

Calvary Chapel of Philadelphia



CHILDREN'S MINISTRY TEACHER'S PACKET

4 Year Olds

Sunday Morning

Study 15

O is for Overcomer

O is for Overcomer

The Objective is the key concept for this week's lesson. It should be the main focus of the study.

These are the key verses that you will find helpful in teaching your study this week. The "Main passage" is the basis of the study, where the other verses support the objective of the lesson.

There is a memory verse for the students that relates to every study. If a student can memorize the verse for the following week you may give them a prize from the "reward box" found on your cart.

An introductory activity or question that will settle the class, draw their attention to the study and prepare their hearts for God's Word.

Objective To show the kids that God has overcome everything that has stood against Him, and especially sin.

Key Verses

Matthew 4:1-11—Main Teaching Passage

John 16:33

Genesis 3

Romans 12:21

Memory Verse Psalm 145:18 (April Memory Verse)

The Lord is near to all who call upon Him,
To all who call upon Him in truth.

Hook

Share a story of when there was an obstacle or challenge in your life that you had to overcome. Explain what the challenge was, the difficulties you faced, and how you were able ultimately to defeat it.

The word "overcome" means to face a challenge or enemy and succeed. Today we are going to learn that our God is the greatest Overcomer. No matter what stands against Him, He is always able to overcome it.

What does the Bible say? This is where we will read a passage or series of passages that teach on the subject of the day.

BOOK

Today's word in our ABC's of God is "O is for Overcomer." The Bible tells us of many people and things that have tried to fight against God, and every time, God wins. In today's story, we will see Jesus overcome some of God's greatest enemies: sin and Satan.

In Matthew 4, we read that Jesus had just spent 40 days in the wilderness. During that time, He ate no food, and so He was very hungry. In this state of hunger, Satan approached Him and tempted Him to turn the stones into bread so He could eat. Jesus didn't respond by calling fire down from heaven on Satan or summon angels to defeat him. He used the Word of God to reject Satan's temptation.

Satan tried again, bringing Jesus to the top of the temple and challenging Him to prove He was the Son of God by jumping off the top and letting the angels catch Him. Again, Jesus responded by quoting the Word of God. Once more, Satan took Jesus to the top of a high mountain and showed Him all the kingdoms of the world. Satan promised to give Him all these kingdoms if He would only bow down and worship him. For a final time, Jesus quoted the Word of God and said that we should only worship the Lord. Satan then left defeated, and the angels came to minister to Jesus.

LOOK

Our God is an overcoming God. That means that no matter what stands in His way or fights against Him, He will always win. In fact, in John 16:33, Jesus said that even though the whole world fights against Him and His followers, He has overcome the world. But in today's story, we see perhaps the most important thing Jesus has overcome: sin.

From the beginning, sin has been one of the great enemies of God and His creation. In Genesis 3, we read that the problem is, the first time humans fought against sin, we lost. Adam and Eve ate the fruit from the tree of the knowledge of good and evil, and ever since sin has continually had victory over humans. Every man (except, of course, for One) has fought against sin and lost. You may be able to say no to sin sometimes, but sooner or later it gets the best of everyone. If you think about your own life, I'm sure you can think of many times where sin has overcome you. Maybe you told a lie, or took something that wasn't yours, or disobeyed your parents. Ever since Adam, every person who's ever lived has been defeated by sin... that is, until Jesus came.

Jesus, God's Son, was born a human. But when He faced sin and temptation, He was not defeated. He overcame sin. He did this first by

The interpretation/exegesis of the passage. What does this passage mean? How does this passage apply to my life?

LOOK (Continued)

living a perfect life. As we saw in our story today, whenever He was tempted to sin, He said no and overcame that temptation. But His ultimate overcoming of sin came when He died on the cross and then rose again on the third day. By doing that, He overcame sin not just for Himself, but for you, me, and anyone else who believes in Him.

Because Jesus overcame sin, He made a way for us to overcome sin too. When we ask Jesus to be our Lord and Savior, sin loses its power over us, and we no longer have to live a life defeated by sin. We will still be tempted, and sometimes we will still sin, but when we put our faith in Jesus, He gives us the power to defeat that sin and temptation. We can do this by praying and asking for His help when we are tempted. We can also do this by learning Bible verses. Just as Jesus quoted the Word of God when He was tempted, memorized Scripture can be a powerful weapon in the fight against temptation. So let's fight sin and overcome it by the power of God!

What is my response to this passage of Scripture? How should my life change according to what this passage teaches me? What are the practical things I can do throughout the week to make this true in my life?

TOOK

Review the lesson by asking the students how Satan tempted Jesus. How did Jesus respond?

Pray: Praise the Lord for overcoming sin for us. Ask Him to help us overcome sin in our own lives.

Parent Question: Did Jesus ever sin when He was tempted?

FURTHER STUDY

Commentary on Matthew 4:1-11 by David Guzik

A. Jesus is tempted in the wilderness.

1. ([Mat 4:1-2](#)) Jesus is led to the place of temptation.

Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. And when He had fasted forty days and forty nights, afterward He was hungry.

a. **Then Jesus was led up by the Spirit into the wilderness to be tempted:** After identifying with sinners in His baptism, Jesus then identified with them again in severe temptation. This was a necessary part of His ministry, so He truly was **led up by the Spirit into the wilderness**.

i. It was a remarkable contrast between the glory following Jesus' baptism and the challenge **to be tempted by the devil**.

- Then the cool waters of the Jordan; now the barren wilderness.
- Then the huge crowds; now solitude and silence.
- Then the Spirit rests like a dove; now the Spirit drives Him into the wilderness.
- Then the voice of the Father calling Him "Beloved Son"; now the hiss of Satan the tempter.
- Then anointed; now attacked.
- Then the water of baptism; now the fire of temptation.
- First the heavens opened; now hell.

ii. Jesus did not need to be tempted to help Him grow. Instead, He endured temptation both so that He could identify with us ([Hebrews 2:18](#) and [4:15](#)), and to demonstrate His own holy, sinless character.

iii. The Holy Spirit cannot tempt us ([James 1:13](#)), but the Holy Spirit may lead us to a place where we will be tempted. This is not to prove something to God (who knows all things), but to prove something to us and to the spiritual beings watching us.

b. **Tempted by the devil:** Temptation is a certainty for everyone. Yet Jesus' temptation was more severe. It was more severe because He was tempted directly by **the devil** himself, while we contend mainly with lesser demons. It was also more severe because there is a sense in which temptation is "relieved" by giving in, and Jesus never did yield. Therefore He bore levels of temptation we will never know by experience.

i. Many commentators believe it is improper to refer to this section as the *temptation* of Jesus, because the word *peirazo* is more often and more accurately translated *testing* instead of temptation. "*Peirazein* has a quite different element in its meaning. It means *to test* far more than it means *to tempt* in our sense of the word." (Barclay)

ii. "Luther's remark stands true, that prayer, meditation, and temptation, are the three best instructors of the gospel minister." (Spurgeon)

c. **He had fasted forty days and forty nights, afterward He was hungry:** Matthew points out both the barren desert (the Judean **wilderness** was and is exactly that), and Jesus' severe physical condition after such a

long fast. It is said that when hunger pains return after such a fast (**He was hungry**), it indicates the subject is beginning to starve to death.

i. "Here was the Divine power miraculously seen, in upholding the human nature of Christ without any thing to eat: this was a miracle." (Poole) Yet it was a miracle also evident in the lives of Moses ([Exodus 34:28](#)) and Elijah ([1 Kings 19:8](#)). It was supernatural, but not beyond human capacity when enabled by the Spirit of God.

d. **Forty days and forty nights**: This is a familiar period of testing in the Bible, both in the days of Noah and for Israel in the wilderness. Jesus will succeed where Israel as a nation failed.

i. "Our Saviour was tempted all that forty days' space, saith St. Luke; but these three worst assaults were reserved to the last."

ii. This wasn't self-denial just for the sake of self-denial, or worse yet for the sake of building spiritual pride. This was a period of forced dependence upon God the Father. We remember: *He learned obedience through the things which He suffered* ([Hebrews 5:8](#)).

2. ([Mat 4:3-4](#)) The first temptation: an appeal to the lust of the flesh.

Now when the tempter came to Him, he said, "If You are the Son of God, command that these stones become bread." But He answered and said, "It is written, 'Man shall not live by bread alone, but by every word that proceeds from the mouth of God.'"

a. **When the tempter came**: Notice that Matthew writes **when the tempter came**. In our lives, it is not a question of *if* the tempter will come, but **when** he will come. We will face temptation until we go to glory.

i. "But let us do what we will, we shall be tempted. God had one Son without sin, but he never had a son without temptation." (Spurgeon)

ii. We should consider the circumstances that preceded the temptation of Jesus:

- He was in an especially devout frame of mind before His temptation.
- He was engaged in an act of public obedience to His Father's will before His temptation.
- He was in an exceedingly humble frame of mind before His temptation.
- He was blessed by a heavenly assurance of His Sonship before His temptation.
- He was filled with the Holy Spirit before His temptation.
- He was completely separated from the world before His temptation.

b. **If You are the Son of God**: The question asked by Satan is more literally "*since You are the Son of God,*" instead of "**if You are the Son of God.**" Satan did not question Jesus' deity; he challenged Him to prove it or demonstrate it through miraculous works.

c. **Command that these stones become bread**: This was a temptation to use God's gifts for selfish purposes. Satan suggested that Jesus use His miraculous powers to provide food for Himself.

i. "Sonship of the living God, he suggested, surely means Jesus has the power and right to satisfy his own needs." (Carson)

ii. This wasn't a temptation to miraculously create great riches or luxuries, only **bread**. The Bible has many accounts of miraculous provision, some at the hands of Jesus. Yet Jesus would not **command that these stones become bread**, especially at the instigation of Satan.

iii. We might say that Jesus was being tested through His strengths, through His gifts. Would He allow His

strengths to become traps? “He bids the Lord prove his Sonship by catering for himself; and yet that would have been the surest way to prove that he was not the Son of God.” (Spurgeon) We could say that the same temptation came to Jesus on the cross ([Matthew 27:40](#)).

d. **But He answered:** Jesus didn’t silently disagree with Satan, **He answered** him – and He answered him from the Word of God. When Jesus quoted [Deuteronomy 8:3](#), Jesus shows that **every word that proceeds from the mouth of God** should be more precious to us than food itself.

i. What Satan suggested made sense – “Why starve yourself to death?” But what **is written** makes even more sense.

ii. “Hunger represents human wants, and the question was: whether Sonship was to mean exemption from these, or loyal acceptance of them as part of the Messiah’s experience.” (Bruce)

iii. It isn’t that Jesus refused supernatural help in feeding Himself; He was more than happy to eat what the angels brought Him when the time of testing was over ([Matthew 4:11](#)). It wasn’t a matter of refusing supernatural help; it was a matter of submitting to His Father’s timing and will in all things.

e. **It is written:** By relying on the power and truth of God’s Word, Jesus was willing to fight this battle as a man; He could have easily rebuked Satan into another galaxy, but resisted him in a way that we can imitate and identify with.

i. Jesus used *Scripture* to battle Satan’s temptation, not some elaborate spiritual power inaccessible to us. Jesus fought this battle as fully man, and He drew on no “special resources” unavailable to us. “Out flashed the sword of the Spirit: our Lord will fight with no other weapon. He could have spoken new revelations, but chose to say, ‘*It is written.*’” (Spurgeon)

ii. He could have stood against Satan with a display of His own glory; He could have stood against Satan with logic and reason. Instead, Jesus used the word of God as a weapon against Satan and temptation.

· He used a weapon that one can use when they are all alone.

· He used a weapon to defend His Sonship.

· He used a weapon to defeat temptation.

· He used a weapon that was effective because He *understood it*.

ii. We effectively resist temptation in the same way Jesus did: by countering Satan’s seductive lies by shining the light of God’s truth upon them. If we are ignorant of God’s truth, we are poorly armed in the fight against temptation.

3. ([Mat 4:5-7](#)) The second temptation: an appeal to the pride of life.

Then the devil took Him up into the holy city, set Him on the pinnacle of the temple, and said to Him, “If You are the Son of God, throw Yourself down. For it is written: ‘He shall give His angels charge over you,’ and, ‘In their hands they shall bear you up, Lest you dash your foot against a stone.’” Jesus said to him, “It is written again, ‘You shall not tempt the Lord your God.’”

a. **If You are the Son of God, throw Yourself down:** Satan tempted Jesus to “force” the Father into a supernatural event. Satan appealed to the desire within every man to sense approval from God and to have that approval publicly demonstrated.

i. **Set Him on the pinnacle of the temple:** The **pinnacle of the temple** arose some 200 feet from the floor of the Kidron Valley. A leap from there, and the appearance of the promised angelic protection, would be a remarkable spectacle.

ii. “The devil’s suggestions was of an artificially created crisis, not of trusting God in the situations which result from obedient service.” (France)

iii. “This was the very method that the false Messiahs who were continually arising promised...These pretenders had offered sensations which they could not perform. Jesus could perform anything he promised. Why should he not do it?” (Barclay)

iv. Jesus just had this kind of spectacular demonstration at His baptism ([Matthew 3:17](#)), but that must have seemed far away after forty days and nights of fasting in the wilderness.

b. **For it is written:** The devil can use this phrase also. We can trust that the devil has memorized the Bible himself, and is an expert at quoting it out of its context to confuse and defeat those he tempts. Here the devil quoted [Psalm 91:11-12](#), and took it out of its context to say, “Go ahead, Jesus; if You do this the Bible promises angels will rescue You, and it will be spectacular self-promotion.”

i. “Satan borrowed our Lord’s weapon, and said, ‘*It is written*’; but he did not use the sword lawfully. It was not in the nature of the false fiend to quote correctly. He left out the necessary words, ‘in all thy ways’: thus he made the promise say what in truth it never suggested.” (Spurgeon)

· This text is *falsely quoted*, because the devil left out the words, “*To keep you in all your ways.*” To test God in this way was *not* of Jesus’ way; it was not of the way of the Savior or Messiah. “God had never promised, nor ever given, any protection of angels in sinful and forbidden ways.” (Poole)

· This text is *wrongly applied*, because it was not used to teach or encourage, but instead to deceive. “Making this word a promise to be fulfilled upon Christ’s neglect of his duty; extending the promise of special providence as to dangers into which men voluntarily throw themselves.” (Poole)

ii. Jesus understood from His knowledge of the *whole counsel of God* ([Acts 20:27](#)) that Satan was twisting this passage from [Psalm 91](#). Jesus knew how to rightly divide the word of truth ([2 Timothy 2:15](#)). Sadly, many are willing to believe anyone who quotes from the Bible today. A preacher can pretty much say whatever he wants if he quotes a few proof-texts, and people will assume that he really speaks from the Bible. It is important for each Christian to know the Bible for themselves, and not to be deceived by someone who quotes the Bible but not accurately or with correct application.

c. **It is written again, “You shall not tempt the Lord your God.”** Jesus replied with Scripture, but applied correctly. He knew that attempting to force or manipulate God the Father into such a demonstration would **tempt** God, which the Scriptures strictly forbid.

i. This warns us against demanding something spectacular from God to prove His love or concern for us. He has already given the ultimate demonstration of His love for us at the cross ([Romans 5:8](#)), and He can do nothing more “spectacular” than that.

ii. “The focus is again on his relationship to God. As Son of God, he could surely claim with absolute confidence the physical protection which God promises in [Psalm 91:11-12](#)...The Son of God can live only in a relationship of trust which needs no test.” (France)

4. ([Mat 4:8-10](#)) The third temptation: an appeal to the lust of the eyes.

Again, the devil took Him up on an exceedingly high mountain, and showed Him all the kingdoms of the world and their glory. And he said to Him, “All these things I will give You if You will fall down and worship me.” Then Jesus said to him, “Away with you, Satan! For it is written, ‘You shall worship the Lord your God, and Him only you shall serve.’”

a. **All these things I will give You:** Essentially, this vision invited Jesus to take a shortcut around the cross.

Jesus came to win **all the kingdoms of the world and their glory** back from Satan's domain, and Satan offers them to Jesus, if He will only **fall down and worship** him.

- i. It again may seem a small thing; Jesus could lay claim to **all the kingdoms of the world and their glory**, and do so without enduring the cross. "The danger is greatest when the end is *good*." (Bruce)
- ii. All He would have to do is give Satan what he has been longing for ever since he fell from glorious to profane: **worship** and recognition from God Himself. This is a revealing insight into Satan's heart; worship and recognition are far more precious to him than the possession of **the kingdoms of the world and their glory**. He is still the one who said *I will ascend into heaven, I will exalt my throne above the stars of God; I will also sit on the mount of the congregation on the farthest sides of the north; I will ascend above the heights of the clouds, I will be like the Most High.* ([Isaiah 14:13-14](#))
- iii. "If the words, *all the kingdoms of the world*, be taken in a literal sense, then this must have been a visionary representation, as the highest mountain on the face of the globe could not suffice to make evident even one hemisphere of the earth, and the other must of necessity be in darkness." (Clarke)
- iv. If we can't exactly say how Satan showed Jesus this, we can say with some certainty what Satan *did not* show Jesus: "Satan offers the kingdoms of the world and their 'splendor' without showing their sin." (Carson)

b. **I will give You:** Evidently, Satan *has* authority over this world and its governments. The temptation could not have been real unless there is some real sense that Satan does "possess" **all the kingdoms of the world and their glory**.

- i. Adam and his descendants gave the devil this authority. God gave Adam the earth as a stewardship ([Genesis 1:28-30](#)), and Adam willingly turned it over to Satan. After that, all Adam's descendants cast their vote of approval by their personal sin.
- ii. Of course, ultimately, all things belong to God; but God allows Satan to function as *the god of this age* ([2 Corinthians 4:4](#)) for a purpose. This is why the fallen world is in the mess it is.
- iii. "The tempter does not dare to mention Sonship in this case; for that would have laid the blasphemous suggestion too bare. No son of God can worship the devil." (Spurgeon)

c. **Away with you, Satan! For it is written:** Jesus replied with Scripture again, and commanded the devil to leave. In the same way we can *resist the devil and he will flee from you* ([James 4:7](#)). It worked for Jesus (**Then the devil left Him**) and it will work for us.

- i. "The word of God hath a power in it to quail and to quash Satan's temptations, far better than that wooden dagger, that leaden sword of the Papists, their holy water, crossings, grains, dirty relics...It is not the sign of the cross, but the word of the cross, that overthrows Satan." (Trapp)
- ii. The temptations of Jesus also remind us that *it is no sin to be tempted, as long as the temptation is resisted*. Even horrible temptations – Jesus was tempted to worship Satan – are not in themselves sin if they are resisted.

5. ([Mat 4:11](#)) The devil leaves and angels come to Jesus.

Then the devil left Him, and behold, angels came and ministered to Him.

a. **Then the devil left Him** means that Jesus won. He won because He recognized Satan's mode of attack: lies and deception. Primarily, Satan is a deceiver, and for those who live in light of the cross, deception is his only

tool, because demonic powers were disarmed at the cross of their “real” weapons and power ([Colossians 2:15](#)). But deception is extremely effective at leading us into sin, and at causing us to live lives of fear and unbelief.

i. Jesus showed the only effective counter to deception: God’s truth, not man’s wisdom. First, we must see temptation for what it is – a lie. Then, we must combat temptation with the Word of God. Then, we must always build ourselves up in the truth, and have it in our heart.

ii. Each passage Jesus quoted back to Satan in this section comes from Deuteronomy [chapters 6](#) and [8](#). It is not unreasonable to suppose that Jesus was meditating on those very passages, and He fought Satan with the fresh bread He fed on. We should make sure we always have some fresh bread to answer Satan with.

iii. “It is noteworthy that all the passages quoted by our Lord are from the Book of Deuteronomy, which book has been so grievously assailed by the destructive critics. Thus did our Lord put special honor upon that part of the Old Testament which he foresaw would be most attacked. The past few years have proved that the devil does not like Deuteronomy: he would fain avenge himself for the wounds it caused him on this most memorable occasion.” (Spurgeon)

iv. Jesus thought this was important for us to know; only He could have told the Gospel writers what happened when He was tempted in the Judean wilderness. We need to learn from this; to learn how *we* can overcome temptation, but even more importantly how *Jesus* overcame temptation on our behalf and succeeded as the sinless Son of God where Adam and Moses and all others had failed.

b. **Behold, angels came and ministered to Him:** God never forsakes those who endure through temptation. Even as **angels came and ministered to** Jesus, God will find a way to minister to us and meet our needs as we endure temptation.

i. “The angelic help of [Psalm 91:11](#), which Jesus refused to call for illegitimately, is now appropriately given. *Ministered* implies particularly the provision of food, and again the experience of Elijah seems to be recalled ([1 Kings 19:5-8](#)).” (France)

ii. “These holy beings might not come upon the scene while the battle was being fought, lest they should seem to divide the honors of the day; but when the duel was ended, they hastened to bring food for the body, and comfort for the mind of the champion King.” (Spurgeon)