

# A Declaration of Those Things Which Are Most Surely Believed Among Us

An Expositional Study of **The Gospel According to Luke**

**Chapter 11- Luke 11:1-13**

213- Lord, Teach Us to Pray- Part 6

---

August 4, 2013

## **Luke 11:1-13**

**1** It happened that while Jesus was praying in a certain place, after He had finished, one of His disciples said to Him, "Lord, teach us to pray just as John also taught his disciples."

**2** And He said to them, "When you pray, say: 'Father, hallowed be Your name. Your kingdom come.

**3** 'Give us each day our daily bread.

**4** 'And forgive us our sins, For we ourselves also forgive everyone who is indebted to us. And lead us not into temptation.'"

**5** Then He said to them, "Suppose one of you has a friend, and goes to him at midnight and says to him, 'Friend, lend me three loaves;

**6** for a friend of mine has come to me from a journey, and I have nothing to set before him';

**7** and from inside he answers and says, 'Do not bother me; the door has already been shut and my children and I are in bed; I cannot get up and give you *anything*.'

**8** I tell you, even though he will not get up and give him *anything* because he is his friend, yet because of his persistence he will get up and give him as much as he needs.

**9** "So I say to you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.

**10** For everyone who asks, receives; and he who seeks, finds; and to him who knocks, it will be opened.

**11** Now suppose one of you fathers is asked by his son for a fish; he will not give him a snake instead of a fish, will he?

**12** Or *if* he is asked for an egg, he will not give him a scorpion, will he?

**13 If you then, being evil, know how to give good gifts to your children, how much more will *your* heavenly Father give the Holy Spirit to those who ask Him?"**

To the Glory of God

This past week- I was made aware of a move by the PCUSA- which was created in the split of the early 1900's when men like John Gresham Machen became very concerned with the spiritual liberalism in the leadership of the Presbyterians and fought to bring the Presbyterians back to the Authority of Scripture.

So the PCUSA group came out of that struggle and continued on their unbiblical path toward relevance in the culture. And recently they were meeting together to go over the songs that were going to be allowed in their new hymnal and they came across a modern hymn written by the Gaddy's that we sing here quite often entitled, "In Christ Alone".

The leaders of the PCUSA were troubled that the second verse said this:

Till on that cross as Jesus died,  
The wrath of God was satisfied -  
For every sin on Him was laid;  
Here in the death of Christ I live.

According to reports- the leaders of the PCUSA didn't want any mention of the Wrath of God in their new hymnal and so they petitioned Keith Gaddy for permission to change the lyrics to read:

Till on that cross as Jesus died,  
The Love of God was magnified-

And the spokeswoman for the PCUSA, Mary Louise Bringle, said this about the issue:

"People making a case to retain the text with the authors' original lines spoke of the fact that the words expressed one view of God's saving work in Christ that has been prevalent in Christian history: the view of Anselm and Calvin, among others, that God's honor was violated by human sin and that

God's justice could only be satisfied by the atoning death of a sinless victim. While this might not be our personal view, it was argued, it is nonetheless a view held by some members of our family of faith; the hymnal is not a vehicle for one group's perspective but rather a collection for use by a diverse body."<sup>1</sup>

What Mrs. Bringle fails to understand is that the songs that we sing reflect not only the views of certain people within the Body of Christ- but also the very core and theology of the Christian Church. And so one must come to the conclusion that removing all mention of the Death of Jesus satisfying the Wrath of God against our sins is a reflection of Mrs. Bringle's theology and the Theology of the PCUSA which prompts me to ask a serious question,

If the PCUSA desires to remove all mention of the Wrath of God being appeased or propitiated by the horrible Death of Jesus Christ on the Cross from their hymns- why would any genuinely redeemed soul desire to join in with that organization?

When the Gaddy's refused to change the lyrics- the PCUSA voted to remove the hymn from their new hymnal.

This move further illustrates the natural and normal resistance in the modern Church toward anything resembling the Biblical Gospel. And it is precisely this issue- of why Jesus had to die that is at the core of the debate and the issue at hand before us today. If Jesus did not hang screaming in agony on the Cross to appease or propitiate the frightening Wrath of God against our sins- precisely what did Jesus die for? What was so terrible and so frightening and so serious and so deadly that it took the death of a sinless Lamb to rescue Mankind from? A bad hair day? Low expectations? Head colds?

Now we are very deep into this Prayer that Jesus taught here in **Luke 11** and we have been going over the essence of this Prayer and the elements of this Prayer because we have found out that this Prayer- that many people call, "The Lord's Prayer" is actually a prayer that Jesus desires that we pray and therefore we are *not* simply supposed to memorize this prayer and then repeat it over and over in the hopes that the more we repeat this prayer- the more holy we are or the more forgiven we are.

---

<sup>1</sup> Presbyterian Christian Century

This Prayer is actually a blueprint or an outline that contains several issues or concepts that we are supposed to connect with and touch on and deal with as we cry out to God in prayer. And so in order to do that effectively- we should understand the various elements of this model Prayer and understand what Jesus was asking us to do.

And so far- we have gone over verses 2, 3 and the first part of verse 4 and now we come to the last part of verse 4 that says:

**... And lead us not into temptation.**

... and the sister Passage over in **Matthew 6** adds the phrase,

**But deliver us from evil**

Now keep in mind as you read this part- that these words and this issue of not being led into temptation is part of the model prayer that we are supposed to be asking God for. And so to me- this is a very strange request- as it is written here. Why should I ask God to “not” lead me into temptation? Why do I need to pray that God will not lead me into temptation? Does the fact that Jesus tells me to pray this way indicate that God is normally in the business of leading His Own people into temptation and that the only way to prevent God from leading me into temptation is for me to ask God not to do it? Is that what Jesus is saying here?

So to understand this strange request- we need to do what the Reformers of the 16<sup>th</sup> Century taught us- and we need to allow the Bible to interpret the Bible. We need to employ the concept of Sola Scriptura and allow Scripture to explain the Scriptures rather than simply using our own human logic and reasoning. We need to allow the “easy” and the “simple” parts of the Bible to help us better understand the “hard” and the “difficult” parts of the Bible. We need to let the “sweet” and the “lovely” parts of the Bible help us to better understand the “tough” and the “frightening” parts of the Bible.

So for us to fully grasp just what Jesus is saying here in **Luke 11**- we need to allow *another* writer of inspired Scripture to speak to us- so let’s turn to **James 1** and read what James wrote about this issue:

**James 1:13-16**

**13** Let no one say when he is tempted, "I am being tempted by God"; for God cannot be tempted by evil, and He Himself does not tempt anyone.

**14** But each one is tempted when he is carried away and enticed by his own lust.

**15** Then when lust has conceived, it gives birth to sin; and when sin is accomplished, it brings forth death.

**16** Do not be deceived, my beloved brethren.

So here in this Passage in **James**- we find a fundamental Truth about the relationship between God and us and temptation that we have to carry with us over into Luke 11 when we read what Dr. Luke writes and that is a three-fold Truth:

1. **Whenever** we are tempted to do or to think anything that is sinful- we must never say, "**I am being tempted by God**"
2. God *cannot* be tempted by evil
3. God *does not* tempt anyone

So although God is absolutely Sovereign over everything all the time- the Bible says here that God *cannot*, He is not *able*, God Almighty does not possess the ability or the power to do something- in this case- James says that God cannot be tempted by evil.

Now dear friends- this is profound. This is powerful. And knowing this Truth and exploring this Truth and understanding this Truth will equip you to resist temptation far better than you have ever imagined.

Now on the surface- this sounds contradictory. If God is Almighty- then that must mean that God can do *anything* and that must also mean that *nothing* is impossible to Him. So on the surface- what James must mean is that although God is perfectly able to do wrong- He simply *chooses* not to do anything wrong. That *must* be what James means, right? Wrong. James means exactly what he says here- that the one, true, living God is *incapable* of being tempted by evil. He *cannot* be tempted; He doesn't possess the *ability* to be tempted. God *lacks* the power to be tempted by evil.

But how could this be? If God is lacking- then how can He also be Almighty and Omnipotent? And this goes to the heart of Who God is and this illustrates the importance of developing what you believe about

God from Scripture and from Scripture alone rather than develop what you believe about God from your own human intellect and your own human reasoning.

The God of the Bible is not like anything or anyone else. He is an exclusive. He is One of a Kind- which is what we mean when we say that God is Holy. So when we say that God is Holy- what we mean is that God is separate and unique and set apart and distinct from everything else in all of Creation because God being Holy is not the same thing as God being Righteous.

God being Holy means that nobody is like God and nobody can be like God. Therefore God is not to be understood in any other way other than the one single way that He has chosen to be understood and that is to the degree that He has chosen to reveal Himself to us. So all that we know about God that is true- is that which God has graciously chosen to show us- either generally throughout His Creation or specifically in His Word.

So for anyone to use human logic to try to understand God will *always* result in God being *lowered* and in God being *devalued* and minimized and in God being less than Who He really is- and that is the classic definition of blasphemy. God is Who God says that He is. And so while God is absolutely *more* than all that He has revealed to us- because He has not chosen to give us all of His Divine Characteristics- He must never be known or described as being *less* than all that He has chosen to reveal about Himself.

And *part* of what we need to know about God is that He is absolutely Perfect. God is perfectly Pristine, He is infinitely Pure, and categorically White Hot. The Apostle John describes God like this in **1John 1:5:**

**... God is Light, and in Him there is no darkness at all.**

God is perfect and pure and pristine Light. Now before you try to picture light in your mind right now- listen to this. We have never at any time in our miserable existence ever seen such Light. We cannot even begin to comprehend such Light. Human beings have no point of reference to even understand such Light. All the Light that we have ever seen or discovered – from the brilliant light of the sun- that we can't even look at without going blind- to the light of the moon and the

stars and the manufactured light of light bulbs and nuclear explosions is all fallen; it is all tainted with sin- it is so much less than the Light that God is- that it is sinful to even try to compare it.

Every single expression of light that you can even imagine in your puny brain is so beneath the Light that God is- that it cannot even begin to do God Justice and sinners who stand before this Light will be eviscerated in an instant. No human being born of woman from Adolf Hitler to Mary- Jesus' mother- can stand before God without being completely buried under the sinless Blood of the Lamb of God or they would perish in an instant. And that is because of the second Divine Quality that John says here:

**... and in Him there is no darkness at all.**

No darkness at all. Not any darkness- ever. Not even a hint of darkness- which means that God is all Light- all the time. Perfect Moral Excellence; Perfect Truth; Perfect Love; Perfect Righteousness; Perfect Wisdom; Perfect Wrath; Perfect Justice; Perfect Joy; Perfect Hate; Perfect Beauty. God is all Light- all the time.

Now if I have even come close to saying this correctly- you ought to be in awe right now. You should be amazed. Your breath should have just been sucked out of your lungs right about now. Who God is- should always amaze us, it should always cause us to wonder, it should humble us, and make us feel really small, and it should make us want to praise Him and worship Him and adore Him. And this is why, dear friends, that God must be proclaimed. God is not going to simply be analyzed or debated or discussed. God is going to be proclaimed! And He is to be proclaimed loudly and publicly and unashamedly and without compromise and He is to be proclaimed to the exclusion of everything else and everybody else.

So, for example, when you read about the Law of God in **Exodus 20**- you must realize that God is not defined by that Law. No, the Law is defined by God. The reason the Law of God is eternal is because it is the closest thing that we have at defining Who God is.

So the reason why God cannot be tempted with evil is because of His Own Pristine Character and Nature. So while God is absolutely capable of doing whatever He chooses- God cannot and will not ever act or think in any way that is contrary to His Own Holy and Perfect

Character and Nature. So because God is Perfectly Righteous and Perfectly Pure- He *cannot* be tempted with evil.

For example- because God knows everything about everything there is nothing that is unknown to God. So God cannot be enticed by the unknown as we are. Because God is the most Joyful and the happiest Being in the Universe- God cannot be moved to sin by a sadness or a discouragement to give up or throw in the towel. Because God always gets His Way and is never defeated- He cannot be lured into wanting something He already doesn't have in fullness.

So we can see that God is not ever tempted in any way by anything. But then James goes on to say:

**... and He Himself does not tempt anyone.**

So we see that in addition to God never having a Character flaw that satan could exploit with temptation- the inspired Scripture also tells us that God does not ever tempt anyone else.

So God does not do the tempting- He does not put evil desires in our hearts. And the reason why God does not do that- is because of His Perfect Character and Nature- God cannot have any evil desires in His Own Heart. And then James goes onto teach us just how temptation works:

**James 1:14**

**But each one is tempted when he is carried away and enticed by his own lust.**

So when we are tempted- it is because satan presents us with an opportunity for us to believe or think or to act in a way that our fallen nature already desires to manifest. So the lust that satan gives us opportunity to manifest already exists inside of us- it is *inherent* in our flesh and in our own rebellious heart. So the problem lies internally in every human being as a result of the fall of Adam- a love of sin and a desire to engage in it. The Prince of Preachers, Charles Spurgeon said this about Man's natural inclination to sin:

“We declare, upon Scriptural authority, that the human will is so desperately set on mischief, so depraved, and so inclined to everything that is evil, and so disinclined to everything that is good, that without the powerful,

supernatural, irresistible influence of the Holy Spirit, no human will ever be constrained towards Christ.”<sup>2</sup>

So God doesn't tempt us- satan tempts us- and the only reason why satan's temptation works is because we already have ungodly lust to believe or to think or to do something that dishonors God and that eventually destroys us- already residing inside us. So the temptation that satan brings to us- “carries us away”- we are moved very strongly and powerfully away from godliness and away from joy and away from humility and away from purity and into sinfulness and the lies that satan deceives us with because of the lust that resides in our unredeemed flesh.

Now I want to be very clear about something because there is some confusion about this. A human being can only have one nature at a time. Either we have a fallen nature and are lost or we possess a new Divine Nature- the seed of Christ- and we are a new creation and are saved. So we must understand that being saved is not about praying a prayer or walking an aisle or making a decision or even giving a profession of faith.

Being saved means that God has Sovereignly and wondrously removed your old fallen nature that loves darkness rather than light and that loves to sin and that loves self and God has replaced that old Adamic nature with the new nature that is created in righteousness and true holiness. And if that is true- then the cruel and tyrannical dominating power that sin held over you is forever broken and all your sins that you have ever committed and that you will ever commit have been forgiven and the very Righteousness of Jesus Christ has been imputed to you and you have been adopted into the family of God and you now have both the desire and the ability to love and to serve God.

And saved people love Jesus and they hate sin and saved people hunger and thirst after Righteousness and saved people hunger for the Word of God like a new born baby hungers for its mother's milk and saved people crave to learn about God and the ways of God and saved people enjoy talking to God and saved people love being around others who are doing all of these things.

So that is either true about you or it isn't. And the problem that we saved people have- is that we still sin after we are saved. And that

---

<sup>2</sup> Spurgeon, Charles; *Sermon on John 6:44*; March 7, 1858

brings in much confusion about how that works and what that does to our salvation and that is why I am writing a "White Paper" on "What the Bible Teaches About Temptation and Sin and Confession and Repentance and Forgiveness" and how the Bible says all this is played out.

So if we have new nature- then why do we still sin? Because our saved soul is still entombed in a physical body that has not been redeemed or forgiven or rescued from God's Wrath- which is why these bodies can't make the trip to Heaven and why we need a new body. And this carnal fleshly body lives in a fallen world and that fallen world is dominated by satan and a worldly "system" whereby sin and selfishness are promoted and godliness is minimized and rejected.

Now when we die and receive a new body and live in Heaven- not only will we *not* sin- but we will never suffer temptation again and we will not possess the ability to ever transgress against God. And that will be a wonderful thing.

Now James teaches that sinning is actually a process- so look at how James says this works:

**James 1:15**

**Then when lust has conceived, it gives birth to sin; and when sin is accomplished, it brings forth death.**

So temptation conceives or it gives life and power and essence and personality and opportunity to the lust that resides in us and James says that that unholy conception "**gives birth to sin**". And the final "accomplishment"- the final or the ultimate "end product" or the "result" of our sin- is death. So death comes to Mankind because of sin. The Bible says in **Romans 5:12**:

**Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned—**

So, all humans die because all humans have sinned. And so even though you are saved- your body will die and that dead body will go the ground and it will rot and the worms will eat it and it will not rise into Heaven with you- but you will be given a glorious new body that is

immortal and that has never tasted of sin or death or sickness or injury or pain.

And so as long as we are in this body in this world- we will face temptation. And so even though God cannot be tempted Himself and even though God never tempts anyone else- God does use temptation for His Own Glory and God does allow us to be subjected into the presence of many tests and temptations. (**A man's steps are from the Lord Proverbs 20:24**).

Now the first thing we must address is this question:

If temptation leads to sin and sin dishonors God and brings death- why would God ever use temptation?

Now we don't have time to get into this too deeply this morning- but here are a few reasons why God uses temptation:

- ✓ A temptation to sin causes saved people to learn from that experience and make changes to their lives
- ✓ Temptation and sin exemplifies the fearfulness and seriousness of sin and damnation while magnifying the beauty and majesty of Grace and Salvation
- ✓ Temptation and sin humbles the believer

So in this life and on this earth- every step that we take is a step into the presence of temptation. There is not a single moment of your life that is not a moment of temptation- a moment when unbelief and disobedience is a very real possibility. And since that is true- we need God and we need God's Presence and we need God's Grace and we need God's Strength to resist temptation and to believe and think and do in a way that will bring God Glory.

And so I tell you that this model Prayer that Jesus teaches us here in **Luke 11** is *not* teaching us to pray *against* that kind of Sovereign Guidance.

What it *does* teach us to pray is that the temptation- that is all around us- does not take us *in*. So we should understand this phrase, "Lord, lead us not into temptation" as meaning, "*Please, Lord, don't lead me into temptation. Oh God- deliver me from the evil and the evil one*"

*that is set before me so that I will not sin against you and remain faithful!"*

Today I will stand before innumerable temptations. That's what life is: endless choices between belief and unbelief; obedience and disobedience; holiness and sin. And if that is all I stand before- I would fail in ten seconds. So God is Good to provide me with more than just being placed before manifold temptations- I also have the honor the privilege to cry out to a God Who set His saving Loves upon me before the foundation of the world and Who has taken on human flesh in the womb of a virgin and who lived a sinless life- having confronted and overcome all temptations- and Who died to save me.

That is Who I pray to- not some distant "god" like Buddha who really doesn't care whether I resist temptation or not, and not like "lord Krishna" who provides me with unclear and changing directions, and not like "Allah" who only demands from me and holds me accountable to things I cannot possibly accomplish while never giving me the ability to do them.

No, the God to Whom we pray is not only Almighty- but he is Good and Kind and Merciful and He will hear the sincere cry of my heart, *"O mighty God- forbid that I would yield to this temptation. Hold me back from stepping inside this temptation so that I may not sin against God!"*

So we have to try to understand, dear friends, that satan's work in the earth and in us is *not* the chief peril that is dealt with in the Life, Death, and glorious Resurrection of the Lord Jesus Christ- God's Wrath against my sin is. I suggest to you that the Wrath of God against me because of my sin is an infinitely greater problem for me than anything that satan wants or does to me.

You see, the Bible teaches that God is *opposed* to us in His Righteous Wrath because of our sin and He is *for* us in His Saving Love to redeem us. And because the Salvation of unworthy sinners was so serious and so eternal an issue- God could not entrust any part of the Divine Solution to anyone else but Himself. And so in that Covenant Love that we discovered last week- God Himself took on human flesh and was born of a virgin and He lived a sinless life to confront every sin and utterly defeat it so that by dying with all of our sins imputed to Him on the Cross and rising from the dead three days later without any sin- God the Son- Jesus Christ- could endure God the Father's Wrath against us.

God the Father poured out all of the fury of His Righteous Judgment against our sins on Jesus as He hung screaming in untold agony on the Cross and in this way- God's Perfect Righteousness was fully vindicated against all sin- and at the same time- His Covenant Love reached its fullest expression in the Gracious and the Merciful and the Eternal Pardon of unworthy sinners.

The frightening Wrath of God and the Divine Curse and Eternal Condemnation of our sin by God was endured for us by Another- a perfectly sinless Substitute- Jesus Christ. And with the Pristine Justice against sin fully satisfied- God is now free to manifest complete and eternal Love toward all the souls who have trusted in that finished and glorious Work- regardless of their personal failures and the depth of their sin and the blackness of their hearts!

Here are just a few Passages of sacred Scripture that proclaim this glorious Truth:

- ✓ **“Whoever believes in the Son has eternal life; whoever does not obey the Son shall not see life, but the *wrath of God* remains on him” (John 3:36).**
- ✓ **“Since . . . we have now been justified by his blood, much more shall we be saved by him from *the wrath of God*” (Romans 5:9).**
- ✓ **“[We] were by nature *children of wrath* . . . . But God . . . made us alive together with Christ” (Ephesians 2:3-4).**
- ✓ **“God has not destined us *for wrath*, but to obtain salvation through our Lord Jesus Christ who died for us” (1 Thessalonians 5:9).**
- ✓ **“Christ redeemed us from *the curse* of the law [which is an expression of his wrath] by becoming a curse for us [so that we do not bear God’s wrath]” (Galatians 3:13).**
- ✓ **“By sending his own Son in the likeness of sinful flesh and for sin, [God] *condemned* sin in the flesh [thus, his wrathful condemnation of sin is expended on his Son’s flesh, not ours]” (Romans 8:3).**

So because God Himself dealt with His Own Wrath this way- the double work of Satan is completely overturned and defeated. And to say this even more controversially-

It is crucial that we see our deliverance from God and His Wrath as foundational to our deliverance from Satan

You see, far from the invincible giant that most people in the modern Church have portrayed him- satan has a *dual* role as nothing more than the tool or the instrument that God uses to bring forth God's people:

- A. The Accuser
- B. The Tempter

So there are two activities of Satan that the Word of God and prayer enables us to overcome. And I think all of his faith-destroying efforts can be summed up under these two activities. One is Satan's accusation and the other is Satan's temptation. He accuses and he tempts. He accuses us with the sin that we have already done. And he tempts us to do the sin we haven't yet done.

Even his name, *satan*, means: *accuser*. And the Apostle John describes him that way in **The Revelation 12:10**:

**... the accuser of our brethren has been thrown down, he who accuses them before our God day and night.**

And both Levi and Paul call satan "the tempter" (**Matthew 4:3**, and **1Thessalonians 3:5**). So let's consider then how this is true- that Christ's Deliverance from the Wrath of God is the foundation of His Deliverance from both these terrible works of Satan.

We must begin with this understanding- when satan accuses us before God- what he accuses us with- is our sin and our disobedience. And the only reason that this accusation has a significance is because it is true.

So satan is not lying about us to God. While we are the ones who usually either want to ignore our sin or justify it- both satan and God know that we *have* sinned. We are usually the only ones who either doubt our sin or whitewash it. But on this issue- both satan and God are on the same page. And they both know that,

**Romans 6:23a**  
**the wages of sin is death...**

In other words- both satan and God understand that God's appointed Punishment for sin is eternal torment in hell. God has clearly and repeatedly revealed that hell is real and that it is horrible beyond all imagination in **Matthew 25:41& 46** and **The Revelation 14:11** and a hundred other places.

So what we have to understand is that our sin *deserves* and it always *receives* God's Wrath. Regardless of how it looks down here on earth at times- nobody gets away with sinning against God. Everybody's sin will either be adjudicated by Jesus on the Cross and us trusting in that or it will be adjudicated by us screaming in hell throughout the eons of time- but all sin will be punished by God.

### **Colossians 3:6**

**On account of these [sins] *the wrath of God is coming*"**

So in accusing us- satan is laying claim to all humanity and saying that- based on God's Own revealed Terms- God's people must be damned like satan himself is- for our sins- precisely because we are all guilty.

And if all we had was the Law of God and if it wasn't for the Life and Death and Resurrection of Jesus Christ and the gift of faith that allows us to trust in that finished Work- satan would be right. But it is at this point in Satan's accusation that Jesus Christ stands forth as our Advocate and intercedes for us. And God designed this and God desires this and God absolutely delights in this.

### **1John 2:1&2**

**1 My little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous;**

**2 and He Himself is the propitiation for our sins; and not for ours only, but also for *those of* the whole world.**

Now, a "**propitiation**" is an appeasement or a settlement of God's Wrath. So Christ's Advocacy- His intercession on our behalf- is based on His Own Propitiation- and not because we are innocent- because we are *not* innocent- we are guilty. Jesus doesn't stand between us and satan's accusations to tell God how nice we are or how much we love

God or of how hard we are trying to serve Him, or of how good our hearts are- precisely because the insulting Truth is that we are not nice, we don't love God near enough, we don't try hard enough to obey Him, and our hearts are dark and wicked.

No, Christ intercedes when satan accuses only because He infallibly secured the removal of God's Wrath for all those unworthy souls who are in Him through His Own sinless Life and His Own Substitutionary Death and His Own Glorious Resurrection. (And by the way- it is the glorious Resurrection that silences satan once and for all). And it is Jesus talking about what He alone did that allows for satan's accusations to fall to the ground useless- because our Advocate pleads His Own Blood and His Own Righteousness- which we have trusted in- on our behalf- and that is the only reason we are not consumed in a moment when we sin.

#### **Romans 8:34**

**Who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us**

Christ's Advocacy and Intercession for us utterly nullifies satan's accusations against us. And this Advocacy and Intercession are both based on His Life, Death, and Resurrection for us- and not *anything* that we have done or any spiritual realm or position to which we have attained.

By this Life, Death, and Resurrection for us- Christ endured and absorbed all of God's Just Wrath against us because of our sins and since all of God's Justice against our sins has been fully satisfied- God has nothing left for us but His Covenant Love.

Therefore my statement proves true:

Christ's deliverance from God's wrath is the foundation of his deliverance of us from Satan's accusations.

And this is also true of our deliverance from Satan's *temptations*- which is why Jesus tells us to pray like this. So Christ's propitiating Work or His Work that propitiates or appeases God's Wrath is not only the foundation of our deliverance from Satan's *accusations* but it is also the very foundation of our deliverance from satan's *temptations* as well.

And many people in the modern Church fail to see this. And it is this failure that is the reason why the Gospel (the glorious Good News of Christ's Wrath-enduring, guilt-removing, sin destroying Death and Resurrection) is so often associated with *starting* the Christian life but not in *living* the Christian life.

Now there are at least two ways that the New Testament shows how Christ's deliverance from God's Wrath is the foundation for our deliverance from Satan's *temptations*. The first one is that our victory over Satan's temptations assumes God's merciful Help by His Spirit.

- ✓ **“Put on the whole *armor of God*, that you may be able to stand against the schemes of the devil” (Ephesians 6:11).**
- ✓ **“*God may perhaps grant them repentance . . . and they may . . . escape from the snare of the devil*” (2 Timothy 2:25-26).**
- ✓ **“*By the Spirit you put to death the deeds of the body*” (Romans 8:13).**

So without the merciful gifts of God's Armor and Repentance and Spirit- we cannot defeat the temptations of the devil. But I would suggest to you that the only reason why God's full sanctifying Mercy is flowing to us in the first place (through His Armor and Repentance and Spirit) is because His Wrath is not. And the reason God's Wrath is not bearing down on us like a freight train going at 300 miles an hour is because Christ fully satisfied it for us on the Cross. So once again my statements proves to be true:

Our deliverance from Satan's Temptations is based on our deliverance from God's Wrath.

The other way that the New Testament shows this is by teaching us that when Christ died for us- we also died with Him. And because we died with Him- we can now reckon or understand ourselves to be dead to Satan's temptations to sin.

### **Romans 6:5-7**

**5 For if we have become united with *Him* in the likeness of His death, certainly we shall also be *in the likeness* of His resurrection,**

**6** knowing this, that our old self was crucified with *Him*, in order that our body of sin might be done away with, so that we would no longer be slaves to sin;

**7** for he who has died is freed from sin.

So because that is true- one of the ways we fight Satan's temptations to sin is to "reckon" or "consider" ourselves to be dead to sin.

### **Romans 6:11**

**Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus.**

... and we can do this because when Christ died for us, we died in him.

Okay. But why did Jesus have to die for us? And why did we have to die in Him? Because the wages of sin is death. God's Righteous Wrath sooner or later falls on all sin (**Colossians 3:6**). Sin must be punished. All sin must be punished. And that is why God cannot simply forgive people without them trusting in the propitiation of Christ's Atonement.

So the death of Christ- by which we, by faith, die to sin- is the same death that endures the Wrath of God for us. The death that we die in Christ is both our own punishment *for* sin and our own death *to* sin. They are inseparable. And that is why Christ's Work to deliver us from the Wrath of God is not only His deliverance from the *accusations* of the devil but also from the *temptations* of the devil.

So we have discovered that Christ's sinless Life and His Wrath enduring propitiating Work on the Cross is the foundation of both our justification *and* our sanctification. This *justifying* Work of God corresponds to, and conquers, Satan's work of *accusation*. And this *sanctifying* Work of God corresponds to, and conquers, Satan's work of *temptation*.

In our Justification- Satan's *accusations* lose their condemning power. And in our Sanctification- Satan's *temptations* lose their corrupting power. And both—our deliverance from his accusations and our deliverance from his temptations—are based on our deliverance from God's Wrath by the sinless Life and the Cross of Christ (that is, by His Propitiation).

Therefore, in the defense of the Gospel- let us never surrender the Wrath-enduring substitution of Christ on our behalf. It is foundational to everything that matters in our lives. And in the radical living of the Gospel for the Glory of Christ and for the good of the world- let us never get beyond the Gospel of Christ crucified in our place. May it be our daily bread. May we live by its satan-defeating Power.

Now in the Bible, God speaks to us, and in prayer, we speak to God. And the two are interdependent in their effectiveness. The Scripture teaches us to pray and shows us what to pray and how to pray and tells us the basis for prayer and fills us with encouragement that God hears our prayers. And prayer applies the Scriptures to ourselves and to others. It turns the Word into prayer and it pleads for help from God in understanding the meaning of the Word and in living out the Word. So prayer and the Word are interdependent in the way they help us be conformed to the Image of Christ.

So our strength to triumph over the evil one comes from the Grace of God that flows through Jesus' intercession for us and from the Word of God abiding in us. So if you don't get anything else- please get this:

Your strength to overcome temptation comes from asking God in prayer to empower you to not fall into temptation and having the Word of God abiding in you.

Amen. Let's pray