

Entering Not Into Temptation

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Bible Text: Matthew 26:41

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As is customary, this morning we will read our text and then we'll ask the Lord's blessing upon the text. Our text this morning comes from Matthew 26:41. These words are in red and they are the words of Christ. Matthew 26:41 reads,

41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

Let us pray.

Dear heavenly Father, most gracious and holy Lord, I thank thee, Lord, for this hour and the hour to come and thy preserving graces, Lord, that thou give thy people to provide a place in a land that still has freedom this day to assemble and worship thee. O Lord, I thank thee for that freedom. I thank thee that we could gather together in thy name. O Lord, we are in dire need of you to put a hedge about us this day to take our minds off the things of this world that we so easily run to, the cares and concerns that we have. And Lord, may you set us at thy feet to show us, Lord, what you showed Mary, that there is one thing needful and necessary for her life. Lord, I pray that you would impart that upon us this day and impress it upon our souls that you are the one thing needful and, Lord, that you are sufficient in all the needs for thy people. May you put thy blessing, Lord, upon this passage today. May you bring our souls to understand and to feed at thy table. Lord, let the crumbs fall that your name would be glorified, that you would be high and lifted up in the souls of thy children in this hour. Bless it for thy glory. In Jesus' name I pray. Amen.

Truly our Lord and Savior was a man of sorrows. He was a man of sorrows acquainted with grief. In this passage this morning in what we see here, it was in the purpose of God, in the purpose of the Father, that he was forsaken by his own. The one thing that really strikes me when I come to this passage, the first thing that I am allowed to see, is all the ones that were awake. The devil was awake as he was tempting. The angels were awake because the Lord sent one to minister to Jesus' needs. The bad people, so we say, Judas and Caiaphas and all of them, they slumbered not. Everyone around was awake. Everyone around was attentive to what was going on except the disciples.

It's truly a humbling thing. The word of God for the child of God is humbling. It can do no other. The pride of life in this world and the people in this world will always tell us what zeal we can have for something; what desire we have; how we can produce a love; and how we can produce a faith; and how we can produce an affinity to something. But you will never be able to convince me that the disciples did not love Jesus. They did but yet they slept and all of his enemies did not sleep.

What does that say to you and I today? What does it say other than the enemies don't slumber? What does it say about how we are made? What does it say about the warfare that we have? That's the question this morning. I hope that as we look at this passage that the Lord is pleased to reveal the truth to you today.

"Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." I'd like to back up to 36 and begin where this passage begins but before we go to 36 we have to understand how we just left in 35 and I want you to read with me in 35, "Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples." We know the doctrines. We know the right answers. We know what to say to our Lord. We know, Lord, "If you've made a difference in my life, I won't forsake you. In my strength and in my zeal, I'm telling you," that's what Peter is saying, "I won't deny you," and this is right after Jesus said, "Before the cock crows, you shall deny me three times." But it wasn't just Peter. All of the disciples chimed in and said, "We won't deny thee, Lord. We won't deny thee." Well, we know as we go through this passage and we go through the passage afterwards that they did deny him so what is it that they don't understand about themselves? And what is it you and I don't understand about ourselves?

"Then cometh Jesus," in 36, "with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee," which was James and John, "and began to be sorrowful and very heavy." And right here, this is very important for the child of God because it shows us something about the humanity of Jesus and that is there was weakness in it just like there's weakness in the humanity of us. He was tempted in all ways, as we'll hear. He came and humbled himself and became as a man and this was a very weakness and a suffering time of Jesus and as he said this, he began to be sorrowful and very heavy.

"Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me." "Of course, Lord, we won't deny you." That's my pride. That's my verbosity. That's who I am. "I won't deny you, Lord. Of course, how hard can it be to sit here while you are praying and stay awake?"

"And he went a little further, and fell on his face, and prayed," the Lord had given him utterance to cry out to the Father and he said, "O my Father, if it be possible, let this cup pass from me." And we see that weakness but we see that oneness and in the same oneness, we see the immediate answer to prayer. We see the immediate succoring of the Lord. We see the resignation that the Father gives him and he says, "nevertheless." The prayer was answered. "Nevertheless not as I will, but as thou wilt." Thy will be done,

Lord. And for you and I, that right there is what we call foreshadowing. It foreshadows the rest of this passage. How is it that you and I can stand alert. How is it that you and I can watch and pray.

"And he cometh unto the disciples, and findeth them asleep." They're asleep. We just left them in 37 where they said they would stay with him. They just said, "Yes Lord, this won't be difficult. We'll go with you. We'll do it." And we are resolved today to do a lot of things for our Lord because that's the way we view him sometimes, he needs our help. He needs us to serve him in this way to get his point across. To make provision for whatever it is his kingdom is. And that's the zeal of the disciples and it's yours and my zeal today, to put ourselves up ahead of the sufficiency of Christ, the needfulness of the Lord in the hour.

This is a great hour of temptation and that is why he said unto Peter, "What? Could you not watch with me one hour?" Could you imagine that being said if you were sitting there? Maybe the Lord has said that to you. Maybe you have sat down one time at your desk or on your bed and maybe you've said, "Now is the time I'm going to pour my heart out to the Lord and I'm going to pray," and all you remember is waking up in the morning. Maybe you've set out to read the word of God and you've sat down and said, "Now I'm going to have time with the Lord," and all of a sudden you have fallen asleep while you're reading. It happens to me a lot. Why is that?

"Could you not watch with me one hour?" And everybody wants to point to Peter and say, "Look at this sinner. Look at this one. He couldn't sit there one hour." Maybe you're sitting out there today saying, "If I was there, I would be awake. I'm a night person. I wouldn't fall asleep. There is no way. The direness of this hour, the Lord just telling us that he's going away, the Lord saying he's going to go to the cross, I wouldn't leave him especially after I said. I gave my word. My word was: I won't leave you, Lord. And if I give my word as a man, I must fulfill that as a man." The pride of life.

But for the child of God, he is brought to see his weakness. He is brought to see his dependency upon his Lord and that's when we come to verse 41 which is our text today, Jesus says, "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." Lord willing, today I want to look at four things from this passage. First, I want to look at what temptation is for the child of God. Secondly, I want to talk about entering into temptation because that's what Jesus said, entering into temptation. There's a difference. The third thing I want to talk about is the two preserving graces that he speaks of here, watching and praying. Then the last thing, Lord willing, in the rest of the verse we will see why. Why all of this occurs.

So as I said, the first thing I want to talk to you about is temptation. You know, it's a common lot for every one of us. We will be tempted in this life. There are no two ways about it. The Lord's people will always be tempted in this life. Temptation could have no power over us if there wasn't something in our hearts, something in our nature, that has an affinity for it. That has a desire for it. That wants to latch onto that temptation.

You see, that's what the difference is. Jesus was tempted but he never sinned and he tells us why. He tells us in John 14:30, he says, "Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me." And we saw that when he went and he tempted Christ and he tempted him with all of those things, whether it had been the lust of his body for food or, "Here, I'm going to take you on top and look at all the cities." All the things that we are tempted with each day: to feed ourselves; to get a name for ourselves; to have rulership of ourselves; to be rich in this world. These are the things we're tempted with but notice Satan and the devil never got an inroad with Christ. Never. And the reason he tells us is, "There was nothing in me. There was nothing in me. I am the Son of God. I am God," but you and I are not.

We're told at the end of this passage that we do have a flesh, that we're in a body and it's a fallen body. We have problems here. We have this warring nature in us. Two natures. So there is something for the temptation as that temptation comes and they will always come but there is something in us that's attracted to it and it's very evident that Satan has this great power to do evil and to tempt us with evil. It's evident throughout all the word. We've been talking about it in Job. We've been looking at it in the Scriptures. Peter says the same thing. He's a roaring lion and he's coming every hour and he's coming every minute to tempt the child of God.

In fact, that's what Matthew 4:3 says, it says, "when the tempter came to him." It's a name that's given Satan in the word of God. He's called a lot of things but tempter is one of them. He is the tempter. Think about that a moment. I thought about that in light of the word. I sat and I said, "Well, how do we see how he tempted those in the word of God?" I thought about David. He tempted David to number the house of Israel. Now, you and I might look at that and say, "Well, what was the big deal there?" But it's one of those heart things that lift up the heart in pride. He's tempted David to look at the kingdom and number the people, let's see how great it is. And David was warned not to. That temptation was there right in front of David.

That's how Satan tempted David in that instance but he also tempted Job. He tempted Job and used the temptation to come through his wife and his wife said to him, "Job, curse God and die for all these things." That was the temptation. The temptation was sitting there, "Just end it all, Job. It would be so much easier for you if you just curse God, get it over with and die because, Job, you haven't opened your mouth. Truly God is against you." Isn't that how Satan tempts us every day when these "cross providences" don't go our way? When they go against us, that temptation is there to believe that God is destroying us or God meant it for evil against us? So that temptation is always there.

He sifted Peter. He sifted Peter when the Lord told him that he was going to go away, that he was going to lay down his life. Peter raised up and said, "No Lord, don't do that!" Could you imagine that temptation? "Peter, don't you understand if Jesus doesn't die on the cross your sins are not going to be washed away? He must needs die on the cross. He came to die for his people." But the temptation of Satan comes and says, "Oh no, just stay here with us. We're more comfortable if you're sitting there right in front of us." Peter

didn't have that understanding and the temptation came to him and he walked in that temptation. He entered into that temptation.

Then, of course, we have Judas who wasn't a child of God and Satan came to him and entered right into him and the temptation was to betray Christ and he did. So we have many and I didn't even name them all, but do you know what's really hard? It's really hard to tell the difference that if it's Satan tempting us or if it's our own corrupt nature. It's very hard and the reason it is so hard is because those two enemies work so closely together. They're aligned and the world comes in there too. You know, we're blind to what the world is doing to us every day until the Lord opens our eyes but when he does open our eyes, we can see the world coming in as an outside influence to the soul of the child of God when he opens our eyes. But when Satan is attacking, it's very hard sometimes to understand, "Is that the voice of Satan or is that my fallen nature?" because our fallen nature is so vile and it's so destructive and it lies also and it seeks its own.

So think about that a moment as we have this part of us and when Satan comes, it's a double, powerful enemy and you think you're going to stand that? Are you going to stand with the disciples today and say, "Oh yeah, we're going to stand firm over this. No problem, Lord, we'll do it. We don't deny you. We're going to stay awake for you." We don't even have to go long. We didn't go hardly anywhere and we found out they were asleep and it tells you something about you and I. It tells you something about what happened in the fall. It's only the grace of God. It's only the preserving grace of God that keeps us from the fiery darts of Satan. It's only the preserving grace of God that keeps us from the blasphemous things that he says to us: the curse God and die; the world would be better off if I wasn't in it; the oh, you have committed the unpardonable sin, you've done that.

Those are the kind of things that he can come violently with but those are the violent ones, what about the little subtle ones? What about the happiness that we can achieve out in the world? What about the carnality that comes up in our minds every day and the things that we see and the lusts that we have? You don't think he's commenting about those things? You don't think he's working hard with your fallen nature to walk into those things and to enter into those things? Because as I said, this passage Jesus explicitly says, "Watch and pray that you enter not into temptation." His words were not, "Watch and pray against temptation." We're all going to be tempted. The words are that we, "Watch and pray that ye enter not into temptation." Big difference. The entering in is where the problem is. It's not sin to be tempted. We're going to be tempted every day of our lives, that's not where the sin lies. The sin lies in the entering into the temptation.

He tempts us every day to believe lies and I named the violent lies and maybe you've struggled with the violent lies and there are times I do too, but the ones I struggle with the most are the little subtle ones, the ones the world calls white lies because there's no such thing as a white lie or a black lie or a yellow lie or a green lie. They're all lies. How does the Lord view lies? I don't care how man views them. I don't care how we reason things. The Lord looks upon it as sin. It's sin, anything not of faith is sin and entering into the temptation to believe the lie of the world in whatever form it comes to you. Whether it

comes through the tv. Whether it comes through your daily acquaintances out in the world. Whatever it is. What is that lie that is being told you? You're going to be better off in this life if you do the way of the world? That you're going to have more friends? That you're going to be richer? That you're going to have more money? That you're going to have a greater stature in this life? And every time I say something like that, the Lord quickens those words to me, "Thou fool! Thou fool!" How can you think that this life for the child of God is about the substance of it in this life? It's about him. The life of the child of God is Christ. The life of the child of God is secure in Christ.

So we've talked about temptation but, as I said, the Lord said entering into temptation and I think about two people in the word of God and both of them had the temptation, the same temptation put in front of them and that's Joseph and David and both of them had the temptation of infidelity, adultery but Joseph fled from it. David didn't. Are we going to sit here and entertain the idea today that David didn't love the Lord? One after God's own heart? Why did one not go and why did the other one go? And if you're going to look to man for an answer, you're not going to find it. One was kept from the temptation and one was not. One entered into the temptation. But I want you to understand that David, who entered into that temptation, he suffered a great deal but do you know what? He was chastened in it and chastening is very hard. It is very hard on the child of God but if you've ever read Psalm 51, you know that Hebrews tells us that chastening yields the peaceable fruits of righteousness and David when he penned that Psalm, he saw the righteousness of his Lord in everything that he brought in his life as hard as that was. I'm not standing up here telling you you have the power or not even that you have the power that you're not going to be tempted or the temptation is not even going to be there right now at this very minute. The temptation to nod off. The temptation to look out the window. The temptation to think about what you've got in your day. It's there.

Turn with me over to James 1. He lays this out so beautifully in this whole chain of how temptation works. Now look at verse 12 of chapter 1 of James. "Blessed is the man that endureth temptation," not blessed is the man who has no temptation, doesn't exist. Blessed is the man that is kept in temptation. I'm sorry, I'm not going to make apologies up here for God's preserving grace. I'm not going to do it. I'm not going to sit up here and point to the creature and say that the creature is going to keep himself from being tempted nor am I going to apologize for a sovereign God whose plan of salvation is put in his Son and his Son alone. Not the creature. And I'm not going to make apologies for the creature because they fall and because they are tempted and they enter into temptation.

James says, "Blessed is the man that endureth temptation." Our endurance is in Christ alone. That's where the endurance for the saint is, it's in Christ alone. It's not in a doctrine. It's not in a creed. It's not in you spanking yourself or keeping yourself from going into some kind of temptation. It is the hedge that the Lord puts about his people to keep them from temptation and he told us in that passage today how he does it: watching and praying. Those are the graces that are required in Christ Jesus that he has given his children to not enter into temptation and there is no other. No other. Those are the ones: watching and praying and we just learned in this passage that we can't watch on our own. We can't. We can tell Jesus, "Oh, I'm going to be with you. I'm going to commune with

you. I'm going to walk with you." "Peter, you couldn't tarry with me one hour?" One hour.

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life." I don't know what the crown of life is for you today. For me it's Christ. The crown of this life, I can't define what that is for you. I can't define if it's, "Oh well, if I keep myself from temptation, I'm going to have this. I'm going to have that." No, what the word of God says to me of these Scriptures that testify of him is that when the Lord enables me to endure temptation, when he puts a hedge about me, when he enables me to watch and pray, the victory is in Christ. He's the crown of life. He is what he puts upon the child of God. It's his righteousness. It is clothed in Christ.

"He shall receive the crown of life," because it's his to give. It's his to put on, "which the Lord hath promised to them that love him." Wow. It's a promise, the keeping grace of the Lord Jesus Christ is a promise and he's faithful to himself. We've had sermons on his faithfulness. He can swear by no other.

But look at 13, it says, "Let no man," none of us in here, "say when he is tempted, I am tempted of God." He is not chargeable or blameable for our sin. "I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man." Tested, yes. Tempted, no. We cannot look up at God and say, "Oh, this temptation that was brought into my life, it's your fault." He was tempted as we are, without sin. He didn't enter into sin. The way he showed us is in him and in him alone.

"But every man is tempted, when he is drawn away," that's why I said it's a beautiful chain. He lays it out. Temptation is laid out for us here. "He is draw away of his own lust, and enticed." That's the thing that's in us, our own lust, and we are enticed to follow Satan when we're tempted because of what lies within us. "Who art thou, O man, that replies against God and says it's your fault? You're out of order. God forbid," Paul says.

Then he goes on and he says, "Then when lust hath conceived," or the entering into that lust or the entering into that, "it bringeth forth sin: and sin, when it is finished, bringeth forth death." And you say, "Listen, I've gone to many temptations in my life and I've fallen into some of them but I'm still alive." This isn't physical death, it's death in your conscience. It's death in all the graces of the Spirit. You don't have any of those when you're in temptation and you've fallen to temptation, when you have entered into them. In fact, I'd like anybody to stand up and tell me that they're a praying person when they're succumbing to the temptation and that you're a watching person because you're not. You don't watch and pray, that's why we enter into temptation.

No man can say that it's God's fault. No, and I've been accused of that. I've been accused of never painting a rosy picture of what man is. Well, dear ones, I can't. I can't. If the Scriptures are true and I believe they are as the Lord has written them upon my heart, I don't look at man and find anything good in him. My Lord said, "I look down and I don't find any good in them." But the child of God, the child of God has a seed and he's got

Christ in him and he's in Christ and that's the difference. That's the grace. That's what keeps the child of God.

So now that we've seen what James says is entering into temptation and how we go back to our text and we look at these two graces this morning that the Lord has given us, in his great mercy he has given us these two preservatives: watching and praying. But what is watching imply? Why these injunctions? Why did the Lord pick these two, watching and praying? Because as I said earlier, if the Lord gives you an understanding of what entering into temptation is, I hope you can agree with me that if you enter into temptation, you are not praying and you are not watching. But when the Lord brings that praying soul, that prayer to the soul because he has prayed for us, isn't that what he told Peter? "The devil would sift you as wheat but I have prayed for you." That's our intercessory high priest. John 17 tells us that he has prayed for us. The two weapons we have are watching and praying but we only have them in Christ. We only have them as the Lord empowers them and gives them but he is not slack concerning those promises as you and I are slack. We can't measure God's faithfulness against our own. He is faithful.

What does watching mean? It means having our eyes open. What does that mean? Well, listen: temptation doesn't come to us every day with bells and whistles on it. Temptation comes disguised. Temptation comes in those things that we enjoy in this life to give them the preeminence. Temptation comes in many different ways. It comes violently, as I said, to curse God and die. Or it comes through the, "You don't have time for God." You've got more time for this tv. You've got more time for politics. You've got more time for sports.

That's the way temptation comes and the only way the child of God is kept is through these two things: watching and praying. These alone. These alone is what keeps the child of God and these graces are in the palms and in the gift of the Lord Jesus Christ for his people. We must learn what the sight of temptation is. What is temptation? You know, if we were all going on a diet together, the last thing we'd want to do is to go to some bakery or something where the fresh bread is coming out or the fresh cakes and all the cookies. We wouldn't go down there. We know that would be a temptation for us. I mean, we can carnally understand that. Big temptation: don't go there. If I'm trying to lose weight, I'm not going to go there.

But yet when Satan tempts us with all of these temptations he brings in our lives every day, why is it so easy to follow him? It's because we don't identify them as sin. It's not sin to us and that's the very sad part is that the things that the Bible speaks of being sin, we look at and laugh at and wink at. "Oh, that's not sin. I can justify that. I can explain that away." Watching is being on guard. It's knowing that sin is evil. It's being on that watchtower.

Look at verse 40 and he says, "Could you not watch with me one hour?" But do you know why they were asleep? They slept because of sorrow. Just like little children. They cried themselves to sleep. The Lord had told them that he was going away. The Lord was going away. The Lord was about to lay down his life and it was too much for them and they went to sleep. As I said, the enemies didn't go to sleep.

What's a temptation to you? I can't answer that because the way the devil tempts each and every one of us is different because we all have those lusts in us, the pride of life, the bravado, whatever you want to call it and the things that we're susceptible to, that's what he notices and he says, "Oh Jesus, you're hungry? Let me tempt you with bread." It's not going to be any different for you and I. What is it in your heart today that Satan tempts you with that is so easy for you to fall prey to? Well, it may even be the law. It may even be the law-mongers. "Oh no, if I just keep it and I do this, I'm such a good person." Okay?

It's only by him that we're kept, in fact, David wrote this in Psalm 127:1. He said, "Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh but in vain." What does that tell you? That all the watching that you can conjure up, all the praying that you can conjure up, isn't going to be good enough. That's what this passage showed. The disciples loved him. Are you going to sit here and argue that they didn't? Of course they did. "We won't scatter. We'll be with you, Lord." I believe them. I believe that's what they thought. I've done it many times. "O Lord, I won't forsake you this way. Oh no, no." But are we in dire need of him to show us what we are without him? Are we in dire need of him to show us the sufficiency he is for his children?

You know, the other thing that is mentioned here is prayer. Watching and praying. But before I get to prayer, I've got to leave you with this question on watching: who is sufficient for these things? I look at the disciples and I say, "Wow, you can't watch and you followed Jesus around all the days of your life. You forsook your families. You forsook everything and you followed him and you sat at his feet and you watched every miracle. You watched him bring the dead to life. You watched him heal many people. And you can't do it? How am I?" How am I? Who is sufficient? I'll tell you, my Lord is. My one that has the watching and praying in his hands. My one that will be that power for me. That one that will make me willing in the day of his power.

If we pray not, we're tempted. If we pray not when we're tempted, we enter in and we fall into temptation. Prayer is God's appointed way to keep the soul from entering into temptation. I want you to think about that. I want you to think about entering into temptation and what does the Lord us to deter his children? It's prayer because that's where we commune with him. And I'm not sitting up here like a Catholic priest telling you it's some mystical charm and a rosary that we rub onto and say, "Oh, if I say these prayers the Lord will keep me." It's the gift of the Lord's intercession for his people. That's what John 17 is about. That's what Romans 8:26 says, " Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." Unless the Lord is pleased to keep alive the spirit of supplication in his people, we will enter into temptation and once that entering into that temptation takes place, the mouth of prayer is stopped.

As I said and as you know, the word of God has many places where the child of God has been tempted and he's entered into the temptation. I don't have to tell you how faithful the Lord has been in every one of them but even in Samson's situation, there was a great price to pay. David's situation, a great chastening. I pray the Lord causes his people to watch and pray because there is so much to be watched against. There is so much to be prayed for.

But Psalm 144:1 tells me the faithfulness of my Lord when David said, "Blessed be the LORD my strength, which teacheth my hands to war, and my fingers to fight." That's him. He's the one who will fight for me. He is the spirit of prayer. He is the spirit of watchfulness. And as I said, I know the pride in you. I know the fallen nature just sits there and say, "Well, you know, I can do this." I know you don't like to hear the sufficiency of Christ. I know that prideful nature doesn't like to hear it but the new man does. The new man longs to hear it because it's the Gospel. The new man loves to hear what the Lord has undertaken for him and what he has finished for him and what he has performed for him.

It must be all of him. Hebrews 4:15 says, "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." The devil had nothing in him but he was tempted in all points. Why? So that he could succor us, that this one that we come to or are brought to the throne of grace, he's been there. Have you ever talked to people that have no clue to what you're talking about because they've never been there and you just don't have that connection with them because you're trying to tell them what happened to you and they're just looking at you like, "There is something really strange with you"? They haven't experienced it but your Lord has and he knows how to succor his children who are tempted that way.

1 Corinthians 10:13 which I know my oldest daughter, one of her favorite verses, "There hath no temptation taken you but such as is common to man: but God is faithful," and if you don't hear anything else, I hope that's what the Holy Spirit says to you today. "God is faithful who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." Have you ever wondered what that way of escape is? It's Christ. He's the escape for his children.

Many times the Lord has provided a sight of the cross for me. In my times of affliction and my times of wanting to be tempted to complain, he has provided a glimpse of what he went through on the cross. He's enough. And in his great mercy, he said these words at the end of our text. We've already talked about, "Watch and pray, that ye enter not into temptation," but he said, "the spirit indeed is willing, but the flesh is weak." And I said, what a great mercy it was for him to describe the conflict for us but also the victory and it is a great conflict where he tells us, he says, "I understand that your flesh is weak. I understand that you have a fallen nature. I understand that you have a carnal mind, that you have vile affections, that you have earthly mindedness." If we didn't have these inward lusts and if we didn't have those carnal minds, we would have no problem with temptation but we do.

The flesh is weak. This body is weak to fight. It needs a power greater than what this body has. You know, you don't know that much when you're young. That's what we try to tell you young children. You think you're so mighty. You think these things that happen around you won't happen to you because you're so strong but my Lord says here the flesh is weak. I don't know about y'all but it tells me that I'm dependent upon him and a greater strength to sustain me and that greater strength is him in me and that's that spirit that is willing. It's that seed of Christ that's in me.

And our weakness is manifested constantly. We are weak to believe. We are weak to love. We are weak to hope. We are weak to have faith. We're just weak in every way and that's the Lord's design to show his children that they are dependent upon him, the Shepherd, to hear his voice, to be nurtured by him and to be led to the pasture of his finished work.

The spirit is willing and that is what sets the child of God different from the world is that we have the seed of Christ in us. We have the victory in us. That's what I've said. Many things today, I've talked about a lot of temptations in some of the saints that fell to this but God was faithful in every one of them. He was faithful to reveal the sin. He was faithful to take away the sin. He was faithful to lead his children to confess the sin because he's faithful. I'm not up here trying to rally you to do something. My hope and prayer is that he gives you the rest in him. That he gives you the eyes to watch. It's the eyes of faith. That he gives you the spirit of prayer. Because those are the things and they are the only things that he says that he gives to combat the entering into temptation.

"O Lord, may you lead us not into temptation but may you deliver us from evil for only you can," and I don't know about you but that's a Gospel blessing to me because when I look at myself, I know that I'm insufficient but I only know it by his grace to humble me to show me that. May he do that for all of his children in this room and all of those who listen to this message to show his sufficiency for his glory for his name's sake.

Dear heavenly Father, most gracious Lord, add thy power and thy clarity and may thy Spirit show us this day. May you, Lord, enable us to watch and pray that we enter not into temptation. Lord, reveal to us that the spirit is willing but that the flesh is weak. Show us, Lord, our need of thee every hour and every minute of the day and reveal, Lord, your faithfulness and strength to deliver thy children in thee and thee alone. In Jesus' name I pray. Amen.