

Jesus' Last Temptation

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[0 : 00] We'll take your Bibles, would you, this morning and open them to Luke chapter 22.

! The Bible this morning will be verses 39 to 46, and I'll read that here in just a moment.

From this passage, by the way, I will deliver my 118th sermon from the Gospel of Luke. I probably shouldn't even tell you that.

But we are drawing near to the end of it, just a couple more chapters after we get finished with Luke 22. But I would also tell you right now here at the beginning that this passage contains mysteries concerning the Son of God, the Lord Jesus Christ.

Mysteries that I really don't believe we'll ever really fully understand. Certainly not this side of heaven. And we may not even fully understand it even in eternity.

[1 : 23] Don't get the idea that when we get to heaven, we're going to be like God in omniscient. We're going to know everything. There's going to be a lot we don't know still. But there are mysteries here in this passage.

And all you have to do really is pick up, you know, maybe a half a dozen commentaries on this particular passage, and you'll find different views, different ideas, different commentaries, different interpretations on some elements of this passage.

Paul wrote in 1 Timothy 3.16, he wrote, Without question, that is, without any controversy, without debate, our common confession is, great indeed is the mystery of godliness.

And I can relate to that. The more you read the scripture, the more you understand the reality of that. There's a lot about God we don't know. Now, we do know and are given in scripture everything we need to know.

So God has not withheld anything from us that we need to know about him. So we need to read. And not any of us have yet plumbed the depths of what has been revealed about God even in scripture.

[2 : 33] So there's mystery here. So look with me then as I read this passage, Luke chapter 22. And I'm going to begin reading with verse 39.

Coming out, he went to the Mount of Olives as he was accustomed. And his disciples also followed him.

When he came to the place, he said to them, Pray that you may not enter into temptation. And he was withdrawn from them about a stone's throw.

And he knelt down and prayed. By the way, I can't help but stop there a minute. Because, you know, a stone's throw means something different to different people. And I was thinking about my son Matthew.

And that booger can throw a stone a long way. So I don't know how far this was. But you know the expression. And he prayed. And he said, Father, if it is your will, take this cup away from me.

[3 : 37] Nevertheless, not my will, but yours be done. Then an angel appeared to him from heaven, strengthening him. And being in agony, he prayed more earnestly.

Then his sweat became like great drops of blood falling down to the ground. When he rose up from prayer and he came to his disciples, he found them sleeping from sorrow.

And he said to them, Why do you sleep asleep? Rise and pray lest you enter into temptation. All right.

So that will be our text for this morning. Short, relatively short in length. And yet it is long in richness. I guarantee you.

And even more richness in this passage than we could possibly even discuss here this morning. I've entitled my message for this morning, for this text, Jesus' Last Temptation.

[4 : 44] You see that on the screen up here. Jesus' Last Temptation. And it was. Very shortly, he's going to go to the cross. And he's going to die. So this is the last temptation for Jesus.

And not only that, but I would also say to you that it is his greatest temptation. His greatest temptation. Now, even as I say that, let's not entertain the thought that things were weighing in the balance here.

That maybe he might fail. But this was his greatest temptation. His last temptation. And listen, you even see this in the text. You get a sense of this in the passage.

And certainly, if you were to look at other gospel accounts of the same event, the same instance, this last battle with temptation even threatened Jesus' physical life.

And it did. In Mark's account of this, in Mark 14, verse 34, Brother Paul read it a moment ago. Jesus said, my soul is deeply grieved to the point of death.

[5 : 53] Now, he's not exaggerating about that here. We might say that I'm about to die. I'm so hungry. Well, we're just exaggerating. We're certainly not going to die because we're hungry. Not in this country.

But he's not exaggerating about this. He was literally on the very brink of death itself because of his agony at this point in his life.

And Luke is the only one who tells us this in verse 44. And being in agony, he prayed more earnestly then. And you have this interesting thing.

His sweat became like great drops of blood falling down to the ground. And a lot of different ideas about that. I personally just think he was sweating a lot. Huge drops of sweat.

Making puddles in the ground. He was in agony. He was in stress. And listen, we have never seen Jesus like this. Not any time before.

[6 : 51] You can read all throughout the Gospels and you never find Jesus in exactly this state. Never. And think about it. You know, he faced raging storms at sea on at least a couple of occasions and yet remained perfectly calm.

In fact, on one of those occasions, he was even sleeping through most of it. And Jesus faced demonic opposition, direct opposition, even verbal opposition.

And he faced it without so much as a flinch. And Jesus faced Satan's temptations at the beginning of his ministry. Remember when he was led out by the Spirit out into the wilderness and Satan tempted him.

And he faced the temptations of Satan himself and never broke a sweat there. I mean, you don't even get the idea that he was rattled to any degree.

And numerous times he faced the trick questions from the Jewish religious leaders without even wavering. And kept complete composure.

[7 : 53] Didn't even get angry with them. I think he could even face Megyn Kelly at Fox News. Just had to throw that in there. And later on, he's going to face Pilate.

And he's going to face an angry mob that is calling for his crucifixion. And he does so with calm and complete composure. Now, don't misunderstand me. I'm not suggesting that Jesus never showed emotion or that he never experienced emotion.

And we know that is not true. I mean, he showed emotion many, many times. Different types of emotion. For one example, twice he threw out the merchants and the money changers from the temple.

And Jesus was filled with divine indignation and justifiable anger. I mean, he expressed a huge emotion. The emotion of anger as he turned the tables over and formed a little whip and drove them out of the temple.

That's an emotional Jesus at that point. Several times in his ministry, we know that Jesus wept and wept bitterly. He wept at the tomb of Lazarus when the Bible says he saw the family and the friends weeping.

[9 : 03] On the road leading into Jerusalem, the Bible says he wept over the city. Jesus wept and wept bitterly. And there are many times in Scripture that the Bible refers to Jesus showing compassion.

Experiencing deep emotions of compassion deep inside his soul. Gut-wrenching emotion and compassion. For example, for the leper in Mark chapter 1 verse 40.

For the widow who lost her only son. And Jesus happened to be there during the funeral procession. In Luke chapter 7 verse 13. The Bible says he was compassionate toward them.

For the two blind men in Matthew chapter 20 and verse 34. For the crowds who were hungry in Mark 8 verse 2. For the people who were like sheep without a shepherd. In Matthew chapter 9 verse 36. And on and on I could go. Jesus showed compassion. Jesus was not some cold kind of individual. Some stoic personality. [10:02] Who never experienced emotion. Never showed emotion. And our text here this morning. Reveals Jesus literally stricken with deep emotion.

Here in the garden. A few short hours before his death on the cross. Jesus will cast himself upon the ground in agonizing prayer.

Creating puddles of his own sweat in the dirt beneath him. And he will do it all alone. That's the picture.

Deep emotion. We've never seen Jesus like this. Not in all of his ministry. Not in all of his recorded ministry. We've never seen Jesus. To this depth of emotion.

Now the question is. What was the nature of his temptation? This is about his last temptation.

[11:05] What was the nature of his temptation? The nature of that temptation. With which Jesus battled. Even to the brink of death. What was the nature of it?

And I would ask another question. How did Jesus deal with it? How did he win that battle? He did, you know.

Win that battle over this last temptation. His greatest temptation. How did he win it? And perhaps most important for us. So what? I mean, what does that mean to us?

What does any of this? How does any of this help us today? Well, these questions I hope to answer. Find an answer for. Think we can find an answer for.

In our passage of scripture for this morning. So, getting right to it. Here's the first thing I want you to see. The warfare. The warfare that is going on here.

[12:04] Now Luke gives us a glimpse of it. Some of what he records here. The other gospel writers. Give us a little more information. But without a doubt. All out war is taking place here.

A battle. A battle of temptation. So, notice the warfare. So, let's begin with verse 39. And he came out and proceeded as was his custom.

To the Mount of Olives. And the disciples also followed him. That's just kind of an introductory statement. It's kind of a contextual reference. Get a reference here of the time and place.

The occasion. The chronology of all of this. He came out from where? Well, the upper room. That's where we've been for the last several Sundays.

We've been looking at what transpired in the upper room. So, he came out of the upper room. It's early Friday morning. That we know. Jesus must die that afternoon between 3 o'clock and 5 o'clock.

[13:07] Exactly when the Passover lambs are to be slain. Because he is the Passover. The true Passover. And so, it was after midnight early into Friday when they left the upper room.

And having left the upper room, they did what they had been doing every single night that week. They went to the Mount of Olives. Crossed over to the Mount of Olives.

Luke says he proceeded as was his custom. This is what they had done every night. They were camping out there. Staying there. They were there in kind of a safe place. A secluded place.

A secret place. And so, they did that this night as well. John 18 verse 2 says, Jesus often resorted there with his disciples. Now, Luke doesn't tell us the name of this place.

The location. The name of the location. Probably because he wasn't there. I mean, he wasn't. He was not one of the apostles. So, Luke was not there. He is giving us his account of the gospel from eyewitnesses that God brought to him.

[14:08] And so, he wasn't there. Perhaps he didn't even know the name of the place. And so, he doesn't give us that. But Matthew does. Because Matthew was one of the 12 apostles. And he was there. And in Matthew chapter 26 and verse 36, he tells us that it was a garden called Gethsemane.

Now, we're familiar with it. We know about the garden of Gethsemane. So, this is where they were. And so, Jesus has them. He and his disciples.

Now, just 11 of them at this point. He has them returning to the very place they have been camping out each night this week.

And so, he is not attempting to hide out anymore. How do we know that? I mean, he goes right to the same place. He's been going.

He's not hiding out now. He is going back to this place to await his arrest. He knows it's coming. And coming soon. Now, remember.

[15:13] Jesus would not have his arrest take place in the upper room. He had a lot to do in the upper room. A lot to accomplish there. Take the last Passover with his disciples. To take, to establish and observe with his disciples the very first Lord's Supper.

He had some important instructions to give to his disciples. He had some important examples to give to his disciples. The washing of feet and so forth. He had his high priestly prayer to pray. Recorded in John chapter 17. And so, Jesus kept that location. The location of the upper room a secret. Remember, Judas didn't even know where it was. Jesus sent Peter and John to the place to make the preparation.

They didn't even know where it was until they met some guy to guide them to the location. So, it was a secret place. Now, at some point, of course, Judas was dismissed from the upper room. That would give him time to make contact with the Jewish leadership. And to kind of craft his plans for betraying Jesus.

[16:27] And Judas knew exactly where Jesus would be. He would be at the Garden of Gethsemane. That's where they'd been camped. He knew the location. And so, Jesus went directly to the place where Judas knew he would be.

So that Judas could find him. And could lead the soldiers there to arrest him. You see, this is Jesus' hour. This is Jesus' hour.

He's calling all the shots. No need to hide from Judas anymore. The wheels are now set in motion. And when Jesus and his disciples arrived at the Garden of Gethsemane, very likely Judas and the priests and the mob and the soldiers were already on their way.

Very likely. And now, skipping down to verse 41, because we want to see this warfare. The Bible says, And he was withdrawn from them about a stone's throw.

Matthew and Mark tell us that Jesus placed eight of his disciples there at the entrance to the Garden. And he instructed them to watch and pray.

[17:42] And then he took Peter, James, and John, kind of his inner circle of disciples, and he took them in a little further into the Garden and told them to stay there at that place, watch and pray.

And then Jesus went yet a little further in. And what did he do? Well, we know, don't we?

And here is really where the synoptic Gospels, I'm talking about Matthew, Mark, and Luke, the Gospels that, as it were, see through the same eye. Here is where the synoptic Gospels, when you put them together, they together paint a vivid picture of this moment in Jesus' life.

Luke tells us in verse 41, And he knelt down and prayed. That's what Luke says. Mark tells us in chapter 14, verse 35, He fell to the ground and prayed.

Matthew tells us in Matthew 26, verse 39, He fell with his face to the ground and prayed.

[18:53] I find that very interesting. Kind of the progression, though in reverse order, from Luke to Mark to Matthew. We have a progression.

Have you ever seen anyone make one of those kind of motion pictures with a tablet of paper? You know, you just draw each movement on the edge of the pages, and then with your thumb, you kind of, you turn the page, let the pages flip rapidly so that you can see each picture in kind of a moving, and you can create a little motion picture.

Have you ever done that? Kind of interesting. And it works. Well, that is what we have here in the three Gospels. Kind of like a flip book motion picture.

And so we see, really, it's implied that Jesus started in a standing position. And by the way, that would be the normal prayer posture for the Jews. You know, we think the posture is to kneel, and that's perfectly right.

But really, for the Jews, the prayer posture was to stand and to look up into heaven and to have your arms stretched out and to pray.

[20:08] And I just kind of think Jesus started that way, but then he drops to the ground on his knees, and then he falls prostrate on the ground, and then literally buries his face in the dirt.

You know, the popular painting of Jesus kneeling by this huge rock and praying, I don't think it really captures the scene. Not as it's portrayed here in Scripture. Because Scripture portrays a man in deep agony.

That's what we're to get here. He's in agony with his face buried in the dirt. He's drenched with sweat so much that he's literally just lying there in a puddle of his own sweat.

And he is a man at war. At this very moment, at war, not with himself, but with Satan. And he is a man in great battle against temptation.

This is Jesus' last and greatest temptation. Satan did not want Jesus to go to the cross. Don't ever get the idea that Satan was applauding, finally, he's on the cross and dying.

[21 : 27] You know, some songs that portray that. Satan did not want him to go to the cross. He did everything he could, really, all down through the history of time, to keep Jesus off the cross, all the way to the very end.

He didn't want him to go to the cross. And so here, moments before Jesus' arrest, Satan has pulled out all the stops, so to speak. And Satan has aimed his biggest gun at Jesus.

And he's attempting to get Jesus to give it all up. It's his temptation. Now, what is the substance of this temptation?

That really is the question here for most of us. We think about it and read the passage. What's the substance? What's the nature of this temptation?

See, we certainly know what Satan wanted Jesus to do or not do. Don't go to the cross. That's what Satan wanted. But was that really possible at this point?

[22 : 29] Do you think? Or was it ever possible? Really, I don't think it was. Was there any real danger of that happening?

I mean, you think about this in Jesus' prayer and what he prayed and all that. I mean, was this a kind of hold your breath moment for mankind?

See what's going to happen. It could go either way here. In this sense, did the fate of mankind hang in the balance here in the garden as Jesus is praying this prayer as he's being tempted by Satan?

Was there a real danger that Jesus might change his mind that now in the end, when it finally came down to it, that he would refuse his mission?

The answer, I think, is absolutely not. There's no danger here. We don't need to be reading this and thinking, you know, holding your breath, see how things are going to happen.

[23 : 38] Of course, we know how things turned out. No, there was no danger. But, you know, you might say, Pastor, isn't that what he prayed?

Well, did he? Let's just look at that. Verse 42. He knelt down and prayed, saying, Father, if it is your will, take this cup away from me.

Nevertheless, not my will but yours be done. That's what he prayed. As recorded by Luke. Now, on the face of it, it's puzzling prayer.

Don't you agree? This is a real puzzler. I mean, we get down to it.

At this time, considering all that's happened, and his entire life, and especially the last three years of his ministry, and all that he has taught and said, and the movement of his ministry, all eventually being 100% focused upon going to Jerusalem.

[24 : 42] The Bible says he set his flint, set his face like flint toward Jerusalem. And all that he said about it, that at this time here, that he would actually pray this prayer.

I mean, that's a real puzzler. What's the answer to that? Well, there are those who would say that Jesus, this is Jesus' human side speaking.

Ever heard anybody say that? This is Jesus in his humanness. His human nature, so to speak, is in conflict with his divine nature.

And so his divine nature wants to obey the will of God, but his human nature is in conflict with that, and wants to disobey, wants to run from this, and get away from this, and get out of this.

So there's this kind of struggle, between the humanness and deity of Jesus Christ. The problem with all of that is that Jesus possessed no nature that could disobey God.

[25 : 53] He didn't have any nature like that. Or ever even want to disobey. That wasn't in Jesus. See, unlike you and me, there was never any such conflict in Jesus.

We have a fallen, sinful nature. Every single one of us. We inherited it from our fathers, and they got it from their fathers, and on down the line to Adam.

Every one of us have that nature. But Jesus had no such nature, no fallen nature. He got nothing from Joseph, his earthly father, because he was not his biological father.

Jesus was born of a virgin, and his blood came from God, and his blood was pure, and righteous, and sinless, and therefore his nature was unpolluted with sin.

And his nature had no capacity for sin. Jesus could not sin any more than God the Father could sin.

[26 : 57] The Bible says he cannot sin, nor can he be tempted to sin. That's God in his full deal.

No, no, see, listen, this is not about Jesus' humanness, struggling with whether or not to disobey God.

Really, this is not struggling with sin at all, in that sin. As if, some internal struggle. It's not at all that. And there are others who would propose, well, Jesus was inquiring, really, here, as to whether God the Father had now found another way. Just checking with you, God, has there been any other discoveries made?

You know, you've been, you've had a little time to think about it, and maybe you've discovered something, just want to find out if, if it's still, this is the only way. Or, maybe God, you've changed your mind.

But, how could Jesus possibly think? Really, I mean, how could he? How could he entertain the thought that there might now be another way to save sinners?

[28 : 04] I tell you, it's not possible. Not possible. Being the eternal Son of God, Jesus knew all too well there was no other way for man to be saved other than through the substitutionary sacrifice of Jesus Christ upon the cross.

There was no other way. So, how could we even think that Jesus is praying at this point that there might be another way to do this? that he wouldn't have to do it, or that God might spare him from this?

Or, even that God had changed his mind about it. Listen to what Jesus said earlier in his ministry, recorded in John 12 and verse 24.

He is speaking of his death here. He says, Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone.

But if it dies, it produces much grain. It's a metaphor. It's figurative of his death.

[29 : 12] But then listen to what he said. Now my soul is troubled. And what shall I say? Really, what shall I pray? Father, save me from this hour?

Should I pray that? He said, But for this purpose I came to this hour. Now, so resolute. How then could Jesus have changed his mind about that?

Or been ignorant of that? Or think that now maybe there's some other way? Or maybe God has changed his mind? Or whatever. No, no. Jesus is not praying to get out of going to the cross.

If we don't understand any of it, we ought to understand that. He's not praying to get out of this. He knows he must go. He knows it's the only way. He knows it's the will of God.

Jesus is not praying that there might now be another way. So then what is Jesus praying? Well, there are two key words in Jesus' prayer, this very short prayer, that should help us understand.

[30 : 17] The word will, and it appears twice in the text. Actually, it appears three times. Third time it's implied.

And then the word cup. Those two words, will and cup. Now let me take the second word first.

When Jesus said, take this cup from me, he's referring to the cup of God's wrath.

God's wrath on sin and sinfulness and sinners. It's the cup of his wrath. And there are a lot of examples in scripture that define this.

In Psalm 75 and verse 8, for in the hand of the Lord there is a cup, the wine is red, it is fully mixed, and he pours it out.

Surely its dregs shall all the wicked of the earth drain and drink down. It's an incredible imagery.

The cup of God's wrath.

[31 : 24] Isaiah chapter 51 and verse 17, Awake, awake, stand up, O Jerusalem. You who have drunk at the hand of the Lord the cup of his fury. You have drunk the dregs of the cup of trembling and drained it out.

That's the full wrath of God. Jeremiah 25 verse 15, For thus says the Lord, God of Israel, to me, take this wine cup of fury from my hand and cause all the nations to whom I send you to drink, to make them a desolation, an astonishment, a hissing, a curse, as it is this day.

No doubt about the identity of the cup. One more, Revelation 14 verse 9, If anyone worships the beast in his image and receives a mark upon his forehead or upon his hand, he also will drink of the wine of the wrath of God, which is mixed in full strength in the cup of his anger.

I mean, what imagery there? It's incredible. We can just see that. The cup is the wrath of God. And now listen to me. It is this cup, the cup of God's wrath, that Jesus will shortly drink.

Very shortly now. He will drink to the dregs. That means to the very last drop. And he will do so for you and for me. For us. This cup is filled with the wine of the wrath of God.

[32 : 59] It is the cup of his anger. It is God's wrath on our sin. It is God's anger toward you and me.

But in just a few hours, Jesus will be made sin for you. Not just take your sin, but be made sin for you.

Imagine that. Jesus made sin for you. That's what's going to happen at the cross and it's just hours away. And Jesus will bear your sin for you and drink of the wine of the wrath of God which is mixed in full strength in the cup of his anger.

Think about that. This is where Jesus is headed and he knows it and it's soon. Now, if you are Jesus, suppose you're Jesus.

The cherished, beloved, Son of God. The eternal, holy, perfect, righteous, sinless, Lord of glory.

[34 : 22] Listen, what anguish and horror and agony and dread, outright dread would you experience in your soul to know that you are about to become the very thing your holiness abhors.

sin. I think you get a little bit of the idea of the agony of Jesus at this point in his life.

He's about to be made sin. And also, then consider the word will in the text. It appears twice, again, implied a third time.

First, the Father's will, then the Son's will, then the Father's will again. And Jesus prayed, Father, if it is your will, take this cup away from me.

Nevertheless, not my will, but yours. It is. what does he actually say? We know that Jesus' number one desire, his full desire is always to do the will of God.

[35 : 53] Will of the Father. Never wavered from that, never questioned that. Is he questioning it here? No, I think it is Jesus saying, Father, even now, I so much desire to do your will that if it is changed, if you will to take this cup from me, but nevertheless, your will be done, not mine.

your will. See, listen, Jesus is not praying from a position of momentary weakness about that.

He's not praying from a position of wavering about his desire that the will of God be done. That's what he wants more than anything.

But even at that point, he's saying, God, I will at least say to you, if your will is now otherwise, then so be it.

It doesn't take anything away from Jesus' desire to go to the cross. He counted it joy to go to the cross to die for you and for me. He didn't change his mind about that.

[37 : 12] This is more the opposite of that, saying, I want to go to the cross, but God, I will always say to you, whatever your will is, even if it means that now, even here at the end, I don't go to the cross.

It's a testimony of his desire that the will of God be done, no matter what, and not his will. And so, not only that he would go because it's the will of God, but he would go to the cross because it's his will too.

And this, I think, accounts for the agony and the suffering at this point. Jesus is praying from a position not of wavering, but from a position of resolve.

Resolve and strength from a position that would not budge an inch when it came to the will of God. Not my will, your will be done.

And think about the agony, the suffering, when you put those two things together. The cup of wrath, and what it means for that to be poured out upon the Lord of glory, whose very nature abhors sin altogether and to know that he soon will become sin.

[38 : 38] And at the same time, knowing that it's the will of God, and it's not just the will of the Father, it's his will too. And you bring those two things together and the agony taking place in his heart.

Even to the place of premature death, physically. You see, Satan's temptation at this point was not directed toward a human who also is God.

It was directed toward God who is also human, who could be tempted and yet could not sin. So his whole design here, the way of tempting is not like he would tempt you and me.

He designed his temptation to be directed toward the deity of Jesus. And really that has been his way all along. You can go back to the temptation in the wilderness at the beginning of Jesus' ministry and you'll notice that it was all directed toward Jesus in his holiness, in his divinity.

He said, just turn, turn, you're hungry, turn these stones into bread. You can do that, you're God.

Where is he tempting him? Tempting him in his deity, in his holiness.

[39 : 56] And then he takes him to the top of the temple. He said, just jump down from here. You're not going to die. You're God, remember? Let me just keep you reminded of this, you're God. You're not going to die.

Go ahead, just jump off of here. Where is he tempting? At his point of deity, at his holiness. He says, see the world here, all you have to do is just bow a knee to me and it's all yours. You see, Satan tempted Jesus to hold on to his deity. Do not give that up. To hold on to his holiness. To embrace his holiness and then to reject taking on sin. Satan never tempts us that way. You know? Satan tempts us to reject holiness. holiness. It's just the opposite. He tempts us to reject holiness and to embrace sinfulness.

[41 : 09] But Satan tempted Jesus to embrace, continue to hold on, to grasp his holiness and to reject sinfulness in the sense of becoming the sin bearer.

This was Satan's temptation. It's as if I can see Satan right there in the garden. I can see him there. That old serpent there in the garden and he's whispering in Jesus' ear. and he says, you are perfect holiness. Can you imagine this? You are glorious. You should not become sin.

[42 : 19] See the temptation directed not at his humanness but his holiness. Why should you give that up? You're God.

You're glorious. You're sinless. You're the Lord of glory. Why should you lay that aside? This is the temptation.

This is Satan's final attempt to get Jesus to abandon his ministry, his mission. this is Satan's biggest gun. It's diabolical. Lives up to his name, diabolos.

To tempt Jesus in his holiness, a holiness that abhors sin, a holiness that would recoil at the very thought of becoming sin.

That's the temptation. True. Right? True to Satan. Diabolical of Satan to tempt Jesus in this way.

[43 : 28] But it didn't work. In fact, there was never any danger of it working. Not at all. But that in no way lessens the emotional and physical trauma that was inflicted upon Jesus in his humanness, in his manhood, his physical side.

And that's why, by the way, the reason we have what happens in verse 43. Then an angel appeared to him from heaven strengthening him. Not strengthening him spiritually, but strengthening him physically.

He's at the point of death. This is a ministering angel. Angel that came to give him strength in his body. Same thing, by the way, happened, if you will recall, after the temptation in the wilderness at the beginning of his ministry, at the close of that.

He's weak from fasting for 40 days and 40 nights. He's weak from his battle, his resisting of Satan's temptations, and an angel comes and ministers to him, to his physical side.

But the most important thing to learn here, this is what we're getting to, really, this is where it intersects our lives. How did Jesus handle this?

[44 : 51] What did Jesus do to confront this battle and to win this battle?

Well, that leads to the second thing, the weapon, or weaponry. the warfare and the weaponry. In a word, our weaponry is prayer. You say, sure, it's got to be something other than that, something more profound than that.

No, it's prayer. prayer. Notice, Jesus knelt down and prayed, verse 41. And then Satan unloaded both barrels on him.

Angel came and sustained his physical life, but it says that Jesus, in verse 44, Jesus prayed more earnestly. Prayer. Jesus shows us the weapon of our warfare against Satan is prayer.

[45 : 59] Against Satan, against sin, against temptation, it is prayer earnest. You see, the warfare is different for us.

You can't compare, really, our warfare with Jesus' warfare. The way we're tempted and the way Jesus did, they're completely opposite. you can't compare the two.

Not only in the way or the type of temptation or the substance of temptation is different, but also the strength of it is different.

Jesus' temptation went way beyond anything you or I could ever have. Jesus, because he could not sin, was tempted to the max, to the fullest extent.

you and I, we would sin long before it reached there. So, the warfare is different. We can't compare that, but the weapon is the same.

[47 : 05] It's the same. Satan doesn't tempt us as he did Jesus. As I said, Satan tempted Jesus to embrace his holiness, to hold on to his rightful equality with God.

He said, why should you give that up for these people? You should hold on to that. Why should you become sin? He would. So, he tempted him in that way to embrace his holiness, but Satan tempts us to embrace our sinfulness and to skew holiness.

And, every day, the battle is on. The battle is on. And so, let me quickly add to this, my last point, that is weakness.

We see weakness in this passage. This is definitely where it intersects with us. We find ourselves here. Weakness.

And, kind of like bookies, our passage begins and ends with Jesus telling his disciples to pray.

Verse 40, at the beginning, pray that you may not enter into temptation.

[48 : 21] Verse 46, at the end of this passage, pray lest you enter into temptation. Identical. It's like bookends in the passage. By the way, that's a clue you ought to look for when you are studying a passage repeated phrases, where they appear, so that then you focus on what's in between the two.

And so what happens in between these commands should be a huge lesson to all. Did the disciples pray as Jesus told them to?

That's what happened in between the two commands of Jesus, pray, pray, and in between, what did they do? they slept. Grant you, they were overcome with stress and burden and sometimes we are overcome with stress, the burdens of temptation and tendency is to kind of check out.

We just not fall asleep. That's what they did. verse 45 says, when he arose up from prayer and had come to his disciples, he found them sleeping from sorrow.

In fact, Matthew and Mark tell us that three times Jesus urged his disciples to pray and three times he found them sleeping. I don't know about you, I can see myself there.

[49 : 58] In fact, I see myself there all too often. And Jesus even said, could you not watch and pray for even one hour? And we get down to pray and we pray for about five minutes and look at our watch.

Oh man, only five minutes? I don't know how much long I can keep this up. Disciples failed, didn't they? Failed miserably. Not only did they fail in obeying Jesus' command and his instruction.

Watch and pray. Pray for this hour. Now they failed in obeying Jesus in that. But because they failed in obeying Jesus in that, as they went forward they failed.

Peter denied even knowing Jesus. When it came down to it, all the disciples except the one scattered even after the resurrection.

Where are the disciples? They're locked up in a room, quaking with fear. they couldn't handle any of the temptation that came their way. Why? They didn't use the weapon that Jesus used as an example for that.

[51 : 07] Prayer. Weak. But you know, it is in their failure, of course, that we can learn how vitally important prayer is when it comes to temptation.

Really vitally important for everything. it. And the lesson really is so profound. Jesus prayed and was victorious. The disciples slept and they failed.

It's right there. What a lesson for us. I don't know about your temptation battles.

We all have them. I don't know what yours is. I think we would have some battles in common. Every believer holds in common. And there would be other battles more unique to each of us individually and so forth.

My battle might not be yours and yours might not be mine. I don't know what your battle is.

Temptation battle, but I do know this. When it comes to your battles against temptation, without prayer, you don't have a prayer.

[52 : 20] You don't have a prayer. prayer. And we just look at your life. Look at your failures. And we say, oh Lord, what's the matter with me?

How could I feel so miserable? Really, all we have to do is broaden our view and see what our prayer life is. There's the answer.

Without prayer, you don't have a prayer. Thank you.