

The Right Way to Escape

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 30 November 2022

Preacher: Pastor Wolski

- [0 : 0 0] Find 1 Corinthians 10. Tonight I want to do a little Bible study with you that will lead into, I believe, some practical application.
- 1 Corinthians 10. As a matter of fact, get James chapter 1 at the same time. 1 Corinthians 10.
- James chapter 1. And I think this verse here will be quite familiar to most, if not all. Verse number 13 is the first place to go.
- 1 Corinthians 10. The Bible says, 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 you are able, but will with the temptation also make a way to escape, that ye may be able to bear it.
- That ye may be able to bear it. So there's this promise here that, there's a few of them really, there's some statements of truth that we can count as a promise, that no matter what you go through in this life, it's not going to be something that's extraordinary or beyond what is common to man.
- [1 : 2 2] Now, you could look at somebody like Job and say, well, Job was in an extraordinary situation, and maybe that would be true. That's a pretty unique situation there.
- But I believe that you could, maybe even intertwine into this promise, that God is not going to unleash the devil on you like he did on Job for that purpose and that whole thing.
- That's not going to happen to you. What is going to happen to you in this life is just things that are common to other men and women. And while it hurts, you can know and, in a sense, take slight comfort in knowing that you're not the only one in the world suffering or enduring this hardship or temptation or struggle.
- Or some people apply this just strictly like to the devil attempting you to sin. The passage talks about the children of Israel in the wilderness before they got into the promised land, and it was a life of trials.
- And so now hold that thought from 1 Corinthians 10, that he promised this, though, that you'll not be tempted above that you're able. God will not let the needle go all the way over to where you can't possibly endure it or to where you don't have the grace from God to get through it.
- [2 : 3 6] And then he said, he will also, on top of that, make a way to escape. That you may be able to bear it. We'll come back to that later. But go to James chapter 1, and notice this word temptation showing up again.
- And the context here is very plainly the trials of life and hardships that we're called to endure. Verse number 2, James says, My brethren, count it all joy when ye fall into diverse temptations.
- Knowing this, here's an explanation of the temptation, that the trying of your faith, that's what it is. The temptation's a trial. A trying of your faith worketh patience.

He later says in verse number 12, Blessed is the man that endureth temptation, for when he is tried, there's the word again, he shall receive the crown of life which the Lord hath promised to them that love him.

And then he goes on talking about don't blame God for such and such. Now I want to put two things together here and begin a study here. That first of all, God in temptations and trials of life, God promises to provide an escape.

[3 : 47] One that enables us to bear it. That's what it said in that verse. Remember it said that he will, But will with the temptation also make a way to escape, that ye may be able to bear it.

Doesn't want us to fall, like it says in the verse previous. Let him that thinketh he standeth, take heed lest he fall. And so God will allow us to bear it and provide a way of escaping the temptation.

But you notice, he talks about you bearing it. Doesn't say that you just escape it and like it's gone, poof, wave the magic wand. He's providing a way of escape that you may be able to bear it.

I believe that we're told to, in James, to endure temptation. And we're doing this looking for God to provide a way. To provide a way out or enduring it demands that we're trusting him and believing him to see us through it.

And he's calling us to lean on his word and to commit this whole thing to him. The timing of it. I know it hurts. I know all of these things at times can just pile up on you. And enduring that and trusting the Lord and waiting and seeking a way of escape that you may be able to bear it, it calls on you to trust him.

[5 : 07] And it calls on you just to believe, okay, Lord, you know this is happening to me. You know all of these things are lining up. You know I can't take much more. And that's exercising faith, believing that God knows and God's in control of this.

He's aware of it and he'll see us through. So we'll start with that thought about temptation and about God adding a promise to this. But he's calling on us to bear something in it and he's telling us to endure these things and these are trials of our faith and he wants us to show faith.

And so now let's begin a study here. Take your Bible, go to Matthew 26. And I want to just pick the time of the crucifixion because just to start here tonight because there's several people at play that really revealed to us a very similar thing and that is that they're looking for a way to escape but they're not looking for the right way to escape.

And so I want to just, I'll call this tonight the right way to escape and that's what we're to be looking for when we're in these temptations and trials of life.

The right way to escape, the one that God promised he'd give us. Now in Matthew 26, take the Lord Jesus Christ here in the Garden of Gethsemane. Look at verse 39.

[6 : 27] You understand everything's leading up to this night of crucifixion. He wanted to get to this place so he could pray. In verse 29, he went a little further and fell on his face and prayed saying, Oh my Father, if it be possible, let this cup pass from me.

So what is Jesus Christ looking for? He's looking for a way out. He's looking for a way of escape because he doesn't want to deal with that cup that's before him. The crucifixion, the suffering, the death, the hell.

And in this night, he is praying and he's praying some more and he's praying some more. And he's calling on his disciples, his men that have been with him, pray with me. Watch and pray.

Pray with me. He gets upset with them because they couldn't pray with him for one hour. But what's he doing in that prayer? He's looking for a way out initially. He's looking to get away from this.

He's looking for a way of escape. Now we'll notice this verse again in a minute, but come to Mark chapter 14. And this is the same night. Mark chapter 14.

[7 : 29] Mark 14. And verse 26 through 31.

And this is backtracking just a little bit to catch the scene of his discourse with his disciples, some interaction that he had with them and what they promised him that night. Mark 14, 26.

When they had sung in hymn, they went out into the Mount of Olives and Jesus saith unto them, All ye shall be offended because of me this night. For it is written, I will smite the shepherd, the sheep shall be scattered. But after that I am risen, I'll go before you into Galilee.

But Peter, Peter opens wide his mouth. Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice.

But he spake them more vehemently, If I should die with thee, I will not deny thee in any wise. And notice the last phrase, Likewise also said they all. Yeah, yeah, Lord, yeah.

[8 : 32] We're with them. Exactly what he said, we're with you too. Whatever you're talking about, you can trust us. You can count on us to have your back. We're in this for the long haul. So they said.

And they're talking the talk. And I bet you in their hearts, they even want this to be genuine. I don't know if they're having second thoughts. I don't think they're intending on forsaking the Lord later this evening.

They don't know what's coming. They don't know the details. They don't know Judas and the Roman soldiers. They don't know all of that coming. And in their heart, he's talking about these bad things happening to them.

And he said, the scriptures smite the shepherd's sheep scattered. And that's going to happen right here and now. And they're, No, not us. Maybe the rest of them. We're not going anywhere.

We're with you. And they talk the talk. But when push came to shove, and when there were great multitudes that showed up with swords and staves, look a little bit later in this chapter. And just fast forwarding through the prayers and through the garden and through Peter and the sword and the cutting off the ear.

[9 : 35] In verse number 50, verse 50, it says, and they all forsook him and fled. It was in verse 43 where it describes the great multitude with swords and staves that showed up.

And when they saw the army, Peter had this knee-jerk reaction to do something stupid with a sword and take a swipe at somebody. and Christ said, put it up and they're all out before he could even get the words out of his mouth.

Those boys are gone. They're hiding. They're heading for the hills. I don't know what they did, but they took off. They forsook him, Jesus Christ, and fled. So there's the disciples.

What are they doing? They're looking for a way out. They're looking for a way of escape. They're in a position, a certain, their savior's there and they're with him, the Messiah, the one that gave them power, the one that led them and they followed them or follow you to the death and then, whoa, looking for a way to escape.

And they found a way to escape, but was it the right way to escape? So later this night, there's another one. Look at Mark, stay in the same chapter and just go toward the end of the chapter where we get to see Peter.

[10 : 54] And Jesus Christ is left alone to deal with this by himself. Nobody stayed by his side, but Peter kind of sneaks around and I just imagine that these men in the darkness of night could see the torches move through the woods or through down the trail.

They could tell where he is. They knew that mob of soldiers and they could see the light across the hillside as it approached the city and maybe they flee and they get into the city and they head down an alley and duck behind somebody's fence and they're just in the bushes.

They're laying low for the time being, but they realize that he's coming and they're taking him to Caiaphas, to the high priest and they're back and forth in the evening. And Peter, either it's his curiosity or it's his love for the Lord or just feels guilty, ashamed of himself, whatever, he's trying to get close.

He's trying to get in there. He probably, it's cold. They're standing by the fire here this night. I mean, he's probably, I'd imagine, just puts the hood up over his head. He's kind of just laying low, trying to be obscure, not stand out, walks up on that fire and just, hey guys, it's a cold one, isn't it?

And they spot him. And they spot him. And look here, we'll just read this account of it and Mark. All the Gospels give these little different tweaks to this scene here with Peter. But in verse 66, it says, and as Peter was beneath in the palace, there cometh one of the maids of the high priest.

[12 : 14] And when she saw Peter warming himself, she looked upon him and said, and thou also was with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out on the porch and the cock crew.

He had to get away from that crowd. And the maid saw him again and began to say to them that stood by, this is one of them. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them, for thou art a Galilean.

Thy speech agreeeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak. And the second time the cock crew and Peter called to mind the word that Jesus said unto him.

Before the cock crowed twice, thou shalt deny me thrice. And when he thought thereon, he wept. Other writers say he wept bitterly. He went out and wept bitterly. What's Peter doing in this night?

As we kind of focus in on him and isolate just his scene, his story this night, you see his immediate reaction is to deny anything to do with Jesus Christ.

[13 : 15] And he told Christ, I would not deny you. Though all men should deny thee, I will and I'll die for you. And then as soon as a little girl or some maid spots him standing there by the fire, he's just trying to figure out what's going on with Christ.

He's just trying to get close enough to know the story and to see if they're going to let him go or how's it going down. Trying to be undercover. But as soon as they spot him, he looks for a way to escape it.

And he denies Jesus Christ. He denies anything to do with Jesus Christ. And so he's looking for a way of escape, but it's not the right way of escape. Now come back to Matthew in chapter 27, the same night.

There's more. There's more players at play here this evening. More people doing the wrong thing. Looking for the way of escape. In Matthew 27, we'll focus in on another disciple that was present and very active that night, Judas Iscariot.

And so look at Matthew 27 and verses 3 through 5. Then Judas, which had betrayed him, when he saw that he was condemned, repented himself and brought again the 30 pieces of silver to the chief priests and elders, saying, I have sinned and that I have betrayed the innocent blood.

[14 : 35] And they said, What is that to us? See that out of that. And he cast down the pieces of silver in the temple and departed and went and hanged himself. So Judas realizes he brought condemnation upon his soul.

And he's looking at this money and then the gravity of the situation and the disciples, the last thing he saw of them was they all took off running for the shadows. And he's standing here with these soldiers and now they saw him do this and now he's obviously out with them and how could he possibly be restored to Christ?

Now he's a loner and now what do you think? The Romans are going to be his friends? He knows this isn't good. And he's looking at that money. This is not going to do it. He's in a desperate situation now.

And he's condemned for betraying Christ and realizing he brought it upon himself, no doubt regretting every second of this decision and his lust for that money. And he wants to be free from his guilt.

And so he tries to return the money. That'll help, right? Just get this money off my hands and God can figure this thing out. I just want to get this condemnation off of me. And those men just laughed at him.

[15 : 50] Like, what is that? That's your problem, buddy. You're the one that did that, not us. And of course, they were just as guilty as he was by far. But they don't want anything to do with it.

He can't get anywhere with them. So he just throws the money down and takes off and decides that he cannot face up to this. He cannot make this right. The thought strikes him, the best thing to do here is to take my life.

Judas, what's he doing? He's looking for a way out. Looking for a way of escape. Because things are just a mess right in front of him. And it was of his own doing. And so what's he doing?

Looking for a way to escape. Now, one more place. Come to John chapter 19. Or one more character, maybe I should say. On this side of it.

John 19. And here is perhaps the most powerful man that's really engaged in the situation this night. It's the governor. It's Pontius Pilate.

[16 : 48] And let's just begin at the start of the chapter and read through about the first dozen verses. And get this idea of Pilate.

He's already had some interaction with Christ earlier in the previous chapter. And he's not sure what to think about at all. And now in verse number one, Pilate therefore took Jesus and scourged him.

And the soldiers plaited a crown of thorns and put it on his head. And they put it on in purple robe. And said, Hail, King of the Jews. And they smote him with their hands. Pilate therefore went forth again and saith unto them, Behold, I bring forth him to you that ye may know that I find no fault in him.

Now this is, he says this three times in this scene here. He's trying to get out of it. He's got a situation on his hands and he doesn't know what to do and he's trying to escape it.

And in verse five, then came Jesus forth wearing the crown of thorns and the purple robe. And Pilate saith unto them, Behold the man. And he thinks that they're going to be satisfied seeing him beat up and bloody and weary.

[17 : 59] When the chief priests therefore and officers saw him, they cried out saying, Crucify him, crucify him. Pilate saith unto them, Take ye him and crucify him, for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the son of God.

And look at verse eight. When Pilate therefore heard that saying, he was the more afraid. So he's already nervous. He's worked up.

And now he hears this. It's adding it on top of it. Salt in the wound. He's more afraid of this situation. He's afraid. He's the most powerful man up here, but in one sense, he controls the outcome of this event.

But he finds himself in a bad situation. He's being pushed by these Jews, just pushing and pushing and pushing him. And I'll continue reading verse nine.

And he went again into the judgment hall, and saith unto Jesus, Whence art thou? And Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee?

[19 : 08] Jesus answered, Thou couldest have no power at all against me, except it were given thee from above. Therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him.

But the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend. And now he's in a bind here. He's looking for a way out, because he's afraid of this man, Jesus Christ.

And the Jews are now threatening that Caesar's going to hear about this, and we're going to get him involved in it. And there's, he's in a pickle.

He's in a spot where it's not going to look good for him politically if he doesn't handle this. If he botches this night, it's going to reflect badly on his ability to govern, and keep the peace. And if there's this uprising any more than it already is, it's going to get attention of the uppities, the authorities in Rome.

And so he's, in another gospel, it shows that he washes his hands of it. It says, he claims that he's innocent of the blood of this just man, which he's not. What's he trying to do?

[20 : 12] He's trying to pass the buck. He's just trying to get out of this situation. He's looking for a way to escape it. And I don't know that he made the right choice in this at all. Now, there is a way to escape.

According to our Bible, God will provide, he'll make a way to escape. And there's a right way to escape. It's the way that God made to escape. And I'll come back to where we started with Jesus Christ, and look at Matthew chapter 26 again, where he's praying in that garden, and he's asking the Father, if it be possible to let this cup pass from me.

But God made a way for Jesus Christ to escape. It just wasn't getting out of this part of it. Because the way that God makes for us to escape may follow suffering.

And it may follow our enduring some things and some hardship. But according to God, it's the way that he provides to escape. It's the right way. And that's what we want to find is the right way.

The way God provides to escape. In Matthew 26, 39, again, at the end, it says, if it be possible, let this cup pass from me. Nevertheless, not as I will, but as thou wilt.

[21 : 31] Remember, he's looking for a way out of the crucifixion, and of the suffering, and the death, and the hell to follow, and he's praying and praying. But he says, nevertheless, not as I will, but as thou wilt.

Later in verse 46, as this night goes a little further, and the prayers go on more, he says to his disciples, when Judas Iscariot shows up, he says, rise, let us be going.

Behold, he is at hand that doth betray me. So in this case, Jesus Christ didn't attempt to run. He didn't attempt to escape. He adjusted his thinking of, can we just let this pass from me?

And adjusted it to submitting to the will of God, and to surrendering to the Father, to the soldiers. The book of 1 Peter says, when he was reviled, he reviled not again.

When he suffered, he threatened not, but did this. Listen, he committed himself to him that judgeth righteously. Jesus' way of escape was committing himself to the will of the Father, and going through it, and enduring it.

[22 : 37] And as you well know, he ended up going to hell for our sins, but the gates of hell shall not prevail against it, the rock, Jesus Christ, and out he came. And he came out escaping it.

But he had to go through it to escape it. And God promised to make a way to escape that he may be able to bear it. And you know what he bore? He bore our sins in his own body on the tree that night.

Now, turn to 1 Peter, and let's run a few verses that Peter learned, a little, some truth that Peter learned in his life and passed on to us.

1 Peter chapter 2. 1 Peter chapter 2. I want to point out a few verses from chapter 2, 3, and 4 of what God thinks about suffering and having us go through some things in life.

1 Peter chapter 2. Look at verses 19 and 20. The Bible says, For this is thankworthy if a man for conscience toward God endure grief, suffering wrongfully.

[23 : 46] For what glory is it if when you be buffeted for your faults you take it patiently, but if when you do well and suffer for it you take it patiently, this is acceptable with God. Well, why didn't you just escape it?

Because God allowed you to suffer for it wrongfully. You didn't deserve it, but he allows you to suffer it, and he says, this is thankworthy. This is good if you do it for conscience toward God.

If you do that and endure these things. And then he gets into this passage about Jesus Christ and some of that I just quoted to you. Now look at chapter number 3 in verses 14 through 18.

1 Peter 3, 14. But, and if ye suffer for righteousness sake, happy are ye. And be not afraid of their terror, neither be troubled like the disciples took off running.

But sanctify the Lord God in your hearts and be ready always to give an answer like Peter should have at the fire to every man that asketh you a reason of the hope that is in you with meekness and fear, having a good conscience.

[24 : 51] That's not denying Jesus Christ. That's not forsaking him. Having a good conscience that whereas they speak evil of you as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.

For it is better if the will of God be so that ye suffer for well doing than for evil doing. And here's the example again. For Christ also hath once suffered for sins, the just for the unjust, the innocent for the guilty.

He's the example of this. Alright, one more. Chapter 4, look at verses 12 to the end of the chapter. Same context in this book of Peter. Verse 12, Beloved, think it not strange concerning the fiery trial, there it is again, which is to try you as though some strange thing happened unto you, but rejoice inasmuch as ye are partakers of Christ's sufferings that when his glory shall be revealed ye may be glad also with exceeding joy.

If ye be reproached for the name of Christ, happy are ye. For the spirit of glory and of God resteth upon you. On their part he is evil spoken of, but on your part he is glorified.

But let none of you suffer as a murderer or as a thief or as an evildoer or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf for the time has come that judgment must begin at the house of God.

[26 : 19] And if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? Verse 19, Wherefore, let them that suffer according to the will of God commit the keeping of their souls to him in well-doing as unto a faithful creator.

So I quoted to you earlier in chapter number 2, verse number 23, that Jesus Christ committed himself to him that judgeth righteously. And here Peter's telling us, commit the keeping of our souls to him in well-doing as unto a faithful creator.

So what's he saying here? When you're in trouble or in a temptation in life, a trial or something terrible and you're tempted to just find a way out, to quit, to give up, to go figure it out yourself and run for the hills, Peter tells you to commit your soul and to the keeping of your soul and to the whole situation to God, your faithful creator.

And he tells you to surrender to it and to trust God in the hardship and in the suffering. Believing that he knows, believing that God is not only able to get involved but if he chooses to, he'll make the whole thing go away.

But he may not. He may not choose to. What he may do is allow it. And he may be glorified seeing you obediently suffer. Righteously so. That's a hard thing for us to swallow.

[27 : 45] That's a hard thing for anybody to get. The world would say God's a God of love. Why would he ever, ever take pleasure in seeing you suffer? That's just gross. We don't understand the holiness of God.

We don't understand what he allowed his son to do for our sins when we think that way. And so if he allows us to suffer, he sees in our suffering, he sees an obedience to him.

Watch how much they can endure. I'll give them the grace to endure it but watch as the Lord might say, watch how they're just going to continue suffering for me. They're doing this for me.

And you know what I'm going to do? Peter said, the spirit of glory rested upon you. He's going to reward you with glory. If we suffer with him, we'll be glorified together, Paul said.

So don't be afraid of it. James said, rejoice, or count it all joy. Peter said, happy are ye. And he said it more than once.

[28 : 49] It doesn't sit well with you, I know. It doesn't, that's a way of thinking, but this is Bible thinking. This is the new man. This is getting out of, of trying to figure it out yourself and escape like so many did as we've already studied.

If you allow, you know, see, your instinct is going to be to, to find a way out, to find the escape and to get away from this suffering and to get away from this problem.

Your instinct is going to be to find the way out. Instead, you're being called to look for a way to glorify God. There's a difference. And what you'll find is you'll be surprised where you end up if you do it the right way.

You'll be surprised when you look back and say, man, that was tough or man, that wasn't what I expected but the Lord sure was good. And if you do it the other way and say, well, I just got to figure this, I got to get out of this, this is messed up, this is nuts, this is crazy and I'm, you just take off and try to find your own escape, you'll look back and say, what a mess I made of things.

Boy, what a decision, I should have stuck it out. God would have taken care of me, He always has. Think about Daniel. We won't turn there but Daniel chapter 3, there's three fellas that were told that if you don't bow down when the music plays, if you don't bow down and worship the image, you're going to get cast into a furnace of fire.

[30 : 14] What did they do? You know what the way to escape that furnace of fire would have been? To bow down and violate the word of God. To bow down and violate the Ten Commandments of bowing down to them and serving them and so they said, we can't do that and they kept standing and what happened?

They didn't look for a way out. They found that God made a way to escape that fire that they may be able to bear it. What they did was submitted to the suffering and lo and behold, look who showed up in the fire and look who didn't have any hurt on them at all.

In Daniel chapter 6, these men are after Daniel. They can't stand him. He's exalted so high there's an excellent spirit in him and they're looking to find fault in him and so they come up with this stupid idea that this boneheaded king went with when they said, hey, we got an idea.

How about we make this thing that no one can ask any petition of any god except you, king, for 30 days and if that king was a stable man and wasn't lifted up in pride, he would have caught on and said, why would you ever ask me for such a thing?

But he wasn't. He heard that. It tickled his ears and said, yeah, I am that kind of guy and he went through with it and the Bible talks about Daniel in that place. He heard of it.

[31 : 38] It even says something to the effect that when he heard that the decree went forth, he went right to prayer, opened his windows or with his windows open in his chamber and as he did before time, three times a day, nothing changed with Daniel.

He didn't look for a way out. You know what we would have did? Some of you and myself probably we would have been tempted to at least, let's just shut the windows today and I'll just bow down and pray. Nobody needs to know.

I'm still praying three times a day but you know, just exercising good sense, right? Keeping the windows shut. That would have been the way of escape but Daniel didn't take the way of escape.

He didn't change anything for what the king decreed and it landed him in a den of lions but Daniel did not take the way out. God provided the way of escape.

Daniel could have chose his own way of escape and he never would have experienced what we know how God is able. Oh Daniel, is your God able? Now we know he's able.

[32 : 42] In 2 Corinthians chapter 12 Paul besought the Lord thrice that this thorn in his flesh would depart from him and God said nope, nope, you're going to keep it.

My grace is sufficient for thee and Paul took that rather than going that was his asking for a way of escape like Jesus Christ but Paul took the answer and he took it like an order and he went with it and he said most gladly therefore will I glory in my infirmities that the power of Christ may dwell upon me.

I'm going to glory in this thing and I'll take all of it and he goes on to say I'll glory in distresses and infirmities and sufferings for Christ's sake. So Paul didn't seek the way out anymore and when was Paul delivered?

When did he get his way of escape? Hmm. Well I guess he escaped it, didn't he? I know that he came to it later in life and he said the time of my departure is at hand and he said when I depart to be with Christ which is far better he's going to escape it then.

Now come back to the first place we started and we'll close 1 Corinthians 10 1 Corinthians chapter 10 and back to verse number 13 again.

[34 : 01] and let's consider what we've studied and read this again.

There has no temptation taken you but such as is common to man but God is faithful who will not suffer 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.

He said he will with the temptation not apart from the temptation but with the temptation also make a way to escape that ye may be able to bear it.

Bear what? The temptation. I don't believe God promises to remove you from the temptation but rather that within the temptation what did Jesus Christ have to do?

I wish this would pass for me but nope it's not and here we go and he set his face like a flint and he went headlong into the Calvary and suffered alone while all of the people stood and mocked him and beat on him and ridiculed him and his disciples fled and nobody was there and the soldiers gave him vinegar mixed with gall to drink and they just had a big hooting and hollering time over that and there he just suffered and just the life was slowly painfully being drained from him and his father forsook him and left him down here with filthy wretched men with the sins of all of eternity on him and his father forsook him and left him alone and now he's dying as a sinner with all of our sins on him and his soul is condemned and damned Jesus Christ found his way of escape though but he had to go with the temptation to find the way of escape Peter and Judas and the disciples and Pilate and many others in the scriptures they didn't endure their testing or their trials they failed to go through it to find God's way of escape they thought or sought to escape it without bearing it now your escape today of the trials in life may be the rapture like it probably was for Paul it may be death like it was for Paul

[36 : 25] I should say that way Paul didn't get raptured new doctrine that'll be another study your escape may be one of those two but either way it's an escape that God promised it's an escape that he promised if this life is a temptation and a trial then that's the way we're getting out of it now I think this thing this thought applies to like the apostle Paul to the afflictions in your flesh it applies to being afraid to stand alone for Jesus Christ it applies for a government forbidding you to do what God said is right this thing it goes a long way and a different thing but what God's promise is is that he will make a way to escape what I'm challenging today Christian is to look for the right way to escape and the right way is not to run from the problem and to run from God or to quit church or to give up on things like that the right thing to do is to trust him more to take another step for Jesus Christ and to show him you're in you're in it to win it unless he has another plan and then watch

God make a way for you to escape but it's probably going to be going through it and he'll give you the grace to get through it so don't find your own way to escape those guys in the gospels there that night of crucifixion made a mistake Judas ended up hanging from a tree and then his bow was gushing out down below before it was all said and done why?

because he tried to make his own way of escape it was the wrong way alright let's close in prayer then we'll be dismissed tonight Father I thank you Lord for this study for these examples and truths in the Bible and God there's a plethora of these examples from the scriptures that you've given us I pray that these would speak to our hearts and suffice to help us to just kind of get a hold of this to believe it and to learn to trust you to learn to believe you and to learn to give our lives to you to surrender everything to you and to your will not seeking or trusting in our own abilities or our own heart not seeking the counsels of man and his wisdom but Lord trusting you and having a fellowship with you and Lord I pray that you would provide that way of escape for those that are facing some things or those who are dealing with troubles and temptations in life that are wearing on them God I pray that as they trust you and as we walk with you that you'll enable us to bear it and provide that way of escape we long to be with you to when all these things are behind us for good and until then help us to be faithful put a little something extra in each one that's here tonight to endure these hardships we pray in Jesus name

Amen Amen we're done tonight see you