



## By the Spirit, Jesus Triumphs over Temptation

### Luke Series #10

Luke 4

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January 27, 2013

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Please take your Bible and turn to Luke 4. We're going to be looking at the first 13 verses and learn that by the Spirit, Jesus triumphs over temptation. Each and every one of us faces temptation. James 1:14 says, *"But each person is tempted when he is lured and enticed by his own desire."* And so each of us has experienced temptation this past week and each of us has failed. So it's helpful to look at Luke 4 and see how Jesus faced temptation.

During the summers when I was in college, I worked construction framing houses and worked with a guy who used to be a pastor. One day he decided just to open up with me about why he used to be a pastor. He had been unfaithful to his wife with a woman in his church. As he spoke with much grief and regret, replaying the consequences of his sin, he said, "Dan, it is so important that you resist temptation early." He said the temptation was very slow, very subtle. At first there was no temptation but very gradually it was there and continued growing very subtly. Then he began giving into this temptation in his mind and in his speech and eventually in his body.

In the church there are probably many of us, who are experiencing that kind of temptation—a slow, subtle temptation that maybe doesn't seem that bad right now. The things we give into now don't seem that bad but are slowly, subtly heading down a path toward destruction.

We also know the kinds of temptations that come on instantly, like when someone says something to us or something about us. It could be a child, a spouse or a friend. We hear it and instantly give into temptation to respond in anger or lash out or close down and isolate ourselves from that person. Or when confronted or asked about something, we give into the temptation to respond in a way that is kind of true but not really true, therefore giving into the temptation to lie.

Each one of us knows what it is like to experience temptation and fail.

## Jesus is Our Example

We are going to look at Jesus Christ in Luke 4 through two different lenses. First I want us to see that by resisting temptation, Jesus is our example. We are going to look through these three recorded temptations and see how Jesus responds. We are commanded in the Scripture to be conformed into the image of Jesus Christ, so what is it about Jesus that we should follow as our example?

Before we jump in and read, let's review where we have been so far:

- Luke 1, the Gospel was introduced to us by David Sunday from the perspective of Theophilus—the original recipient of this letter—and it was written so we may have certainty of the things we have been taught.
- We have looked at the birth of John the Baptist and the birth of Jesus as they were foretold and then came to be.
- We saw at the end of Luke 2 where Jesus, as a Child, was increasing in wisdom, stature and favor with God and man.
- Then in Luke 3, Jesus humbles Himself and submits Himself to baptism. The Heavens open up, the Holy Spirit in bodily form descends on Jesus and we hear the voice of the Father say to the Son, *"You are my beloved Son; with you I am well pleased."* The way Mark records it is that immediately Jesus is led away into the wilderness to be tempted (Mark 1:12-13).

That brings us to what we are reading here in Luke 4 starting at verse one:

*And Jesus, full of the Holy Spirit, returned from the Jordan (speaking there of His baptism) and was led by the Spirit in the wilderness for forty days, being tempted by the devil. And he ate nothing during those days. And when they were ended, he was hungry. The devil said to him, "If you are the Son of God, command this stone to become bread."*

John 1:1 opens by saying, *"In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was not anything made that was made."* And John 1:14 states, *"And the Word became flesh..."*

So Jesus is fully God. He is the Word Who was with God and Who was God and the Word became flesh. That was highlighted for us in Luke 2 where we saw Jesus in His humanity increasing in wisdom as a child.

### Temptation One

Jesus is facing temptation here. Yes, He is fully God but He is also fully man. After His baptism, He is led into the wilderness for 40 days to be tempted. I want us to focus just for a minute on the humanity of Jesus.

Imagine yourself in this situation: Being led into the desert and having nothing to eat. If it were me, I would have had lunch right around noon but by about 7:00 I am suffering. I am already experiencing hunger because I like to eat supper between 5:00 and 6:30 so that I have time to eat again that evening—at least a snack or a fourth meal or something later.

By 7:00 that night, Jesus has not eaten. The next day, Jesus has not eaten. A week goes by and He has eaten nothing. He is weak and tired. Being fully human, vulnerable. A week goes by. Two weeks go by. Three weeks go by. Four weeks go by. It's been forty days and Jesus has eaten nothing!

I think it is vitally important for us to think of Jesus in His humanity as He is literally starving to death. He is experiencing great vulnerability, great weakness. He's probably closer to death than at any other time in His life, other than when He is crucified. It is in this weakness that the Devil comes to Him and says, "*If you are the Son of God...*" He just starts right there with that little question because what happened shortly before this? Jesus was baptized. He hears the Father say, "You are My beloved Son." So Satan goes to Jesus and says, "*If you are God's Son...? Are you sure? Are you sure that what God said is true? Look at You. You are out here in the desert, starving. If You are really God's Son, would that be? Did He would bring You out here and forget about You? Is He not providing for You?*"

Satan is right there, trying to cast doubt into Jesus' mind that He is truly God's Son. "So then if you are, why isn't He providing for you? Why this long, miserable, enduring struggle without food? Why isn't He providing for You out here in the wilderness?" It seems simple but Satan says to Jesus, "*Command this stone to become bread.*" Satan is tempting Jesus by saying, "I don't know that God is providing for You." Or at least he's tempting Jesus to be unhappy with the way God is providing. Satan is saying, "Just for a moment, suspend Your humanity. If You really are the Son of God, just take matters into Your own hands. Stop trying to constantly defer to the will of the Father and stop trusting Him to provide for You. The Holy Spirit led You out here and now He's forgotten about You; or least He's not providing for You. Just take matters into Your own hands."

Others have pointed out that these temptations of Jesus remind us of the temptation of Adam and Eve in the Garden. Remember last week, Justin Taylor was preaching from Genesis 3 about the temptation Adam and Eve faced. Justin said their temptation—and really every temptation since then—includes these two things:

- It seeks to lessen the authority of God.
- It causes us desire pleasure outside of God.

Satan said to Adam and Eve in the Garden, “Did God really say...?” He tried to lessen the authority of God. Here in the wilderness, Satan is saying to Jesus, “If You are the Son of God...” seeking to lessen the authority of God’s Word and enticing Jesus to seek pleasure outside of God and His will..

In the Garden Satan was saying, “Yes, God said not to eat that but it’s really good.” Here in Luke Satan is saying to Jesus, “Yes, God led You here and is leading You in this fast but look for Your own way out. Look to meet Your needs Your own way.”

Others have pointed to how this image reflects the children of Israel. Remember how they wandered in the wilderness for 40 years. In Luke, Jesus seems to be thinking back on that during His 40 days in the wilderness. . Each time He quotes Scripture in response to temptation, He is quoting from Deuteronomy which is the Old Testament book that deals with the children of Israel while they’re in the wilderness. They were brought out of Egypt and Satan tempted them to say, “Did God bring you out here to die? Weren’t you better off in Egypt?” (Exodus 14:11-12).

I know there are people in this church who are hearing this temptation whispered to you. I know many in our church right now are in the middle of suffering—in the middle of long trials with health concerns or financial issues or relational problems. It seems like it is going on forever and Satan says, “Are you sure God cares? Are you sure He’s providing for you? Why don’t you either respond to this in self-pity and discontent or respond in self-sufficiency and just handle this problem on your own? Take matters into your own hands. Look for satisfaction other places.”

Satan also tempts us to think that submitting to God’s will isn’t best. He says, “Are you sure? Are you sure that God has your best interest in mind. Why don’t you just take matters into your own hands?”

Look at Jesus’ response in Luke 4:4, “*And Jesus answered him, ‘It is written (He is quoting Deuteronomy 8 here), ‘Man shall not live by bread alone.’”*” That is all Luke records here but if you go back to the passage Jesus is quoting (Deuteronomy 8) or if you

read this account in Matthew 4:4, Jesus goes on to finish that statement. It says, *“But he answered, ‘It is written, ‘Man shall not live by bread alone, but by every word that comes from the mouth of God.’”*

As Satan says to Jesus, “Are You sure that You are the Son of God? Why don’t You just take matters into Your own hands? Don’t trust in God’s provision.” Jesus responds, “Man doesn’t live just by things here in this world. Man does not live by bread alone but by every word that comes from the mouth of the Father.” What is Jesus doing? He is stating His assurance in the Father by saying, “Satan, I do not live just by temporal things. I live by—I am sustained by—and I am trusting in every word that comes from the Father.”

## **Temptation Two**

Satan goes on and another temptation is found in Luke 4:5-7.

And the devil took him up and showed him all the kingdoms of the world in a moment of time, and said to him, “To you (Jesus) I will give all this authority and their glory, for it has been delivered to me, and I give it to whom I will. If you, then, will worship me, it will all be yours.”

What’s this temptation? Isn’t this already Jesus’ authority and Kingdom? Isn’t Jesus already King of Kings and Lord of Lords? This offer from the Devil must have been a spectacular vision. It says *“in a moment of time”* so it seems like the Devil is laying before Jesus the Kingdoms of this world—past, present and future—in all of their glory. Offering all this to Jesus, Satan declares, “You can rule over all this and have all their glory and have all their worship if You just bow Your knee to me and worship me.”

What is the temptation? The path of the Father for Jesus to become King of Kings—to one day have every knee in Heaven and on earth bow to Him—had already been promised and will happen. But the path for Jesus to accomplish that—to redeem a people for Himself out of all the peoples of the world—included a cross, abandonment, torture, betrayal and the physical abuse He endured. It included being nailed to the cross and feeling the weight of the sin of the world being placed on Him. As God poured out His wrath on the sins of the world there on the cross, He turned His back on His Son. That’s the path for Jesus to become King of Kings but Satan offers Jesus an easier way.

In speaking of this, Phil Ryken says Satan was offering Jesus the crown without the cross. He says, “All Jesus had to do was worship the devil. The kingdoms could all be His—just one quick bow of the knee and He would have the world at His feet. Satan was offering

Jesus a shortcut. He could bypass Calvary and go straight on to glory.” Satan was saying, “Jesus, you don’t want to suffer. Just worship me and I’ll give you all of this.”

This again is not that different from the lies we sometimes hear and believe as Satan wants us to think that we don’t want to suffer. Jesus said to us, *“If anyone would come after me, let him deny himself and take up his cross daily and follow me”* (Luke (9:23). Jesus never hid the fact that the path of following Him is a path of suffering. Yet Satan would want us to think, “You can have your church culture. You can go to church an hour a week, fine. But don’t give Him your life. Look at what I can give you. Look at what I can give you the other hours of your week if you just live for me. I can give you wealth, prosperity, ease. Look at how much pleasure you can have if you live life my way.”

Satan is also tempting us to not follow a path of suffering. Satan would say, “Why would you give to those in need? Why would you sacrifice yourself for the needs of others? Why would you care about people in this community who know nothing of Jesus? Why would you care about sacrificing your time to tell them the Good News of Jesus? Why would you care about unreached people groups that exist all over this world? Don’t give your life to something like that. Just give your life to ease; long for pleasure and wealth. Worship that.”

We are also tempted to bypass a path of denying ourselves, taking up our cross and dying daily. In Luke 4:8, Jesus responds to Satan by quoting Deuteronomy 6:13, *“And Jesus answered him, ‘It is written, ‘You shall worship the Lord your God, and him only shall you serve.’”* Satan was saying, “Here is what you get if you worship me... Here is what you can have if you just live for yourself...if you just live life my way...if you love this world and the things of this world. Here is what you can have.”

Jesus—as our Example—responds and says, *“You shall worship the Lord your God, and him only shall you serve”* (Luke 4:8). That is how we must respond to temptation—by saying, “I will choose to worship the Lord my God only and Him alone will I serve.”

### **Temptation Three**

We’re still looking at Jesus as our example as He faces temptation number three in Luke 4:9. *“And he took him to Jerusalem [Satan took Jesus] and set him on the pinnacle of the temple and said to him...”* It’s said from the top of that temple to the valley below, there is a drop of about 450 feet. Satan sets Jesus there and says to Him, *“If...(if!)...you are the Son of God, throw yourself down from here, for it is written, ‘He will command his angels*

*concerning you, to guard you...”* So now the Devil is the one quoting Scripture and he says, “This Word of God that You are trusting in Jesus says, *‘On their hands they will bear you up, lest you strike your foot against a stone.’*” But Jesus responded, “*It is said, ‘You shall not put the Lord your God to the test’*” (Luke 4:12).

Satan is attacking Jesus’ faith. “If you are the Son of God... What are You basing that on Jesus? Just from what You’ve heard? Just that God said, ‘You are my beloved Son in Whom I am well pleased.’ What are You basing that on Jesus? If You are God’s Son, make Him prove it. Don’t just trust His Word. Demand a sign.” So Satan takes Him up to this high spot and says, “Just jump off. If You are His Son, won’t He catch You?” And Jesus responds and says, “*You shall not put the Lord your God to the test.*”

I think sometimes our faith shakes like this and we are tempted to not simply trust what God’s Word says but to demand a sign and make reckless decisions in the name of faith and then say, “God prove Yourself.” Sometimes you’ll hear on television or through other ministries, “Give 100% of your salary. You can’t out give God. Name it and claim it. He’s going to give you more back.” Or maybe, “I really want a new car. I can’t afford it but I’m going to step out in faith and buy that new Ferrari and just hope God’s going to provide.” I know that’s absurd. No one would do that with a Ferrari.

There are really two parts to this.

Faith must be in God’s promises. God didn’t tell Jesus to jump off. If God did, then it would have been a step of faith for Jesus to do just that. But God didn’t tell Jesus to jump and sometimes when we say, “I’m going to step out in faith...” God hasn’t told us to step out at all. But we step out in faith; we make reckless decisions and then say, “God prove Yourself. Prove that You can pick up the pieces. Prove that You will do this. I want a sign rather than simply trusting in God’s Word.”

Jesus says, “I am not going to put the Lord God to the test. Why? Because I trust His Word.” Jesus responds to these three temptations that are recorded here in Luke and He responds victoriously.

We started looking through the lens of Jesus being our example by the way He resisted temptation. Second Corinthians 3:18 says, “And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit.” We are going to see Jesus over and over and over again in the Gospel of Luke. We are going to see things about Jesus that don’t exist in our lives. We are going to see Jesus responding rightly. We

are going to see Jesus demonstrating love and faith over and over again. As we see that, we are going to be changed into His image. We are commanded to be conformed into the image of Jesus Christ. It is helpful for us to look at the passage this way. Some have pointed to the fact that Jesus quotes Scripture here in the face of temptation. We need to learn from that. We need to learn Scripture. We need to memorize God's Word so that in the face of temptation we too can respond like Jesus responded. These are all helpful and good things from this passage.

## **Jesus is Our Savior**

Let's look at lens number two. Jesus, by resisting temptation is our example but also by resisting temptation, Jesus is our Savior.

I started by saying, we all fail. We looked back at Adam. Adam failed. We looked back at Israel. Israel failed. You and I fail. This world is full of human beings who have been faced with temptation, have given in and failed. In the Garden when Adam and Eve sinned, a thick blanket of darkness descended to earth. Romans 5:18-19 tells us that by one man's disobedience, we all became sinners and death passed upon all of us. This world is very dark. It's filled with evil. I think one of the temptations that Satan tempts us with is to think, "Things aren't that bad here. Yeah, they're not great but they are not that bad either."

Although it's uncomfortable, I want us to meditate on a theme that Justin Taylor introduced last week as he opened his sermon with an illustration. He used a quote from a movie that says, "Things ain't how they're supposed to be." Right now things aren't how they are supposed to be. Things are messed up in this evil world. But I think sometimes we get desensitized to the evil of this world so that when we see something like this—when we see Jesus responding to temptation with righteousness—we don't really see the beauty, the majesty, the glory of this passage. For a few minutes, let's think about the evil that exists in this world where Jesus enters on the scene.

Last year I read the series called The Hunger Games which is a fictional series set in the future. There's a group of people who live in luxury in a place called the Capital. They have everything they could want. They rule over groups of people who live in 12 different districts who are in immense poverty and misery. They live basically to meet the needs of those in the Capital. The things they make and the things they do all go to support those who are rich. So they exist in poverty and hunger. On top of that, once a year the people

who live in the Capital host an event in an arena that is immensely evil. Where 24 children are chosen to enter into this event to battle to the death. One lives and 23 die. They watch it on live television and make bets on who will win. It's this grand event to which they look forward.

I bring this up because I think the author does a good job causing the readers to be disgusted with the evil that is represented while simultaneously causing the readers to see some of those same sins of the Capital people in their own lives. I'm not saying that that was the intent necessarily but as I read these, I asked, "How do they live and not care about children killing each other? How do they celebrate this? How can they live that way? How can they live with so much luxury and not care that these people are starving to death? How can they live that way?" Then simultaneously I am thinking, "How often am I giving much thought to evil in this world?"

Last week as Justin was preaching, he referenced the statistic that in the past forty years in the United States alone, 57 million babies have been killed. He mentioned the fact that we don't often feel the evil that exists in this world. We look back and maybe long for the days when this country was a Christian nation. We look back in our history at the good old days, yet there is a huge blight on our nation. This past week we celebrated Martin Luther King Day. We look back at our nation with a history of people abusing other people. Racial prejudice causing people to treat others as slaves and abuse them. This world is filled with darkness. This holiday wasn't really pointing back to slavery but was pointing to a much more recent time, when racial prejudice still thrived. I think we would be misleading ourselves to think these kind of evil prejudices don't exist anymore. This world is not as it's supposed to be. Or as Justin showed us, "Things ain't how they're supposed to be."

As we think of this world filled with sin, I think it's helpful to dwell for a moment on the evil that is here even today. When you have an opportunity, visit a website called [www.enditmovement.com](http://www.enditmovement.com) which is hosted by Louie Giglio, a pastor in Atlanta who is well known for his Passion Conferences and who is now seeking to shine a light on slavery that exists today. This website points out statistics that today—more than at any other point in history—27 million people are in slavery throughout this world. But this is not something that just happens on the other side of the globe. One of his other statistics on the site is that about 17,500 people are trafficked into the United States every year. Of these 17,500,

the average age is 14. That's the average age so many are much younger—forced into labor, slavery or sexual slavery.

This is a cold, dark, evil world. There's a resource called the National Human Trafficking Resource Center that offers a hotline to report cases of human trafficking and slavery. Right here in Chicagoland over the past year, they averaged about one call a day. Right here in this area! While most of that happens in Chicago, in the past six months, many of these calls have come from Elgin, St. Charles, Geneva and Aurora. Human trafficking and slavery exist right here around us. This world is cold and dark.

C.S. Lewis says in probably one of the most famous lines of The Chronicles of Narnia, "It's always winter, but never Christmas." This is describing the cold, the hopelessness, the darkness. We can't turn on the news without hearing reports of murder, neglect, abuse, disease and catastrophe.

Hunger exists all over this world. Things are dark. Why? Because by one man, sin entered into the world and death by sin (Romans 5:19). By one man, sin entered into the world and so by Adam's sin—as our representative—plunging all of us into sin. Sin and evil and darkness exist in this world and we can trace this story through the Old Testament where we read constantly about this darkness that is pervading humanity:

- After this initial sin, Cain murders his brother (Genesis 4).
- Next we hear of Noah where God destroys the whole world because of the evil, because no one is left in the world who fears God other than Noah and his family (Genesis 6-9).
- Then shortly after that, God calls Abraham to this new place but his nephew, Lot, chooses to go toward Sodom and Gomorrah. We read of this evil, dark city where Lot lives and gives his daughters to men of the city. Later, we read of his daughters getting their father drunk to have a child with him (Genesis 13-19).
- Then we read of God's people disobeying, resulting in God bringing them judges and this cycle that ultimately ends with the statement that everyone just does "*what is right in his own eyes*" (Judges 21:25).
- Then eventually, they call to themselves a king and there are some signs of hope there because God did promise that one day there would be a king. But Saul shows very clearly that he is not that king as he chooses to go against God, disobeys God and leads God's people the wrong way.
- Then God anoints David and now there's even more hope because David seems so righteous—he is after all, "a man after God's own heart" (Acts 13:22). But then David commits adultery and murder to cover that.

So over and over and over again in the Old Testament, we see this theme that this world is dark and desperately in need of a Savior. Then Jesus is born and steps in to this setting of darkness. As His ministry begins at about the age of 30, He is baptized and God states, *“You are my beloved Son in whom I am well pleased”* (Luke 3:22). Then Luke does one more thing before he goes straight from baptism to the temptation of Jesus. Look at the end of Luke 3. In between the baptism and temptation of Jesus, Luke wants to point out Jesus’ genealogy. This is different than Matthew’s genealogy. Matthew opens with it in chapter one; it fits well with the story of His birth. It taught where Jesus came from as a descendant of David and Abraham, showing that Jesus is God’s rightful heir to the throne of God’s people.

But Luke doesn’t just go back to David; he doesn’t just go back to Abraham. Luke goes all the way back to the beginning of time. Look in Luke 3:38, *“...the son of Enos, the son of Seth, the son of Adam...”* So in between baptism and temptation, Luke wants to remind us that Jesus is a Son of Adam—the Second Adam. The first Adam faced temptation and failed, plunging all of humanity into sin. Everyone who has ever existed has given into temptation. Keeping in mind that Jesus is the Second Adam, we see Him now responding to temptation in this dark world. Now it’s Jesus’ turn.

One more fictional-fantasy analogy here. I want you to think of where Jesus is headed. Jesus is headed straight toward battle with evil itself—Satan, the evil one. In your minds, picture this walk toward Mordor in The Lord of the Rings series; this walk toward evil and darkness. We watch. It’s different from Adam. Adam was in Paradise. Jesus isn’t in Paradise. Jesus is in the desert for 40 days and He hasn’t eaten. The weight of the world rests on what happens in these 13 verses. If Jesus responds like Adam did, we’re hopeless. For a moment, suspend your knowledge of how Jesus responds and just watch with anxiousness as Jesus heads straight for battle with evil. If He fails, there is no salvation. If He responds like Adam, there is no hope and we are doomed. All of humanity is doomed. We watch as Jesus is hungry and tired and near death.

Satan says, “Are You sure You are the Son of God? If so, why are You out here suffering? Why isn’t He providing for You?” And we watch with our lives—with our eternities—depending on it. Like we are watching some suspenseful movie, we want to cry out: “Don’t do it. Don’t open that door. Don’t go down that hallway...”

Or just feel the anxiousness as we watch Jesus. He's tired and He thinks and He listens and He says, *"It is written, 'Man shall not live by bread alone, but by every word that comes from the mouth of God.'"* And the Heavens shout, "Yes! Yes! Victory!"

What Jesus did right there is what no one else could do. What Jesus did right there is what Adam did not do. Jesus is faced with temptation and stands righteous. Jesus is then faced with two more temptations that are recorded here (there might have been more) Over and over again as Jesus is tempted in His humanity—fully vulnerable—He stands righteous in your place—securing your righteousness. Doing for you what you could not do. Doing for us what we could not do. Doing what Adam did not do. Doing what Israel could not do. Jesus stands righteous.

How does this fit into the gospel—the good news—that we treasure and in which we find our only hope? Because of Adam's sin we are born dead in our sins; hopeless because of our sins; fully deserving God's wrath. But the Bible gives hope that by God's grace we can be saved by turning from sin and trusting in Jesus alone. The Bible describes this transaction that takes place when Jesus is on the cross and takes our sin on Himself. He then robes us—clothes us—with His righteousness. This is the perfect picture of Jesus taking our sin on Himself and bearing the weight of God's wrath against our sin. But it was His obedience that made it possible for Jesus to then actively give us His righteousness so that we stand before the Father, not just forgiven, not just with our slate wiped clean, but we are robed with Jesus' righteousness. This happens all through His life but most clearly, most distinctly, most vividly, right here where He earned righteousness for each one of us.

And so as I opened this sermon I said, "Right now, you're facing temptation." I think it would be missing the point a little to just look at this passage and say, "Oh, so that's how you do it. You just quote verses. That's how you resist temptation." That's helpful but not the main reason this passage exists. This passage exists to remind us, "We can't do it but He did it for us." That's where we find hope. Because we can't. Jesus did.

Find hope in this as you face temptation. As you fail again, remember, "There is one Mediator between God and man Who came and lived perfectly. He resisted temptation in my place so I can stand before the Father, redeemed" (1 Timothy 2:5; 1 Peter 2:22).

I want to close by reflecting quietly on this truth. I think there are probably different responses to this sermon:

Some might say, “That’s never happened to me. I do not know what it is like to stand forgiven before God.” I would encourage you to talk to someone about this soon by calling the number below and asking for a pastor.

Or maybe you’ve heard just enough to cry out, “Jesus, I trust You alone.” But you want to learn more and grow in your faith. Give us a call anytime.

Probably most of you though say, “I know that I stand righteous before the Father, but I am so often tempted toward despair and guilt. I’m so often still giving into temptation.” I think we need to respond to this with heart-felt gratitude and worship of the One Who did it in our place, then cry out to Jesus to do this work in our hearts—to constantly change us to become more like Him.

Father, we are eternally grateful for Jesus Christ. Just as by one man’s disobedience, many were made sinners, so by the obedience of One, many can be made righteous. So God, we thank You for Jesus doing this in our place. We pray this in His name. Amen

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