouldn't be thinking in terms of, "Well, we have the power to oppress people," or "We have the power to judge people." That's not the power we're talking about. He's not the power to win arguments, although I think a lot of people say they're filled with the Spirit and so they're winning arguments and they're better at debating people than anybody else. But I would say that I don't think that's the Spirit of the Holy Spirit, and it's not necessarily the spirit of entertainment. I think that sometimes people perceive the Holy Spirit as very entertaining, the way that maybe people respond or react or act in front of people. He's clearly not the Holy Spirit that in some way causes you to become rich or famous or powerful in the sense of man's

eyes. This is not the Holy Spirit. The Holy Spirit has come upon us that we would set free the captives.

In fact, if you look with me in Luke 4:18, it reads this way, “THE SPIRIT OF THE LORD IS UPON ME...”

How do we know?

“Because He's literally anointed Me to preach good news to those that are downtrodden and poor and hurting. God has given Me power to proclaim release and recovery. God has given me power to set free those that are in bondage. The Holy Spirit has come to set free. He's come to save; He's come to give relief.

As you begin to read through the Epistles, you begin to see in very unique ways how the Holy Spirit begins to work to set people free from, to give great power for certain things. For instance, through the whole book of 1 Corinthians, God is saying, “I have given you the power to grow up, to become mature, to become an adult.” As He'll ultimately end in 1 Corinthians 16, “To become a man.” How do you become a man? It's only by the power of the Spirit of God, and you realize that as he describes the

power of the Spirit of God in 1 Corinthians 13, you realize that love doesn't seek its own, but that's a grown-up response; love doesn't take into account a wrong suffered. How can you do that? How do you have the strength to do that? It's the Spirit of God that. So, all the way through this wonderful epistle, God is saying, "This is what the Spirit of God does."

We just recently went through the Book of Galatians, and there's no doubt that within this wonderful book that God is saying, "I've given you through the power of the Holy Spirit, the ability to not be afraid of man anymore. You don't have to be afraid of what he thinks; you don't have to be afraid of how he perceives you. You have no fear of man anymore." You realize that's a lot of freedom.

The Book of Hebrews will tell you that God has given you power to endure, to go beyond what you could perceive that you would ever go beyond because you are not anchored in something like a shadow. You are anchored in something that's real and steadfast, like an anchor for your soul that's both sure and steadfast. God has given

you power that goes beyond what you would ask or think. As the Book of Ephesians would give influence on.

When you consider an epistle like 1 John, you can't help but walk away and say, "The Spirit of God has given me confidence. I've never had confidence like this. I've never felt so secure that I do now because the Spirit of God dwells within me. I've been living and walking by the Spirit of God." God is going to give you victory through the Spirit of God, and He's going to give you a spirit of confidence in the sense of, as he writes in 2 Timothy, "Look, Timothy, God hasn't given you the spirit of timidity again, to fear. God's given you the spirit of power and of love and a sound mind." And how wonderful that is. The Spirit of God comes within our lives, and He changes us, but most of all, the Spirit of God dwells within our hearts and whelms within our heart this sense of love and loyalty for God. We are solely His, and our focus is on Him to please Him in everything that we do.

When the passage says at the beginning of Luke 4, "Jesus, full of the Holy Spirit," it's letting us know what filled Him; what His thoughts were; what His desires were. When



somebody is full of love for somebody, they overcome a lot of stuff, and it doesn't seem to matter what obstacles come in their way. It's not going to stop them if they're full of love for someone. It is this power that Scripture is wanting us to see, and one of the first things that he displays in verses 1-4 is that the Spirit of God, if in fact He fills your very being, you won't be drawn away from doing His will by virtue of your appetite; by virtue of your flesh. In fact, Romans 8 will tell us if you walk according to the Spirit, you won't fulfill the deeds of the flesh. It just won't happen. I know we like to make excuses, but the bottom line is it's not going to happen if you're filled with the Spirit. The love of God just constrains you to such a degree that it's not even an issue, and we've often made mention to the fact that Jesus is there talking to the woman at the well. What a great picture, and the disciples are worried about food, and He goes, "What food? It's not an issue. Food is not an issue."

We come to this passage in verses 5-8, and what we're dealing with is a draw to compromise, and when we're talking about compromise, we're talking about accepting

lower standards. We're talking about accepting things that we know are not right. What we're talking about is a compromise. It's a conceding in some way, making concessions, giving up something of greater value, and in this testing, the test is, but it's so easy, and there are things that come in our life that are convenient. There are things that come in our life that we would even perceive to be rescues from difficulties in our life; so easy; the quick cure. One of the reasons why I think drugs are so popular in our day and age is because everybody's going to the quick cure. They're not necessarily curing the problem, but they are getting some sort of relief from the problem, and it's a sense of immediate gratification that they go to.

The passage reads this way, if you look with me,

(Luke 4:5) “And he led Him up and showed Him all the kingdoms of the world in a moment of time.”

Now, the “he” in the text is taking us from the leading of the Holy Spirit, now to the world, and more specifically, the devil leading Jesus to a point.

It's to be noted, if you look at the beginning in Luke 4:1,

“Jesus, full of the Holy Spirit, returned from the Jordan and was led around by the Spirit ...”

It is the term “*agō*,” but it's not as much the term itself that is in focus here, but it is the sense of this is an imperfect statement; that is to say, it's a continual sense; that is to say that the Spirit was always leading Him, always.

Now, what's interesting is in verse 5 that He was led up. That's in the aorist. That's a point in time, and He was taken up, but it was not the devil that was leading Him. He was being led by the Spirit, but he followed the devil in this temptation. It's a very interesting point. So, it says,

“And he led Him up...”

Now, once again, the word “led” is different than the word “led” that is used in verse 1. The word “led” here is now “*anagō*,” which means “he led Him up”. The picture is that he led Him to an exalted place, and it will affirm this in the next word that is used as it will actually repeat a kind of the word “up” in the sense of “*hupsélos*,” and that is “high and lofty position”. So, what we have is this feeling of elevation, of exaltation that was within the

passage, and I would say that's a pretty powerful force. I mean, we use the phrase, “absolute power corrupts,” and you realize that perception is when you have positions, you have a tendency to think more highly of yourself than you ought. We know that the disciples had kind of this problem.

If you look with me in Luke 22, you see it as well, and it says this,

(Luke 22:24) “And there arose also a dispute among them as to which one of them was regarded to be greatest.”

So, they obviously had the same problem.

(Luke 22:25) “And He said to them, “The kings of the Gentiles lord it over them; and those who have authority over them are called ‘Benefactors.’”

In other words, because they have high positions, they're called great people.

Luk 22:26

“But it is not this way with you, but the one who is the greatest among you must become like the youngest, and the leader like the servant.”

(Luke 22:27) “For who is greater, the one who reclines at the table or the one who serves? Is it not the one who reclines at the table? But I am among you as the one who serves.”

You’re going to have to change your way of thinking about, “What is power? What is honor? What is to be magnified?” So, the picture is very grand.

“...he led Him up and showed Him...”

It's a great word because it's like he not only shows Him something, but he shows Him how it's going to take and come to pass. It's a very interesting picture. It's talking about the process of it is somehow revealed. Wouldn't that be amazing to watch it all happening? What Luke does within the text, and I think it's only in the Gospel of Luke, he says that he does it in a moment. Watch the passage.

(Luke 4:5) “And he led Him up and showed Him all the kingdoms of the world in a moment of time.”

It's actually where we get the word “stigma,” stigmata” making reference to a mark that comes, sometimes a

prick. A servant oftentimes would have a mark of his master on him. One of the ways that you would know that he was a servant is that he'd have his master's mark. In that final day when you come to Revelation, you have a mark of the beast. That was the stigma that was placed on the person, or you have the mark of God on you. The picture is of being owned, and it is there for a reason. Because what is being conveyed within the text is not only him showing all these things, but virtually, "You cave and I've gotcha. You're my servant." It's an interesting picture that is given through the use of the words that are being conveyed. Now, the picture as well is a sense of it just takes a second. So, it's this prick of maybe there was a moment of hurt. I remember going to the doctors and my parents telling me as a kid, "You're going to have to get a shot." And you start talking to them, "Are you sure that I need a shot? And how long does it take?" "Oh, just a moment. You won't even feel it." Well, they weren't totally truthful on that, but there are moments that you could maybe have a moment of hurt and avoid a lifetime of hurt, and so maybe I just take the prick. The explanation that's given in the text is that what he's

offering Him is, "I know that You're going to feel a little uncomfortable doing this. It's just going to be a second. All will be forgotten. It's just a moment. You're only going to have one bad moment of feeling, and it'll all be done." You know, you think about all the temptations that come upon us, and oftentimes people say, "What's the big deal? It's just a moment" you know. And there's something about it that causes you to think, "And then I'll be accepted, and then people will love me and then all these wonderful things will come about." I mean, what if a compromise and doing the wrong thing would grant you almost everything you could ever imagine, and the pain of it would just be for a moment? Wow. That's a pretty interesting thought. I mean, any sacrifice and any pain, and it would hardly be felt. I mean, why in the world would I want to go through suffering and pain that would last a lifetime? Why would I have to worry about enduring something when I wouldn't have to at all? The road that Christ was on was going to be a road of pain and suffering, and He was going to be perceived as a nobody all of His life by the dignitaries. They were going to look down on Him. He had no stately form or majesty that

anybody should look on Him, and He was ultimately going to be reviled and rejected by men. Why go through that pain? It's not going to be a prick on the cross. It's going to be nails on the cross. Why go through that?

So, he leads Him up, puts them in a high position, “You don't deserve this. You don't deserve the pain. You deserve the ease and the comfort and all the things that would be expedient and easy and comfortable and painless. The transition ought to be for a great man like You.”

(Luke 4:6) “And the devil said to Him, “I will give You all this domain...”

“All of the power.” The word “*exousia*” is being used within the passage, which is basically all the authority and the possession that comes with that. “You have the freedom to do whatever you want to. It’s all yours. It's all been handed over to me. I can give it to you.” Who did that? Who handed that over? It goes back to Adam and Eve, doesn't it? Yeah. It goes back to Adam and Eve because God turns to Adam and Eve, and He goes, “Everything is yours. You rule over it all. You're in charge.”



And the first thing they do is they go, “Here, you take it.” Because the moment that they submitted to Satan is the moment they submitted to his will, and the moment that they submitted to his will, they gave authority over to him.

Scripture will tell us and remind us throughout the Bible that in 1 John 5:19, the whole world lies in the power of the evil one.

In Ephesians 2:2, he is called the prince of the power of the air.

In Ephesians 6:12, he is the ruler and the power of world forces. I guess he can do that.

(Luke 4:6) “...for it has been handed over to me, and I give it to whomever I wish.”

Wow. No, aggrandizement there.

(Luke 4:7) “Therefore if You worship before me, it shall be Yours.”

Now once again, it's one of those graphic pictures of bowing down and kissing the ring. It is a picture of declaring, “You’re in authority now. You're over me type

thing. You're the authority that I submit to" sort of thing, and it is a sense of worship because you're giving that authority over to that person.

"Therefore, if you worship me, if you give me the homage and the reference that I feel like I deserve, it's all yours. It's all yours." It's amazing. It'd be that easy. It's just a moment of decision. Well, let's go through it. "All you have to do is lie and say I'm in authority. All you have to do is revere evil because I'm evil, and all you have to do is serve and fight for oppression, because that's what I love."

One of the interesting passages of Isaiah 14 is it talks about Satan himself and how he became the oppressor of the world. The name "devil" in the text is slanderer, "*diabolos*"; he is the one who tears. He doesn't build up. All you have to do is suppress the truth, and if you'll suppress the truth, and if you'll say "God is not good," if you'll say that He isn't worthy, if you'll be willing to betray a friend, if you will say "I don't care if I hurt somebody I love," everything will be over. How easy is that?

Jesus takes him to a passage, if you look with me in Deuteronomy 6. Deuteronomy 6 is really this wonderful chapter in the Old Testament about, well, it literally takes us out of the Law itself. When you look at the law like in Exodus 20, and it goes through the 10 Commandments, you see a lot of stuff. I mean, God has to be #1. There's no doubt about it, but you're reading through the 10 commandments, and you go, "Where is the word "love"? But you come to Deuteronomy 6 and it's about the love and devotion and the reason why Jesus would quote from this text.

It reads this way,

(Deuteronomy 6:4) "Hear, O Israel! The LORD is our God, the LORD is one!

(Deuteronomy 6:5) "You shall love the LORD your God with all your heart and with all your soul and with all your might."

Who could do that? Only the Spirit of God, and Jesus was full of the Holy Spirit.

The passage goes on and says, and the quote is that Jesus quotes to the devil in verse 13,

(Deuteronomy 6:13) “You shall fear only the LORD your God; and you shall worship Him and swear by His name.”

The best way I can actually describe that is that you will swear devotion to Him above all others. The picture is in such a great setting because what's made clear is “There's nothing that you can say or do that will cause me to hurt the one I love.” That's the Spirit of God within us. It doesn't matter what you say, it doesn't matter what you offer me, I'm not going to compromise. I'm not going to give up this relationship.

That is so wonderfully spelled out in John 17, which tells us that before the foundation of the world He had this relationship with God and there's just no way that He's not going to love Him, and the thing that makes him so unique, I mean, which of the angels, did He ever call sons? But the relationship that the Son of God and the Father have is the bond of love. It's inseparable. It's the power of the Holy Spirit within us and there is no exaltation or position or power or applause of man, there is nothing

that somebody could do for us that would in some way elevate us or cause great esteem. It's not the avoidance of pain that would cause us to do this or an act of convenience. Nothing could cause me to in any way betray Him. Now, we read this, and we go, "Ok. So, wow, that's Jesus." But it's the Spirit of God that dwells within us. When you confess the name of Jesus, you confessed not only who He was, but how He lived. It's that which you received. He became a part of you. The decisions that you make are made solely on your love for God, and it's a love that once again, I can't fabricate, but it's a love that really, literally supersedes all other longings. There's nothing that can draw me. So, just to put it in practical aspect, there's nothing that would cause you, if you're filled with the Spirit, to not put Christ first in your life. I've heard people say, "Well, you know it's Sunday, but I do have other things to do." There's nothing that would cause you to not put Him first, not if the Spirit is flooding you. The Holy Spirit and the very evidence of the Holy Spirit, and the thought is that "Wow, but it could cost me my job." There is nothing that would keep you from putting God first. Absolutely nothing. I mean, if you think

about all the temptations. I mean, "It'll bring me down in the eyes of my friend. What will they think if I tell them I have to go to church? What would they think of me if I said I didn't want to be with them or I wanted to be with God more than them? What would they think about that? What would people think if I started obeying God no matter what?"

I've often been drawn to the passage in 1 Corinthians 6 because it's such a practical text. You know somebody does you wrong, and you go, "That's why they make courts, and that's why God invented lawyers." So, you call up the lawyer and you get the thing and then within the text, you can hear the Spirit of God go, "Why not rather be wronged?" That's a different way of thinking. I mean, the world says, "Hey, you're not going to let them take advantage of you." Set you up on that high hill and cause you to look down on everybody else. "Do they know who you are? I mean, you deserve better than this. Ok, it might be a little uncomfortable for a moment, but we're going to take them to the cleaners." That's not the way we think, is it? That's not the way the Spirit of God thinks.

1 Corinthians 8 talks about this whole thing of lofty knowledge, and it goes, "If your lofty knowledge in some way demeans a brother, get rid of it." You go, "Well, what about if I really enjoy eating at a particular restaurant and going to a particular place and the preferences that I have?" He says in 1 Corinthians 10, if your preferences, in fact, in Romans 14, if your opinions would hurt a brother, you're not going to do it because you love your brother more than you love this fame and fortune and this position. You're going to put them first.

Do you have the Spirit of God within you? He did, and at the moment that He acquiesced, He might as well just look up in the heavens and say, "I don't love You anymore." And He would never say that. The moment that you would cave, you're saying that and that's why Ephesians 4:30 says, "Do not grieve the Holy Spirit by whom you have been sealed."

## **Closing Prayer:**

Father, we come before You today and we ask You to do work in our hearts. We see the depth of Your love and the power of Your love through the power of Your most Holy Spirit, because there's not a spirit that is like this; the Spirit of love that will not fail.

Your head's bowed and your eyes closed. We're asking you to make Jesus Lord of your life. You begin to follow Him, obey Him, but it's only through the power of His Spirit in you that will empower you to love to this degree. Ladies and gentlemen, let me tell you something. His Spirit will give you power over all these things, and it won't even seem like a sacrifice to you.