

Who's Fault Is It Anyway? The Biblical View of Temptation

James 1:13-18

James 1:13–15 (NKJV)

¹³ Let no one say when he is tempted, “I am tempted by God”; for God cannot be tempted by evil, nor does He Himself tempt anyone. ¹⁴ But each one is tempted when he is drawn away by his own desires and enticed. ¹⁵ Then, when desire has conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death.

Introduction

Temptation has been around for a very long time. Often we see the first temptation with Adam and Even in the Garden, but that is not the first temptation. The first is sometime before that, in heaven itself when Lucifer (the devil or Satan) was filled with pride and tempted to be like God.

Ezekiel 28:12–17 (NKJV)

¹² “Son of man, take up a lamentation for the king of Tyre, and say to him, ‘Thus says the Lord God:

“You *were* the seal of perfection,
Full of wisdom and perfect in beauty.

¹³ You were in Eden, the garden of God;
 Every precious stone *was* your covering:
 The sardius, topaz, and diamond,
 Beryl, onyx, and jasper,
 Sapphire, turquoise, and emerald with gold.
 The workmanship of your timbrels and pipes
 Was prepared for you on the day you were
created.

¹⁴ “You *were* the anointed cherub who covers;
 I established you;
 You were on the holy mountain of God;
 You walked back and forth in the midst of fiery
 stones.

¹⁵ You *were* perfect in your ways from the day you
were created,
Till iniquity was found in you.....

¹⁷ “Your heart was lifted up because of your beauty;
You corrupted your wisdom for the sake of your
 splendor;

1 Timothy 3:6 (NKJV)

⁶ not a novice, lest being puffed up with pride he fall
into the *same* condemnation as the devil.

Some believe that Isaiah 14 is another veiled reference to the fall of Satan.

Isaiah 14:12–15 (NKJV)

- ¹² “How you are fallen from heaven,
O Lucifer, son of the morning!
How you are cut down to the ground,
You who weakened the nations!
- ¹³ For you have said in your heart:
‘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;
- ¹⁴ I will ascend above the heights of the clouds,
I will be like the Most High.’
- ¹⁵ Yet you shall be brought down to Sheol,
To the lowest depths of the Pit.

Sometime after the creation of the heavens in the earth the devil was allowed entry into the Garden of Eden where he would tempt Adam and Eve to sin. Their fall would lead to a world filled with temptation. Men and women would be born only to find out soon after they would be inflamed to sin by propensities of evil within their heart. Not only would evil things and ideas be a solicitations for the heart but even the normal

natural amoral, non evil things would become temptations for evil.

Hands that can be used to make the most beautiful sculpture or painting would be now used to kill a man.

The eyes of man that could behold the beauty of creation would be used for lust and greed.

The feet that would be used to walk to the place of worship could now be used to take men to the most evil of places.

The mind that was created by God to behold His beauty would now be used to conceive evil plans.

Knives and guns that can be used hunting and providing food for your family would now be a temptation in the hands of evil man to murder.

A car that is used to transport us to our jobs could now be used to kidnap a child.

A computer or TV or smartphone that can be used to educate our children at home, can be used to bring the most graphic and evil forms of pornography into the living room.

Lifeless, inanimate, amoral inventions of man that in and of themselves do no harm, can in the hands of a man who is being tempted and gives

in to those temptations become an enormous resources for the worst forms of evil.

Ovens can be used for the baking of bread or the disposing of 6 million Jews. It all depends on who lites the fire and shuts the door.

As Christians we are not immune to temptation. If anything is true, it would be that we are more aware of our temptation than ever before.

Whereas before we were saved we were given over to our sin, and we pursued it with every fiber of our being. But as a Christian we are aware of the fight and the struggle that we find ourselves in. And when temptation races this ugly head we are much more keenly aware.

An ancient writer quipped that a Christian's baptism does not drown the flesh.

MacArthur, J. F., Jr. (1998). [James](#) (p. 46). Moody Press.

And many times, what God has meant for good becomes source of temptation to us to do or think evil. God can bring a trial in our life that is a test of our faithfulness and a means of maturing us in Christ. And we can respond to

the test with faith and trust and honor toward God seeking the wisdom that is from above, or we can gripe, complain, become bitter, be dishonoring to the Lord by not trusting him. We can become angry and depressed and allow sin to take hold.

Charles Spurgeon said,

“We are tempted by our mercies and we are tempted by our miseries, that is, tempted in the sense of being tried by them. But to the child of God, the most grievous thing is that sometimes he is tempted to do or say things which he utterly hates. He has set before him, in a pleasant aspect, sins which are perfectly abhorrent to him. He cannot bear the very name of them. Yet Satan comes and holds before the child of God the unclean meats which he will never touch.

And I have known the devil to tempt the people of God by injecting into their mind blasphemous thoughts, hurling them into their ears as with a hurricane. Ay, even when you are in prayer, it may happen to you that thoughts the very opposite of devotional will come flocking into your brain. A little noise in the street will draw you off from communion

with God, and almost before you are aware of it, your thoughts, like wild horses, will have gone galloping over hill and dale, and you hardly know how you shall ever catch them again.

Now, such temptations as these are dreadfully painful to a child of God. He cannot bear the poisoned breath of sin and when he finds that sin stands knocking at his door, shouting under his window, pestering him day and night, as it has occurred with some....then he is sorely beset and is grievously troubled.

The trials of life can be a great means and opportunity for spiritual growth or they can be a temptation for the severest kinds of sin.”

I believe this is why James introduces the topic of temptation here following his discussion on trials. This section like the section on wisdom and the rich and the poor or not disconnected from his thoughts on trials. He understands that we are all going to face trials and that we need to have the right attitude toward those trials and the right responses in those trials. One of the things that he is most aware of is that the trial can be a source of good or evil. How the believer responds to the trial is critical. He can see it as a means of God maturing him and making

him more like Christ and respond with praise and joy. Or he could be tempted to sin by having an ungodly sinful response to the pre-ordained and purposed plan of God in your life through trials.

I have told you a number of times before but the word that is translated in our Bibles test or tempt is the same Greek word.

“The same word (in noun or verb form) is used for both ideas because the primary difference is not in the *peirasmōs* itself but in a person’s response to it. If a believer responds in faithful obedience to God’s Word, he successfully endures a trial; if he succumbs to it in the flesh, doubting God and disobeying, **he is tempted** to sin. Right response leads to spiritual endurance, righteousness, wisdom, and other blessings (vv. 2–12). Wrong response leads to sin and death (v. 15).”

MacArthur, J. F., Jr. (1998). [James](#) (pp. 45–46). Moody Press.

I believe that verse 12 is the conclusion of his discussion on the topic of trials because of his use of the word *peirasmōs* with *endurance*. But now in verse 13 through 15 he uses the same Greek word *peirasmōs* in relation to *evil and sin*.

But with that said I believe as one commentator pointed out that James does use a transitional sentence at the very beginning of verse 13.

James 1:13–15 (NKJV)

13 Let no one say when he is tempted, “I am tempted by God”;

Μηδεὶς πειραζόμενος λεγέτω ὅτι Ἄπὸ Θεοῦ
πειράζομαι·

The verse literally reads with the passive participle

“no one being tested continually should be saying, that from God I am being tempted.”

You could render it,

“no one being tempted continually should be saying from God I am being tempted.”

But that would be rather blunt and seem to come out of nowhere. But if we understand the first form of the verb to be translated ‘testing’ then we can see the transition from the whole topic of God's providential testing and trials in our life to how we handle it.

“No solid line should be drawn between v. 12 and v. 13, as if James drops the topic of testing to take up the issue of temptation. His concern, rather, is to help his readers resist the temptation that comes along with the trial. For every trial brings temptation. Financial difficulty can tempt us to question God’s providence in our lives. The death of a loved one can tempt us to question God’s love for us. The suffering of the righteous poor and the ease of the wicked rich can tempt us to question God’s justice, or even his existence. Thus testing almost always includes temptation, and temptation is itself a test. “Persevering under the trial” (v. 12) demands that we overcome these kinds of temptations”

Moo, D. J. (2000). [The letter of James](#) (p. 72). Eerdmans; Apollos.

James 1:2 (NKJV)

² My brethren, count it all joy when you fall into various trials, “testing”

James 1:12 (NKJV)

¹² Blessed *is* the man who endures temptation; (testing) for when he has been approved, he will receive the crown of life which the Lord has promised to those who love Him.

Now verse 13

Let no one say when he is being tested, (God is using this to tempt me.)

And that leads us naturally into the discussion of Temptation and its relationship to trials or testings.

- I. A Wrong Assumption
- II. A Right Attribution
- III. A Wretched Accusation

I. A Wrong Assumption

³ Let no one say when he is tempted, “I am tempted by God”

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“no one being tested continually should be saying, that from God I am being tempted.”

“When tempted,” rendering a **present passive participle (peirazomenos), stands emphatically forward**: “While being tempted, let no one be saying.” The claim is advanced while the individual is being subjected to temptation. The present tense pictures the temptation as continuing.

Hiebert, D. E. (1997). [James](#) (Revised Edition, p. 90). BMH Books.

13 Let no one say when he is tempted, “I am tempted by God”

The **present imperative** with the negative suggests that those claiming to be tempted by God should immediately stop making such an accusation.

Doerksen, V. D. (1983). [James](#) (p. 29). Moody Press.

A trial can easily become a temptation. God’s purpose in trials is our growth into maturity, but we can react with bitterness and hardness of heart.

Doerksen, V. D. (1983). [James](#) (p. 28). Moody Press.

13 Let no one say when he is tempted, “I am tempted **by** God”
ὅτι **Ἀπὸ** Θεοῦ πειράζομαι·

Scholars such as Mayor and Ropes³ suggest that the use of the preposition *apo* conveys the thought of remote source, whereas the use of *hupo* would have denoted direct agency. So understood, the quoted charge does not crudely blame God as directly tempting him but charges that God, through His creative action and providential direction of affairs, is behind the situation that produced the temptation. God is responsible for bringing him into such a situation. Hiebert, D. E. (1997). [James](#) (Revised Edition, p. 90). BMH Books.

So this is not so much an accusation that is saying “God you made me do this”. But rather God you are responsible for putting me in the situation. You could've stopped it but you didn't.

The Jewish readers of this letter would have known as you do now that all trials and testings of life or directly from the hand of God. As we have seen in the example of Job, Abraham and Israel etc..

So the assumption is, if you have not ordained this trial in my life I would not be in a position to be tempted. My failure is a direct result of you -God putting me in this trial.

This is the classic “passing the buck”, and denial of personal responsibility. Blaming the other person.

Perverse human nature is ever prone to blame someone else for its sins. That cowardly tendency is as old as the sinful human race. In the Garden of Eden after the Fall....

God came to Adam and said

Genesis 3:11–13 (NKJV)

¹¹ Have you eaten from the tree of which I commanded you that you should not eat?”

¹² Then the man said, “The woman whom You gave *to be* with me, she gave me of the tree, and I ate.”

¹³ And the Lord God said to the woman, “What *is* this you have done?”

The woman said, “The serpent deceived me, and I ate.”

Admittedly, the woman was tempted by Satan and she became the immediate agent leading to the forbidden act for Adam, but God Himself, since He had given the woman to be with him, was the real cause.

This tendency to blame others for our moral failures is universal.

Proverbs 19:3 says, “A man’s own folly ruins his life, yet his heart rages against the Lord.”

In Jewish Extra Biblical literature,

Sirach 15:11–17 (NRSV)

¹¹ Do not say, “It was the Lord’s doing that I fell away”;

for he does not do what he hates.

¹² Do not say, “It was he who led me astray”;
for he has no need of the sinful.

¹³ The Lord hates all abominations;
such things are not loved by those who fear him.

¹⁴ It was he who created humankind in the beginning,
and he left them in the power of their own free choice.

¹⁵ If you choose, you can keep the commandments,
and to act faithfully is a matter of your own choice.

¹⁶ He has placed before you fire and water;
stretch out your hand for whichever you choose.

¹⁷ Before each person are life and death,
and whichever one chooses will be given.

Ropes quotes Philo as saying, “When the mind has sinned and removed itself far from virtue, it lays

the blame on divine causes, attributing to God its own change.”

People today may not be so bold as to blame God directly, but they do so indirectly. Some seek to hide behind their heredity or their slum environment or their evil companions. Some even flippantly claim, “The devil made me do it.” But all such claims are simply futile efforts to escape personal responsibility for their actions.

Hiebert, D. E. (1997). [James](#) (Revised Edition, pp. 90–91). BMH Books.

We see this frame of mind in

Romans 9:17–20 (NKJV)

¹⁷ For the Scripture says to the Pharaoh, “*For this very purpose I have raised you up, that I may show My power in you, and that My name may be declared in all the earth.*” ¹⁸ Therefore He has mercy on whom He wills, and whom He wills He hardens.

¹⁹ You will say to me then, “Why does He still find fault? For who has resisted His will?” ²⁰ But indeed, O man, who are you to reply against God? Will the thing formed say to him who formed *it*, “Why have you made me like this?”

Isaiah 63:17 (NKJV)

17 O Lord, why have You made us stray from Your ways,
And hardened our heart from Your fear?
Return for Your servants' sake,
The tribes of Your inheritance.

Show James writes, it is fundamentally and absolutely wrong to make a statement that it is God who is tempting you to do evil. Whether you are considering him to actively be tempting you or passively tempting you. Whether you believe He directly came to you to cause you to sin or whether or not He placed you in a situation and that situation brings the temptation to sin. No blame is to be given to God. He is not the reason for your sin.

Our culture and sadly even in the church, it is saturated with the mindset of passing the buck or blame shifting. Everything and anything he's responsible for my sin except me. We hear it so often today the phrase, I was born that way, I can't help it, it was the way I was raised, the environment am in caused me to be like this,

Or we'll hear things like, if my husband was not this or that I could be a better wife. Or my children drive me nuts and that's why I respond in anger.

Or the people at my workplace or such a pain to get along with that's why I feel the need to stop and get drunk on the way home.

Or even in the Christian church I've heard this many times. Oh he can't help it he has ADHD. Well when I was growing up they just simply meant he was out of control and he needed a spanking. The Bible calls it temperance or self-control and ADHD it's just simply a lack of it.

No I am not saying that how you were raised or what you were around has no effect on you. That would be contrary to biblical thought. Evil environment can produce evil people and bad parents can produce monsters in society. Exposure to alcohol can produce drunkenness a culture filled with materialism can't produce more greedy people

But what I am saying is it is not the cause of your sin or the cause of you giving into a temptation. It is not external, as we will see later it is internal.

So blame shifting does not work in the Bible. You were held personally responsible for your own sin. How you respond to temptation you are held responsible for. It is not God's fault. You and you

alone are held responsible and are at fault if you give into the temptation.

So to say that I am tempted by God to do evil because of the test he has placed me in is a wrong assumption. God is not to blame!

I. A Wrong Assumption

II. A Right Attribution

13 Let no one say when he is tempted, “I am tempted by God”; for God cannot be tempted by evil,

The reason why it is impossible for God to be the one responsible for your temptations is found in the very Character of God.

But immediately when one reads this verse, they think of the temptation of Christ.

Matthew 4:1 (NKJV)

4 Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. ² And when He had fasted forty days and forty nights, afterward He was hungry. ³ Now when the tempter came to Him, he said, “If You are the Son of God, command that these stones become bread.”

⁴ 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.’*”

⁵ Then the devil took Him up into the holy city, set Him on the pinnacle of the temple, ⁶ 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.’*”

⁷ Jesus said to him, “*It is written again, ‘You shall not tempt the Lord your God.’*”

⁸ Again, the devil took Him up on an exceedingly high mountain, and showed Him all the kingdoms of the world and their glory. ⁹ And he said to Him, “All

these things I will give You if You will fall down and worship me.”

¹⁰ 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.’**”

¹¹ Then the devil left Him, and behold, angels came and ministered to Him.

Hebrews 2:18 (NKJV)

¹⁸ For in that He Himself has suffered, being tempted, He is able to aid those who are tempted.

Hebrews 4:15 (NKJV)

¹⁵ For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all *points* tempted as *we are*, yet without sin.

It's very clear from these text that Jesus was tempted. That's what the Bible says. And although at this point I could launch into a whole study on the impeccability of Christ or the peccability of Christ, which deals with Christ sinlessness and his vulnerability to temptation. Simply put his humanity felt the real pressure of temptation. When he was hungry he was really hungry. And whenever the devil tempted him with bread that would have been a real

temptation. However it must be made very clear at this point the temptation in and of itself is not the sin.

To be tempted is not sinful. But to give into the temptation to do what the temptation wants you to do is sin. Jesus had no sinful nature since he did not have a human father. But he did have a human nature like the first Adam before the fall. So his humanity would've been susceptible to temptation just like Adam was before the fall. But there is a real difference here. Jesus was not just human. He was 100% human. I mean a real genuine human nature. But he also was 100% God at the same time. So since he was a real human with a real human nature however unfallen he could say,

John 14:30 (NKJV)

30..... **for the ruler of this world is coming, and he has nothing in Me.**

He had no evil urges from within to sin. But with the temptation to satisfy the hunger he had in his body from 40 days of fasting, that temptation from his human nature not from his sinful nature would have been very real.

Because he was also God, 100% God, that part of him could not be tempted. Because it has no humanity and it has no propensity for evil or sin. In fact it is impossible for God to sin

Titus 1:2 (NKJV)

² in hope of eternal life which God, who **cannot lie**, promised before time began,

apseudés: free from falsehood

Original Word: ἀψευδής, ές

Part of Speech: Adjective

Transliteration: apseudés

Phonetic Spelling: (aps-yoo-dace')

Definition: free from falsehood

Usage: not guilty of falsehood, truthful.

Numbers 23:19 (NKJV)

¹⁹ “God *is* not a man, that He should lie,
Nor a son of man, that He should repent.
Has He said, and will He not do?
Or has He spoken, and will He not make it good?”

Hebrews 6:18 (NKJV)

¹⁸ that by two immutable things, in which it *is* **impossible for God to lie**, we might have strong consolation, who have fled for refuge to lay hold of the hope set before *us*.

adunatos: unable, powerless

Original Word: αδύνατος, ον

Part of Speech: Adjective

Transliteration: adunatos

Phonetic Spelling: (ad-oo'-nat-os)

Definition: unable, powerless

Usage: of persons: incapable; of things: impossible; either the inability, or that which is impossible.

God **cannot be tempted** by evil,

apeirastos: untried, untempted

Original Word: ἀπείραστος, ον

Part of Speech: Adjective

Transliteration: apeirastos

Phonetic Spelling: (ap-i'-ras-tos)

Definition: untried, untempted

Usage: untried, inexperienced, untempted, incapable of being tempted.

“Cannot be tempted” translates the verbal adjective *apeirastos*, which does not occur elsewhere in the New Testament or the Septuagint. Moffatt suggests that it was coined by James.

Hiebert, D. E. (1997). [James](#) (Revised Edition, p. 91). BMH Books.

¹Some have suggested that the meaning is “God is untried in evil,” in the sense of being inexperienced in evil. Though that is surely true, the context seems

to argue for temptation. God is untemptable; He cannot be solicited or enticed to sin.

Doerksen, V. D. (1983). [James](#) (p. 30). Moody Press.

One clarification here is noteworthy. The Text does not say that God cannot be tempted

In fact in Matt 4:7 the prohibition is given

⁷ Jesus said to him, *“It is written again, ‘You shall not **tempt** the Lord your God.’ ”*

So is not that God can’t be tempted or tested

It is that He cannot be tempted with evil.

There is not desire for evil or darkness. No propensity for sin or evil.

It is like a man who has no weakness with alcohol or was raised in a house with someone who drank and got drunk a lot and beat his family. He has no temptation when someone offers him a drink, in fact, he is repulsed by it. He hates it.

So with God, He is so utterly Holy and absolute purity, he has not bent that direction, no inclination toward evil.

God is of such a righteous, holy, good, and perfect character that He is not susceptible to temptation

Doerksen, V. D. (1983). [James](#) (p. 29). Moody Press.

for God cannot be tempted by evil,

kakos: bad, evil

Original Word: κακός, ἡ, όν

Part of Speech: Adjective

Transliteration: kakos

Phonetic Spelling: (kak-os')

Definition: bad, evil

Usage: bad, evil, in the widest sense.

2556 kakός (an adjective, and the root of 2549 / kakía, "inner malice") – properly, inwardly foul, rotten (poisoned); (figuratively) inner malice flowing out of a morally-rotten character (= the "rot is already in the wood").

[2556 /kakός is often a pronominal adjective (i.e. used as a substantive) meaning, "wickedness, inner evil."]

The word for “evil” is a neuter **plural adjective** without an article and denotes things that have the moral quality of being base and degrading, the

opposite of the morally good, the wholesome and beneficial.

Hiebert, D. E. (1997). [James](#) (Revised Edition, p. 91). BMH Books.

how is this an answer to the statement, “Don’t say God is tempting you.

Simply that, God has no propensity toward sin, and thereby cannot wish or want evil in anyone or that that they sin.

I. A Wrong Assumption

II. A Right Attribution

III. A Wretched Accusation

¹³ Let no one say when he is tempted, “I am tempted by God”; for God cannot be tempted by evil, nor does He Himself tempt anyone

His holy character would not allow Him to do what is morally wrong. The statement is intensive; God “Himself” does not tempt. There are certain

passages that speak of God’s testing. He tested Abraham (Gen. 22:1) and Israel (Ex. 16:4; Judg. 2:22), but that was to build character, not to solicit evil.

Doerksen, V. D. (1983). [James](#) (p. 30). Moody Press.

His character makes such conduct impossible

Hiebert, D. E. (1997). [James](#) (Revised Edition, p. 92). BMH Books.

The fact of human temptation is a sad reality, but God “himself” (*autos*, passed over in NIV), because of what He is, never solicits anyone to do what is morally wrong. It is corrupted human nature that turns into evil that which God meant for our good.

Hiebert, D. E. (1997). [James](#) (Revised Edition, p. 92). BMH Books.

James is not denying that God tries men, but he denies that God tries with evil intent.

Doerksen, V. D. (1983). [James](#) (p. 29). Moody Press.

¹³ Let no one say when he is tempted, “I am tempted by God”; for God cannot be tempted by evil, nor does He Himself
tempt **anyone**

oudeis and outheis, oudemia, ouden and outhen: no one, none

Original Word: οὐδείς, οὐδεμία, οὐδέν

Part of Speech: Adjective

Usage: no one, none, nothing.

3762 oudeís (from 3756 /ou "no, not" and 1520 /heís, "one") – properly, not one; no one, nothing.

3762 /oudeís ("no one, nothing at all") is a powerful negating conjunction. It rules out by definition, i.e. "shuts the door" objectively and leaves no exceptions. 3762 (oudeís) is deductive in force so it excludes every (any) example that is included withing the premise (supposition).

[3762 /oudeís ("not one, none") categorycally excludes, declaring as a fact that no valid example exists.]

A Wrong Assumption about God can lead to a A Wretched Accusation regarding God. But a Right view of God can lead to A Godly understanding of God and a proper view of Temptation, evil and sin.

Matthew 6:9–13 (NKJV)

⁹ In this manner, therefore, pray:

Our Father in heaven,
Hallowed be Your name.

¹⁰ Your kingdom come.

Your will be done
On earth as *it is* in heaven.

¹¹ Give us this day our daily bread.

¹² And forgive us our debts,
As we forgive our debtors.
¹³ And do not lead us into temptation,
But deliver us from the evil one.
For Yours is the kingdom and the power and the
glory forever. Amen.

This is not a prayer of God to keep us from temptation that he had full intention of leading us into.... NO it is a prayer for God to keep us from areas of that could lead us into temptation

The implication of this part of the prayer seems to be: “Lord, don’t ever lead us into a trial that will present such a temptation that we will not be able to resist it.” It is laying claim to the promise that “God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, that you may be able to endure it” (1 Cor. 10:13).

MacArthur, J. F., Jr. (1985). [Matthew](#) (Vol. 1, p. 396). Moody Press.

This petition is a safeguard against presumption and a false sense of security and self-sufficiency. We know that we will never have arrived spiritually, and that we will never be free of the danger of sin, until

we are with the Lord. With Martin Luther we say, “We cannot help being exposed to the assaults, but we pray that we may not fall and perish under them.” As our dear Lord prayed for us in His great intercessory prayer, we want, at all costs, to be kept from the evil one (John 17:15).

In a cursed world where we are battered by evil all around us, we confess our inadequacy to deal with evil. We confess the weakness of our flesh and the absolute impotency of human resources to combat sin and rescue us from its clutches. Above all we confess our need for the protection and deliverance of our loving heavenly Father.

MacArthur, J. F., Jr. (1985). [Matthew](#) (Vol. 1, p. 396). Moody Press.