

# **“Temptations”**

**Matthew 4:1-11**

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I hope you join me in agreeing and giving thanks that we live in a day where we still celebrate grand old hymns, and we have fantastic new music written. You know, every day someone's writing a hymn and some of them are just magnificent in their words and in their tunes. And we have a great team leading us. We thank you for that. And let's pray for a minute. Well, Father, as we turn now from singing your praises, we now hear your words not spoken by us to you, but your words spoken to us. And, Lord, we pray that we'd hear all that you're saying to us today, that you would guide us, that we would love you and follow you, Lord Jesus. And worship and adore you. We pray it all. In Jesus name. Amen.

Turn to Matthew 4. It's probably getting printed on a screen there, but you may have it in your Bible or on your cell phone as you all ask good questions, if I may say so. And one question people asked is a few times is so is there a plan? Are we just going to have kind of random preachers? You're here kind of every other week, a little bit more than every week. But what's going to happen? And so I'm happy to announce to you that we're actually in the fourth week of our new series, whether you knew it or not. Few weeks ago, I spoke to you from Matthew one, describing Jesus as Savior and Lord and Christ, Son of David, son of Abraham. That was Matthew one. And then on a Sunday night given over to worship, we covered Matthew two and the gifts of the wise man, the Jesus, what they represented - their devotion to Christ. And then last week, my good friend Sande Wilson spoke to you from Matthew 3 and the baptism of Christ. And so guess where we are today. We're Matthew four. And next week, Samuel be back and he'll cover the last part of chapter four. And week after that, I'll be in chapter five of Matthew. And you get the idea. We're going to look at scenes from the life of Christ. And I'm happy, happy to do that and happy to be back, if I may say so.

So I'm going to read it just a minute. But I want to tell you what to look for. We might expect that a sermon on temptation would focus on our feelings and how we're led astray and so forth. And we'll do that for sure. But the main emphasis is on Jesus, who himself was tempted in all things as we are, as the Bible says, and was without sin.

So we will look at Jesus as the one who is faithful in the face of temptation. And as we do that, we'll see that temptation has a certain character, and that is temptation actually is always invited to do something that has an element of good in it. That's how it tempts us. And Jesus resisted that because he was the faithful man. He was really tempted. He was faithful, but he isn't the only one who is faithful. He also is the faithful Israelite because Israel failed all the tests, just as Adam and Eve did. As we do. Jesus is the faithful one in the covenant. That's the next idea. And in all that, He is revealing himself as the one who defeats Satan and also the one who is the lamb of God, who takes away the sin of the world.

So let me read the text to you.

Jesus was led up by the Spirit into the wilderness to be tempted by the devil. After fasting for 40 days and 40 nights, he was hungry. That's not a surprise because he was a real man. And the tempter came and said to him, If you are the son of God, if you're the son of God, command these stones to become bread. But He Jesus answered, It is written man shall not live by bread alone, but by every word that

comes from the mouth of God. Then the devil took him to the Holy city and set him on the pinnacle of the temple and said to him, If you're the son of God, throw yourself down. For it is written. He will command his angels concerning you and on their hands they will bear you up lest you strike your foot against the stone. Jesus said to him again, It is written, that is. The Bible says You shall not put the Lord your God to the test. And again, the devil took him to a very high mountain and showed him all the kingdoms of the world and the glory he said to Jesus, all these I will give you if you fall down in worship me. And Jesus said to him, Begone Satan, for it is written. You shall worship the Lord your God and Him only shall you serve. Then the devil left Him. And behold, Lord Angels were ministering to him.

I want to pray again that okay, I'm referring again. Or give us ears to hear all you're saying to us about yourself and about our life. The life of faithfulness in this world. We pray it. In Jesus name. Amen.

Now, I don't know about you, but certainly at times I'm tempted when somebody says the word temptation to think about flaming red letter sins. Temptation is knowing your friend is an alcoholic and saying, I've got some fantastic whiskey. You've got to take a taste of it. Whiskey to an alcoholic -- that's flaming red temptation or saying to a problem gambler, let's go down to the riverboat casino. Let's go. Come on. But the truth of the matter is that most temptation is much more subtle, much more plausible.

If you look at the three temptations that came to Jesus, one is obviously plausible. You're hungry. Take some bread. One is obviously a raw test and not very plausible. Bowed down to Satan. One is somewhere in between. Jesus was hungry. That's how he could be tempted. Jesus was going to face enormous conflict and hatred, and that's why it would be tempting for him to jump off the temple and have the angels bear him up gently onto the ground. And then he would know from that experience, no matter what comes, the father will care for me. What a wonderful thing to know. It's kind of plausible. Although jumping off the temple is actually not very plausible. Temptation is like that.

We think of temptation of Jesus recapitulating, if I can use that big word, the temptations of Adam and Eve, because Jesus is tempted with food. And Adam and Eve were tempted with food that look good. And Jesus is tempted to know that God will take care of him, jump off the temple and you'll know. And Adam and Eve were tempted with knowledge. Eat of that tree, and you'll have knowledge. You'll know good and evil as God does. So Adam and Eve were tempted. Jesus was tempted. We are tempted.

Even the desire to know runs strong. And humans are run strong, especially in a church like this, full of educated people. I mean, come on, you. You decide it is a good idea to hire an interim pastor who's a professor. How many churches do that? You thought it was a good idea because you're educated, you're professional and educated Professional people like to know things, like to know everything or seem to know everything. Businessmen. You want to know if your segment of the market is going to get stronger or weaker. You want to know if it's a good time to invest capital or to be calm, to start a new venture, not starting a new venture. And you think you're so how could that possibly be a temptation? Here's how. Because you want no, you don't want to live by faith. You want to know however you can.

Now, the context here is Matthew chapter three, which you heard about last week when Jesus was baptized to fulfill all righteousness, and the Holy Spirit descended upon him like a dove. And the Father said, This is my beloved Son, in whom I am well pleased. The father's pleased. That's a beautiful thing for Jesus to hear, because now he's going into a test right before he launches his ministry, he's going to face a great test. The Spirit led him into the wilderness to be tempted. Now this the devil, the evil one, our foe, wanted Jesus to sin. The Spirit wanted Jesus to be tempt to be tested and approved. And every

temptation that comes our way is an opportunity to do evil, but it's also an opportunity to be tested and to pass the test. That's what God wants when we face a test because every ability we have, every gift we have brings with it an opportunity to go the wrong way. And so to be truly ready to use a skill, you have to be tested in it. So the gift, then the test, then the service that's true for us is true for Christ.

Let me just give you an example. If you have the gift of humor, you can make people laugh with you, but you can be tempted to help other people laugh at someone, right? The gift of humor tests us.

The gift of beauty tests us to vanity.

The gift of strength, positional strength, physical strength, ego strength tempts us to bully

The gift of intellect and persuasion tempts us to manipulate people, talk them into things.

The gift of wealth tempts us to indulgence. We could go through all the gifts we have. They test us, they can tempt us. And when we pass the test, the gift tested allows us to serve. To serve God, to serve our neighbors. Now, all temptation, I said it briefly a moment ago, invites something that is good in itself somehow, somehow you may say, how could it possibly be good for Jesus to bow before Satan? Well, it's good for Jesus to rule over the kingdoms of the world, and he will someday.

So that's what was that's the element of good in that take sexual sin, sexual sin is it's not sinful because sex is bad, it's good, it's God, it's God's creation to bring a man and a woman together in marriage by sealing their love, which they have in their hearts, in their emotions, and in their will. I pledge to be with you the rest of my life. And then you see it with your body. You love your spouse, heart, soul, mind and strength. It is with your body. So sex is good. The temptation does not exist because sex is bad, but because we're tempted to take another person physically when they're not yours to take them. It's not the right place, not the right time. You don't have a right when you unite physically, but don't unite in your heart and your will. You're going through a life uniting act without a life uniting intent. And so it's intrinsically deceitful. But the problem isn't was sex. Sex is good, God created sex. And so it is with all temptations.

Jesus is tempted by food because food is good and because it's good to eat when you're hungry. And I got to I've got to say, if Jesus was a real man and our whole faith depends on that is truly God, truly man, then he was hungry. after 40 days and 40 nights. It was a real temptation. You can't be tempted by something that is bad in itself.

Now I'm going to reveal a little something about myself. I do not like canned peas. If you came up to me and said, Dan, I want to lead you astray. And you, you open up a can of peas and you waved in front of my nose. Maybe you work your way into my hotel room and you're putting cans of peas all over the place. And the law of God says, canned peas are evil, thou shalt not touch canned peas. We'd all say, that's a great command. Give us more of those. I am. You can't tempt me with canned peas because I don't like them.

I can only be tempted by something that I like, Something that's good, right? So if eating pizza were a sin, then we would have a problem. Because most of us, like pizza. You could only be tempted by something as good. Let me tell you what a woman said to me once a while ago. She said, you know, in my church there's a long corridor, kind of like some of these long corridors here. And they had an area, you know, for the kids. And then they had snacks for the for the workers in the nursery. And there were cookies

there. And she was describing what happens when she sees the cookies. She said, you know, Dan, I see those cookies there and I do not need a cookie. I'm not hungry and I eat too much. I do not need a cookie. But the cookie tastes good and I know it tastes good and I walked by. And I walked right by the cookie. And I look at the cookie and I know I don't need it, but I know what it tastes like. I know it tastes good. And the idea that someone else would get that cookie positively torments me. And so I walked back toward the cookie and I look at it again and I think, I don't need the cookie, but somebody else is going to eat. And if they do, I won't taste it. And so I'm going to have some of that cookie that's temptation. She's describing her temptation, and it only works if cookies are attractive.

Temptation is always something that's attractive in itself, and our culture does not help us here. You know, for centuries, one of the marks of a great man or a great woman was a desire and an ability to control your appetites. And today, a great man or a great woman has the wealth and the standing to indulge themselves as much as they possibly could want.

On TV, we have show after show about indulgence, self-indulgence, or our society makes it harder for us. Of course, temptation is hard too, and we try to get subtle. We try to define things to redefine things. If pizza really were a sin, you know what we would do, don't you? We would tweak the recipe just a little bit and we would put shaved almonds on it or we would put little strips of garlic and maybe some maybe some dried cherries on it. And we would say, this is behold, I have created a new dish, it's Strombozi, and therefore we can eat it. It's not pizza. It looks like pizza, but it's not pizza. So let's have some strombozi try to redefine things.

Well, the life of Jesus is a real human life, and he's really tempted. Is really tempted to turn the stones into bread. You know, he had the power to do that as a son of God. And there's no particular law in the Bible or verse says God couldn't wouldn't allow Jesus to use his powers for himself. But it's woven into the pattern of Jesus life. He does not use his powers for himself. He doesn't, you know, make his adversaries die. He doesn't he doesn't silence the mouth so that, you know, they can't talk anymore. His adversaries, he doesn't use his powers for himself. And over in Philippians, it says he did not regard equality as something with God is something to be grasped for his own advantage. So he did not use his power. He could have turned stones to bread, but he didn't because he was living a genuine human life.

Now that's easy for us. We know that. Jesus, let's clear. Jesus did not use his powers and did not indulge normal human desires when it wasn't right for him to do so. And that shows us the pattern that we're tempted by something that's good, but we should indulge ourselves and take things that aren't ours. And we're thankful that Jesus life is an example. And that's an easy one.

The harder one is that Jesus, The one that seems more odd to us is that Jesus was tempted with regard to knowledge, that is to say, jump off the pinnacle, the temple, and when you float down to the earth, you will know that the father will care for you and when the mobs are howling and your words are being twisted and tortured and you're made to sound like you said something you didn't say and the authorities should think about killing you. It'll be great to know when you're disciples are fleeing. It'll be great to know that the Father will take care of you. Just so just jump off the temple and put that memory in the memory bank and you can pull it out when you're feeling sad or low. But the truth of matter is, God wants us to live not by knowledge, but by faith.

That is to say there are some things we just don't need to know. And one of the hardest things for knowledgeable people, professional people, is to accept the idea that there are some things we will

never know. One person said all decisions are made on the basis of insufficient evidence. I say somebody said it because I want to make it sound better. Actually, I'm the one who says all decisions are made on the basis of insufficient evidence, which means we're always uncertain, which means we always wish we knew a little more. And it's not bad to try to know more, but it's bad to demand to know more.

So I have a friend this very who knows everybody. He's very sharp witted, very analytical, and when I'm with him, he has terrific observations about who's who in our world, our shared world. And he'll say, you know, so-and-so or I'll say, Zacchaeus, because it's not Zacchaeus. You know, Zacchaeus is a great guy, but here's his weakness. I think, you know, it's true. Zacchaeus does have that weakness. And then he says, you know, Obadiah, he's a great man, but he's got a weakness. And I think that's right, too. I never thought of that. And then I think I wonder what he says about me to everybody else, because I've got weaknesses. I just wonder, You know what? I don't need to know that there's no benefit in that. I don't need it. I'm flawed. I know that I can live by faith. Or when you see people in the gossip posture, you know what I mean by the gossip posture? I wonder what they're saying. I'd like to know what they're saying. You don't need to know what they're saying. They probably don't need to know what each other is saying. You don't need to know everything. Sometimes as a Christian, you say, Lord, I don't know what to do next. I do know that I have to get up out of bed, go to work, do a few things. I know the next step, but I don't know. After the first service, somebody came up to me and said, you know, we had a fire in our house very recently. I would really like to know -- I want to know when I'll be back in my house. I do not want to live by faith. I don't want to wait on God. In fact, somewhere are there my notes? I have a statement. A woman said it to me once and I thought, Man, that's brilliant. I'm going to find it. I didn't use it. The first service. This is what she said. She said often, I want to know things because I don't want to need God. Something in me hates to need him. This is a Christian. There's something in me who hates to need him. And this is a confession of sin. I'd rather that be. Give me a map to follow and commands to obey. It is frightening to walk in darkness. So I resist it. But we need to live by faith. Jesus did not say. I need to know. He said I'll know what I need to know. When the father tells me what I need to hear.

So these are the fundamental temptations, material things, what's delightful to the eye, food and physical desires of all kinds, the temptation, knowledge. And then in the end, there's this raw test where you listen to God or Satan. Those are the temptations. Let's look at the temptation that Jesus faced before I get into them. I just want to make one thing clear. Jesus was tempted in all things as we are, which means he understands our temptations, which means we can talk about our temptations to Jesus when we pray. So away with the idea. I don't want to bother Jesus with that, or I don't want Jesus to know what I'm thinking. Jesus is tempted in all things. So if we're tempted and we wish he didn't know, he does know and we can talk to him about it. So Jesus was tempted. How is he tempted?

Number one, he was tempted by food. After fasting 40 days and 40 nights, the tempter said, If you're a son of God, turn these stones into bread. Use your powers selflessly. And as a real man, he really was tempted by that.

The second temptation is to jump off the temple, The tempter, the evil one said, Throw yourself down. Have that in your mind. You want to know. Now, can I just say again, that's a temptation to the people in this kind of a church because knowledge brings professional success, knowledge brings prestige. If you know things people want to hang out with you. Hey, / want to hang out with you? I learn interesting things. Professional people are tempted to pretend to know more than they do. I'll look it up later. I think this is true. And you know, we want to know what we're supposed to know, whether it's theology or

medicine or finance or engineering. Its all sorts of things. And we want to know and we want to know a little bit too much. And so Jesus shows us to be content with our humanity.

Third, temptation is confrontation with Satan. Do we bow to Satan or are we bowed to God. Those are the three tests and Jesus passed them all. We see parallels to our temptations. It's always something good in and of itself.

Can I tell you when I'm here I live at the Marriott. Very exciting place to live. And that means I don't have a garage, which means that when ice forms on windshields, I have to go out and scrape it. And I was told when I came here, you're not to worry about that. There's only ice on the windshield two days a year. And I've been here for both of them. The first time it was credit cards, I was trying to not to break my credit cards and then in my luggage last time I brought a scraper and I came out this morning and there's the ice all over the windshield and I'm scraping away and I'm thinking I was bound and determined to get here at 7:29 today, one minute early. And by golly, I'm going to be late again. 7:31 7:32 And I got up to one of your lovely red lights on 280 that last five and a half minutes. And you know, the way the light, the way the sunlight was hitting that light, I could see the green arrow. It was a red light, but I could see the green. It was kind of like the reflectors were catching it. So I told myself, That's a green arrow. I could see the Green Arrow. So I was tempted to go through. Why was I tempted? Because you want to be on time. Being on time is good right now. I didn't do it, but this time anyway - temptation is always plausible.

Jesus was really tempted. We're really tempted as well. And Jesus passed the tests. What tests did he pass that are common to humanity? Adam and Eve were tempted by food. Fruit looks beautiful. God said, Don't take that fruit. But it looked beautiful, and they succumbed. They were tempted to know You will know good and evil like God. And they said, sounds good. And they succumbed. And when they heeded the serpent instead of God, they might as well bow down to him on that moment because they said, your voice is more plausible than God's voice. And so they failed all three tests and Jesus passed all three tests. He's the true man. He's the faithful man. When he passed the test, my friends, you know that he passed for you. We sang about that earlier. He gave us his righteousness.

Now, again, I don't really know exactly what temptations are of yours, but it struck me. I was reading a while ago about Alexander Solzhenitsyn, who was a good writer he knew is a good writer, but he didn't know what to write about until he was almost 55 years old when he started writing about the evils of communism. You know, a day in the life of Ivan Denisovich in the Gulag or Archipelago and so forth. But that means that he lived most of his adult life with massive skills, not quite knowing how to use them. But he practiced them. He honed them and he waited. He became a Christian as an older man. Not real old, but kind of old - 50 or so in one of the concentration camps. And slowly he realized what he was supposed to do. And so he did it. And so God calls us as well to be content putting one foot in front of another until things become clear. I'm just going to if you're tempted by knowledge, can I just tempted to know things...I'll just run a couple ideas by you very quickly. You know, you're succumbing to the desire for knowledge, too much knowledge, and I'll just start yours to have when your ignorance makes you angry. When you say things like, I've got to know, I've got to know what that person is saying about me. I've got to know what they're talking about over in a corner. I want to know and I have to know how to find out what they're saying. When you would even do something foolish like break in and say, tell me what you're gossiping about when you brood over catastrophes, scenarios that could possibly unfold if

God would abandon you and you kind of think maybe he will -- just put one foot in front of another, obey today, do what God gives you to do.

Now, Jesus passing the test shows He's the faithful man. It also shows he's the faithful Israelite, because if you look at your Bible, the passage I read to you, each time Jesus answers the evil one, he answers with a quotation. It is written now, when he says it is written, what he means is it is written, recorded. It stands recorded. It's God's Word in the Bible. And it was all these statements that Jesus quotes come from the book of Deuteronomy. Deuteronomy is a book that Moses spoke and wrote right before the people of Israel went into the Promised Land. And it's a review before they cross over the river Jordan. It's a review of everything that happened to them in the wilderness, and that review includes everything they did wrong and what they should learn from it. So, for example, the test about food man does not live by bread alone. Matthew 4:4 comes from Deuteronomy 8:3 and that is a reflection of what happened in Exodus 16. Now, if you know, and I'm not assuming you do, but you might know the way Exodus unfolds, there are a number of chapters where the Israelites are being oppressed up to Chapter 12, and then they're ready to flee, and then they cross over the Red Sea and the army of the Egyptians drowns and the spirit's leading them. And that gets us to celebration in chapters 14 and 15. And then chapter 16 they say, we can't believe what you've done to us. You brought us out of this wilderness so we would die in the wilderness. And they actually say, I'm quoting what they said. They say in Exodus 6:3-- *In Egypt, we sat around pots of meat and had all the food we wanted.* The good old days in Egypt. The slaves want to get back there. But you brought us into the desert to starve this entire assembly to death. They complain against Moses because all they're getting is manna and they don't like the manna. And Moses says *Man does not live by bread alone.* So the Israelites failed and Jesus passed. And he wants us to pass because we realize we don't live by bread alone. Now we need bread but we don't live by bread alone. We live by heeding every word that comes through the mouth of God who cares for us but doesn't give us everything we want right away.

Okay, Knowledge, jump off the temple. Don't put the Lord your God to the test. Jesus says Matthew 4:7. That comes from Exodus 17:7 and in that moment, I told you there was a problem. Grumbling about food and possibly the toughest thing to read in the whole story of the Exodus. And 17, that manna is falling from heaven. The army of the Egyptians is dead, and now they're out of water and they're complaining to Moses. They're saying, Moses, you brought us out of this desert just to have us die of thirst. You're against us. God doesn't care about us now, you know, we know all the great things, you know, the ten plagues but what have you done for us lately? And they're yelling at Moses and actually think about stoning him to death. And it says in the Bible, the name of the place was called Massah and Meribah, which means quarreling and testing because they tested the Lord and said, Is the Lord among us or not? Meaning, if you don't give us water now, we're going to renounce you. We want to know now. So give us water or else we're going back to Egypt. And Jesus says, that's not the way we do things, devil. We do not demand that God perform for us when we want him to perform for us. We don't put God to the test. We trust God. We don't test God. We trust Him as should we. Just a sidebar notice that Jesus answers Satan through Scripture. So if you're tempted, it's always a good idea to say, Does the Bible addresses that? Anyway? Is there any Scripture that would guide me in This is God's Word, have a command or a godly example of a hero, The faith doing things right.

But there's more. You know, Jesus is the true Israelite. The true man is also the lamb of God - the true man loyal were Adam and Eve. And we are not the true Israelite, the true member of the Covenant family or the church is not and Israel is not also the lamb of God. Now, why do I say that?

Because every time Jesus is tempted, He is facing and rejecting a bloodless path to glory. I mean, think about it. If Jesus could turn stones to bread, there's a lot of stones in Israel, let me tell you. And if you can turn stones to bread, you can be a wonder work and everybody gathers around and adores you and you're magnificent. And who would need to go to the cross? Just give people bread. Everybody bows to you and jump off the temple. Just bedazzle everybody. Just wow them. I mean, how could you possibly not believe in Jesus if he's constantly doing things that just blow you away? But he didn't. He took the path to the cross. The glory, which means is following the path of the Father to find glory through suffering which is God's way. I mean, the incarnation is from glory to this world, and then down all the way to his crucifixion, then rise, then rise to glory, which is the path for to the way up is through down.

You rise to lead by serving other people. And when we do that, we're imitating our Lord Jesus. We're following in his steps. And so Jesus trusted the Father. And we learn to trust the Father by watching Jesus do all these things. You know what the proverb says? Trust in the Lord with all your heart lean not on your own understanding, always acknowledge Him, and he'll direct your paths.

That's what Jesus did. He followed the Lord. Now we could really stop there. But there's one more verse that I find absolutely important and encouraging, and that last verses verse 11 which says this - *when the temptations ended, behold, Angels came and were ministering to him*. Behold, Angels came and were ministering to him. It does not say behold, Angels came and ministered to him like it was all done in 5 minutes. Here's some food, here's some drink, here's some encouragement. Away we go. It says the translation is accurate. The original language is very definitely saying this went on for a while. We don't know how long the temptation lasted. We know he didn't eat for 40 days. We don't know if Satan tempted Jesus for days and days. He was tired, hungry, exhausted, worn out from the test, and the angels were for ministering to him, which means Jesus needed some help. You know, in the Bible Jesus gets hungry and he gets tired. He went to sleep in a boat and didn't wake up in a storm. You remember that because he was so tired, and the angels came to Jesus in his humanity and his tiredness. I think just encouragement for us. So, we're tired. We're allowed to get tired. We're allowed to say, I need help from God. I am weak right now. This is something that might not come easily to everybody here because this is a big, beautiful professional church loaded with excellence. And that's a good thing. It's good to have big, beautiful churches full of excellent people who are trained in their profession and their lives are together. And it can also be exhausting because you come to church and everybody's beautiful and everybody's strong, everybody's well trained. And it really looks like everybody's hair is in place. Nobody ever comes with messy, dirty hair. We all look pretty good. And you look around, you see everybody looks like you're doing better than I am. Now. I've got to pretend I'm stronger than I am. And behold, angels were ministering to him. If you're tired, you're allowed to be tired.

If you're weak, you're allowed to be weak. Angels were ministering to him. Not for 5 minutes. We don't know how long you're allowed to be tired. There's nothing wrong with being a professional, nothing wrong with being well-educated or strong. Those are all good things. But you're allowed to say I need God's help here. Tell him you are exhausted and wait for God to care for you.

So, Jesus was a real man in that regard, too. So, let's see who is Jesus. He's a real man. He faced desires. He was tempted. He wasn't tempted exactly as we are. Right. We understand we're more tenable because, you know, if you're tempted to, I don't know, become angry or to worry or to manipulate people or to give them the cold shoulder and let them guess why we're upset. If you're tempted, do those things. You've been doing it for a while, most likely, and so it's easy to do it again. Jesus did not

have bad habits. He didn't long to rebel just for the sake of rebellion, which we sometimes do. But he was really tempted. He really saw the desire and he truly passed the tests, and he passed them for himself to qualify him for ministry and he passed them for us to give us his righteousness. So, he is the true man, the good man, the true Israelite and the LAMB of God. And one more thing. He's also the lion of the tribe of Judah, because when it was all over, he dismissed the devil. You're done -- out. He defeated the evil one. Sin and death are defeated and we're alive and we're righteous in him. And so, I invite you to mostly behold the beauty and the excellence of Jesus and learn what you can as you face the temptations of life from His good example and his instruction from his love and care for you.

Let's pray -- father we thank you. I thank you for this astonishing account we have in the Bible shows that you're tempted, you're weak. You know our lot. You know our frame, that we are merely dust. Yet you still love us, care for us, nurture us. And so, Lord, we thank you for all that you're teaching us. And now, Lord, we even thank you for the privilege of responding to your word in song. May we let the words from this song sink in and be your word to us and our word back to you. We pray it in Jesus' name, Amen.