

Matthew 19-04-07b

Let's resume our study now in Matthew chapter 4, and we're seeing the reason Jesus succeeds against the powerful temptations that Satan offers, and it is more than having a two-line verse. Jesus is steeped in the law, the prophets, and the writings, and finding the hook, finding the center truth, not living by bread, but by every word that proceeds from God's mouth. He then, in his heart, in his spirit, finds parallel truths, every commandment.

What does the law say about every commandment of God? It says, you shall live by every word that proceeds, but what else does it say? Where are our linked passages, parallel passages? You know, these people, you're trying to go in and find a postage stamp or something on the web, and you get on there, and your home page comes up, and they have a teaser, and it says, man finds 27-foot petrified elephant in backyard or something, and you click that because you say petrified elephant, and well then, of course, down the side they've got, you know, giraffe found on Noah's Ark, and you've got to go click that, and you know, one thing leads to another. Wouldn't it be great if we had so much of the word of God in our soul that once we think of one thing, well, the issue here is bread, and where should it come from? Well, I know a passage that says, we don't live by bread alone, we need to think about the bigger picture. It's every word that proceeds from God's mouth.

Well, what do I know about every word that proceeds from God's mouth? Oh, well, how about Exodus chapter 16? That's bread and the word all wrapped up in one, and it's about the presence of God, the presence of God in the provision of water, the presence of God in the provision of bread, and as your mind becomes occupied with these fulsome truths, it just squeezes out the test and the rationale behind the test, because you're full of the rationale of God's plan, and God's word, and God's character, and that supplants and replaces. We've talked many times about if you want to break a bad habit, you can't just sit there staring at a deck of cards saying, I'm not going to play poker, I'm not going to play poker, I'm not going to play poker. You need to set that aside and get you a Monopoly board and play a different game, do a substitute.

You have to turn away from dead works and turn toward faith in God. Remember Hebrews 6, not laying again the foundation, change of mind away from dead works and faith toward. If you want to break a bad habit, if you want to establish a new habit, you've got to fill that with something else, and if you say, I'm not going to listen to Satan, I'm going to plug my spiritual ears, I'm not going to listen to the temptation, I'm not going to give in to a temptation, you can't just sit there saying, I won't, I'm not, I won't, I'm not.

You need positive truth that counteracts and dissolves and pushes away so that when you are under pressure, what is inside you? Not just a couple of quick memory verses,

but the scope and the beauty and the depth of God's glory, God's presence, God's plan and purpose. And if you ever pick up a cat, as I do, and you've got on a nice sweatshirt or a nice sweater or a nice garment of some sort, you really have to be careful to handle the cat in a way that both of you understand to where it doesn't decide that it needs help clinging to you and the claws come out and it grabs a couple of threads in your upper body garment and they get pulled out and you've got loops and you've got little tats. Your garment becomes tattered because these little pulled places are on it and if you have a little knife that you carry, as I do, it's got the little pointed fingernail tool and so then you've got to take the thing off, you've got to find the loop, and you've got to poke it through and pull it through on the inside.

There's still a loop, but it doesn't hang out on the outside and it'll almost disappear. A little free tip for you there on garment maintenance. But what is nice is if you've got that ripstop poplin, that cat, she's climbed all over me wearing my utility, not she wasn't wearing, I was wearing my utility trousers.

She'll jump on my thigh or whatever, but those claws can't pull that thread out because that material is so tightly woven and the threads are so taut and uniform that those cat claws, it's not like a knitted sweater or an afghan. A lady has knitted me two afghans and they are things of beauty. One is called Indian paintbrush and the other one has got an Indian chief head on it and it's got a Native American pattern.

I love them both, but it really is a challenge to not have the cat pull loops. And you know about those crochet? They're not knitted, I think they're crocheted. But that crochet is kind of a loose thing and if a cat claw gets something, she's shaking her foot and trying to walk away and this long strand of yarn comes out and I just cringe.

I think, boy, I hope the lady that made this never sees how it's being insulted. But they're loosely woven. What is my point? The Word of God in our souls is not just a few threads.

It should be a tightly woven fabric and you can't just tease one little thread out like Satan tries to do in the second temptation. Well, the Bible says, you know, angels will bear you up lest you dash your foot against a stone. And you think, well, there's a promise.

Name it and claim it. If my faith is strong enough, I ought to be able to, you know, step off the 450 foot tall pinnacle of the temple and not get hurt. And won't that be a great advertisement for the preaching ministry? And won't that draw a temple and angels appeared and wafted him down gently to the ground and they, well, he must be the Son of God.

Look at the angelic ministry there. Does Jesus get an angelic ministry in this chapter? At whose, thank you, yes, he does. At whose behest? Who decides when and how the angels come? God does.

Jesus doesn't say, well, you know, Father, I could really use an angel right about now because I've just stepped off the temple. God decides, right? God decides when and how. Was Mary praying fervently and Gabriel finally showed up? We have an instance of that in the Old Testament with prophet Daniel.

Different situation and he has a different function. But God decided when and how Gabriel would show up for Daniel and for Zachariah and for Mary. And God will speak from heaven when and how he chooses.

He will manifest his glory when and how he chooses. If you've ever had some little skill or talent, something you can do, I had a friend who could sound exactly like Elvis Presley when I was in high school. It was Randy Chappell.

He could nail Elvis. You would swear Elvis was in the room. I mean, there's a lot of Elvis impersonators, but, and he could also sing just like Johnny Cash and, you know, Folsom Prison and that.

He was really, really good. And he would just spontaneously, out of nowhere, do these things. Well, when you are somebody like that or you know somebody like that, the worst thing in the world is for people to treat you like a party trick.

And it's like, hey, Randy, do that Elvis thing. You know, it's like telling a comedian, okay, be funny. Say something funny.

You're a comedian. Say something funny. Well, you know, the spontaneity and the timing for something to be put on display needs to come from a different source.

This is not your dog that's going to sit up and do a trick and get a biscuit. And when it says you shall not put the Lord to the test, it partakes of that realm, that God is going to perform on demand. No.

God will perform when God chooses to perform, how God chooses to perform in the way. He knows a little bit more about his glory than we do. And I am put in mind of, you remember the miracle of the man that Jesus healed and he said, tell no man, go show yourself to the priest.

He was a leper and he was cleansed. And Jesus, in the Greek, it says he slammed him against the wall and said, don't tell anyone what has just happened. Go show yourself to the priest.

Offer the sacrifice that Moses commanded. And in Greek, there is not a stronger word for, it is as though he grabbed him by the lapels and shoved him against the wall, looked him straight in the eye and said, look, I'm not kidding about this. Don't tell anyone.

Go show yourself to the priest. Offer the sacrifice that Moses commanded. You have just

been healed of leprosy.

There's an entire chapter in Leviticus, Leviticus chapter 14, that has got a detailed set of steps that should happen when a man has been cleansed of leprosy. Go do that. Do what the word of God demands.

But the man went his way and told everyone so that Jesus could no longer enter towns openly because it made the wrong point. Did Jesus heal all who came to him on certain occasions? Yes. On this particular occasion, there was supposed to be a different testimony.

What do you think would have happened if this man had obeyed? If he recognized that Jesus healed by the authority of God and that in accordance with the word of God, he should do his part and do what the word of God commands. Well, first of all, you have to know what the word of God says when he says, show yourself to the priest. That's the first step.

You're not clean. You're not ritually clean in Israel until the priest declares you clean. So you go down there and when he says, yes, you are in fact cleansed of leprosy.

Now there is a set of steps. It's an eight-day process. Hair is shaved.

Birds are killed. Water is dropped into living, blood is dropped into living water and of the dead bird and then splashed on the living bird and that bird is set free in scapegoat fashion. There's a dedication ritual and it's a new life.

It's a resurrection from the dead. If this man had gone down to the temple and did what Jesus told him to do, that would have been a testimony at the temple. The devil says, step off and you'll have a testimony at the temple.

Jesus tells the leper, go function according to the word of God and I'll have a testimony at the temple. That's the testimony and it's a testimony rich with spiritual significance. This is life from the dead.

This is the means by which you can enjoy the kingdom of heaven which is at hand. With longevity and with cleansing, the man didn't do it. Instead he gave his testimony.

Could he rationalize that? Oh, this Jesus has done a great thing. Let me tell everybody. Well, there are circumstances under which Jesus says, you shall be witnesses unto me, Jerusalem, Judea, Samaria, to the end of the age, right? But this is not that time.

God will decide. Here's the point. God will decide when, where, and how to manifest his glory.

He's not a party trick. People say, well, we had a scientific experiment. We assembled a team of 50 Christians and had them all pray and the prayer didn't come through.

We had a control group that didn't pray and we've scientifically proved that God does not exist and prayer doesn't work because, I mean, come on. It's the same idea. You do not put the Lord God to the test.

Why? Well, A, it isn't going to work and B, God decides when, where, and how. God will send the angels to minister on his timetable in accordance with his plan for his purpose. God is not there to make us happy or convinced or persuaded.

Those who come to God, those who seek him diligently, find him, right? And these people in Israel come looking for a sign and after Jesus spends three plus years doing signs, they come and say, what sign will you do to show us that you're the son of God? Jesus says, look, the time for signs is over. The only sign you're going to get is the sign of Jonah and you'll find out about me when I come back from the dead. Well, Jesus understands this.

Every detail in this story. It's not just man shall not live by bread alone. Jesus knows the entire backstory.

This is why it's so important for children to learn the narratives in the writings of the Old Testament. I've been to churches and new guys that were pastors that said, you know, the Old Testament, that's for Israel. The New Testament is the church.

So we, you know, once in a while we'll go back and look at that. But we mainly, we focus in the New Testament people, you know, that's the old covenant. It's been done away and fulfilled in Christ.

And oh, what a tragic mistake that is. The Lord Jesus lived by the words that proceeded out of the mouth of God in the Old Testament. That is the big book that explains the little book.

You cannot understand the New Testament if you are not steeped in the Old Testament. God gave them both for a reason. If he had wanted the New Testament to die when Israel went out in 70 AD, we wouldn't have those books.

When Paul says, all scripture is inspired by God and profitable for doctrine, reproof, correction, and instruction in righteousness, so that the man of God may be complete, mature, perfect, thoroughly furnished unto all good works, all scripture, there was no New Testament. When he says all scripture, that's the law, the prophets, and the writings. That's what the Apostle Paul says is God breathed and profitable.

You cannot get by on a few proof texts or some general, it seems like God delivered Daniel out of the lion's den. We teach our children the narratives. We teach them the principles that God codified in the law and how the literal working out for them, for the nation of Israel, is an anticipation.

It's a shadow. It was for that nation at that time. Aesop's fables were supposed to be stories with a moral, right? You know, my favorite of all of those apocryphal stories of the past is the one where, and it's got many variations, you know, the genie pops out of the lamp, or you get a guy and he says, I'll give you three wishes, and my favorite version of that is where there's a husband and wife sitting at the table, and they're hungry and they're poor, and the guy, I forget how he gets on the scene, but he says, I'll give you three wishes, and they're saying, what should we wish for, you know, treasure, or you know, a big house, or fine garments, or whatever, and the one of them says to the other, and of course this is a husband and wife because it's so understandable that this would happen, and they say, well, you know, all of this talk about, I wish I had a sausage, and he just says it without thinking, well, here's a sausage that appears in the table, and they burnt one wish getting this.

Out of all the things they could have wished for, they got a sausage, and so now they're arguing about that, and I can't believe you wasted one of our wishes. We've only got two left. What are we going to do? And so the second one says to the first one, you're boring about this sausage.

We've still got two wishes. I wish that sausage was stuck to your nose, so the second wish gets burnt. Now the sausage is stuck to the person's nose.

Well, riches and glory and big houses and all the rest of it aren't going to work when you've got a sausage stuck to your nose, so they have to use the third wish, getting the sausage off the nose, and you know, the folly of, you know, intemperate wishing and pursuing short-term things without long-term, it's a story with a moral. Well, how much better to have the record of God's dealings with Israel as stories that don't just have a moral, but they embody, they embed, they illustrate, they pull forth spiritual truth. It's useful truth, and it is background for the decisions that we make.

So our kids need to know not just the big stories, there was a boat in a flood, there was a guy and some lions, you know, there was a guy with an altar and a mountain atop came off, but smaller stories. All of the narrative is important. The book of Judges is great.

The book of Joshua is great. The story of the Exodus and the wilderness wanderings is great. Genesis, 50 chapters in Genesis, you've got practically a complete Bible in the book of Genesis.

The narratives in Acts are wonderful, but it's background, it's context, it is the fabric that keeps Satan or your sinful nature or other factors from pulling a thread and spoiling your opportunity to reflect God's glory and to accomplish righteousness, to be fruitful. How do you keep those threads from getting pulled? It's a good thread, but it can get distorted, it can be yanked out of place. You've got to have the fabric, the warp and the woof.

That's what Jesus had. How did Jesus survive these temptations? I mentioned before the

break, I was going to talk about Posi Gnome Picari, Gnome Posi Picari. That's because I went to seminary, I've got an M after my name so I can say that stuff and act like I know what it means.

Posi Gnome Picari means that Jesus was able not to sin. You've heard of a peccadillo, you know, a minor flaw, infraction, a minor mistake of some kind. Well, picari, picare, means to fail, to have an issue of sin in this case.

So Posi is like possible, but it's more than possible. If it's possible, it means you can do it. You know, our Marine Corps saying is the difficult we do immediately, the impossible takes a little bit longer.

But with God, all things are possible, all things are doable. So it talks about ability. Posi is ability, non-picari.

Posi Gnome Picari. Jesus was able not to sin. He was able not to sin.

And this talks about his humanity in the theological parlance. Jesus is the God-man, so his humanity is able not to sin. He can resist any temptation to sin.

Then you've got Gnome Posi Picari, which means he is not able to sin, not able to sin. So this has been compared. Jesus' humanity is like a copper wire, easily bent, easily distorted, like a thread that you could easily pull.

But his humanity was able not to sin because his deity, which is an iron pipe, is not able to sin. And so you tie the copper wire, you braze it or solder it onto the iron pipe. Now the humanity is able not to sin because the iron pipe that's unbendable is not able to sin.

In other words, the theological doctrine that I was taught, and that you'll see everywhere, I say everywhere, almost everywhere, is that the reason Jesus was sinless is that he was both God and man. And his humanity was kept from sin by his co-nature deity. No.

Sorry, no. The reason is, throughout Scripture, New Testament, Jesus is offered as our example. And a test that is impossible is not a test.

I was thinking of this earlier in the week. I thought, what example can I give? How can I illustrate tempting you? I was going to, actually, I thought if I could find, you know, a good denomination bill, like a hundred dollar bill, you know, a guy that was flashier than me would actually do that. I'd bring a hundred dollar bill up here and hold it in front of you and say, I will give this hundred dollar bill to anybody in this room and then come up with an impossible test.

I thought, well, touch your ear with your nose. I'll give you this hundred dollar bill, if you can touch your ear with your nose. Three hundred bucks.

I'll give you ten hundred dollar bills. If you can touch your ear with your nose. How tempted are you to do that? It's not realistic.

It's not possible without disfiguring yourself. Right? It's not a real test if you can't actually do it. I used to use an example that if you can walk outside here and grab one corner of this house and lift it one inch off its foundation, I'll give you everything I've got.

I'll give you, you know, if I had a million dollars, you could have it. Just lift it. Well, how tempted are you? If you can't do it, it's not a test.

The only reason Jesus was tested is, and the reason, do you think Satan's an idiot? Do you think he knows about the hypostatic union? He's got the whole Old Testament memorized. He knows about the suffering servant, the conquering king. He knows that Jesus is absolute deity and true humanity and one person forever.

Why would he waste his time testing me? He said, well, you know, he's not able to sin. He's *posi non peccary* because he's *non posi peccary*. So why waste my time? Why would Satan make the attempt for 40 solid days if it wasn't possible? Do the demons know who Jesus is? Do the demons know? Have you come to torture us before the time? Do you think Satan knows who Jesus is and knows about his nature, knows everything from the eternal realms? Satan thought he could fail.

Satan thought he could make the same thing happen with Jesus that happened in the garden. Had a garden there, got a desert here, food on the line there, food on the line here. And sometimes people will suggest 1 John 2.16. I think it's suggestive, but not a great link.

But remember what John says in 1 John 2.16, that there's the flesh and the eyes and the pride of life. There's the lust of the flesh, the lust of the eyes and the pride of life. Three different areas of testing.

And that makes you want to think of the threefold testing here and go back to the threefold desirability, the fruit. But there is aspects, there's different ways that our nature can be pulled. And the Lord Jesus had a humanity that was pullable.

Why did he not sin? If he's our example and we are to follow in his steps and we are his body on this earth now, this body that was hungry and got tested has left. You're the body. I'm the body.

We are the body now. Do you not think this body is going to get tested in the same way, be put under pressure? And under the ministry of God's Holy Spirit, we are led to those situations. And it isn't fair to ask us to follow the Lord Jesus in successfully meeting those temptations.

If he's got something, we don't. What did he have to rely on to face these tests? What's

my constant refrain? How does the power of God come into the life of the believer? How do you access that unbendable power of deity? Where's our iron bar? The Spirit of God and the Word of God. Man does not live by bread alone.

Every word that proceeds out of the mouth of God. I was asking myself, going back to Deuteronomy 6-8, going back to Exodus 16, in those cases, you have both the bread and the water mentioned. There's no water test here.

Why? And by the way, there was no water test in the garden. It was all, what will you eat? Not what will you drink? Why? What did they drink in the Garden of Eden? It's in there. You remember? What did they drink in the Garden of Eden? There was a river called Hiddekel, and after it left the garden, it branched out, became the Tigris and Euphrates and the Pishon.

Remember all that? They had living water to drink from. Water's already there. They've also got every tree of the garden to eat from.

But there's not a don't drink from this creek, don't drink from this poison well. There's no test with regard to the water, is there? The water is always available. What does the Lord Jesus have here that's always available to Him? And there's no test of its deprivation or of going to the wrong source.

It descended on Him like a dove when He came up out of the water. He said, the one who comes to Me out of his belly will flow rivers of living water. This He spoke of the Spirit, right? Always got the Holy Spirit.

What do we have to concentrate on? First of all, not impeding the Spirit, not grieving Him or quenching Him, but knowing the Word. Not just a few lines, knowing the text and the subtext and the context, everything about that text. It has to be a fabric.

It can't just be a few threads. Jesus knew the fabric, and I hope we've demonstrated that this morning. You remember in the second test, just by way of review, back in Matthew chapter 4 now, in the second test, the devil took Him to the holy city.

Why doesn't it say Jerusalem? Why does it say He took Him to the holy city? The city is holy, right? And what's the holiest thing in the city? The temple, right? It's a holy city, it's a holy temple, and who took Him there bodily? Satan. Can Satan work inside the holy city? Can Satan work on top of the holy temple? Can Satan take you to the holy city and the holy temple and set you right on top of it and then do his best to thwart you? Yes. You are not secure in your church.

You are not secure in the company of others. You are not secure because you've got your Bible under your arm and your notebook in the other hand. The devil took Him to the holy city and the holy temple.

The precincts don't somehow infuse Jesus with additional strength to resist temptation. In fact, they become a part of the temptation. What better place to demonstrate that I am the Son and that God can provide than to have angels appear with their snowy wings, easing me down to a wonderful landing, better than any bowing on a tarmac.

Wouldn't this be a great rationalization? Wouldn't it be great as a cleansed leper if I told everybody what a great man Jesus is? Wouldn't it be great if everybody knew? There are so many times in Scripture, we're going to see it in Matthew several times, Jesus says, tell no one. It's not always time to tell. We tend to think it's always time to tell.

Ecclesiastes, there is a time to every purpose and a season for everything and it's not always time to tell. How would you know when to tell and when not to tell? Well, you've got to know those narratives, don't you? You need to know, why did Jesus tell the man not to tell? Because there was a more effective testimony that He overlooked. He used the easy way.

He used a way that drew attention to Himself. He became His own party trick. He could take His cleansed, no leprosy body around and be the center of attention and He could talk about Jesus, but it pales to insignificance and to tackiness compared to the testimony that could have been given at this temple.

So you have to know, why is it the way it is in Scripture? You've got to know the back story. This is why we're a Bible church. It's why we study the Bible and why we take it in big pieces, not in short little springboard proof texts.

Have to know the context. You've got to follow the links, follow the hyperlinks. If you want to, we watched, I think I mentioned last time maybe that there was this documentary about a guy flying his drone over the ark and you watch those documentaries and he's got radar and he's got metal detectors and he's finding petrified wood and rivets and all kinds of wonderful things and it's the exact length of the biblical ark and little pokey things up on the side that look like the ribs of the ship and you come away saying, well, that's right in the shadow of Ararat.

That's it. He's found it. Why isn't there more excitement? Well, let's do a little more research.

Let's put this thing in its context. And you find out that he's the only guy that ever got radar and metal detectors to make lines. There is practically no petrified wood there that hasn't washed down.

And you can find that same petrified wood all around this thing at distances of miles. The stuff of which it's made isn't mineralized replacement stuff. It's the same kind of rocks that surround the thing and it's a geological formation.

It doesn't have a depth. It doesn't have a keel. These stones that were anchor stones

turn out to be ancient pagan worship totems.

And the fact that it has a hole drilled in the top, if you tied a rope through that, it would crack immediately. They're far too heavy. And once the thing is looked at and researched, well, he drilled into it and found a cat hair and that's proof that nobody's been able to duplicate these results and there's been a lot of people to go.

But just because something appears like a good idea or appears to be true, Jesus could easily talk himself into a safe trip off the temple, advertise to all of the throngs below, instant crowd. Where does Jesus get his crowds? Does he get them by jumping off the temple? Angel snowy wings? Where do the crowds assemble? He goes to the wilderness. He goes to the mount up in Galilee.

People assemble themselves. They came voluntarily. There's a principle there.

You will seek me and find me when you search for me. Jesus didn't come and say, here I am. Believe in me.

I've got a Hollywood entrance here. Look, I jumped off the temple. All you had to do, you're already here.

I have come to you and I'm showing myself to you. Like John, Jesus goes to the outlying areas and people who are interested will hear and will come. If you seek, you can come.

Jesus didn't push himself on anyone. If you're interested, come and listen. And crowds followed him and wanted to hear that teaching.

That's a principle and it informs us when we're thinking about our own lives. Well, I know somebody and I think they need the Lord. Should I give a verbal testimony? Should I wait and let my light so shine that they see my good works and glorify my Father in heaven and come to the Lord through Jesus who is the way, the truth, and the life? How should I manage this? The Lord Jesus, as we have seen and will see, was a man of prayer and contemplation, reflection, meditation on God's word.

And that's what guided him. We think, how did he know? Was it just deep meditation? Was it just the deity saying, time to leave, time to stay, time to preach, time to sleep? How did he know? He knew the way we are supposed to know. It is the Spirit of God which is ever-present with us as it was with him.

He doesn't have to crack water out of a rock in the wilderness. Eve didn't have to go anywhere for her water in the garden. But how do you manage your spiritual intake and application? That's the test and it needs to be God's way, God's time, God's guidance, and you can't be guided.

If you have got a thing to put together and it's complex, have you ever gotten some of

these big things that have got 37 pieces and sacks of bolts and different sizes of allen wrenches? Well, if I hand you the manual to put that together and I rip three or four pages out of the essential part and I just give you like the first page and the last page, well here's an inventory of the nuts and bolts and here's what it should look like when you're done. That's what we do to the Holy Spirit by not steeping ourselves in God's Word. What's he going to talk with when we're not informed? How is he going to express to us the truths in the story of Ruth or in the story of Esther or in the story of Gideon or in the stories of David and his son Solomon? How is he going to speak to us when we don't really know the details? I remember that there was a party by that name, but the details, I remember that Moses struck the rock and water came out.

Did you remember that the Lord God was standing on the rock? Did you remember that in the preceding chapter the glory of God appeared right before the manna and that God's presence is intricately tied to his provision? And I'm not going to partake of any provision where I cannot clearly see the glory of God. And I will pray to that end and say, Lord, I want to see your glory. I want to honor your glory.

I want to reflect your glory and before I make a decision, show me your glory. Remember the prayer of Moses? Show me your glory. God said, you know, normally can't do that.

People see my glory and die. But you've asked, I'll cover you with my hand. I will pass by and you'll see as much as a human can see and live.

That's what we want, right? But there is a way to get there. It doesn't come by request. It comes by following the words of God, the commands of God.

These things we're studying in Psalm 119, the precepts and the ordinances and the statutes, the stories, the law, the prophets and the writings. And then we've got the completion in the New Testament, the fourth dimension of it. So that is how Jesus in his humanity passed these tests.

Not because he was a copper wire welded to an iron bar, but because he voluntarily sought the presence and power of God, the glory of God, availed himself of the presence of the Holy Spirit and steeped himself in the word. Not just a few aphorisms, not just a few morals of the story. He knew it all.

And Satan pulls out an obscure passage. We'll close. I just want to review one more time.

When Satan says, well, you're a person of the word, let me quote some word to you. And so he goes to Psalm 91. Turn to Psalm 91.

This will be our closing passage once again. Psalm 91. He says, well, we're up here.

I don't need that. We're up here in the pinnacle of the temple. And you know, lest you dash your foot against the stone, the angels will bear you up.

And he's quoting Psalm 91. Psalm 91, beginning at verse 4, he shall cover you with his feathers under his wings. You shall take refuge.

His truth is your shield and buckler. No evil will befall you. Verse 10, nor shall any plague come near you.

He shall give his angels charge over you. Verse 11, to keep you in all your ways in their hands. They shall bear you up.

Lest you dash your foot against a stone. That's what, that's what he quotes. Well, what's the entire song we've memorized this.

He who dwells in the secret place of the most high abides in the shadow of the almighty. I will say of the Lord, he is my refuge and my fortress. My God in him, I will trust.

I'm trusting in him. I'm not even trusting his angels. I'm trusting him.

Cursed is the man who puts his trust in man and makes flesh his strength, whose heart departs from the Lord. He is my fortress. I will trust in him.

Surely he shall deliver you from the snare of the fowler and the perilous pestilence. The one that Jesus is looking at here as he stands on the roof of the temple. God will cover you with his feathers and under his wings, you shall take refuge.

His truth is your shield and buckler. Remember the shield of faith with which you quench all the fiery darts of the wicked one. You shall not be afraid of terror by night nor arrows that flies by day, nor of pestilence that walks in darkness, nor of destruction that lays waste at noonday.

Notice, sometimes it's bright. Sometimes it's dark. Different kinds of tests.

You're ready for all of them. A thousand may fall at your side, 10,000 at your right hand, but it shall not come near you. With your eyes, you shall look and see the reward of the wicked.

Because you have made the Lord my refuge, the most high, your dwelling place, no evil shall befall you, nor shall any plague come near your dwelling. Remember the promise of God that we saw back in Exodus? If you will keep these commandments, I will not put on you the plagues, the pestilences that I put on Egypt. Do you see the hyperlink there from Exodus forward to the Psalms? Plagues will not come near your dwelling.

Why? What are the angels protecting him from? He shall give his angels charge over you to keep you in all your ways. In their hands they shall bear you up, lest you dash your foot against a stone. And now verse 13.

You shall tread upon the lion and the cobra, the young lion and the serpent, you shall

trample underfoot. We talked about Eve in the garden, similar testing. Why didn't Satan quote this verse? He shall bruise your head, you will bruise his heel.

See to the woman. Tread upon the lion and the cobra, the young lion and the serpent, you shall trample underfoot. Because he has set his love upon me, therefore I will deliver him.

I will set him on high. Who has set Jesus on high? Both on the pinnacle of the temple and at the mountain to show him the glories of the nations. Satan put him up there.

What does God say? I will set you on high. When it's time for you to be on high, I'll put you there. Remember Philippians chapter 2? Jesus took on the form of a sermon and came in the likeness of men and being found in appearance as a man, he humbled himself and became obedient to death, even the death of the cross.

For this reason God also has highly exalted him and given him a name above every name that at the name of Jesus every knee should bow. That's where the kingship comes. That's where the glory comes.

When God sets you on high. How did Jesus know that? Because he has set his love upon me, I will deliver him. I will set him on high because he has known my name.

He shall call upon me and I will answer him. I will be with him in trouble. I will deliver him and honor him.

It's God's timing. It's God's way. It's God's means.

It's God's purpose. With long life I will satisfy him and show him my salvation. And salvation is the same root from which it's yeshav, from which you get Yeshua, which is Jesus' name.

I will show him my Yeshua. I will show him my deliverance, my deliverer. So it is an encouragement to us to not take casualty the gift we have between these covers.

Between the index and the maps you've got 66 books of every word that proceeds out of the mouth of God. All scripture is God-breathed. All scripture is profitable.

And we need to know as much of that all as we possibly can. It's doctrine, reproof, correction, and instruction in righteousness so that we may be approved. When the time of testing comes, this approval, that's dokimazo.

It's putting the stamp on, this is good to go. It's testing for the purpose of approval and so that the man of God may be approved, we know the scriptures. Thoroughly furnished unto all good works.

We can follow the Lord's example in this testing. We can understand how he did it and

do it that way ourselves. We have the same provision.

We have the spirit and we've got even more of the word of God than the humanity that Lord Jesus had. So what is our excuse? Let's close here in a word of prayer. Father, thank you for the provision you have made, the tremendous gift of your spirit.

We are mortal flesh. We are made of dust and yet within us dwells your Holy Spirit. And with his presence and power we can understand your word.

We can remember it. We can put it into practice in a way that reflects your glory, reflects your timing, reflects your power and shines a light so that others can see that light and praise your glory. We pray that as we reflect on these things that your Holy Spirit will minister them to each heart, that we can grow in grace and knowledge of the Lord Jesus and follow in his steps ever more closely in the time that remains to us in this life so that we will be ready for service and function in the next.

We pray these things in Jesus' name. Amen.