

REFORMED CHURCH BELLVILLE : SUNDAY 20 February 2011 EVENING SERVICE

Sing before: Psalm 38:1, 8, 17

Let us commence this meeting with God by declaring openly to one another and to God:

Our help is in the name of the Lord, who made heaven and earth. Beloved grace and peace be to you from God our Father and the Lord Jesus Christ, through the mighty working of God the Holy Spirit.

Amen

Psalm of praise: Psalm 3:2

Prayer:

- **Doxology**
- **Worship**
- **Confession of sins**
- **Forgiveness**
- **Gratitude**
- **Prayer for the need of the congregation of the church, the authorities and the sinful world and appeal to God's promises**
- **General prayer**
- **Enlightenment from the Holy Spirit for the sake of the ministry of the Word.**

Amen

Psalm 130:2

Scripture reading: Luke 22:31 - 46

Scripture text: Luke 22:40; Catechism Sunday 52.

And when he was at the place, he said unto them, Pray that ye enter not into temptation.
(Luke 22:40)

The words of the Lord Jesus are that we must pray not to enter into temptation are important because at a prior occasion He also used these words. That was when he taught us the Our Father.

We always pray for forgiveness from our sins. But forgiveness only is not enough, because there are people who are of the opinion that mankind should only make a choice towards God and then all your sins are forgiven.

- We must always keep in mind our own responsibility and dealings with sin.
- Should you believe in Jesus Christ you would use everything you can in the battle against sin and to live free from it.
- But then you would also be aware of it that by yourself, you cannot remain standing in the battle against sin.

Therefore the prayer has a double accent:

- **Lord, lead me not into temptation,**
- and
- **but deliver me from the evil.**

We consider two matters:

1. **What kind of temptation does the Our Father not refer to?**
2. **What kind of temptation does the Our Father in fact refer to?**

1. **What kind of temptation does the Our Father not refer to?**

From the Bible we learn about two kinds of temptation.

- The one kind of temptation is often known as a tribulation.
 - This is when the Lord puts your faith to the test compelling you to reveal whether your faith is true or false.
 - Sometimes the Lord uses such a tribulation so that the person involved with a matter could discover his sins and come to conversion and repentance.
 - The case of the matter between David and Bathsheba more or less falls into this category.
- There is another kind of temptation. It is the temptation we pray the Lord to protect us from. It is when we hug sin and purposefully aggravate the Lord.

He Lord uses various ways in testing the people's faith.

- In Exodus 15:25 it is recorded that the Lord used the episode at the waters of Marah as a test to the people.
 - The nearly died of thirst but the Lord pointed out a certain piece of wood they had to toss into the water, and the water became fresh.
 - By this deed they had to prove that they believed that the Lord would make the water usable should they just believe and obey Him.

Exodus 15:25 So he cried out to the Lord, and the Lord showed him a tree. When he cast it into the waters, the waters were made sweet. There He made a statute and an ordinance for them. And there He tested them,

- Another example is in Deuteronomy 8:2 & 16 where the Lord reminded the Israelites that everything that happened to them in the desert took place to test their faith and to cleanse them.

Deuteronomy 8:2 "And you shall remember that the Lord your God led you all the way these forty years in the wilderness, to humble you and test you, to know what was in your heart, whether you would keep His commandments or not.

16 ..."who fed you in the wilderness with manna, which your fathers did not know, that He might humble you and that He might test you, to do you good in the end

- Peter, by example, writes in 1 Peter 4:12 that the Christians should not be amazed about the fiery trial of persecution over them. It is a tribulation meant to determine whether they, notwithstanding all, still kept to the communion with Christ and His suffering.

1 Peter 12 Beloved, do not think it strange concerning the fiery trial which is to try you, as though some strange thing happened to you;

13 but rejoice to the extent that you partake of Christ's sufferings, that when His glory is revealed, you may also be glad with exceeding joy.

- James starts his letter by stating that, to him, it is an all joy when you fall into various trials, knowing that the testing of your faith produces patience.

2. What kind of temptation does the Our Father in fact refer to?

There is another kind of temptation. It is the kind of temptation we pray the Lord to protect us from.

- . It is when we hug sin and purposefully aggravate the Lord.
- It is the kind of temptation mentioned in Deuteronomy 6:16

You shall not tempt the Lord your God as you tempted Him in Massah.

The Satan inspires this kind of temptation. He, of course, cannot attack us to his liking with that.

- He can only attack us with it after he has obtained authorization from the Lord.
- Consider all that happened to Job.

The Satan also uses different means.

- He uses friends, your taste for liquor or clothes.
- He makes use of most anything, for example money. Relevant to the last-named I can refer you to the conduct of Ananias and Sapphira.

The Satan is keeping you under constant close observation and the moment that you relax in your relationship towards the Lord, he places you under attack.

- Therefore it is of paramount importance that we must always pray to the Lord for safekeeping from the temptations the devil has in mind for us.
- We must not make the mistake of thinking that the power of the devil and our desires are not immense. The tragic experiences, often crossing our lives when we get caught-up with sin proves it.
- The Satan has so much power that he saw his way clear in robbing God of his throne.
 - His hatred and animosity is most definitely a matter to keep in mind.
 - Not only does he hate the Lord, he hates everybody having any positive connection to the Lord.
- Therefore the devil is so very dangerous.
 - He will put into action everything he can to harm us.
 - He will also attack you on any terrain: in your faith, possessions or even your body.

This picture, because we must just always bear in mind that the power of the devil is limited, is not quite as dark as it sounds.

- His power is not comparable to God's omnipotence.
- The omnipotence of the Lord limits the devil in every way.
- The Satan can only move in the space allowed by God.

Therefore the Satan uses of all sorts of allies.

- In all instances he of course has angels to his disposal.
- Therewith are all the people who are without God and living evilly.

- Often the Satan, in order to upset us, also makes use of the grants bestowed onto us by God. As an example he uses our knowledge to apply science in such a way that unstable people must question the workings of God in His eternal Council.
- In the same way he uses our desires, by example the excessive love some have for materialistic things.
- Never forget that the devil also installs things like haughtiness, arrogance, conceitedness and lies into us.

Be always aware that we are constantly under the aim of the devil's attacks on humanity.

- In this process people who are not reborn will strengthen the hands of the Satan.
- But, we as reborn, must conduct ourselves differently – we, through the blood of the Lord Jesus Christ, are redeemed. Therefore our lives must always mirror the gratefulness for this deed of God.

When the Satan wants to estrange us from the King's church we must resist him.

- No matter how difficult, remain with that which is proper and acceptable to our God and Lord.
- Do not partake in the devil's hatred of God.

We carry the image of the Lord.

- Although the Fall mutilated this image of us, Jesus Christ repaired it again.
- Together therewith He also broke the power of the Satan.

You, as true believers, can live under the omnipotence of Jesus' protection.

We must always remember that we can, with this omnipotence on our side, keep the evil away from us.

- Therefore we must pray to the Lord for protection against temptation. This is the key to victory. The Lord protects us against the evil – we know that, but we must also ask for it.

Remember we are the guards on the walls of the church.

- We must see when the enemy attacks.
- But the guard on the wall often, because he is a human, becomes drowsy.
- Therefore, so that he is able to do the work in the way the Lord of the church asks of him, he has to pray that the Lord must protect him and keep the evil away from him.

The Lord Jesus prayed in the same way as us.

- He prayed to God for power for His meeting with the devil.
- When the devil tempted Him, he fought the devil and eventually commanded him to go away.
- On the cross Jesus bore the punishment meant for the sins of the chosen. This means that each time we were overwhelmed by the temptations of the evil, it was included in this atonement.
- Jesus, to our victory, rose from death.

Pray therefore, always facing the One who already defeated the devil, that He must support us and prevent us from being led into temptation, and also that we would always remain outside the grasp of the evil – deliver us from the evil.

Come let us read together Catechism Sunday 52:

Q. 127.

Which is the sixth petition?

A.

"And lead us not into temptation, but deliver us from evil"; that is, since we are so weak in ourselves, that we cannot stand a moment; (a)

and besides this, since our mortal enemies, the devil, (b)
the world, (c)

and our own flesh, (d)

cease not to assault us, do thou therefore preserve and strengthen us by the power of thy Holy Spirit, that we may not be overcome in this spiritual warfare, (e)

but constantly and strenuously may resist our foes, till at last we obtain a complete victory. (f)

(a)

John 15:5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

Ps.103:14 For he knoweth our frame; he remembereth that we are dust.

(b)

1 Pet.5:8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

Eph.6:12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

(c)

John 15:19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

(d)

Rom.7:23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

Gal.5:17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

(e)

Matt.26:41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

Mark 13:33 Take ye heed, watch and pray: for ye know not when the time is.

(f)

1 Thess.3:13 To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

1 Thess.5:23 And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

Q. 128.

How dost thou conclude thy prayer?**A.**

"For thine is the kingdom, and the power, and the glory, forever"; that is, all these we ask of thee, because thou, being our King and almighty, art willing and able to give us all good; (a) and all this we pray for, that thereby not we, but thy holy name, may be glorified for ever. (b)

(a)

Rom.10:11 For the scripture saith, Whosoever believeth on him shall not be ashamed.

Rom.10:12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

2 Pet.2:9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

(b)

John 14:13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

Jer.33:8 And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me.

Jer.33:9 And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it.

Ps.115:1 Not unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake.

Q. 129.**What does the word "Amen" signify?****A.**

"Amen" signifies, it shall truly and certainly be: for my prayer is more assuredly heard of God, than I feel in my heart that I desire these things of him. (a)

(a)

2 Cor.1:20 For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.

2 Tim.2:13 If we believe not, yet he abideth faithful: he cannot deny himself.

Amen.

Closing prayer.

Closing Psalm: 34:8

The Lord bless and keep you, the Lord make his face shine on you, the Lord turn His countenance to you and give peace.

Amen

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Reformed Church Bellville

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Scripture Modern King James Version