

# Jump If You Are In His Shadow

*Matthew, a Preaching Series*

By William J. Sturm

sermonaudio.com

**Bible Text:** Matthew 4:5-7

**Preached on:** Wednesday, July 9, 2014

**Berean Baptist Church**

517 Glensford Drive

Fayetteville, NC 28314

**Website:** [www.bereanbaptistchurch.org](http://www.bereanbaptistchurch.org)

**Online Sermons:** [www.sermonaudio.com/bereanbaptistch](http://www.sermonaudio.com/bereanbaptistch)

So let's look in Matthew 4. "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungred." Don't read over that without enjoying the fact that your Savior knows what it's like to go without a meal and be hungry. Doesn't that bring your soul delight tonight to know that there are times when you can't even keep your mind straight you're so hungry, so thirsty, so whatever, so tired. Have you ever been to that place? You've been so tired you couldn't even lift your head and you thought, "Man, I don't think anyone's ever..."? No, someone has been that way and the Lord Jesus is so in touch with what it is to be a human being minus the experience of guilt from sin, that we can take great refuge tonight in knowing that our Lord knows exactly how we feel in every situation. And can I just say, can I just say this? He actually knows the guilt of sin too because he bore it on Calvary in the dark by himself, a recipient of God's wrath. So he knows what it's like to bear the guilt of our sin, not the guilt of his sin. He has none. He's not guilty. He's never been guilty a day in his existence which goes back quite a bit. Quite a bit. So he was hungry.

Verse 3, "And when the tempter came to him, he said, If thou be the Son of God." Well, that's so strange. We're going to get to that in a minute. "Command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again," or as the ESV says, "Again it is written." In other words, let me tell you what it says another time. "Thou shalt not tempt the Lord thy God." A second time Jesus said, "I am again, I am going to quote the Scripture to you again." And since Jesus quoted Scripture again, the devil again, verse 8, takes him up into an exceeding high mountain.

There are so many lessons in this passage of Scripture that we, I think, are in danger of missing all of them because we are so familiar with this passage of Scripture. If you count yourself as a child of God tonight, you should in some measure be experiencing temptation. You are in good company. If the spotless, faultless, blemishless Son of God

endured with much longsuffering the temptation from the wicked one, then you tonight if you are experiencing storms that you did not cause or that you may have caused, because certainly the Lord could have kept you from misstepping and causing a storm, yes? So if you're in the storm of any kind tonight, you need to know that the Lord Jesus knows what it's like to be tempted of the devil. Yeah, don't be surprised. Think it not strange concerning this fiery trial, is what Peter said.

So there are so many lessons here. Now, I want you to please to notice verse 8, "the devil takes him up into an exceeding high mountain, and shews him all the kingdoms of the world, and the glory of them; And says unto him, All these things will I give thee, if thou wilt fall down and worship me. Then said Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him," left him, "and, behold, angels came and ministered unto him." Next week we're going to talk about that in a great measure. Tonight we're going to talk about verses 5 through 7, the second temptation, and I think it's fitting for us to pray again.

*Lord, this is your word, these are your people, I am your servant. The only perfect element just mentioned is your word. I am imperfect. These are imperfect people. We have brought into us with us tonight nothing but the original token of our sonship to Adam and that is our sin. We have nothing to offer your grace tonight except sin. We have nothing to offer your forgiveness tonight except sin. In every way you have shown yourself mighty on our behalf. You have been merciful to us every morning and all we've brought before you is our neediness and I'm so glad that you welcome a contrite heart and a broken spirit because that seems to be all that we have down here. And to know that you have anointed us with the Holy Spirit much like you have anointed Christ and to know that you have led us sometimes to a place where we can be tempted is so mysterious and yet we take it somehow. We don't ask for the temptation, as a matter of fact, we obey your word that says, "Pray that we are not led into temptation." That is only two chapters away and yet, Lord, we understand that there will perhaps be a time when the wicked one will tempt us. So tonight, help us to learn and be helped and encouraged in the mighty name of the one who has crushed death with death and rose from the dead and lives, Christ Jesus, the man, lives at his Father's right hand ever living to interceded for us. We come before you in that name and we come before you in that name not timidly, not tepidly, we come before you boldly as if we belong in your presence because Christ, O God, we belong in your presence. To deny us tonight who are washed in the blood is to deny your own Son, and never in eternity would you do such a thing. So open the understanding of our eyes and give us that which we did not bargain for this evening and help us to be changed forever. And may the hallways of eternity echo with what we have heard and what we will hear this evening. In Jesus' name. Amen.*

And so Matthew 4 and we're looking at verse 5 again. I will have it on the screen for you and I want you to notice the title of the sermon is "Jump If You're In His Shadow." We'll get to that in a minute. "Then the devil takes him up into a holy city," the holy city being Jerusalem, "and sets him on a pinnacle of the temple." A lot of people when they hear word "pinnacle" they assume it's like, "Ah, a temple has a steeple," and so they picture Jesus and the devil standing on a steeple but really the pinnacle is right here. It's on the

southeast corner of what was Herod's temple. Right here is really the, this is the pinnacle proper. This is known as basically the pinnacle because other than this part right here and the Antonia Fortress which was 240 feet tall and it's the place where the Roman soldiers stayed, this is the tallest place. As a matter of fact, here is a closer look at it and right in here in the engravings along the wall, there was in Hebrew letters and it's been found archaeologically, I could actually show you pictures. I probably should have. It says, "To the trumpeters." And so often at the sundown on the Sabbath eve, you would see the trumpeters standing across the pinnacle of the temple and they would blow their trumpets says Alfred Edersheim in his book "Life and Times of Jesus the Messiah."

Also, right here 33 years exactly after the death of our Lord Jesus, his half brother James was martyred from that place where he was thrown from the pinnacle of the temple. He survived the fall and then was then beaten with clubs until his death. James, the half brother of Jesus. Passover day 33 years exactly to the anniversary of the death of Jesus.

Here's a picture of what remains of it today. Not much, but that's where they are, the pinnacle of the temple.

Now, I'd like to give you a few considerations from our passage today. 1. Satan has not changed his approach. He has put a question mark continually where God puts a period. Let's see if we can let the Scripture tell us what I'm saying here. Look at chapter 3. We have seen the baptism of Jesus. Jesus is baptized in chapter 3, verse 13. He comes up out of the water and verse 16, "went up straightway out of the water: and the heavens were opened unto him, and he saw the Spirit of God descending upon him like a dove," upon Jesus like a dove, "and lighting upon him." Now listen, please: a voice from heaven said, "This is my beloved Son, in whom I am well pleased."

Now, I want you to just consider for a moment that Satan has been around for the entire 30 years of Jesus' life up until this point because if you think about Matthew 2, who was behind Herod's actions of trying to kill all the baby boys? (Satan.) Yeah, we don't even have to wonder. Revelation 12 tells us that the dragon stood before the woman waiting for her to birth the man child but he was caught up to heaven before Satan could kill him. Well, that includes the lifetime of Jesus.

Think about that, now think about what that passage of Scripture is saying. You should write down in the margin of your Bible: Revelation 12, I think it is verses 4 and 5, and think about what that's saying. Revelation looks at it like a snapshot and says the dragon was standing before the woman to devour the man child and he was caught up into the presence of God and could not be eaten. That means, since we have the birth and the ascension in one verse in one action, think about it, those are separated by 33 years, correct? Alright, so you need to know that all of these 33 years of Christ's life that he was on this earth, 30 years up until this point because we find out from Luke that Jesus was 30 years old when he was baptized, for 30 years Satan has been trying to kill Jesus.

So here he is. Here's a sub topic. Here's one of the ways in which he tried to do it and we'll get into that for sure next week, but I just want you to know that Jesus had the

Father and John the Baptist was a witness and probably Satan was there as well, but because of Revelation 12 light, but think about the fact that John the Baptist had already heard Jesus and Jesus had already heard the Father say, "You're my Son and I'm happy with you." Think about it. And what does Satan say in verse 6? "If you're the Son of God." If you are.

Well, Jesus, being the perfect Son of God, handled it a lot better than I would have. "What do you mean, if? Are you stupid? What do you mean, if? You didn't hear the voice? You're going to try to get me to doubt where I came from?" Yeah. Isn't that something? So the devil is usually busy in Jesus...and I might remind you, man, Revelation 12 is a good passage because at the end of the chapter it says that the dragon was unsuccessful and so he went after the seed of Christ. That's you.

Now, you rest assured that the devil hasn't changed his tactics for you or I. He is always interested in taking the periods of God's life that he has put in his direction to us and saying, "Nope, that's not a statement," and he adds a question and really that's exactly what he did in the Garden of Eden. God said, "In the day you eat that fruit, you will surely die." And Satan comes back and says, "Did God really say you'll die?" He hasn't changed and so he is busy in your life every day questioning whether or not God really said something. "Did God really say? Did God really say? Did God really say?" And he comes to Jesus and says, "If you're really the Son of God." Why is he saying "if"? It's already been settled.

Well, next, Satan, and here it is, and then Satan comes back and he starts adding burdens where God had not added them. Now, look at verse 6 again. Look at verse 6. This is just amazing, "If you're the Son of God, cast thyself down." Well, look, I've been through one tandem jump, are you impressed? And five jumps through airborne school and then probably by providential protection, was used to a non-airborne unit before I got a chance to get my sixth jump. As a matter of fact, those folks over there said, "Ah, you know, the wind is too much." I was out there for my sixth jump, ready, about ready to jump. John E. was out there with my son at another...where you at St. M.? Is that where it was, brother? And I'm at Rayford and I'm ready for my sixth jump and they said, "Oh, the wind." I'm like, "Are you kidding me?" And later that month I got orders to another unit in Greensboro. They don't jump much in Greensboro. It upsets the people.

So I have jumped from a considerable height, I think 13,500 feet was the tandem and, again, I think Chastity, she's had like 200 jumps. Is that right? About 200 jumps. And Josh M., are you in here tonight? He's had like 200-250 jumps and just amazing stuff. And if you ever watch YouTube where they throw the parachute out and then jump out and chase it, that's cool, alright? You say, "That's foolish." Right, that's why I don't do it, but it's still very cool. Very cool, alright?

So he says, "Throw yourself down." So here is Satan now, if Satan is going to do this to Jesus, he's going to do it to you. "If you really want to be who God says you are, you have to do this." We have it happening today. God says you're a born again child of God, you're in Christ because you put your faith in his blood and you have people from here to

Mars saying, "Well, that's not enough. You still have to clean this up and stop doing that and quit doing that. You have to feel it. You have to feel this. You have to... If you really are a son of God, you will do this." How's that for some application? "If you really are a child of God, James, you will endure to the end. You will be in church every time the doors are open. You will feel bad if you miss my preaching. If you're really a child of God."

So, you see, Satan doesn't always show up in the body, sometimes he uses fellow believers. And when I say Satan, I don't mean that you're so important that out of seven billion people, the devil walks on down to your house and says, "Today I will use you." No, there is a great network that belongs to him and we are fighting, not against flesh and blood, but principalities and powers and the rulers of the darkness of the world, and spiritual wickedness in high places. There is a spirit world and some of us have this week been used by the wicked one to bring discouragement to the life of a believer, telling them, putting a question mark where God already put a period. Friends, if it was easy for you to get born again, you keep it that easy when you preach the Gospel to someone else. And if it was hard for you to get born again, don't share it with anybody because you got a false Gospel, because once the Lord gives saving faith there is nothing to do but trust what he did for you on the cross in the resurrection.

Thirdly, he misuses Scripture. Misuses Scripture. Misuses Scripture. Misuses Scripture to embarrass God. Mike C. pointed out something that's very interesting to me, the first temptation was in the wilderness, the second one is in public in Jerusalem. Let's see if we can bring public disdain to God. Satan is interested in that. Do you remember when Saul did not kill the people that God told him to kill and Samuel said, "Today you have given the Gentiles much excuse to blaspheme God." Isn't that something? I don't want to be that kind of agent.

So, here's exactly what Satan said, he quoted a verse, "it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." Well, what exactly is Satan trying to get done here? Well, he is trying, I should say trying hardly, trying to get Jesus, first of all, to doubt what the Father already gave him. Now, think about this: if you're the Son of God. Well, if Jesus has to throw himself down from the pinnacle of the temple to be the Son of God, what does that say about Jesus' declaration that Jesus was his Son and he was pleased with his Son? What does that do with it? It makes the word of God empty. And every day when we take the word of God and we see what God says and we cast doubt upon it, shadows of doubt, and here's how we do it: we rephrase it; we apply it to other people; we're slow to obey and every time we do that, we're saying, "God, I'm not happy with what you've already said. Give me a sign." You want a sign? I gave you 32,000 verses.

Then what about this Holy Spirit? If Jesus thinks he needs to cast himself down from this pinnacle of the temple, then what's the point of receiving the Holy Spirit over the Jordan River? Wasn't that meant to make him anointed and equipped to do the work of God? Well, if he wasn't already equipped to do the work of God, what good was throwing himself down from the temple going to do? As if being caught by angels was somehow

going to make him now qualified to be the Son of God. How frivolous. How frivolous. This really just bears witness to the fact that Satan has no idea what clean character looks like. I mean, he had to be told that Job was a righteous man and he really thought that he could get Jesus to be selfish and proud. Well, nothing beats his ability to misuse Scripture and we have that a lot these days. People misuse Scripture.

So here's what I would like you to do, please, I'd like you to turn to Psalm 91. We won't be back to Matthew. Psalm 91. I will put it up on the screen when I need you to see something but look at Psalm 91, please. Alright, here we go, verse 1, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the LORD, He is my refuge and my fortress: my God; in him will I trust." And then David changes the subject of the Psalm from a personal testimony to an encouragement to a third party. "I, I," the third person, whoever that is, and now he's going to talk about you.

Verse 3, "Surely he shall deliver thee from the snare of the fowler," the bird hunter, "and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the LORD, which is my refuge," the Psalmist says. I don't know if I said David, if I did, I didn't mean it. Moses wrote this. Moses wrote this. "thou hast made the LORD, which is my refuge, even the most High, thy habitation; There shall no evil befall thee, neither shall any plague come nigh thy dwelling." Do you think Moses was qualified to say that? Two million Jews lived in Egypt and they had light in their dwelling when the Egyptians were walking around bumping into tables for three days. It was light in Goshen. There were no frogs in Goshen. There was no problem in Goshen. The plagues did not touch the children of Israel even though they were smack dab in the middle of Egypt. I think Moses was qualified to say, "Neither shall any plague come nigh thy dwelling."

Verse 11, "For he shall give his angels charge over thee." Now, here is what Satan quoted, verses 11 and 12, "He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone. Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet. Because he hath set his love upon me, therefore will I deliver him: I will set him on high." God is speaking through the Psalmist, "because he hath known my name. He shall call upon me, and I will answer him: I will be with him in trouble." Now, let's get this, let's get this: the Psalmist is speaking from the perspective of someone who is in deep trouble. That is when you can count on verses 11 and 12. Question: was Jesus in deep trouble on the pinnacle of the temple? (No.) Did he have any authority to claim that Psalm right there? Was it a righteous thing for him to claim that Psalm? No, no?

Now, let me tell you how correct Satan is. Satan was willing to take a Psalm and apply it to Jesus. Satan knew that the Psalms talked about Jesus. Luke 24:44 says the Psalms

speak of Christ. So every time you see something admirable that you like in the Psalms, you need to see Jesus right in the middle of it. And Moses knew perhaps. Well, Moses knew what it was like to live Psalm 91, but Satan knew, brother, sister, Satan knew that the Psalm was talking about Christ and Satan was a great student of Scripture. Have you ever met anyone you just admired their Bible knowledge? That could be from hell. I don't know how he could've done that. He knows so much about his Bible. Well, he's in good company or bad company.

Satan knew his Bible. Satan knew the words of Moses so let us not be fooled into thinking spirituality is somehow revealed in the fact that you can win Bible trivia. "Every time my wife says something stupid, I quote a verse to her." That doesn't matter. Satan did it with Jesus and he was perfect. "Every time my kids do something, I beat them with a Bible." Right, that's probably they don't want to hear it anymore. "Well, I don't know why that guy cheated on his wife. He really knew his Bible. That man was so, listen now, so anointed when he preached." Yeah, and the way that the devil could quote the Psalms of Moses should tell you that he knew his Bible too and if you were sitting in his church you might think, "Wow, that guy is anointed." As a matter of fact, you're right. Ezekiel 28 calls him the anointed cherub.

So he looks so much like Christ. Christ is the anointed one, the devil is called the anointed cherub that once was in the mountain of God. In 2 Corinthians 11:13, "For such are false apostles." False ministers. He said, "And no marvel for Satan himself is transformed into an angel of light." So there is "no great marvel," listen, "if his ministers also be transformed as ministers of righteousness." Satanic preachers can quote the Bible and Satan was wresting it out of context. I'll tell you, you can get preachers getting up and screaming to their people at charismatic churches and even some Baptist churches around the country and they will be quoting things like, "You're in the head and not the tail!" You know, just crazy stuff. "It is God who gives you power for wealth!" Wait a minute, if God will give you the power for wealth, why are you asking for my money? If God will give me success in my work without your help, why won't he give you success at your work without my help? That's easy, the reason they can't preach the Gospel if it smacked them in the face is because they have never been born again. That's why they can't preach themselves out of a wet paper bag and couldn't tell you what the Gospel is. That is how the Reverend Jesse Jackson can call himself a minister of the Gospel.

Number next, the words of God are the best words. Now, notice Jesus didn't say, "Well, you used the Bible wrong." That just shows you that I've got to read Dr. Phil to really combat this thing. Jesus actually said, "Unto him it is written," and I told you that in the ESV, "Again it is written, you shall not put your Lord your God to the test." So go with me, please, to Deuteronomy 6 and let's take a look at what Jesus quoted back. Satan quotes Moses, Jesus quotes Moses. Look at Deuteronomy 6. The words of God are still the best words to combat this wicked invitation to require God to do something he hasn't promised he would do. Amen. Deuteronomy 6. I wish I could just preach positively all the time, but unfortunately when you lift something up as right, that means that not everything is right and if I quit preaching the Gospel which is Christ died for your sins according to the Scriptures and rose again the third day to validate his death, if I quit

preaching that as the Gospel, you need to get on Pastor Sean Harris until I'm fired. It's just that simple.

Alright, so Deuteronomy 6. Look at verse 1, "these are the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do them," do what? The commandments, the statutes, the judgments.

Verse 2, "That thou mightest fear the LORD thy God, to keep all his statutes." Statutes, commandments, judgments, you're not only supposed to know them, you're supposed to do them, verse 2.

Look at verse 4, "Hear, O Israel: The LORD our God is one LORD: You will love the LORD thy God with all thine heart, and with all thy soul, and with all thy might." Verse 6, "And these words, which I command thee this day, shall be in thine heart." Verse 7, "thou shalt teach them," the words, "diligently unto thy children, and shalt talk of them," the words, "when thou sittest in thine house." Verse 8, "And thou shalt bind them," the words, "for a sign upon thine hand." Verse 9, "And thou shalt write them," the words, "upon the posts of thy house."

Alright so, check this out: you don't need all kinds of crazy art from the PX in your house, you need Scripture in your house. Amen. You need Scripture. You need Scripture on your clothes. You need Scripture in your hand. You need Scripture on your iPhone. You need to be nourished and I need to be nourished. I know I need to be nourished on Scripture, Scripture, Scripture, Scripture because it is far easier to quote the Scripture once you have already known the Scripture. And the reason we kind of run around in a circle crying, "The sky is falling!" when we're under temptation from the wicked one is because we have not spent even a thimble full of time in the Scripture. When I say "we," I may not be talking about you but I am certainly talking about American Christians. So you're supposed to talk about them with your children. Not just at church. But when you, verse 7, when you walk around and when you sit around and when you lay around. You talk about my words, my words, my words, my words, because that is all that there is.

Then you look at verse 14, "You will not go up after other gods, of the gods of the people which are round about you; (For the LORD thy God is a jealous God among you) lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth. Ye shall not tempt the LORD your God, as ye tempted him in Massah." Okay, well, I suppose we want to know what Massah is but you might notice that Jesus quoted verse 16, the first part, "you shall not tempt the LORD your God." Do you see that? By the way, if it says "the LORD your God" in Deuteronomy and it says "the LORD thy God" in Matthew, there's nothing sacred about "thy." Are you all with me? I didn't hurt your feelings, did I? Nothing sacred about "thy." The King James translators used "your" in Deuteronomy 6 and "thy" in Matthew, there's nothing sacred about "thy." "I just think that I feel closer to God when I pray in King James English." Fine, but don't hold me under that Pharisaical standard, okay? Bless your heart.



Now then, Jesus quotes the Bible and you need to understand right away that another way of saying this may be the words of God are the best words when understood within the author's intent. That is really important. The devil didn't care about the author's intent in Psalm 91. God protecting people who are being pursued by their enemies can count on the angels of God keeping your foot from dashing against a stone, yes? Jesus cared about the author's intent and so he came back with a Scripture. Please notice, he didn't try to fix, "Now here, Satan, let's turn over there. Let's turn over there to Psalm 91 and see where you're wrong." Nope. Nope, Jesus didn't take the time answering every little silly nitwitted notion of the devil. He came back quickly with Scripture.

Let me tell you how you close the browser quickly, brothers and sisters: you think of Psalm 101:3, "Thou shalt not set any wicked thing before thine eye." That's exactly what you do. When you think about, you know, Psalms, you think about the Proverbs, "As a man thinks in his heart, so is he." Do you know why you don't dwell on wrong things in your mind? Because we are what we think.

Now, you say, "How did you get to know all those verses?" The same way you get to know all your verses, on purpose. And Jesus apparently was a student of the Scripture. I would think that he was a student since he wrote it, you're right, Dick. Thank you. That's exactly right and the words of God are best understood as being the combat weapons that we have and I just wanted to point that out.

Now, what is this about this Massah thing? Look at Exodus 17. Please look at Exodus 17 and this is where we will be done tonight. When a preacher says that that means that they have like an hour left. I don't mean that, okay? I don't mean that. Here we are, Exodus 17. We're getting to the place where the children of Israel need water for a second time. The first time was in a place known as Marah, the bitter waters. Remember, they cried about those bitter waters and I probably would do some crying over some bitter waters. We preached probably two years ago on how Jesus makes the bitter waters sweet and you know in that story, that account, Moses picked up a tree and threw it in the water and the water became sweet which is a picture of Calvary making bitter waters sweet. Oh, what a joy that was to preach that.

Then here we are at the same, maybe two chapters later and they're thirsty again. Look at verse 1, "And all the congregation of the children of Israel journeyed from the wilderness of Sin," or Seen, "after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and there was no water for the people to drink. Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me?" Here's the first of two times he asks this question. Look at the end of verse 2, "why do ye tempt the LORD?" Now, why is it temptation? Think about it now: why are they testing the Lord? It's like Moses is saying, "Why are you trying to see if God will do something? Why are you saying things?" Think about it now, "Why are you manipulating God with your words?" Think about it now, "Why are you manipulating God with your words."

I want us to think for just a moment about how much we've said in the last week to get people to do stuff for us. We haven't asked them directly. We haven't said anything directly. And sometimes we have said it. But we have gotten them to do things through this evil thing known as manipulation and here the children of Israel are manipulating God, just like Jesus would have been manipulating God if he would have jumped off the pinnacle of the temple. "Father, prove to me that you're still with me." Now, why did the Father not need to prove that to Jesus? Because Jesus had just heard God say from heaven, "You're my Son and I'm happy with you." Jesus didn't need any other proof. Jesus didn't need any other spectacle from God. So to require God to catch him from falling to the dirt underneath the pinnacle of the temple would have been tempting or testing God and would have been a heinous crime against God.

Here the children of Israel in Deuteronomy 6, remember, Jesus quotes a verse and says, "Do not tempt the Lord your God," end of the verse, "as you did at Massah." Here's Massah. What did they do here at Massah? Well, remember everything the children of Israel have seen so far. They've seen a lot of Egypt's population die in a series of ten plagues. They saw most of the army die in the Red Sea. They saw waters stand up like walls on the left and right walking through the Red Sea. I pointed out in our series in Exodus that that had to be almost miles wide because in order for 3.4 million people to get through the Red Sea in one night walking at a decent pace with all of their stuff, they had to be walking 3,000 abreast. That was no small Charlton Heston thing. Open up the center aisle of the church and let us walk through. Yeah, three million people in one night are going to walk through here? No. It was no small thing, so for them to see that and then to see manna drop from the sky and quail drop from the sky and a misting cloud sheltering them from the hot sun and a burning fire keeping them lighted in the evening and warm in that wilderness air and then to look at God and say, "Well, what are we going to do about water now?" So that's temptation. That is tempting God.

Verse 3, "And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?" Can you see the coupling of, listen now, can you see the coupling of looking at what God has done in your life, he's added all kinds of emphatic things in your life with exclamation points and periods, and you let Satan come into your life and add question marks and then you require him, listen now, you require the Lord, I have required the Lord, Bill Sturm has required the Lord to jump through my hoops to prove that he's still on my team. That is tempting God.

Certainly a baby Christian can say, "Lord, if you're really up there, pay for my kid's camp." Certainly a baby Christian can say, "Lord, if you're up there, please fix my car without me taking it to the mechanic." Certainly a person who has been saved a week can get away with saying, "Lord, if you're really with me, make my wife repent and get along with me. Make my husband repent and get along with me. Pay our water bill. Lord, if you're really with me." If you're really with me? Weren't you there the night I saved you? Weren't you there the night that I troubled you over your sin and gave you faith in the Gospel? And you say if I'm really with you?

So the name game of Satan is to get Jesus to doubt what just happened back there at the Jordan River. So verse 4, "And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me." Now, the funny thing about that is if you look back at chapter 14, verse 31, look there. Look there, "Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses." So we're going forward less than three chapters here and they're ready to stone the man that they thought was, well, Jesus.

Verse 5 of chapter 17, "And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel. And he called the name of the place Massah, and Meribah, because," and by the way, Massah means temptation, "because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?" That is convicting. Is the Lord really with us?

And for me to believe that the Lord is really with me, I require him to show me a sign. If we're not careful in the next day or two, we will take this up with the Lord and we will give him an ultimatum, a manipulative ultimatum that says, "Because I'm one of God's favorites, he will never allow...to happen or he will do this for me." And now you know the second temptation of Christ.