

And we took time last week to just think about that wise witness of John to Jesus. And we followed that up with the witness at the Jordan when Christ was baptised. You remember how Matthew chapter three ended, verse sixteen? And Jesus, when He was baptised, went up straightway out of the water, and, lo, the heavens were opened unto Him.

And He, that is John the Baptist who was baptising, He saw the Spirit of God descending like a dove and lighting upon Him. And there was a voice from heaven saying, this is my beloved Son in whom I am well pleased. And we looked at the wise witness of John and the wonderful witness at the Jordan as Jesus stepped into His public ministry.

And Matthew and Mark and Luke are united that the very next step was into the wilderness of Judea to be tempted of the devil. You see, we followed the Lord Jesus right down from Nazareth last week across the Jordan, coming down the city inside of the Jordan, because at that time the Jews would not pass through Samaria, came down to Bethlehem where He was baptised as John. And as the Spirit descended upon Him, then He came down into the wilderness of Judea here, and that's where we are this evening.

In the wilderness with Jesus, and we're going to think about the temptation. We're at Matthew chapter 4 and it begins like this. Then, just then, just when the Spirit had descended upon them at the baptism, then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

And I think we need to take a moment there just to get the full text. We hear a lot about being filled with the Spirit these days, and it seems that everybody is thinking that when you get filled with the Spirit that it's all sort of sensational. Well, I can assure you that it's not.

Because I assure you that it was the Spirit that led Him immediately into the wilderness to be tempted of the devil. I want you to get the whole. Because maybe if you were thinking about being filled and constantly being filled, you have never thought for the moment that this Spirit might take you into some tight spot in this earth where you shall be severely tested and tempted of the devil.

If I were doing the fullness of the Spirit this evening, I should take you to many portions of this book. I only want you to see one or two just to get the thought established. Let's come back to the book of Exodus, chapter 31.

The book of Exodus, chapter 31. And Moses is with the Lord on the way up on the mount. And verse 1 says, And the Lord spake unto Moses, saying, And see, I have called by name Bethlehem, the son of Uriah, the son of Her, of the tribe of Judah.

And I have filled him with the Spirit of God. Imagine that's a long way away from Pentecost, isn't it? But make no mistakes about it, that he was filled with the Spirit of God and there's no tongues in his head at all. Or in most of it.

But he was filled! Is that true? He was filled with the Spirit of God. I have filled him with the Spirit of God. In wisdom and in understanding and in knowledge.

And in all manner of workmanship. Because God not only touched his head and gave him wisdom and understanding, but God touched his hands and made him a craftsman. And all the dazzle he ever did under the power of the fullness of the Spirit was to make the furniture for the tabernacle and to furnish the house of God.

That's what he did. And I think it's a tremendous thing to follow that sort of thinking right through the Bible. Because Joshua was filled with the Spirit of God only to lead the people of God into the promised land.

One is filled to furnish the house of God, the other is filled to lead the people of God. And did you know that John the Baptist was filled even from his mother's womb? It's very filling, isn't it? Before he was born he was filled. There's no tongues about that, is there? No, he was filled even when he was in his mother's womb.

And he was filled for this purpose. That we would reveal to the nation the Lamb of God. One is filled to furnish the house of God.

And one is filled to lead the people of God. And one is filled to reveal the Lamb of God. And Peter was filled on the day of Pentecost to preach the Gospel of God.

And Jesus is filled to defeat the archenemy of God. It's what is being taken by the Spirit for now. Out into the wilderness to meet the devil.

I don't want to go on with that because I shall lose the subject, but you can follow it on now on your own. And we're back at Matthew chapter 4. And we're coming to the wilderness where Jesus was tempted of the devil. And we're going to look very carefully at the temptation this evening.

We're going to ask questions. What did the temptation mean? Let's get down to this. What did it really mean? And then this is a very pertinent question.

Why was the temptation allowed? Why did God allow this? Where did the temptation strike? What did the temptation do? These are the questions that we have set for ourselves this evening. And I think you can see at a glance that the temptation meant this. It meant that the world's most wicked person, the most wicked one that's ever touched this planet of ours, was face to face now in the wilderness with the most wonderful one.

The most wicked and the most wonderful are face to face in the wilderness. And it meant this for Jesus. It meant that he was meeting the worst of enemies.

It's the devil himself, make no mistakes about it. You know, I think that some of us believers get the idea that the devil is omnipresent, that he can be everywhere at once, and that is not true. That is only true of God.

And although some of us have wrested the rings in the dark with some unseen creature, it may well be that we've never met the devil. Just as you people in this book met him, Adam and Eve did, and Job did, and David did, and Jesus did. Make no mistakes about this, that he's meeting the worst of enemies.

It's not demons or some principalities or powers that he's meeting. It's the devil himself. He's meeting the worst of enemies, and he's meeting him in the worst of places in the wilderness.

And he's meeting him at the worst of times, after he had fasted forty days and forty nights. So God's given the devil a real chance, isn't it? You have him in the wilderness. I took him there.

It was I that commanded him to fast for forty days and forty nights, and for forty days and forty nights were up, and he's in hunger and he's weak. And you have him in the worst of places at the worst of times. And this is exactly what the temptation meant for Jesus, that he was meeting the worst of enemies in the worst

of places at the worst of times.

But there's more to it. You remember one of David's mighty men, as you've read about his mighty men, there was a mighty man he had, who slew a lion in a pit on a snowy day. And that brings the picture out clear, because this mighty man was meeting the worst of enemies, a lion, and in the worst of places, in a pit.

And at the worst of times on a snowy day when there was no footing. But I think that this goes a bit deeper than that, and it's creeping around on the surface too much. Because I think that this meant that Jesus was not only meeting the worst of enemies in the worst of places at the worst of times, but in the worst of worlds.

Because I think he's been annoyed by the testimony of John. You see, John came out just before last week, because we must connect this. John came out and said, I bear record that this is the Son of God.

The devil didn't like that, you know. John was shouting too loud. And then when he was baptized by Lord Jesus, the heavens opened, and the voice from heaven said, This is my beloved Son.

Earth and heaven are united here in proclaiming that this is the Son of God. And the devil didn't like that. He was annoyed about it.

But there's more to this than that. You see, not only is the testimony of John annoying him, and the testimony of God is annoying him, but I think the opinions of Christ must have annoyed him. Because Christ knew he was the Messiah.

He knows he's on his public ministry now, and the Spirit has come upon him in bodily form, the dog descending upon him. And yet he's quite prepared to leave everything to the side, to go into the wilderness to obey God. As a whole lot of us wouldn't be prepared for it, that's all.

The folks are only wanting to be filled with the Spirit, not to be big men. Not for the wilderness. Jesus obeyed God, and fasted 40 days, 40 nights.

He must have been trusting God all the time. And I think that not only the testimony of John, and the testimony of God, and the obedience of Christ, and the trust of Christ, this was all annoying him. God was preparing the scene of the battle, actually.

But if you come to Mark's Gospel to see the same scene, you'll find that Mark puts one or two little things in. Mark's Gospel chapter 1, and it talks about the same thing here, verse 10. Mark 1, verse 10, And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him.

That is, John saw the Spirit descending like a dove upon Jesus. And there came a voice from heaven saying, Thou art my beloved Son, in whom I am well pleased. He stands immediately.

That's why we think this was the next step. And immediately the Spirit drives him into the wilderness. And he was there in the wilderness, 40 days, tempted of Satan, and was with the wild beasts.

Now nowhere in the Gospels do we have that statement. And he was with the wild beasts. And the angels ministered unto him.

These little bits are put in for us to find. Somebody said to me somewhere, were there wild beasts in the wilderness of Judea? Yes sir, there was. You remember it was here that David attended the sheep, just outside Bethlehem, where the wilderness begins.

And it was here the lion came and stole the lamb. It was here the bear came. It was here David tackled both lion and bear.

Now make no mistakes about it, there were lions and bears. But it seems that when Jesus was in the wilderness, it seems that when the cool of the day would come, after he had fasted all day and was fasting all night, it seems that the wild beasts came and were with him. They didn't touch him.

I think maybe they came and nestled down at his feet at night and recognized that he was the Lord Jesus. Were they recognizing him? If they did, they annoyed the devil. It was not about the angels, was it? Because they came to, they knew who he was.

I think the devil is getting reasonably enlarged. So he is determined to change this man. So the temptation begins.

It means that Christ was meeting the worst of enemies in the worst of places, not the worst of times, found in the worst of woods. It's often a question, why was the temptation allowed? Why did God allow this? Could Christ have sinned? Could he have failed? Let me say this quite loudly and categorically and definitely and positively. No! Absolutely no! He could not have sinned.

I remember Samuel Jennings arguing with me. He said, if you state categorically that he could not have sinned, then this temptation is not genuine. This is a mere brush of the youth of having attempted to become a sinner.

You see, that's how some people look at this thing. So I turned it back on them. I said, do you believe that he could have sinned? He said, of course I do.

I said, that's yesterday, is it? That's the Christ of yesterday. He said, that's right. I said, well, he's the same today.

Could he sin today? Will he be the same forever? He wouldn't be safe for all eternity, if that were the truth. Let me assure you that he's the same yesterday and today and forever. And if you say he can sin yesterday, then you must say he can sin today.

And you must say that there's a chance in eternity. And that's stupid, isn't it? So I had to tackle this gentleman. And what he was saying was just, it's just blasphemous.

It's a pushover, if it's not. And I said this to him. I said, you know, when they built London Bridge.

You know a lot about London Bridge. It's just been taken down dismantled, carried away to America, being rebuilt. But when it was first built across the bend, it was a great work, you know.

It was a mighty work in those days. It was joining the one side of the city to the other. And you know, the day before the great London Bridge, as it was called then, was opened.

They brought steamrollers from all over the country. And I'm told there was scores of them on the bridge. And they went back and forward all day, all of them passing each other.

And I said to this fellow, what do you think they put them on for? To break it down? He didn't answer. No, I said they were proving to all and sundry who were looking on that it wouldn't break down. God didn't send them in there that he might borrow.

But to prove to the devil and all and sundry that he would never borrow. That's what he was there for. You get that argument all the time.

When all spurged and fixed in London on one occasion that Jesus couldn't send. He knew no sin, he did no sin, he could not send. Of course he couldn't.

He was God manifest in flesh and you would argue from that angle. There was a man came in, he was all clutched up, he said, don't write this. He said, I don't think this is true, this temptation is not right that he can't send.

What use is it? And all spurged and it was very quick, he said, you're not from this country. He said, no, I'm from South Africa. He said, did you ever see any of the silver mines in South Africa? He said, yes, I did, you know, I worked there as a foreman.

All spurged and said, did you ever see a bit of silver dug out of the earth that was without any alloy what so ever. Pure silver, did you ever see a bit of it? Oh, he said, I did, Mr. Spurgeon, a bit in the pocket. The hand in the wrist, he brings out a little bit of silver.

He says, that was dug out of a mine and it's pure. Spurgeon says, how do you know it's pure? He says, well, we put it in the fire and tested it. Ah, that's the only way you'll know it's pure, you know.

It has to be tested. Ah, if it wasn't being tested, then it might fall. But for good we would never fall.

Don't listen to any more of this blabber as Jesus could say. It's what it was all about. God was allowing him now to be put in the fire.

The first man that God made was Adam, the first Adam. And when the devil came to him, he was in a beautiful garden. And he had everything on his side.

And everything was loaded against Satan and Satan's wife. But when God would allow the last Adam to be tested, it was not a garden, it was a wilderness. He had been without food for 40 days and 40 nights.

The devil was getting his biggest chance. And Jesus was too many for him. That we shall find out.

Let's have a look at this bit of it. Where did the temptation strike first of all? We're back at Matthew 4 now. And we'll read it over again, verse 1. Then was Jesus led up as a spirit into the wilderness to be tempted of the devil.

And when he had fasted 40 days and 40 nights, he was afterwards in hunger. And when the temptation came to him, he said, If thou be the Son of God, that's what I was trying to tell you all along. John the Baptist had come out and said, I bear record that this is the Son of God.

God had opened the heavens and said, This is my beloved Son. The wild beasts had kneeled down in the sand and recognized their master. And the angels came at even times to our communion with the Lord.

And the devil's coming now. If thou be the Son of God, if you are the Son of God. It's a very subtle temptation yet to get the hold.

He knew where to strike. It was not the body first, because he was hungry for it was a human body. He said, If thou be the Son of God, command that these stones be made bread.

Now God had taken him into the wilderness and it was the will of God that he should fast for this time. Then it would be mere disobedience to break it. And the devil's coming in very subtly here because he is unhungry.

And does anybody have the power to turn these stones into bread? Now here's where we learn. And you want to learn, please learn. He didn't argue, he didn't debate, he didn't wrestle.

He just went back in his mind as quick as a flash to the book of Deuteronomy. Hardly any one of us would go back to Deuteronomy for anything. We don't know it.

Some of you have seen it for 40 years and you don't know where the text, whether you've gone to court as yet. But he knew where it was. Went back to Deuteronomy.

And he went back to Deuteronomy chapter 8 and it's written in that chapter. Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. I want you to get this.

That the word of God was more important to Christ than the material bread. I don't get this wrong in any shape or form. When it says that man shall not live by bread alone.

Mind you, it's saying a lot for bread. I know that there's supposed to be scientists who are cutting bread out of the diet now. And I'll tell you if you cut bread out completely you're going to run into trouble in a year or two.

And they're finding in America now that the people that cut bread out completely have got certain hearts that God has selected. When Jesus says in the book, says thou shalt not live by bread alone surely there's a little hint in there that it is so. And I'll tell you once more when God was feeding Elijah down to the river he sent the ravens morning and evening and they brought him bread and flesh.

I've told you here often that I went with Dr. Crawford once to one of these great medical schools. There were all doctors there, all but me. Common, 5'8 and the back seat.

I think there were about ninety of them. Medical doctors, surgeons and all the rest of it. There was an American lecturing on diet.

He amused me. He didn't know the character within the back seat. And he really got going to these poor doctors.

He said you should never eat protein and starch. It's wrong. It's completely wrong.

And then he got his lecture over and he said was there any questions? And all the doctors said stupid. And I said did I hear you saying that you should never eat protein and starch? He said that's right. I said when Elijah was down at the butcher God fed him and God sent him bread and flesh in the morning and bread and flesh in the evening and that's protein and starch.

I would think God would know how to feed a fellow better than you would. Well I put the poor creature into a fix and when I stunned him in a fix I rubbed it into him with a few more passages. Hear him, he's not on a diet you know.

Well I think we can pick up little things from this book you know. And if I were to take you through all the passages across about bread you might learn a whole lot of things. That's not the subject.

Jesus is just letting the devil know and all the rest of us know that the word of God was more important to him than material bread. Mind you I wish we all had that same sense about it. You know you take your bread in the morning and you take it at the break and you take it at lunch time and you take it at the break again and you're looking for it before the night's over.

I wish the word of God was as important to you as that. Now I cannot really say much to this class. Because here you are tonight and you knew what you were coming for.

You came for the word of God and blessed for that. And it should be more important to us than anything else. Let me show you this.

This is in 2 Timothy chapter 4 2 Timothy and it's not the 4th chapter. And Paul is speaking to Timothy in verses 2 and saying preach the word. That's a very small phrase but that's something that I learned long ago and that's what has kept this class for 20 years.

Just preaching the word. And he says in verse 3 For the time will come and I have the feeling it's here in many of the meetings when they will not endure found doctrine but after their own lust shall they heap for themselves pictures having itching ears. That's a funny word isn't it? Itching ears.

They don't want to hear the word of God. They want to hear something sensational. And they shall turn away their ears from the truth and shall be turned on the tables.

You know the word of God should be more important to us than material goods. And it should be more important to us than sensational things. Because I'll tell you this, if you turn your ears away from the word, from the eternal words and you're looking for the sensational you'll end up with a nonsensical troubles.

What else do you think you will get? In some meetings now they haven't time for the word of God. Asked me to go to preach the other day and when I looked at the program 45 minutes free time they have on it. I don't know what free time is.

I thought we redeemed the time. When I asked the leader what's free time he said they play games. Oh God help us.

Wouldn't I look a fool when big men and women play games. Then they have 25 minutes behind that 35 for coffee and biscuits. Oh yes I want the material verbal right there.

But no time for the word of God. They say Mr. Moran you can have 20 minutes. My dear friends.

This is the sort of meeting you go to to tell your lesson. You only play around do you? And you keep the word of God on the front do you? Is it more important to you than sensational things? I hope it is. I'll tell you what David said.

Sometime you read Psalm 119 and every verse in that big psalm every one of them has to do with the word of God. What's an exposition on the word of God? Have a look at one verse in it. Psalm 119 Psalm 119 And just let's have a look at verse 72.

Psalm 119 Verse 72 The psalmist said The law of thy mouth is better unto me than thousands of gold and silver. You see where he was gracing the word of God? The Lord Jesus said it was more important than even material bread. And Paul is saying it's more important than sensational things.

And David is saying it's more important than financial gain. Well let's keep the word of God and then say the house of God. Don't organize it out now.

They don't want you to play with I think that they do something wrong to the young people. They think that the young people won't come unless you give them food. Have a look at this crowd that's in here.

I think they're a credit to God. If I made all the young folks stand up you would see. And they've come not because I'm good looking.

Or not at all. My dear friends they've come for the word of God. That's why they've come.

We want to keep it like that. Let's get back to Matthew chapter 4. Now I want you to get the hold of this. The Lord is answering by the word of God.

Then the devil changed his tactics you know and he's quite a clever close. Verse 5. Then when he saw that bit wasn't going to work he changed from body to soul now. That's the bit you want to get the hold of.

Then the devil takes them up into the holy city. You see he went right out of the wilderness here. And sat with them on the pinnacle of the temple.

Right up on the top of the temple and said unto him If thou be the son of God he's uttered again. Cast thyself down for it is written. How quick that was.

Jesus replied the last time it is written so he's going to quote it this time. It's written you know. The devil gets more subtle when he starts quoting the word of God.

He says it is written he shall give his angels jobs concerning thee and in their hands they shall bear thee up lest at any time thou dash thy foot against a stone. He said you know if you jump down you'll not be killed. The angels will carry you down to the court below.

And there's thousands going into the temple at this time. And if they see you jumping down and you'll not be hurt. My you'll make a spectacular show here and you'll be the son of God.

How many people have fallen for something like this. This is the emotional thing you know. Your soul.

Oh how wonderful you would be if you jumped from some high thing and didn't get hurt. I want you to see what he quotes this on. It's the 91st Psalm.

Let's get back to that just for a moment. And I'll have to watch this very carefully because if I start on the 91st Psalm we might be at the midnight. Psalm 91 let's get the first verse clear anyway.

The psalmist begins by saying He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. Now let's see that there's a special person mentioned here. He that dwelleth.

Remember it's not he that preacheth. But it is not he that singeth. And it is not he that prayeth.

Nor he that runneth out the name of the secret place now and again. He that dwelleth. You know what dwelleth means don't you? It's abideth.

It's the old subject of abiding. Because it's not only a special person it's a special principle. And when the Lord Jesus was teaching the abiding life He said I am the vine, ye are the branches abide in me.

You see the branch has to depend on the vine in spring, summer, autumn and winter. And abiding means to depend. To trust.

And when John is talking about it in 1 John it says he that keepeth his commandments dwelleth in him. And there's what you call obedience you know. Because if you want to know all about the abiding life it's just trust and obey.

But it's more than that. It means to trust continually and to obey promptly. Then you're dwelling.

You're abiding. Wonderful things will happen to you. Because there's not only a special person here and a special principle there's a special place.

He that dwelleth in the secret place Oh that's a special place and you have to trust and obey to be in there. And there's not only a special principle and person and place here there's a special promise. He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.

That's the promise. Are you the person? Because this land doesn't belong to you if you're not abiding. It's just He that dwelleth.

It's not for carnal Christians or boys that are up and down you know. It's He that dwelleth. And there's not only a special person and special principle and special place and special promise but there's special protection given to him.

It says that I can't speak the whole sound. Surely that the He shall deliver thee from the snare of the fowler and from the noise and pestilence. It says verse 5 I shall not be afraid for the terror by night.

Isn't that wonderful? Ah but you need to be dwelling. You see friend there'll be a deliverance from and there'll be a calmness in. A deliverance from the snare of the fowler and there'll be a calmness even when the terror is gone about by night.

And then down the chapter it says this verse 11 For He shall give His angels charge over thee to keep thee in all thy ways. They shall bear thee up in their arms lest thou die by foot against the cross. And that's the bit that the devil was half quoting.

Just be careful when he quotes. Because if he quotes it completely he'd be quoting truth and he won't do that. So that when people quote the words of God to you no matter who they are just make sure that they're quoting it correctly.

Always remember that. Just take your time you know. Just because He says it says.

What do you call that? If you're not sure look it up till you see it. Because it all has to be correctly. You see this is a very wonderful thing to fear because if you really abide in Him if you really trust Him and obey Him

then God in Heaven will give a dangerous charge concerning thee.

Well that's wonderful you know that's the goodness of God. God just looked round at the angels and said look you see him you see her they're trusting me with their whole life they're obeying me when I speak to them. Now you look after them.

And don't you accept in Hebrews that the angels are ministering spirits all for to minister to them who shall be as a foundation. I'm ministering to the heirs I'm keeping the girls that's two different things. I know the angels are good to save the non-saved because the unsaved may yet be the heirs of salvation.

Ah but to keep to keep Him and all is quite a different thing. Now watch the quotation very carefully and you'll get it. Verse 11 He shall give His angels charge over thee.

This is a common there. To keep thee in all thy ways. And in the old original it says to keep thee in all God's ways which are now thy ways.

There is nothing about that. To keep thee in all thy ways. It must be God's ways when the angels are going to keep you there.

They shall bear thee up in their hands. Yes. Now watch the devil quoting it.

Let's come back to Matthew 4. Verse 6 The middle of the verse. He shall give the angels charge concerning thee. That is correct.

To keep thee in all thy ways is left out. Say very carefully left this out. For jumping from the temple to make a spring is not God's way.

Didn't he very subtly leave it out? You want to watch him. I can tell you that that subtlety of the deepest depths. Jesus said unto him and he's back at Deuteronomy and he knows this book.

It's verse 6 now. He says thou shalt not tempt the Lord thy God. He is up on the top of a building and jumped down to make a scene for yourself with the tempting God.

Oh there's a lot of folk play at this spectacular business. See the last one. Verse 8 We're at Matthew 4. Verse 8 Again the devil taketh them up into an exceeding high mountain and showed them all the kingdoms mark the word of the world and the glory of them and saith unto them all these things and in one of the gospels it says all this power will I give thee and if you look at the word kingdom and glory and power you'll get something.

I'll give you all the kingdoms and the glory and the power. If thou wilt fall down and worship me. Now this is to the spirit now.

This is very deadly stuff. Because what the devil has always wanted somebody to fall down and worship him. One of these days the Antichrist is going to come when the church is gone and there will be a man on this planet who will worship the devil.

And you believe me it is not Kitchinger. He's a very busy book but he's not big enough of a job. In our busyness the Antichrist will not be revealed until the church is gone.

Then shall that wicked man be revealed. So this book says. So let's jump to silly conclusions.

What's this? All these things will I give thee if thou wilt fall down and worship me then says Jesus unto him get thee hence. It is written back in the book of Deuteronomy again and again it's the sixth chapter. Thou shalt worship the Lord thy God and him only.

Isn't that a great word? Him only shalt thou say. I preached the other Sunday morning on these two words him only. And I talked about the exclusiveness of worshipping God.

You don't worship a party you know. And you don't worship a place. And you don't worship a preacher and you don't worship a pastor and you don't worship a priest and you don't worship the Pope.

Him only. That's what this book says. God only.

Exclude the place. God. Him only.

Then I changed it here at the meeting and I said him always. Not only him only but him always morning, noon and night. That's the comprehensiveness of worship.

And then I changed it again and said not only him only and him always but him everywhere. In the home. In the business.

In the church. In the street. Him only.

Him always. Him everywhere. Him with everything.

With your body and soul and spirit. Him only. Now we ask the last question.

What did the ten fish do? I think this is something we must get the hold of quite clearly. Let's come to Hebrews quickly now. Hebrews chapter two just for the moment.

Hebrews chapter two. Speaking about our Lord Jesus Christ it says this at the last verse of it to do us. Chapter two verse eighteen.

For in that he himself hath suffered being tempted. You know temptation brought suffering to Christ. Let's get that bit clear.

You see this ought to tell all the folks who argue that there was no sin in him. You see I've been tempted in every conceivable direction that you could know. Don't get any mistakes about it.

I am not an angel and I never will be. And it's the poor human and sometimes when the young fellows and young girls come into the little room and they're broken hearted about something and they can hardly get it out and they begin to mutter about it. Look I've done this and they tell me.

Then I can preach it for them. Because I know all about it. Now I've been tempted I know.

I'll tell you a thing about us. There are temptations that we enjoy. We don't suffer being tempted.

Let's suppose you can roll it under your tongue like a sweet morsel. And if you don't watch you'll be carried away with it. But you don't suffer.

You can shut your eyes in the dark and enjoy it. I'll tell you a thing that's different. Jesus suffered.

And the old devil come near him at all and spoke at all. He suffered. Because he was a holy man.

Because he was famous. There was no one inside to open the gate. There was a lonely in every one of us.

Oh no he suffered. But let's get this bit. This is what it did.

This is what it was most resolved. For in that he himself hath suffered being tempted. Look at this.

He's able. He's able to suffer. Then there are temptations all about it dear.

You can't go to Jesus with any problem that's beating you that he doesn't know all about. He knows all about it. He knows about temptation.

He knows more about the tempter than you'll ever know. He knows more about the wilderness than you'll ever know. He knows more about the power of temptation than you'll ever know.

That's why when we come to the next chapter, when we come to the fourth chapter rather it says in verse 15 For we have not an high priest which cannot be touched with the feeling of our infirmity but was in all points tempted like as we are yet without sin. You know friend you don't only find succor from him you find sympathy. Ah yes.

Sometimes when a young one breaks down and sits beside me and pours out the dreadful things that have happened in their lives sometimes there are tears in my eyes. Oh I don't look like that from down here. A wee one came the other day and taught me something that would scare you.

And when she saw tears in my eyes and I put my arm around her and said let's kneel together dear. She didn't look up at me she said it's not going to get me. I said you know I've got to understand you're all about and I am the shepherd of the sheep and I shall feed them.

And if a mother of mine feeds you she receives ten thousand times more. He knows. And let me tell you he understands.

And let me tell you he cares. He thinks of this. If he knows that you can get sympathy there you know that you can get succor there but look at this and we'll stop at this.

Verse 16 Let us therefore come boldly unto the throne of grace that we may obtain mercy and find grace to help in time of need. See the word grace it's the word strength. You know you can get succor from him now.

You can get sympathy from him now. You can get strength from him now. Just because he's been through it all.

What a saviour. Yes it was well worth it to him going into the wilderness. Now we're moving out of the wilderness right back to Galilee.

And there's some mighty things for you next week. 16 two verses 642 642 and we'll sing the first verse and the fourth one. 642 when we walk with the Lord in the light of his word what a glory he said on our way.

642 we'll sing first and fourth please. When we walk with the Jesus on our way when we do his good when we do his right with us too and we walk with him up and away on our way we walk but we never can't prove that the right is up in us on the right we are serving him on the place where he's grown and the God

we disown on the place where we can't stand on our way up and away on the right we will be happy in Jesus on the right Lord we remember this evening that thou hast magnified thy word above all I know Lord help us to keep this word in this most exalted place may it be more important to us than material bread may it be more important than these sensational things may it be more important than financial gain O God help us to place it where thou hast placed it magnified above all thy name part us in thy fear and give us thy blessing as we separate and take us to our homes in safety through Jesus Christ our Lord Amen

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