

# God Comforting a Blessed People Falling into Sin

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*Corinthians Explained*

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Congregation, this morning we will consider 1 Corinthians 10:1-13. Let me only read verse 11.

11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

So far.

"God Comforting a Blessed People Falling into Sins." So God comforting a blessed people falling into sins. Three thoughts. In the first place, five blessings in the verses 1 through 5. Secondly, five sins in the verses 6 through 10. And God's comfort in the verses 11 through 13. So God comforting a blessed people: five blessings although they have fallen into sin, five sins.

Congregation, before we go into the text, remember the people of Corinth, a young church planted by the Apostle Paul and there were many of God's people there, many of them but still weak, still in the beginning stages of the Christian church and there was something that needed to be corrected, and there was also pride in the church and there was over-confidence in many hearts, and many thought, "You know, we are God's people. We are fine. You're doing well. We go to heaven." And they kind of looked down upon the Gentiles and others. It was the wrong attitude. So the Apostle Paul is dealing with that in this chapter, the presumption, the pride of God's people. Yes, of God's people.

Secondly before we go in there, when you study a piece of scripture the first thing you always should do is to look at keywords. Keywords, words that come more than once, twice, three times, four times, five times. And there are a few of them in this chapter and they are very important. The first one that occurs five times is the word "all," and if you see that, the word "all" is mentioned five times, when we read it you should emphasize that, right? Let me do that. "Moreover, brethren, I would not that ye should be ignorant, how that **all** our fathers were under the cloud, and **all** passed through the sea; 2 And were **all** baptized unto Moses in the cloud and in the sea; 3 And did **all** eat the same spiritual meat; 4 And did **all** drink the same spiritual drink." Do you see? The Apostle Paul is

saying, "All. All of you. All of you," five times, and he is mentioning all the blessings for all the people.

So that's what we are going to deal with in the first thought, and another keyword is the word "neither." It says, "not," and then four times "neither." Do we hear it? Verse 6, "Now these things were our examples, to the intent we should **not** lust after evil things, as they also lusted. **Neither** be ye idolaters, as were some of them... **Neither** let us commit fornication, as some of them committed... **Neither** let us tempt Christ... **Neither** murmur ye, as some of them also murmured."

So five times "all," all the blessings explained and then saying that in spite of all those blessings, not and neither, they say neither that, and neither such, and neither so and then a few words of comfort.

So let us begin with verse 1, "Moreover brethren." He is connecting with that church. He recognizes there are many of God's people there. Brethren, he says and, of course, the female believers are included in that.

"Moreover, brethren, I would not that ye should be ignorant." Don't forget. Don't blame God. You should be mindful of this. You should not be ignorant, "how that all," right, "all of our fathers." Fathers? But he is talking to originally Gentile people. He's talking to people who are not Jewish by origin, by birthright, and yet he speaks of the fathers because the church in Corinth has become Jewish, because some of those people begin to believe in the word of God, they become Israelites, they become the people of God and there is only one people of God.

So the church and the true Israel are one so he says "how all our fathers were under the cloud." Remember young people, children, the people of Israel after the 10 plagues left Egypt in Exodus and where did they go? What direction? And the Lord said, "I will put in front of you a cloud, a pillar, a column," that's the shape of the cloud, "a cloud during the day and a column of fire at night to guide you. I want to guide you. I don't want you to get lost. I don't want you to just wander in the desert. I would like to give you direction and just follow me, follow that cloud, during the day the cloud, and during the night the column of fire." See what a blessing that is? The Lord is saying to the people of Israel, "Follow me. Just follow me. I know the way. I know the truth. Don't be worried. You'll end up in the new country. You just follow the cloud and you don't have to think it through for yourself, and you don't have to make any decisions, simply follow me."

And that is what the Apostle Paul is mentioning to the congregation of Corinth, our fathers were led by the cloud and you are too, and so we also as a congregation have heard a voice, have seen the cloud, haven't we, the cloud of the word of God, "This is the way. I am the way. I am the truth. I am the life." Have we heard it? Have we not seen the cloud? Have we not seen something of the Lord Jesus Christ in that, saying, "I am the way. Follow me." Right? What a blessing and there are five blessings mentioned of what the Lord has given to the people of Israel, what the Lord has given to the congregation of Corinth, what the Lord has given to us also here this morning hour.

And we're all under the cloud, but let me just whisper it in between, and yet in many of them God was not well-pleased. Only two of them ended up in Canaan. You see? So all, all, all, all, all, five times all. Oh, many blessings. Only two came into Canaan. They were all under the cloud but that's not sufficient, right? We need to follow that cloud. It's a real blessing to have heard about that cloud and to hear the voice, "Follow me." But we need a new heart. We need more than that. Now by the way, I'm not going to say that all the people that died in the wilderness were going to hell. Moses also did not enter in, right, but yet saved. It's an example. It's an example also for us today.

Exodus 13, "And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people." So that's the first blessing, the cloud, "Follow me."

"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea." All. Remember, young people, the Israelites leaving Egypt and there were mountains to the left and mountains to the right and they saw the dust clouds in the back behind them, Pharaoh approaching again, and yet nowhere to go. There was in front of them the sea so they cried to the Lord, "Lord!" and they became upset with Moses and Aaron because they had left Egypt and would they now be slain in the wilderness? And then the Lord made a way of escape. I come back to the word "escape." It's later in the Bible as well. And Moses had to lift up his rod over the sea and there was a path made and the Israelites went in there over the sea bottom, and they just came on the other side and the waters came down again and Pharaoh drowned.

So the Lord is reminding the people of Corinth that they all passed through the sea. That's kind of a baptism. "Kind of a baptism, what do you mean? Are you spiritualizing it, pastor?" No. I just look at the next verse, verse 2, "And were all baptized unto Moses in the cloud and in the sea." So it refers to something like circumcision and it refers to something like baptism. So although you're born in a Christian family and although all are born in the families and all are baptized, you know, we can be so blessed but we need more than that.

All. "By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned." So they had not made the Israelites feel important and higher ranked than other nations, God was for them, God delivered them, they were God's favored people, spared by his hand, and did the Corinthians feel like that, kind of rescued and delivered out of the hand of the Pharaoh and of the house of bondage? You know, the Apostle Paul is mentioning blessing after blessing after blessing and then said, "But," and then mentioning the sins and then comforting them.

"And were all baptized unto Moses in the cloud and in the sea." Baptized unto Moses? What do you mean? Moses was the leader. Moses was the type of Christ. Moses was the mediator of the Old Testament and I'm not talking about the law, Moses and the law, no,

Moses also a type of Christ himself, of the leader of the people, of the one who would give counsel and his governing and giving help and comfort. So Moses, they were baptized unto Moses in the cloud in the sea so they were delivered and there was a cloud, there was a man the Lord provided, there was an office-bearer, there was someone that was Christ for them, right?

So that is the Christ that is preached to us also every Sunday, so we are also very blessed as a congregation, blessing in the sense that we receive that cloud to give direction, that we are also separated from the world, and also that we are connected to the Lord Jesus Christ, that we hear the preaching of him.

"And did all eat the same spiritual meat." The word "meat" in the King James means food, not just meat like meat of animals. No, meat means food. So they all ate the same spiritual food, the same spiritual meat. They received manna, right, that fell from heaven every day and they had to gather it, and they could make bread of it and porridge and other things and they survived. And the Lord has been mindful of them and that meat points also to the spiritual bread, to Christ. That I can prove from John 6, "Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world."

Now I looked at that verse, John 6:32, and I thought who is that "you"? "I say unto you, Moses has given you not the bread from heaven; but my Father giveth you the true bread." My Father giveth you the true bread. Who is "you"? So in the context of John 6, that is the people of Israel. So the Lord is saying to the Pharisees and to all the Jewish people surrounding them that there is a bread given to you in the preaching. Not per se in the heart but in the preaching, and so this morning also I may tell you that the Lord Jesus Christ is the spiritual meat, that he is the manna, and that he has given you, he has given you in the preaching. He's coming close. He does not stay away. He does not ignore but he is given unto us in the preaching. We hear his voice. That's given, isn't it? So that manna came every day except on the Sabbath day. Came every day. So the Apostle Paul is kind of shocking them, right? All. All. All. Five times "all" and then says "but, not, neither, neither, neither." It's horrible. It's a shame.

And verse 4, "And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ." So a couple of times when the people of Israel were in the wilderness, the Lord opened a rock and water gushed out of the rock. That's strange, out of a rock. It was God's providing hand. The Lord gave water and that rock pointed to Christ and the rock followed them. Wherever they went there was always water somehow, somewhere.

So the Lord has been so kind to the people of Israel under the cloud, through the sea, and under Moses' direction, and with the manna, and with the water, and the Lord kept a close eye on that people and did not ignore them, "But with many of them God was not well pleased: for they were overthrown in the wilderness." That's a shocker, right? Verse 5 is the shocker. In the first four verses you feel kind of all those blessings listed and showing

the people of Israel and then "But." So let us take that to heart also this morning. You are blessed. You have received the covenant, and the preaching, and the truth, and baptism, and the Lord's Supper, and impressions, and so much more.

You look like a Christian, "But with many of them God was not well pleased... Now these things were our examples, to the intent we should not lust after evil things, as they also lusted." So there's a reason, right? Exodus 17 also speaks of that drink, "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."

Many blessings. So why was the Apostle Paul talking about this again? Because of that attitude, the attitude in Corinth even among God's people, "We have it. We have arrived. We are God's people." They thought the world of themselves. They were not so dependent anymore and the Apostle Paul was so concerned, he thought, "It's not going well there in this congregation. They're getting so high-minded, so strong-headed, so hard on others."

So the Lord has been good to them, kept an eye on them and yet only two Israelites inherited Canaan. Again, that does not mean that only two are saved but it's quite an instruction, and so it is possible that people are not far from the kingdom of God and they can be close to Canaan and never enter. It's possible that people have heard the gospel their whole entire life and then COVID comes and they feel, "I missed everything." And they feel so sick suddenly and they think, "You know, what if I am one of those few that need to die? Most of them heal but what if you're one of those few that needs to die?" And then it should dawn on us how many privileges we have received all those years, especially in that rock that followed and gave water. Or what would be to fall at the hands of the living God after having been so blessed like the people of Israel? You know, I read in Hebrews 6 that some "were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, And still shall away."

So this biblical account does not tell us how many will be saved and it does not say that only one in a million will be saved but yet they are examples to us that baptism, and the holy supper, and God's covenant, and professing are not guaranteeing salvation. So let us see what the Apostle Paul writes about this also in Romans in Romans 2:4, "Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?" Do you see that? That's Romans 2:4. Are you despising, congregation, are you despising all those blessings? All the riches of his goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance?

So count all those blessings and I hope that that might lead to a broken heart and a contrite spirit. Let's go to the second thought: five sins. So it starts in verse 6, "Now these things were our examples, to the intent we should not lust after evil things," and, "Neither be idolaters," and, "Neither commit fornication," and, "Neither tempt Christ," and,

"Neither murmur." Right? Those are the five sins mentioned and there's overlap. It all comes down to the same thing, in a sense, but let us just follow it.

"Now these things were our examples, to the intent we should not lust after evil things." What is that? What is lusting? Lusting is a strong desire, a strong desire sometimes for evil things and sometimes strong desire for good things. But even if we have a strong desire for good things, it can be evil because the desire is too strong. Of course you desire an income. Of course you desire a salary. Of course you desire health. Of course you desire work. Of course you desire many people marriage or children. There are many normal desires but you can also have a lusting after that and then it ruins it.

So the people of Israel were also lusting in the sense that they wanted something else to eat, right? Something else to eat because they had enough of that manna, "And the mixt multitude that was among them fell a lusting," Numbers 11, "and the children of Israel also wept again," upset and wept, "and said, Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick: But now our soul is dried away: there is nothing at all, beside this manna, before our eyes. And while the flesh was yet between their teeth," because the Lord has given quails, "ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague. And he called the name of that place Kibrothhattaavah: because there they buried the people that lusted."

So they were delivered out of Egypt, they should be happy. They had a cloud in front of them. They received direction. They had a leader, Moses. They had spiritual drink and spiritual meat. So the Lord has given them sufficiently to get through and to get by and to get through this wilderness and to enter into Canaan. They shouldn't complain but they lusted, they lusted after evil things and made also good things evil. You know, if a boat, a beautiful boat sinks, a ship sinks because there's a leak, one leak is sufficient to sink that whole boat, right, eventually? And so also spiritually one sin can just sink your boat if that sin is not repented of, if that sin is not confessed, if that sin is not fought against.

Now what sins would you mention if it would say some people, they just suffer shipwreck, there's a leak in their boat? What do you think that leak would be in your case? What sin could sink your boat potentially? If you had to mention one sin that you are weak, have a weakness for, what sin would it be? Maybe you know and maybe you don't. Maybe it's this sin, there's that craving, that craving for this life, the craving for the things of this world, just to have too much desire for the life here below, loving the world. So those people of Israel, they were delivered but they loved the world and if you love the world, you're not going to heaven. This is a sin that needs to be fought against.

Verse 7, "Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play." What is that about? You know that, don't you? Didn't they make a golden calf? And did they not say, "We are celebrating the exodus, the departure from Egypt and we are going to honor the Lord with a calf," right? It was a sin against the second commandment and was also a type of idolatry of serving

the Lord their way. And they asked Aaron to make a calf and Aaron did, and they were around that calf celebrating and dancing and drinking and playing and making fun and chatting, and it just was a great time, a great time partying.

So were some of those people in Corinth still prone to that because they were used to all those feasts in Corinth, because that was Corinth, feasting, having great parties, drinking, playing, dancing, great time? And that is idolatry, "Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play." So nothing against a birthday party but you have to also know what you're doing, right? If life becomes a party, if this life becomes kind of exciting, always exciting things and having fun and sucking all the honey out of that flower, that is also a sin against God who wants to be number one, the first one in our lives. So let us search our hearts and see what we prefer over God. What do you prefer over God? What is more important than God? More important than Christ?

Verse 8, "Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand." The first two in Numbers 25, "And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods. And Israel joined himself unto Baalpeor: and the anger of the LORD was kindled against Israel." So they came too close to Moab. They saw the girls there. They had a good time together. And the Lord's anger was kindled against them. Is this the people the Lord delivered out of Egypt? Is this the people the Lord was guiding with a cloud of fire and the cloud? Is this the people the Lord has given manna and quails and water? You know, it's so offensive, it's so unthankful, such a terrible ingratitude.

So bringing that close to our time and day, you know, is it possible that someone is sitting at the Lord's Supper table and a week later looks at pornography? It's possible and that is do you know what I mean? It is so absurd. It is so offensive to God. And that's not the only sin, there are many more sins like that, sexual sins, right? That the Lord has been so good to that people and now see what's happening. Premarital or whatever, or affairs, or just going to town. Fornication. Let us not commit fornication as some of them committed and fell in one day three and twenty thousand. So the Apostle Paul is mentioning this to the congregation of Corinth. He's warning God's people, also the communicants. He says, "You know, you'd better watch it. You have that same heart and most of them did not enter into Canaan, remember that."

So very blessed and yet in the next verse, 9, "Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents." Tempted. The word "tempt" is also a keyword in this chapter, in this piece four times "tempted." So to tempt is to put someone to the test sometimes in a positive sense, sometimes in a negative sense. Satan is tempting and hopes for an evil outcome. And the Lord is tempting Abraham to show his faith. But it's also possible to tempt God, that we tempt God, that we try God of.

"Neither let us tempt Christ," tempt him, to try him out to see how patient he is. And the word "destroyed of the serpents." They put God to the test. "And they journeyed from

mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way. And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread. And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died." As I said, there's overlap, right? So here also that they spake against God and against Moses and they are rebellious. "Why? Why is God doing this? Why Moses, why are you doing that? We don't like it. We prefer that you would have left us alone in Egypt. We would have been fine. Why did you bother us and bring us in this situation?" They were rebellious.

So delivered, having received so many blessings and then rebelling? So do we sometimes have that fist, "Why? I don't like that. God is doing wrong." Upset with God. Tempting God. One more, there's overlap, verse 10, "Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer." And the children of Israel murmured against Moses and Aaron and the whole congregation said, "Would God that we had died in the land of Egypt. Would God that we had died in the wilderness." And the Lord said unto Moses, "How long will this people provoke me and how long will it be ere they believe me for all the signs which I have showed unto them." They still don't believe me. They don't trust me.

And the consequence was that the destroyer came. That's the same destroyer, children, the same destroyer as that passed by the houses when they saw the blood on the doorpost. And that same destroyer who passed by yet slew many of them later on. And, again, this chapter does not mean that only one in a million will be saved but it means that it is a serious thing and for that reason we read verse 12, "Wherefore let him that thinketh he standeth take heed lest he fall." So do you think you stand? Do you think you have grace? Do you think you're well? Do you think you go to heaven? He that thinketh he standeth. Suppose you think that way? Take heed. The people of Israel were so blessed and yet. Do you see?

So the apostle is writing to the congregation of Corinth. He would like to see more humility. He would like to see more knowledge of self. He would like to see more of that fighting against sin and striving for holiness and preferring God over all things. He would like to see more of that close life with God. But you know, this is a very serious message, isn't it? He's just kind of being hard on the congregation in Corinth saying, "Yeah, the people of Israel were also very blessed but almost nobody came into Canaan. So what about you?"

Examples, two times the word "examples" in this chapter. Example. So how do the believers in Corinth feel that? "Oh man, if that's true, I just despair. That's not good. I fear because I'm afraid I will fall. Maybe I have fallen. Maybe I will also never end up in Canaan." And then the Apostle Paul ends this speech with comfort. That's strange. First he mentions all the blessings, and then he tells them the truth about their sins, and he says, you know, that most of them didn't enter into Canaan, and then he says therefore, "There hath no temptation taken you but such as is common to man: but God is faithful,



who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." Do you see?

So, first, he tells them they all are blessed and all had so many things, and then neither did you do this right, and neither did you do that right, and almost nobody came into Canaan but God is faithful. Third thought. The Apostle Paul was so serious and warning them, telling them that only a very few ended up in Canaan, putting pressure on them, almost questioning their faith, and then the tone changes, doesn't it? "Wherefore let him that thinketh he standeth take heed lest he fall." But then, "There hath no temptation taken you but such as is common." Temptation four times in this chapter, three times in the last piece. So you have been tempted but it's not too serious, is it? You have received a common temptation like we all get tempted. You don't get tempted more than others are.

"There hath no temptation taken you but such as is common to man." So you can't say, "Well, you know, I've been tempted so heavily, more than others, so no wonder I fell into sin." No. Your temptation is common. We all have temptations and for the one this is a temptation, for some other that's the temptation. We have all different inclinations and temptations and weaknesses. So don't defend yourself by saying, "You know, this temptation was so heavy, so strong."

"There hath no temptation taken you but such as is common to man," you have no excuses there, "but God is faithful, who will not suffer you to be tempted above that ye are able." Able? So you should have been able to withstand that temptation. Your temptation was just common, not more serious than any other temptation.

And that temptation that is common, he adds to that that God is faithful and will not suffer you to be tempted above what you're able, "but will with the temptation also make a way to escape." A way to escape. So suppose your temptation is anger, to get really angry and violent with your mouth, and then you feel it coming, your anger flaring up and you almost say things you will regret later on, you get one of those angry bouts, and then there is a way of escape. There is a way of escape. You don't have to do that. There's a way of escape, right? Like in the war when they sent an army on the battlefield and they feel kind of the pressure and they think, "You know, we're not going to survive this. This is an ambush." And there is yet a way of escape. They hardly made it out. There was a way of escape. And so the Apostle Paul says to the congregation of Corinth, "Your temptation is common, God is faithful, and with God's help you're able, and there is a way to escape it."

The way of escape. You know, it says the way to escape it. Yes, he says in the original "the way." So what is the way of escape? I can answer that question with just one word, that way of escape is Christ. Christ. That's the way of escape, to think of him, to consider what he did on the cross that he paid the price, that he has given all the blessings to his people, that he destroyed Satan, that he was buried, that he rose up again, that he's at the right hand of the Father, and to beware of his presence. You don't have to do that.

You don't have to fall into that temptation, whatever temptation it is. It is common to all men, God is faithful, with God's help you should be able because there's a way to escape that ye may be able to bear it. Of course, now you wonder if this is solved, right? Well, in the first place, it's in the Bible, able, it says able, but let me back it up with a few more pieces in the Bible. Ephesians 6, "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand." So with the armor of God, God's people are able to withstand in the evil day and that's not their ability, it's a given ability. I think it's well-explained in Philippians 2:12 and 13, "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling." Work it out, keep it up, do your best, fight the fight. Work out your own salvation with fear and trembling, "For it is God which worketh in you both to will and to do of his good pleasure."

So Paul is warning the congregation of Corinth and he says, "Remember the blessings of our fathers? And you remember all the sins they sinned? So you'd better be on your guard. But I don't send you off with relying on yourself, and I don't want you to have excuses but I want you to be able to bear it, looking upon God who is faithful, and knowing there is a way of escape, that well-deserved punishment but also a way to escape this temptation." So suppose Paul would have said, "You know, your temptation is huge and extraordinary, a huge and extraordinary temptation." They would have said, "Okay, then there's no hope, right?" No hope. But he didn't say that. He does not exaggerate it. He says not more than is common to man. So you can't say, "My temptation is too strong because I have that weakness," and kind of defending yourself, right? That's so dangerous to defend yourself and the Apostle Paul knows that and he's saying, "No, you can't do that. You cannot defend yourself and say, no, that temptation was too strong."

What does it say in 2 Corinthians 1:8? "For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength," we were pressed out of measure, above strength, "insomuch that we despaired even of life: But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us." So combine that with our text, 2 Corinthians 1:8, so the Apostle Paul says the trials, temptation and trials is close, above measure, above my strength, but we trust in God so that we don't trust in ourselves but in God.

So that was needed. When those temptations come close, there's a way of escape, you're able to go there with the help of the Lord, and no excuses, please. "I'm trusting in him." Hebrews 4:15, "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." So when the temptation comes and you feel it coming and say, "Oh, I shouldn't do that. I shouldn't go there. I shouldn't watch this. I should get out of it as soon as I can." The rioting and the partying and the dancing and the sexual sins and the love of money, and you name it, any temptation. Christ was tempted in all points but was

in all points tempted like as we are. In all points, Christ, and he did not give in ever. He was without sin but he understands, he understands the temptations. He has been tempted himself in all things without sin, but he knows and he is not an high priest which cannot be touched with the feeling of our infirmities, but he is an high priest who can be touched and is touched by the feeling of our infirmities.

So when those temptations come your way, look at the way of escape, look at the way out, and with God's help you're able, and don't defend yourself, and trust in the name of the Lord, and work out your own salvation with fear and trembling because it's God working in you. Do you see that? He is putting pressure on the congregation and yet God is faithful. God is faithful. Christ is faithful. God is faithful and he keeps it up, and he will not let his people die, he will not lose one of them, not lose one of them because he's faithful to himself, faithful to his promises, and faithful to his people, and therefore they should not fear.

So five times or let me say it differently. Children, you come home and maybe you can summarize this sermon and what were the five "all's," and what were the five "neither's," and what was the comfort? Because the comfort for God's people, they fight the good fight of faith but someone had the victory and he will not forsake the work of his own hands. Amen.